

الجمهورية الجزائرية الديمقراطية الشعبية  
DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIA  
وزارة التعليم العالي والبحث العلمي  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC  
RESEARCH



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# Muslims' Role in Civil Rights Movement in America

*Dissertation Submitted to the Department of English in Partial Fulfillment of the  
Requirements for the Degree of Master in Language and Culture*

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**June, 2018**

## **Acknowledgements**

All praises are belonging to Allah

We gratefully thank God for giving us the power and the will to finish this project.

We wish to express our sincere thanks to our supervisor Mr. Kefali.

We would like to thank our committee members, Mr. Slimani.M and Mrs. Kahoul. Imane.

We thank our families who have been there for us all this time.

We thank friends for their support.

Our greatest thanks also go to the board of examiners for their acceptance to read our work and for valuable comments they would make to refine it

Finally we thank those who took part in whatever way to give advice so as to come up with this simple project.

## **Dedication**

I Mr. Sid Abdelwahab would like to dedicate this modest work to my parents who have always believed in me.

To my constant source of knowledge Mr.Kefali

To my brothers and friends

To Yacoub Rabia who taught me to trust in Allah.

I Miss. Tebib Hanin dedicate this work to the memory of my father.

I owe so much to my whole family for their undying support, their unwavering belief that I can achieve so much.

Unfortunately, I cannot thank everyone by name because it would take a lifetime but I just want you all to know that you count so much. Had it not been for all your prayers and benedictions; were it not for your sincere love and help, I would never have completed this thesis. So thank you all.

**Abstract:**

This research paper aims to identify the Muslims role in civil rights movement. The purpose of this work is to understand how and when African Americans were enslaved; how they did suffer from discrimination and their reactions toward racism. We will also get a close look to important figures who made great improvements to ameliorate the lives of African Americans, such as; Wallace Ford, Elijah Muhammad, Malcolm X and others. This study seeks to find out to what extent Muslims were active in the civil rights movement.

This work is divided into three chapters; the first one is about the History of Blacks in America, we describe Black societies at the time of the slave trade, the beginning of their immigration to America. How they were enslaved and how did they escape and free themselves. The second chapter is an introduction to the reassertion and rebirth of Islam in Black America, we will find out the reasons that attracted African Americans to join the NOI , and the famous figures in that organization. The last chapter contains impacts and achievements of those leaders (Wallace Ford, Elijah Muhammad, Malcolm X).

**Key terms:** Black societies, civil rights movement, Famous Figures, discrimination, Nation of Islam

تتضمن هذه الأطروحة تفسيراً عميقاً لدور المسلمين في حركة الحقوق المدنية كما أن الغرض من هذه الدراسة هو فهم متى وكيف تم استبعاد الأميركيين الأفارقة. كيف كانوا يعانون من التمييز وردود فعلهم تجاه العنصرية، كما سنلقي نظرة عن كثب على شخصيات مهمة قامت بتحسينات كبيرة لتحسين حياة الأميركيين من أصل أفريقي، مثل: والاس فورد، إيليا محمد، مالكولم إكس و منه تسعى هذه الدراسة لمعرفة مدى نشاط المسلمين في حركة الحقوق المدنية.

ينقسم هذا العمل إلى ثلاثة فصول. أولها عن تاريخ السود في أمريكا، و منه يتم وصف المجتمعات السوداء في وقت تجارة الرقيق و بداية هجرتهم إلى أمريكا ثم كيف تم استبعادهم وكيف هربوا وحرروا أنفسهم أما الفصل الثاني هو مقدمة لتأكيد وإعادة ميلاد الإسلام في أمريكا السوداء، وسوف نكتشف الأسباب التي جذبت الأميركيين الأفارقة للانضمام إلى أمة الإسلام، والشخصيات الشهيرة في تلك المنظمة أما بالنسبة للفصل الأخير فيحتوي على تأثيرات وإنجازات هؤلاء القادة.

#### الكلمات المفتاحية:

المجتمعات السوداء، حركة الحقوق المدنية، أهم الشخصيات، التمييز، أمة الإسلام.

**List of Abbreviations:**

AAS:	African Americans slaves.
ACL:	African Communities League
A I:	Amnesty International.
BFS:	Brown Fellowship Society.
CRM:	Civil Rights Movement.
FBI:	Federal Bureau of Investigation.
MAS:	Muslim American Association.
NAACP:	National Association for the Advancement of Colored People
NOI:	Nation of Islam.
UNIA:	Universal Negro Improvement Association
U.S.A:	United States of America.
WTO:	World Trade Organization

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## **General introduction**

The black and white relationship in America has always been discussed throughout the growth of this country: from the age of slavery to the segregated era, the civil rights movement, the post-segregated era, and up to this day. It is the issue of racism together with the issues of discrimination, inequalities, and disadvantages that leads to African Americans' dissatisfactions over their socio-economic conditions in the white-dominated society. Nations have varied in how broadly they define and how vigorously they defend their citizens' personal protections and privileges. In the mid-1950s to late 1960s, a huge effort was made by blacks to achieve civil rights equal including equal opportunity in employment, housing, and education, as well as the right to vote, the right of equal access to public facilities, and the right to be free of racial discrimination, and this is known as the Civil Rights Movement. A considerable number of studies have found that Muslims were active in the civil rights movement. They established the NOI, which defended their rights since they were oppressed and so humiliated. They did choose Islam as a replacement for Christianity since it did not serve them because it was white men religion. Malcolm X, Martin Luther King Jr and many others like Elijah Muhammad and Wallace D. Ford were important figures who made great efforts to ameliorate the lives of African Americans.

This study is carried out in order to answer the main question, which is: To what extent Muslims were active in the civil rights movement? Through answering the following sub research questions:

- 1- The beginning of black's immigration to America..
- 2- The establishment of the Nation of Islam.
- 3- Impact & Achievements.

We will opt for a historical research because it is the best method to provide information including the MLA style. Our study contains one part the theoretical which is divided into three chapters the first chapter entitled with the History of Blacks in America; we will shed light on the Black societies at the time of the slave trade. The beginning of black's immigration to America and Slavery and Racism. While the second chapter will deal with definition of the Nation of Islam, reasons that attracted African Americans to join the NOI, the different aspects of the nation of Islam, its roles in Developing the Black Community and the famous Figures like Malcolm X, Elijah Muhammad and Martin Luther King Jr.

Whereas the third chapter includes the impact & Achievements of those leaders.

