

BLACOLOGY

NET-INFO RESEARCH

ISLAMIC CULTURE AND PHILOSOPHY: A BLACOLOGICAL CONTRIBUTION



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"If I speak in the languages of other cultures and assimilate to their ways, but have not cultural affirmation I am a copy-cat or a second class citizen. If I have their theories, philosophies, and beliefs, and can quote all their great men, and have studied all their sciences, so as to perpetuate their culture, but have not a sense of my own cultural solidarity, I am walking the path of least existence. If I throw away all my heritage, and hold up the heritage of other cultures, but have not any consciousness of my own, I gain nothing"

Blacologist:
Walter Cross Sr.
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I. INTRODUCTION

The Net-Info Research is a collection of information gathered for a subject or interest. This information is received from the Internet. It consists of documents acquired while scanning the Internet for information pertaining to class assignments, topics or individual interest. This research is primarily the writings, articles, and materials of the authors on their web pages. These articles are the facts and works of those who have researched the subjects. These articles, writings, and materials assist or provide knowledge and documentation on subjects or topics that are of interest to Prof. Walter Cross CEO/President of The Blacology Research and Development Institute Inc. (A Cultural Science) and a candidate for Ph. D. in African Studies at Howard University. This Net-Info Research is a review of Scholarly Articles on, "A Blacological Contribution to Islam", an assignment that was given in the class, "Islamic Culture and Philosophy", by Dr. Sulayman Nyang in the Spring Semester of 2000. The assignment was to provide a term paper on aspects of Islamic Culture and Philosophy. As a Blacological Cultural Scientist I selected Sufism, Islam and African Americans, Islam During Slavery, Noble Drew Ali, and the Nation of Islam as the Blacological Contribution to Islam. In the establishment of the Cultural Science Blacology one may be able to distinguish a Blacological Research by the capitalization of all words that are associated with Blacology, Black People, Black Culture and Blacological. It is done to give honor, respect, and importance to these words. This is also a way to acknowledge the format

writing in Blacology. Blacology is also written in Ebonics. This give Blacology it's own significant writing form. Net-Info Research is a method of utilizing the Internet information to support academic studies. This Net-info Research is a collection of articles on Black/Africans and Islam. This is a brief analysis on the contributions of Black/Africans to Islamic Culture and Philosophy. See your Internet address provided for you on the reference page for a more detail informative update.

II. SCHOLARLY ARTICLES

A. Sufism

Sufism, a mystical form of Islam that has been found in Africa since the 12th century CE.

Derived from the Arabic *suf*, meaning wool, the term "sufi" was originally used to describe a type of ascetic Muslim who wore coarse woolen garb. Unlike Islamic law and theology, which emphasize the severity of God and the strict codes of conduct described in the Qu'ran (Koran) and Hadiths, Sufism—often referred to as Islamic mysticism—emphasizes the beneficence of God and the spirit of faith and submission. Sufism developed in the 7th century alongside the emergence of formal Islam in the Middle East and spread to Africa in the 12th century CE. Beginning in the 19th century, Sufi orders proliferated in Africa, and in the 20th century they became a venue for political and economic organization.

Sufis emphasize a personal and direct experience of God, which they believe is possible through disciplined renunciation, humility and love toward God, and a yearning for paradise. Scholars claim that the Qu'ran's call for *ihsan*, or "doing what is beautiful," is ritually translated for Sufis into *dhikr*, honoring God through the methodical repetition of phrases from the Qu'ran and through various ways of saying God's name. Ibn al-Arabi, the great theoretician of Sufism, asserted that the ultimate goal of these rituals is "assuming the character traits of God." By imagining the face of God, a Sufi attempts to "unveil" this image and perceive God's unifying presence in the world and within the self. In this state, a Sufi can mediate between the divine and material worlds, allowing Sufi *shaykhs* (masters) to perform magic and miracles.

Sufic knowledge is passed down through masters, and initiation rites promote disciples from one "station" of knowledge to another. Thus the lineage of a Sufi is important, and determines the order (in Arabic, *tariqah*, meaning "path" or "way") to which he or she belongs. The Qadiriya and Shadhiliya orders are the two most widespread Sufi lineage's in Africa.

The loosely structured Qadiriya order, inspired by the teachings of the Baghdad scholar 'Abd al-Qadir al-Jilani, proved easily adaptable to existing religious beliefs and local authority structures in the Sudan, allowing it to spread quickly to other parts of Africa. The Qadiriya order and its suborders are now present throughout West Africa and the Nile Valley.

