

Islam and the Blackamerican: Looking Toward the Third Resurrection, 2011, 246 pages, Sherman A. Jackson, 0199782385, 9780199782383, Oxford University Press, Incorporated, 2011

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

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Black Feminist Thought Knowledge, Consciousness, and the Politics of Empowerment, Patricia Hill Collins, 2000, Social Science, 335 pages. This revised tenth anniversary edition expands on the arguments of the original edition to include discussions of heterosexism as a system of power, expanded images of black.

The Girl in the Tangerine Scarf A Novel, Mohja Kahf, 2006, Fiction, 443 pages. Growing up

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Black Crescent The Experience and Legacy of African Muslims in the Americas, Michael A. Gomez, Mar 21, 2005, History, 385 pages. Beginning with Latin America in the fifteenth century, this book, first published in 2005, is a social history of the experiences of African Muslims and their descendants.

Islam and the Problem of Black Suffering , Sherman A. Jackson, 2009, Religion, 222 pages. In his controversial 1973 book, *Is God a White Racist?*, William R. Jones sharply criticized black theologians for their agnostic approach to black suffering, noting that the.

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The Black Muslims in America , Charles Eric Lincoln, 1994, Religion, 288 pages. The updated edition about the important but little understood black Muslim movement..

Black Routes to Islam , Manning Marable, Hishaam D. Aidi, Jul 15, 2009, Religion, 323 pages. The Critical Black Studies Series celebrates its fourth volume, *Black Routes to Islam*. The series, under the general supervision of Manning Marable, features readers and.

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