## **Chapter one: The history of blacks in America**

### **Introduction**

It is generally known that black people are the most vulnerable to racism in American and European countries, the history of African-Americans started previously with the slave trade when people from hundreds of different groups with vastly diverse languages and cultures were brought to the new world from regions of Africa stretching four thousand miles along the continent's Atlantic Coast, Although it these different groups of cultures and languages formed an African-American culture and they were able to dominate themselves to be part of American culture, it was a long story and a great deal of suffering for blacks by Americans and Europeans.

At beginning an African should not have to find it necessary to make apologies for its civilization. However, Americans have come to believe, at least in their Subconscious minds, that civilization can be equated with Development in science and Technology; nevertheless, they had their own economic systems, scholarship, Art, and religion in addition to a very complex social and political structure.

The West African economy was an item economy, and therefore people were basically satisfied with the status quo and saw no point in accumulating wealth. Also in a subsistence economy, there is little need for money, and most trade was done through barter. Because there was no money, there was no wage labor. Instead, labor was created either through a system of domestic slavery or through a complex system of reciprocal duties and obligations. However, West African slavery was more like the European system of serfdom than it was like modern slavery, West Africa also carried on a strong trade with the outside world, and this trade was represented by a slave and exportation of slaves to the European and American regions in particular.

## 1.1 Describe Black societies at the time of the slave trade

The American historian Roger Daniels<sup>1</sup> consist that there are little primarily documentation of the first generation of African-Americans in the U.S. in fact we do not know the names of the Africans who came to the U.S except the names given to them by their masters, The African slave trade existed for over four centuries, from the mid fifteenth century to about 1870. During this time about 10 million people were kidnapped out of Africa, and 350,000 of them were put out for sale in America.

The story begins with the revival of the ancient Mediterranean slave trade that accompanied the early expansion of Western Europe, The slave trade saw huge profits, and it was an integral part of western European imperialism and economical growth, Daniels underlines that “ much of the profits accumulated in the slave trade eventually flowed into other branches of capitalist enterprise, particularly in England, France and the northeastern United States, and accelerated the industrialization of those places.” (Daniels 57), The slave trade reached its peak in the eighteenth century and affected in different ways several areas in West Africa; it brought fear, insecurity and instability because the slave trade means violence, skirmishes, kidnapping of people and then transferred by professional fishermen under the supervision of ruling elites. This is the interpretation of the atmosphere of fear in the escape of people from their villages to the forests or the removal of their homes to places that are difficult to reach and unsuitable for agriculture, they export slaves to import weapons and gunpowder, there was one section of African society that was immune to the dangers of the slave trade to a large extent, it was the ruling class. And for many members the ruling class participates in a partnership of exploitation with Europeans and protect themselves from arrest or exposure to any danger, furthermore the

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<sup>1</sup> Roger Daniels, American historian, educator, writer. Fellow Graduate School, University Cincinnati, since 1977 was born on December 1, 1927 in New York City.

ruling class took advantage of their legal authority to classify people as “criminals” and have them sold, The ruling classes did not stop this illegal act in a spirit of justice, but the law itself became the focus of the whole. For the Europeans, the slave trade itself has become a very profitable enterprise. At Several centuries of intensive slave trade that followed the creation of a new world of Sugar farms, European countries fought constantly to control West Africa, from then the African coast became the focus of trade, in ancient beliefs and rituals, related to the coronation of the ruler, the people Prayer that their ruler should not be greedy, should not be difficult to hear, should not act on its own initiative nor commit personal aggression or violence On his people, while the right to rule was generally passed from generation to generation within a single family, The power was not immediate and automatic Falls on the eldest son inside that family. Instead another family has the Ability to choose the next ruler among a large number of potential candidates within the ruling family, if that person who has been chosen is unwisely and unfairly, he can also be deposited, hence we observe a clear limitation on the absolute monarchy.

In the same way we can see that there were similar restrictions on the economy power where land is over taken by force by the ruling class, a strong family has the right to control, supervise and the use of land for the well-being of society, no doubt, this Power can be abused in the interests of the ruling family, in both economics, politics, custom and history The former had limited minority power and protected the community, however, the power of society and wealth has been divided into two main sections: the rich and the poor, the poor and the powerless majority ,from it we conclude that the elite ruled and the people served the rights and duties which limited the amount of exploitation has always been a large existence of the ruling class.

## **1.2 The beginning of black's immigration to America.**

The beginning of the migration of Africans to American territory was through slavery and the slave trade started from the 17<sup>h</sup> century, when captive Africans first set foot in North America, they found themselves in the midst of a thriving slave society. During most of the 17th and 18th centuries, slavery was the law in every one of the 13 colonies, North and South, and it was booming by its most prominent citizens, including many of the founders of the new United States. The importation of slaves was provided for in the U.S. Constitution, and continued to take place on a large scale even after it was made illegal in 1808. The slave system was one of the principal engines of the new nation's financial independence, and it grew steadily up to the moment it was abolished by war.

In 1790 there were fewer than 700,000 slaves in the United States; in 1830 there were more than 2 million; on the eve of the Civil War, nearly 4 million. Upon arrival, most of the new prisoners were moved into holding pens, separated from their shipmates, and put up for auction for sale. They then faced the challenge of surviving in a society that had declared each of them to be private property and that was organized to maintain their current situations. In the eyes of the law and most non-African Americans, they had no authority to make decisions about their lives and could be sold, bought, tortured, rewarded, educated, or killed at the will of the slaves. All the most important things in the lives of the enslaved African American—from the dignity of their daily work to the courage of their resistance, from the family comforts to the pursuit of art, music, and worship—all had to be accomplished in the face of slave society's attempt to deny their humanity. We note that the number of Africans is constantly increasing. (Taylor 129)

Enslaved Africans, and the African American slaves that followed them, could be found in all parts of the country, and put their hands to virtually every type of work in North

America. They have been working in the wheat fields and fruit orchards of New York and New Jersey; they even worked underground for iron mines and bullets in the Ohio Valley; they assembled firewood to manufacture fishing boats and worked the docks in New England; they even operated printing presses in New York City, dairies in Delaware, and managed households from Florida to Maine. Even in the early 19th century, when the Southern cotton plantation system was at its peak, enslaved African Americans still plied their own specialized skills and worked at a wide variety of tasks and trades, also the brought the skills and trades of their homeland to North America and their experience in the industry and agriculture of the continent, by virtue of their experience before in navigating on the waterways, they helped open the rivers and canals of the Northwest frontier to boat traffic and seasoned African cattle drivers were able to apply their skills to ox teams and livestock, many Africans were deeply familiar with large-scale rice and indigo cultivation, which were completely unknown to European Americans; without the skills of Africans and their descendants, the rice fields of South Carolina and Louisiana might never have existed. African culture has also been used in the everyday life of African America, but as long as separation from the homeland might have been, the forms of worship, family organization, music, food, and language developed by African Americans in slavery can all be seen to bear the signs of African traditional culture, just as the architecture, art, and handcrafts they left behind in some areas, such as South Carolina and Florida, Several different languages have been mixed in West Africa over the years to form a new dialect, known as the Gullah or Geechee,<sup>2</sup> which remain partially in some rural

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<sup>2</sup> are African Americans who live in the Low country region of the U.S. states of Georgia and South Carolina, in both the coastal plain and the Sea Islands. They developed a creole language, the Gullah language, and a culture rich in African influences that makes them distinctive among African Americans.

areas to this day, especially in the songs. All thanks to their efforts which they have done in the service of U.S.