Like the Qadiriya, the Shadhiliya order is a large and inclusive tradition based on a core devotional literature and organized around one influential master. The Shadhiliya order was established by Abu al-Hasan al-Shadhili in Egypt and, influenced by the teachings of Abu 'Abdallah Muhammad Ibn Sulaiman al-Jazuli and other Sufi masters, extended throughout North Africa in the 15th century. As frequently happened with Sufi orders, this order branched into suborders, such as the Hamidiya Shadhiliya, founded in 1867 by Salama al-Radi in Cairo. This order's members celebrated its founder at his shrine every year, a ritual called the *mawlid*. Such Sufi shrines have often become places of pilgrimage.

Like the Hamidiya Shadhiliya, other Sufi orders in the 19th century branched into new orders that sought to replace mysticism with a more structured and "pure" form of Sufism. The best-known leader of such a revivalist movement was the Fulani scholar and Qadiriya Usuman dan Fodio. Beginning in 1804, he led a *jihad* (holy war) against the emirs of Hausaland, eventually forging the Sokoto Caliphate, the largest state in 19th-century West Africa.

Another example of the Sufi mission for a purist Islam was the Tijanya, founded by the North African Ahmad Tijani. al-Hajj 'Umar extended this order's influence to the far reaches of West Africa, where he led a holy war against impending French colonization. The Tijanya remained a political force in West Africa well into the 20th century.

These new Sufi orders often helped African Muslims respond to the tumultuous changes brought by colonialism. While the West African Tijanya resisted European conquest, other orders willingly collaborated with colonial authorities, who in turn appreciated the Sufi leaders' capacity to discipline and recruit labor from among their followers. In colonial Senegal, for example, the French came to depend on the spiritual authority of Amadou Bamba, the founder of the highly popular Mourides (or Muridiyah) order. The Mourides recruited tens of thousands of peasants and young male "apprentices" to clear land and cultivate export crops such as peanuts, providing the colony with valuable revenue.

In North Africa, Sufi orders' relations with foreign powers also varied considerably. The order best known for its resistance to colonial rule was the Sanusi, or Sanusiya, founded by Muhammad Ibn Ali al-Sanusi in Libya. This order drew followers from among the Bedouin of the Cyrenaica region of Libya, where lodges provided shelter and meeting places for Trans-Saharan trade caravans. Sanusi resistance began when the Italians invaded Cyrenaica in 1911, and continued intermittently for decades. The order was granted considerable autonomy as the colony moved toward independence, and the Sanusi leader, Idris I, eventually became the king of independent Libya.

In Sudan in the 1880s the Sammaniya order, led by Ahmad al-Mahdi, launched the Mahdist revolt against Egyptian rule and helped to oppose British intervention. Another order in Sudan, the Khatmiya, founded upon the teachings of Muhammad 'Uthman al-Mirghani, opposed the Mahdist state, and cooperated with the British in this conflict. Eventually, the Khatmiya order became the basis for the nationalist Union Party of the early 20th century. Sufism was also an important discipline for Hasan al-Banna, who organized the Muslim Brotherhood in Egypt.

Some secular governments claimed that Sufism could not coexist with 20th-century modernity, rationality, and science. But in fact Sufism has found a place in contemporary Africa, where it serves as a popular alternative to formal Islamic traditions of religious expression as well as a basis for modern political and economic organization.

Contributed By:

Leyla Keough

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B. Islam and African Americans, the practice of Islam by African Americans and the relationship between mainstream Islam and black nationalist groups such as the Nation of Islam and the Moorish Science Temple. in Arabic, fasting, wearing Muslim clothing, and writing and reciting from the Koran.

The involvement of black Americans with Islam dates from the earliest days of the African presence in North America. Today, African Americans account for about 42 percent of the Muslim population in the United States, which is somewhere between four and six million people. Mainstream, or Sunni, Islam, which has defined law and tradition in the Islamic world since the 7th century CE, has attracted black American followers since the 1920s. Sunni Muslims became the predominant Muslim community

¹"Sufism," *Microsoft® Encarta® Africana 2000*. © 1999 Microsoft Corporation. All rights reserved.

among African Americans by the end of the 20th century. However, it was the Nation of Islam, a movement outside the mainstream of traditional Islam, that captured the political and cultural imagination of black America with its nationalist programs and largely defined the public image of black Islam in the United States. The Nation of Islam has been considered theologically deviant by Sunni Muslims because of its policy of racial separation, its belief in the continuation of Muhammad's prophecy in Elijah Muhammad, and its deification of its founder, Wallace D. Fard.