## **1.2 Slavery and Racism:**

### **Slavery:**

To be a slave is to be owned by another person. A slave is a human being classed as property and forced to work for nothing just to survive, and an enslaved person is a human being who is made to be a slave. This language is often used instead of the word slave, to refer to the person and their experiences and to avoid the use of dehumanising<sup>3</sup> language.

Therefore Slavery refers to a situation where individuals are owned by other people, who control where they live and at what they do. Slavery existed throughout history in many times and most places were: The ancient Greeks, the Romans, Incas, Aztecs and Americans, all had slaves.

When we talk about slavery, it has always been a negative exploitation of slaves, and the slave has always seen an undesirable look, nevertheless, slaves in America were systematically exploited to accumulate and increase wealth and power, being a slave to democracy, he was placed outside the circle of society.

The evolution of slavery in America arose throughout economic actions not from climatic and geographic conditions. (Norman 30)

As America began to challenge for its superpower over the world, the culture of inhumanity became the only path for its prosperity, and this is the way to progress and the beginning of building itself, for example: African Americans who forcibly were brought

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<sup>3</sup> Dehumanise: Take away human qualities

over as slaves were among the victims of the American crimes against humanity after the Native Americans.

Finally, we can conclude that, no matter how slavery is a racist knowledge and a plight, felt only by slave and resisted to escape from it in various ways, but he could not escape from his race. (Norman 32)

### **Racism:**

It is not easy to find an appropriate definition of racism that everyone would accept it, this is a little surprising for the subject which is often discussed, in many Methods, is mysterious it is impossible to provide a clear example that illustrates everything, in another way this means that racism is not a scientific or mathematical theory, but rather than a set of opinions that are, in and from themselves, is not quite coherent, ultimately racism, as the use of biological differences, constitutes a particular case of a more general practice in which psychological or cultural differences, weather real or imaginary work just as well. The point is that racism has a function, originally a term used in animal breeding; the term race was not applied to humans until the beginning of the seventeenth century. (Albert 184) , racial thinking focuses on biological differences, whether real or supposed and the passage to racism is easy because the person must defend himself against the other who is strange, in other way especially in terms of fear ,racial behavior translates into two cases:

- a- A refusal of the other; from this refuse, racism is born naturally within the same person.
- b- Aggressiveness against others, in acts or in words, always has a need to justify itself.

The two main ways through which it does this are fear and self-interest.

In conclusion, racism is not a scientific theory but a pseudo theory, a body of opinions devoid of logic connections with biological notions, which are themselves conceptually ambiguous.

The incomprehensible permanent racism in America presupposed the appearance of many inquiries which manifested the historical reason behind the unsolved racism. The reality of racism in the USA is embodied in its economic and political system which offers the exemplary role from which racism took its root, the so called Civil Rights Movement witnessed how the government tackled the issue of racism; the slave system in America was unique in human history sometimes slaves were treated cruelly; at other times with kindness they are often used as a sign of wealth, a way of showing one's wealth and well-being, rather than as a means of systematic accumulation of wealth. In the past slavery was found in hierarchical societies<sup>4</sup> where the slave was at the bottom of the social ladder, the lowest level in an unequal society, in contrast to this, slavery in America was set apart by three characteristics: capitalism, individualism, and racism.

Capitalism increased the degree of human rights abstraction and non-exclusion from the institution of slavery. While it was natural in other forms of Slave bondage to be legally defined as something, for example a piece of property, in America has also become a form of capital, here his life was coherent to fill the needs of a highly organized productive system sensitively attuned to the driving forces of competitive free enterprise.

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<sup>4</sup> the classification of a group of people according to ability or to economic, social, or professional standing;

also : the group so classified

## 1.4 Escaped and Free Blacks

Since the earliest days of slavery, African Americans risked everything to find freedom. Escaped slaves made their way to Canada, Mexico and areas of the U.S. where they could live free.

However, widespread slavery was in force, but in every colony and in every state, there were always a number of African-Americans living in freedom, some slaves were released, some of them escaped and often they walked 10 to 20 miles each day, some bought their own freedom and some lived in regions or countries that abolished slavery, This number of free African Americans population is growing steadily for the duration of the slave era. In 1790, 60,000 free African Americans lived in the U.S.; in 1830 there were 300,000; and 500,000 by 1860.

New Africans are making their way to American coasts to start new lives, just as the first African adventurers and colonists did nearly 400 years ago, these new arrivals are coming in great numbers; more than 500,000 Africans came in the 1990s alone, more than had come in all the 150 years before, Freedom was never a certainty for Africans. They had very few legal protections, even in ostensibly free states, and were always in danger of being kidnapped or otherwise returned to slavery. Most lived in urban areas, and despite the often strong opposition of European American workers, free African Americans worked in a number of trades and crafts, including construction, metalworking, and retail trade. Many free African Americans formed fraternal organizations, such as the Brown Fellowship Society (BFS) of South Carolina, for advancement and self-protection<sup>5</sup>, and others worked to found schools and universities for free men and women, American

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<sup>5</sup> Founded in 1790, by James Mitchell, George Bampfield, William Cattel, George Bedon, and Samuel Saltus, is the oldest all-male Funeral Society in Charleston, South Carolina. It also provides a major historical example of how racism affected the African American community itself.

slavery was challenged and resisted every day, by its victims, by its survivors, and by those who found it morally unacceptable, many African Americans defied the slave system by leaving it. Escape attempts were dangerous and sometimes lead to death, the form of resistance most feared by slaveholders, however was violent insurrection. Throughout the history of slavery, African captives and enslaved African Americans had taken up arms and fought back against their captors, the slaveholders were wary of the possibility of a widespread insurgency in the hope of a general lack of vigilance-scale rebellion.

### **Conclusion:**

Many are affluent and are among the most educated immigrants in the United States today, the new Africans are coming to a country that has seen dramatic changes during the past four centuries, and a nation that has been deeply shaped by Africans long experience in America. It is a country where people of African ancestry now hold positions of power, prestige, and influence, even as the nation continues to deal with the consequences of discrimination and inequality. It is a country that has seen three of its most prominent African American citizens--the diplomat Ralph Bunche<sup>6</sup>, the civil rights leader Martin Luther King<sup>7</sup> Jr, the novelist Toni Morrison--awarded the Nobel Prize and the icon of black America: Malcolm X<sup>8</sup>

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<sup>6</sup> Was born in August 9, 1971 and was the first African American to win the Nobel Peace Prize In 1950 also the first African-American student to receive a political science Ph.D.

<sup>7</sup> Was born on January 15, 1929 in Atlanta, Georgia, Baptist minister and civil-rights activist educated on Boston University.

<sup>8</sup> Was born on May 19, 1925 in Omaha, Nebraska, was a minister, human rights activist and prominent black nationalist leader, He was assassinated on February 21, 1956 at the Audubon Ballroom in Manhattan, where he had been preparing to deliver a speech.

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## **Chapter Two: Reassertion & Rebirth of Islam in Black America**

### **Introduction:**

Islam shows us how to attain comfort, peace and serenity. There is nothing worthy of being worshipped except for Almighty God, and then all human beings should submit to Him, regardless of their race, nationality or ethnic background. The enslaved African Americans were stripped of their names, their religion, and their culture which led to the creation of the Nation of Islam, a religious organization which was born to defend their civil rights including equal opportunities in employment, housing, and education, as well as the right to vote, the right of equal access to public facilities, and the right to be free of racial discrimination in order to be on the same scale as white men. It was founded in 1930. Wallace Ford, Elijah Muhammad, Malcolm X, and others are all important figures who made great improvements to ameliorate the lives of African Americans.

### **2.1 The establishment of Nation of Islam:**

Islam was already the religion of some African people before they were enslaved in America; their first arrival was in 1619. They were treated badly; they were deprived of the simplest rights of life. They were not allowed to study, work or even enjoy life as white men did; they often worked as peasants or servants. In the 1930s, a social movement organization was founded, it is the Nation of Islam, it used Islam as a religious reference, it was chosen as a replacement of Christianity; whites' major religion. It was founded to change their socio economic conditions. It has combined the teachings of Islam with the ideas of Black Nationalism including Black pride and separation from Whites.

Pluralism in Islamic society reflected a large number of Islamic organizations which began to face the challenges faced by society and some of these organizations were focused on Education and Spiritual awareness, while others are more interested in human

rights democratic and sometimes political issues and these organizations struggled to agree on access to "Mainstream" society. However, these organizations have become mediators between the government and the Muslim community.

Leading Islamic and human rights organizations working on lobbying and raising awareness about this issue and the violations against Muslims. Organizations such as Amnesty International (CARE)<sup>1</sup>, and Muslim American Association (MAS)<sup>2</sup> provided Muslims with education on civil rights, these organizations also coordinate with various law enforcement groups to promote conflict resolution, and in addition, many of these organizations have fostered talks within the Muslim community about the challenges of integrating into American culture while still remaining a devout Muslim, most Islamic organizations in America have continued with the public in an attempt to promote a greater understanding of Islam.

We know that American Muslim society has faced extreme and difficult challenges from institutional, social, and economic discrimination; they faced complex challenges from (mainstream), however, Islamic organizations have begun to combat these issues by reaching out to their community while maintaining dialogue with believers.

It is now the responsibility of the community leadership to spread the true knowledge about Islam in order to reach the mainstream society in an attempt to combat the ongoing cycle of fear and hatred directed against the Muslim community.

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<sup>1</sup> Was founded in July 1961 by English lawyer: Peter Benenson, it is a London-based non-governmental organization focused on human rights. The organization claims to have over 7 million members and supporters around the world.

<sup>2</sup> MAS: is a nonprofit organization founded in 1993 and headquartered in Falls Church, Virginia. MAS is an Islamic revival and reform movement. has been designated as a terrorist organization by the United Arab Emirates.

There are clear ways that can help alleviate some of the hatred and misunderstanding of Islam, Islamic organizations can provide a forum for education about Islam and send invitations to participate in Islamic conferences and meetings for the purpose of developing better relationships with social communication. They can also create an American narrative of Islam, similar to African-American story. While none of these proposals can reform the relationships that have arisen in America, this helps expand the average American's knowledge of Islam and its fundamental principles. With increased knowledge, is likely to alleviate discrimination and abuse. (Ashley 91-94)

## **2.2 Reasons that attracted African Americans to join the NOI:**

The attraction of the Nation of Islam to the blacks was its apparent ability to express the anger and resentment that prevailed in every black society, in terms of rhetoric, the Nation of Islam was one of the strongest defenders of black pride, but their separatist outlook and refusal to actively engage in the struggle for civil rights made them watch the sidelines, They produced proud books on black history, after excluding their titles as markers for their slave past, replace them with the suffix "X". Converters had to follow strict discipline: no pork, tobacco, alcohol, drugs, or sex outside marriage and Participation in political activity with non-Muslims was not allowed. Until their demands were met in a separate state, Muslims had no social, political or religious contact with whites. They called for self-determination either as an independent black state in America or a return to Africa, and the most important reasons that attracted African Americans to join in the NOI was:

- 1- The strong sense of group solidarity, self-consciousness, and black consciousness.
- 2- The anti-Christian tone, here the reason for joining the NOI has nothing to do with Islam at all. Lincoln (1994) asserts that if Christianity is viewed as the white man's religion, the denial of Christianity is seen as going against the white man.

- 3- African Americans joined the NOI to escape from isolation and helplessness.
- 4- The NOI's school, the University of Islam with its strong emphasis on the knowledge of the NOI, African Americans, black history, African civilization.

### 2.3 The different aspects of the nation of Islam:

It is difficult to generalize about American Muslims; they are converts, immigrants, factory workers, and doctors. This varied community is unified by a common faith, underpinned by a nationwide network of a large number of mosques.

Great numbers of Americans have entered the fold of Islam. They are from different classes: the rich, the poor, the educated, and the illiterate. Today, there are about five and a half million Muslims in the United States (Famighetti 644)

Islam provides many human rights to the individual. Here are some of the human rights protected by Islam:

- The life and property of all citizens in an Islamic state are considered sacred, whether a person is Muslim or not. Islam also protects honor. So, in Islam, insulting others or making fun of them is not allowed. The Prophet Muhammad said: **“Truly your blood, your property, and your honor are inviolable.”** (Al-Bukhari 1739)
- Racism is not allowed in Islam.
- Islam rejects certain individuals or nations being favored because of their wealth, power, or race. God created human beings as equals who are to be distinguished from each other only on the basis of their faith and piety, The Prophet Muhammad said: **“O people! Your God is one and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person**

**and a black person is not better than a red person<sup>3</sup>, except in piety.”** (Ahmad 22978)

- Islam is a religion of justice. God has said: **“Truly God commands you to give back trusts to those to whom they are due, and when you judge between people, to judge with justice...”** (Quran 4:58)
- And He has said: **“...And act justly. Truly, God loves those who are just.”** (Quran, 49:9)

The Southern African Americans were living in bad conditions this provoked them to migrate to the Northern states which was facing tough socio economic situation after World War I. Clifton Marsh describes with the words “hunger, discontent, anguish, and disillusionment” energized Black Patriotism as an alternative for Blacks. (ibid, p.)

### **2.3.1 A social movement:**

Developments in the social movement field have always been inspired by real-life events for example the events of 11 September and the growth of civil society activism in the 1960s in Europe and the United States that gave birth to modern social movement theory. More recently, the WTO<sup>4</sup> protests in Seattle in 1999 unleashed an avalanche of works on globalization and activism; Social movement scholars enjoy a strong theoretical foundation from which to address the debate about radical Islamic activism in this new situation. Despite the fact that the field’s theories have been developed in relation to other

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<sup>3</sup> The colors mentioned in this Prophetic saying are examples. The meaning is that in Islam no one is better than another because of his color, whether it is white, black, red, or any other color.

<sup>4</sup> WTO: The World Trade Organization is the only global international organization dealing with the rules of trade between nations. At its heart are the WTO agreements, negotiated and signed by the bulk of the world’s trading nations and ratified in their parliaments. The goal is to help producers of goods and services, exporters, and importers conduct their business.

forms of activism, this creative diversity, anchored within universal spiritual and cultural references and values, offered fertile ground for the dynamic development of Scientific knowledge, artistic modify and intellectual exchange that marked all great Islamic civilizations.

The aim of NOI as a social movement is to secure the relationship among its members, in different domains such as politics and economy.

### **2.3.2 A Black Nationalist movement:**

Black Nationalism is a kind of nationalism that believes that blacks are a nation and seek to develop and protect black identity, Black national activity works on the social, political and economic empowerment of black communities and maintaining a unique black identity, the first period of pre-classical black nationalism began when the first Africans were brought as slaves to the Americas through the Revolutionary period<sup>5</sup>, the second period of black nationalism began after the Revolutionary War, this period refers to the time when a sizeable number of educated Africans within the colonies (specifically within New England and Pennsylvania) had become disgusted with the social conditions that arose out of the Enlightenment ideas, from this way of thinking came the rise of the black community to unite and create organizations for themselves, the third period of black nationalism emerged during the post-reconstruction era, particularly among the various circles of African-American clergy. Separate circles have already been established and accepted because African-Americans have long suffered persecution of slavery, the new ideology became the philosophy of groups like Wallace Fard Muhammad who had

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<sup>5</sup> The American Revolution was a colonial revolt that took place between 1765 and 1783. The American Patriots in the Thirteen Colonies won independence from Great Britain, becoming the United States of America. They defeated the British in the American Revolutionary War in alliance with France and others.

founded the Nation of Islam and use his method to spread information about the NOI later on, Elijah Muhammad would lead the Nation of Islam becoming mentors of people like Malcolm X. Although the 1960s brought a period of heightened religious, cultural and political nationalism, still it was Black Nationalism that would lead the promotion of Afrocentrism<sup>6</sup>, most of Americans associate Black Nationalism with the Black Power movement of the late sixties but the U.S has a long history of black independence and black Nationalist movements, in the eighteenth and nineteenth centuries, African Americans Created "Black Towns" as a way to achieve the independence from white economic, political, and social systems. In a conclusion this movement was in charge of enhancing the culture of blacks, and raise consciousness among them.

#### **2.4 The Nation's roles in Developing the Black Community:**

Between 1953 and 1964, while most African leaders in the civil rights movement worked to integrate the African-American people into mainstream American life, Malcolm X was an avid advocate of black independence and the restoration of black pride, He stressed that separatism and control of politics and economics in his own community may serve the blacks better than the tactics of civil rights leader Dr. Martin Luther King Jr and mainstream civil rights groups, Malcolm X declared that nonviolence is "the idiot's philosophy", and that to achieve anything, African Americans must regain their national identity and defend themselves from white domination and extrajudicial violence. "I have a dream," Malcolm X said. "While the king was dreaming, Negroes remained a nightmare." (Cone 49).

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<sup>6</sup> **Afrocentrism** (also Afrocentricity) is a cultural ideology or worldview that focuses on the history of people of African descent. It is a response to global attitudes about African people and their historical contributions; it revisits their history with an African cultural and ideological focus. Afrocentricity deals primarily with self-determination and African agency and is a Pan-African ideology in culture, philosophy, and history.

The NOI has significant roles:

- Develops its economic sector in order to create jobs for African American.
- Educates black people by teaching them religion and morality.
- It has Created Muslim Girl's Training and General Civilization Class (MGT and GCC, respectively) (Haley, 1992, pp. 247-248, Marshall, 1996, p. 47).
- It had established the University of Islam comprising elementary and high schools with longer school days than ordinary schools.
- It has organized the Million Men March for a better life, freedom, justice, and equality.

## **2.5 Famous figures (Birth of Black Muslim Activists):**

The Nation of Islam produced a bunch of the greatest twentieth-century African American nationalist religious leaders: Malcolm X, Elijah Muhammad, Wallace D. Ford and many others.

### **2.5.1 A Biography of Malcolm X (1925–1965):**

Malcolm Little is an African American leader who was born on 19 May 1925, in North Omaha, Nebraska .He had eight siblings, three of them were from his father's first marriage and the rest including him were from the second marriage. No one dared to spread Garveyism<sup>7</sup> outside the town but his father did which led to his death. His mother became mentally ill. He was a clever student but his teachers showed no confidence in him. He worked in different jobs. He got prisoned for seven years .A follower of Elijah

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<sup>7</sup> A 20th century racial and political doctrine advocating black separation and the formation of self-governing black nations in Africa.

Muhammad introduced him to Muhammad's teachings. He began to study from the prison's library, he often wrote to Elijah. After his release on August 7, 1952, he moved to Detroit where he joined the NOI. He founded the 'Organization of Afro-American Unity' in 1964. He met Betty Sanders in 1958. She used to teach health and hygiene classes to the women at Temple Seven in New York. Dating was prohibited among Muslims; so when Betty and Malcolm X want to see each other, they went to such as lectures or events at other mosques. They were married on January 14, 1958, in Lansing, Michigan. They had six daughters Attilah, Qubilah, Ilyasah, Gamilah, Lamumba, Malaak and Malikah. He changed his name to Malik el-Shabazz and announced his split with the Nation of Islam on March 8, 1964. After three months X announced the formation of his new group "the Organization of Afro-American Unity". He received many death threats. During a speech at the 'Audubon Ballroom' on February 21, 1965 in Manhattan, Malcolm was got killed, at the age of thirty-nine. Many civil rights leaders did not attend Malcolm X's funeral because they did not want to be affiliated with him. It is still ambiguous who really killed him, whether it was the NOI or the FBI.

### **2.5.2 Elijah Mohammed:**

Elijah Muhammad (or Robert) Poole, was born on October 7, 1897, near Sandersville, Georgia. His parents were former slaves who worked as sharecroppers on a cotton plantation; his father was also a Baptist preacher he, was one of thirteen children, his schooling only lasted until he was nine; then Elijah had to work in the fields and on the railroad. His light skin color made him even more aware of the injustices that had been done to his ancestors. He left home at age sixteen to travel and work at odd jobs, he settled in Detroit, Michigan, in 1923, working on a car assembly line.

Elijah Muhammad became an early follower of W. D. Fard (c. 1877–c. 1934), the founder of the NOI, a religious faith practiced by Muslims in which "Allah is the one god

and Muhammad is his prophet". Fard disappeared, as mysteriously as he had arrived, in the summer of 1934. The movement he had founded quickly developed several smaller groups. The most important was led by Poole, who had become a top leader to Fard and who had changed his name along the way to Elijah Muhammad. The movement had long had a policy of requiring members to drop their "slave" names.

He settled in Chicago, Illinois, and built what quickly became the most important center of the movement. Chicago soon featured not only a Temple of Islam, but a newspaper called "Muhammad Speaks", a University of Islam, and several apartment houses, grocery stores, and restaurants, all owned by the movement. Temples were opened in other cities, and farms were purchased so that pure food could be made available to members. The movement was very controlled. Members had strict rules to follow regarding eating (various foods, such as pork, were forbidden), smoking and drinking (both banned), dress and appearance (conservative, neat clothing and good grooming were required), and personal behavior—drugs, the use of foul language, gambling, listening to music, and dancing were all not allowed.

Muhammad also revised the religion of the movement. Under his system Fard was proclaimed the earthly representative of Allah, and Elijah Muhammad was his divinely appointed prophet. Muhammad also taught that black people were the original human beings and that white people had been given a temporary privilege to govern the world. That period, however, was due to end soon; the time was at hand for black people to resume their former dominant role.

Muhammad became Fard's successor from 1934 until his death in 1975, and was known for his controversial preaching. His followers included Malcolm X and Louis Farrakhan. ([www.notablebiographies.com](http://www.notablebiographies.com))

### **2.5.3 Wallace D. Ford:**

Wallace D. Fard, also called Walli Farrad, Farrad Mohammed and Farrad Mohammed Ali, or Wallace Fard Muhammad, was born in 1877, Mecca. He was the founder of the Nation of Islam called Black Muslim movement at that time in the United States.

Fard immigrated to the United States sometime before 1930. In that year, he established in Detroit the Temple of Islam as well as the University of Islam, which was the temple's school, and the Fruit of Islam, a corps of male guards. Fard preached that blacks (who were not to be called Negroes) must prepare for an inevitable race war and that Christianity was the religion of slaveowners. Accordingly, he gave his followers Arabic names to replace those that had originated in slavery. Fard offered blacks a credo of moral and cultural superiority to their white oppressors. In 1934 he disappeared without a trace. Until he was declared dead in 1934. ([www.bibliography.org](http://www.bibliography.org))

### **2.5.4 Louis Farrakhan:**

Louis Eugene Walcott was born on May 11, 1933, in the Bronx, New York. He was born to West Indian parents: Sarah Mae Manning. He had one brother, Alvan, who had a different biological father. His mother worked as a domestic for several families to provide food for her family. He frequently went to St. Cyprian's Episcopal Church that was established to protest against racial discrimination in white churches. At school, his teachers were so proud of him, he was intelligent, and an obedient student. He married Betsy Ross on September 12, 1953 at St. Cyprian's Church after and they had nine children. In 1955, his wife joined the Nation of Islam. He soon joined and changed his surname, to Louis X. He held several positions such as; the captain of the Fruit of

Islam<sup>8</sup> and Minister of the Temple at the Boston Mosque. In the late 1950s, he recorded two songs. “A White Man’s Heaven Is a Black Man’s Hell,” became the anthem of the Nation of Islam, and “Look at My Chains,” which became a hit with the black community.

**Conclusion:**

Throughout history people have constantly made fun of one another for being different. Racists criticize people for having different languages, different color skin and features, and for having different customs and religions. But, racism is a horrible and unproductive attitude. Racism makes people feel worthless, less human and pathetic. Most racism comes from people who are ignorant and ignore the basic facts about how all people are basically the same.

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<sup>8</sup>Paramilitary arm of the organization. They are the ones who stand in statuesque poses, guarding NOI ministers and, sometimes, other famous personalities during presentations.

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## **Chapter Three: Impacts and Achievements**

### **Introduction:**

Blacks were taught that they were inferior to whites, and needed to be controlled by strict rules that reinforced their inferior status. Therefore, the NOI was able to grow in the integrated Northeast but never took hold in the South. Malcolm X was a charismatic figure who converted to the NOI while incarcerated in the 1940s. Immediately following his release from prison, then leader of the NOI, Elijah Muhammad, granted Malcolm a private audience. Malcolm had presence, and his unwavering belief in Elijah Muhammad as a prophet endeared him to the NOI's leader.

During Reconstruction, blacks took on leadership roles like never before. They held public office and sought legislative changes for equality and the right to vote, the civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for blacks to gain equal rights under the law in the United States. The Civil War had officially abolished slavery, but it didn't end discrimination against blacks, they continued to endure the devastating effects of racism, especially in the South. By the mid-20th century, African Americans had more than enough of prejudice and violence against them. They, along with many whites, mobilized and began an unprecedented fight for equality that spanned two decades

### **3.1 Jim Crow Laws:**

In 1868, the 14th Amendment<sup>1</sup> to the Constitution gave blacks equal protection under the law. In 1870, the 15th Amendment granted blacks the right to vote. Still, many whites, especially those in the South, were unhappy that people they'd once enslaved were now on a more-or-less equal playing field.

To marginalize blacks, keep them separate from whites and erase the progress they'd made during Reconstruction, "Jim Crow" laws were established in the South beginning in the late 19th century. Blacks couldn't use the same public facilities as whites, live in many of the same towns or go to the same schools. Interracial marriage was illegal, and most blacks couldn't vote because they were unable to pass voter literacy tests.

Jim Crow laws weren't adopted in northern states; however, blacks still experienced discrimination at their jobs or when they tried to buy a house or get an education. To make matters worse, laws were passed in some states to limit voting rights for blacks.

Moreover, southern segregation gained ground in 1896 when the U.S. Supreme Court declared in *Plessy v. Ferguson* that facilities for blacks and whites could be "separate but equal."

### **3.2 Civil Rights Movement:**

What is normally understood as the Civil Rights movement was in fact a grand struggle for freedom extending far beyond the valiant aims of legal rights and protection.

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<sup>1</sup> The 14th Amendment to the U.S. Constitution, ratified in 1868, granted citizenship to all persons born or naturalized in the United States, including former slaves and guaranteed all citizens "equal protection of the laws, it would become the basis for many landmark Supreme Court decisions over the years.

From direct-action protests and boycotts to armed self-defense, from court cases to popular culture, freedom was in the air in ways that challenged white authority and even contested established black ways of doing things in moments of crisis.

Prior to World War II, most blacks were low-wage farmers, factory workers, domestics or servants. By the early 1940s, war-related work was booming, but most blacks weren't given the better paying jobs. They were also discouraged from joining the military. After thousands of blacks threatened to march on Washington to demand equal employment rights, President Franklin D. Roosevelt issued Executive Order 8802 on June 25, 1941. It opened national defense jobs and other government jobs to all Americans regardless of race, creed, color or national origin.

Black men and women served heroically in World War II, despite suffering segregation and discrimination during their deployment. Yet many were met with prejudice and scorn upon returning home. This was a stark contrast to why America had entered the war to begin with—to defend freedom and democracy in the world.

As the Cold War began, President Harry Truman initiated a civil rights agenda, and in 1948 issued Executive Order 9981 to end discrimination in the military. These events helped set the stage for grass-roots initiatives to enact racial equality legislation and incite the civil rights movement.

The Civil Rights Movement of the 1950's and 1960's came about out of the need and desire for equality and freedom for African Americans and other people of color. Nearly one hundred years after slavery was abolished, there was widespread segregation, discrimination, disenfranchisement and racially motivated violence that permeated all personal and structural aspects of life for black people. "Jim Crow" laws at the local and

state levels barred African Americans from classrooms and bathrooms, from theaters and train cars, from juries and legislatures.

During this period of time, there was a huge surge of activism taking place to reverse this discrimination and injustice. Activists worked together and used non-violent protest and specific acts of targeted civil disobedience, such as the Montgomery Bus Boycott and the Greensboro Woolworth Sit-Ins, in order to bring about change. Much of this organizing and activism took place in the Southern part of the United States; however, people from all over the country—of all races and religions—joined activists to proclaim their support and commitment to freedom and equality. For example, on August 28, 1963, 250,000 Americans came to Washington, D.C. for the March on Washington for Jobs and Freedom. They came to have their voices heard and listen to speeches by many civil rights leaders, especially Malcolm X, who delivered what would become one of the most influential speeches in history.

Between 1954 and 1968, civil rights legislation was passed. Fundamental and lasting change was made during this relatively short period of time and its impact can be seen in a myriad of ways in our society today. However, civil rights issues such as immigration, racial disparities in the criminal justice system, the perpetual segregation of our nation's schools, to name just a few-remain and are in need of ongoing work.

Between them, they divided up the South; the Student Nonviolent Coordinating Committee took the responsibility of registering voters in Alabama and Mississippi. The SNCC created several "voter registration schools," where they trained volunteers to sign up potential black voters, in these states. These efforts would not go unnoticed by local whites, and violent confrontations once again broke out.

After the dramatic confrontation in May 1961 in response to the actions of the Freedom Riders, Robert Kennedy called for a meeting with student civil rights activists and leaders and pressured them to rechanneling their efforts into increasing black voter registration. By the end of that summer, several civil rights organizations had agreed to work together toward this important political goal, one that could have long-term consequences and make significant inroads in achieving political and social goals for blacks. Leaders of the SNCC, the SCLC, CORE, and the NAACP pooled their resources, and, with the backing of several significant charitable organizations, sent their members out to get blacks registered to vote

### **Landmark and Sweeping Civil Rights Legislation:**

In 1964 The Civil Rights Act of 1964 prohibited discrimination in public places, provided for the integration of schools and other public facilities and made employment discrimination illegal based on race, color, religion, sex or national origin. The document was the most sweeping civil rights legislation since Reconstruction.

On March 7, 1965, the civil rights movement in Alabama took an especially violent turn as 600 peaceful demonstrators participated in the Selma to Montgomery march to protest the killing of a black civil rights activist by a white police officer and encourage legislation to enforce the 15th amendment.

As they neared the Edmund Pettus Bridge, they were blocked by Alabama state and local police. Refusing to stand down, protestors moved forward and were viciously beaten and tears gassed by police and dozens of protestors were hospitalized.

The entire incident was televised and became known as “Bloody Sunday.” Some activists wanted to retaliate with violence, but King pushed for nonviolent protests and eventually gained federal protection for another march.

In 1965 The Voting Rights Act of 1965 was passed. This legislation protected minority voting rights, barring states from passing laws that would discriminate against minority voters and requiring certain state and local governments with a history of voting discrimination to get approval from the federal government before making any changes to their voting laws or procedures.

When President Johnson signed the Voting Rights Act into law on August 6, 1965, he took the Civil Rights Act of 1964 several steps further. The new law banned all voter literacy tests and provided federal examiners in certain voting jurisdictions.

It also allowed the attorney general to contest state and local poll taxes. As a result, poll taxes were later declared unconstitutional in *Harper v. Virginia State Board of Elections* in 1966.

In 1968 finally, the Civil Rights Act of 1968, commonly known as the “Fair Housing Act,” provided equal housing opportunities regardless of race, creed or national origin and made it illegal to interfere with housing rights and opportunities.

The Fair Housing Act became law on April 11, 1968, just days after King’s assassination. It prevented housing discrimination based on race, sex, national origin and religion. It was also the last legislation enacted during the civil rights era.

The civil rights movement was an empowering yet precarious time for blacks in America. The efforts of civil rights activists and countless protestors of all races brought about

legislation to end segregation, black voter suppression and discriminatory employment and housing practices.

The civil rights movement had tragic consequences for two of its leaders in the late 1960s. On February 21, 1965, former Nation of Islam leader and Organization of Afro-American Unity founder Malcolm X was assassinated at a rally.

On April 4, 1968, civil rights leader and Nobel Peace Prize recipient Martin Luther King, Jr. was assassinated on his hotel room's balcony. Emotionally-charged looting and riots followed, putting even more pressure on the Johnson administration to push through additional civil rights laws.

### **3.3 Malcolm X contributions:**

Little did not know too much about his race's history. They were taught in the history class that blacks were useless and weak. The fact that blacks made considerable accomplishments reinforced his faith. Malcolm X one of the most radical and militant leaders during the Civil Rights Movement. His speeches reflected his own tragic experiences with racism and oppression. He was first introduced to the Nation of Islam, which focused on the importance of blacks and encouraged the expression of racial pride and Black Nationalism<sup>2</sup>. He was known as "Red" in Boston and "Detroit Red" in New York. He became an enthusiastic student of the NOI. Malcolm criticized organizational coalitions between blacks and whites and called for black separatism. He had an important role in developing the NOI. He inspired many blacks across the US. He also raised the number of members "from 500 in 1952 to 30,000 in 1963". Malcolm also established many temples in different cities such as; Detroit, New York, Michigan, Harlem, and

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<sup>2</sup>Political and social movement prominent in the 1960s and early '70s.

Philadelphia. “The Nation of Islam Temple” in New York was very likable to Blacks; because it was officiated by Malcolm X. The temple provided plenty of programs for drug addicts and alcoholics. There were 69 temples in 27 states. He became an important political figure; he went to universities such as Harvard, Yale, Columbia, Howard, and Brown (Haley, 1992, p. 307) to present his speeches. He became a threat to the white government. During his pilgrimage, he was moved by the fact that Muslims worshiped together despite of their colors or where they come from. Malcolm X was assassinated on February 21, 1965.

### **3.4 Louis Farrakhan contributions:**

Minister of the Nation of Islam in 1955. He was known for his harsh statements. He was the minister of the New York Mosque for ten years. After Elijah Muhammad’s death in 1975. Farrakhan disassociated himself with the new organization and reestablished the original NOI. The NOI members follow a set of rules such as:

-Whites were not allowed to join the NOI.

-Members must submit to strict gender roles, dress codes, and rules such as no smoking, no dancing, and no drinking alcohol.

Close to a million or more men responded to his invitation to join the Million Man March in Washington, D.C. He called it “A Day of Atonement,” in which they address the problems of black men in America. He went to Winston-Salem Teachers’ College in North Carolina with a scholarship. Farrakhan was given Malcolm X’s position as minister of the New York Temple in 1965. A few years later, he became the NOI’s national representative. Farrakhan exceeded the status of wealthy people, famous, and powerful and this led the FBI to pay closer attention to the organization’s financial situation.

### **3.5 The main victory of the civil rights movement:**

With the passage of the Voting Rights Act of 1965, the civil rights movement had accomplished one of its most significant successes. It would not mark the end of segregation in the United States, raise the standard of living for many blacks, or address unemployment, but it was a great symbol of the movement. In the vote, blacks found yet another way to express their political wants and needs. The act began to have other almost immediate and positive results. As blacks cast their ballots throughout the country, they were able to elect many of their own races to public offices that ranged from mayor to legislator to congressional representative. For the first time since the days after the Civil War, blacks were electing blacks to political office. In Alabama, James Clark failed to win his next election for sheriff because of the ballots cast by 9,000 black voters. During the decades after the passage of this singularly significant voting rights law, blacks continued to make inroads. That same year, President Johnson chose Thurgood Marshall, the great civil rights lawyer and advocate in the *Brown v. Board of Education of Topeka* case, as his solicitor general. In 1967, Johnson nominated Marshall for a seat on the U.S. Supreme Court; Marshall was the first black man chosen for the highest court in the land. Johnson would also appoint the first black to hold a cabinet position, in the 1970s, President Jimmy Carter appointed Andrew Young, Martin Luther King Jr.'s right-hand man in the NAACP in Atlanta, as ambassador to the United Nations. Young would go on to become Atlanta's first black mayor. He would not be alone. By the mid-1980s, more than 250 American cities were being served by black mayors. Much of the change between the races in the United States that has come during the past 40 years has taken place, because of the efforts made by those who supported the civil rights movement for the past 50 or 60 years. Those who led the charge in the 1950s and 1960s did not start the movement important civil rights leaders such as Martin Luther King Jr, Malcolm X and others had merely continued

the movement, building on the work carried out by those advocates who preceded them. The wonderful decade between the Supreme Court's Brown decisions in 1954–1955 through the passage of the Voting Rights Act of 1965, was one of momentous achievement, filled with anguish and hope, tears and conviction, struggle and success. Violence against the movement, however, would not end even in later years. Reverend King was assassinated by James Earl Ray in the spring of 1968. Robert Kennedy, who had reluctantly helped King and others during the Freedom Rides, was also killed by an assassin just two months after King's death. With each loss among the ranks of those who fought for their equal rights, 100 more rose up to take their places. Their sacrifices would be rewarded as they struggled on behalf of countless brothers and sisters they did not know. The actions taken by tens of thousands had not changed the United States merely for their benefit; they had risked everything so that millions might enjoy, in words found in Abraham Lincoln's Gettysburg Address, a new birth of freedom.

**Conclusion:**

Nothing can be done to repair the wrongs of slavery. No matter how much time goes by, slavery will always be a ghost in America's past, spooking anyone who looks back. Now America needs to look forward to a tomorrow where slavery doesn't exist, where blacks and whites are equal, and where racism isn't a factor. We need to make that happen. I believe reparations to be inconsistent with that goal. I don't see them as healing old wounds, but as opening new ones in a new generation of Americans. Perhaps the most America can do for its people is to apologize for slavery, promise it will not ever happen again, and then concentrate on working towards a better tomorrow. This will not satisfy everyone. But nothing will.

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## **General Conclusion**

To sum up this study concerned with the Muslims' role in civil rights movement and answer the main question, which is: To what extent Muslims were active in the civil rights movement? Through answering the following sub research questions:

The beginning of black's immigration to America and The establishment of the Nation of Islam and finally Impact & Achievements.

A considerable number of studies have found that Muslims were active in the civil rights movement. They established the NOI, which defended their rights since they were oppressed and so humiliated. They did choose Islam as a replacement for Christianity since it did not serve them because it was white men religion. Malcolm X, Martin Luther King Jr and many others like Elijah Muhammad and Wallace D. Ford were important figures who made great efforts to ameliorate the lives of African Americans and what these leaders achieve the major victory of the civil for example the equality between whites and blacks in the right of vote and work ...

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