C. ISLAM DURING SLAVERY Muslims constituted at least 15 percent of the slave population in North America in the 18th and 19th centuries. They were often from the urban, ruling elite of West Africa. Their religious and ethnic roots could be traced to the ancient black Islamic kingdoms of Ghana, Mali, and Songhai (*see* Ghana, Early Kingdom of; Mali Empire; Songhai Empire). These West African Muslims brought the first Islamic beliefs and practices to the United States. They practiced subtle forms of resistance to Christianity by keeping their African names, writing the Islamic scriptures). Some of the best-known African Muslim slaves in historical literature are Job Ben Solomon. A Maryland slave of Fulani Muslim origins who lived from about 1700 to about 1773. Yarrow Mamout was a slave from Georgetown, Virginia, who was close to 100 years old. When his portrait was painted in 1819 by American artist Charles Wilson Peale; and Muslim prince Abd al-Rahman, from Fouta Djallon (in present-day Guinea), who was enslaved in Mississippi and who lived from 1762 to 1829. Another African Muslim mentioned in historical writings is Bilali, a Georgia Sea Island slave who lived in the early 1800s; Bilali passed on Muslim traditions to his 19 children and was known for his ability to speak and write Arabic. Fulani Muslim scholar Omar Ibn Said, who was a slave in North Carolina, is also mentioned in historical writings. He lived from 1770 to 1864 and pretended a conversion to the Christian faith of his master. By the eve of the American Civil War (1861-1865), however, the Islam of the original African Muslim slaves was for all practical purposes defunct, because these Muslims were not able to develop institutions to perpetuate their religion in 19th-century America. After they died, their version of Islam disappeared.

D. Noble Drew Ali (1886-1929), is an African American religious leader who urged African Americans to reject racial labels given by European Americans and to define themselves.

Born Timothy Drew in Simpsonbuck County, North Carolina, Noble Drew Ali received little formal education. At age 16 he began performing as a circus magician and traveled the world, during which time he was influenced by Eastern Religions, especially Islam with its racial inclusiveness. He concluded that American blacks were Moors that they had descended from the Moabites of Canaan and that their true home was Morocco. Ali also believed that before the American Revolution, which began in 1775, blacks had been

free. Only at the Continental Congress of 1779 had blacks been forced into slavery and stripped of their Moorish identity.

In 1913, based on these principles, he founded the Moorish Science Temple of America in Newark, New Jersey, and published the *Holy Qu'ran (Koran) of the Moorish Holy Temple of Science* as a catechism. Membership requirements were the acceptance of Moorish identity and a \$1 contribution. By the mid-1920s, temples had been established in Detroit, Michigan; in Pittsburgh and in Philadelphia, Pennsylvania; in New York City; and in Chicago, Illinois, the organization's new headquarters. Because of its rapid growth, Ali could no longer manage the organization alone, and he appointed several associates, some of whom exploited the rank-and-file membership by selling Old Moorish Healing Oil and Moorish Purifier Bath Compound. Ali sought to regain control, firing the business manager Claude D. Green. Green was killed in March 1929 and Ali, although not in Chicago at the time of the killing, was arrested for the murder. He died while in jail awaiting trial, and it was commonly believed that he was beaten to death.

Contributed By:

Robert Fay

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E. NATION OF ISLAM

A Brief History on the origin of The Nation of Islam in America A Nation of Peace and Beauty Written in Phoenix, Arizona, March 28, 1996 for presentation at the International Symposium on Sufism in San Francisco, California, March 29-31, 1996

On July the Fourth, the day of America's Independence celebration, He announced the beginning of His mission which was to restore and to resurrect His lost and found people, who were identified as the original members of the Tribe of Shabazz from the Lost Nation of Asia. The lost people of the original nation of African descent, were captured, exploited, and dehumanized to serve as servitude slaves of America for over three centuries. His mission was to teach the downtrodden and defenseless Black people a thorough Knowledge of God and of themselves, and to put them on the road to Self-Independence with a superior culture and higher civilization than they had previously experienced. He taught us the ways of love and peace, of truth and beauty. We are being led into the path of a new spiritual culture and civilization of complete harmony

and peace, one of refinement in the pursuit of happiness and eternal joy in the Supreme Knowledge of God and the Science of everything in life.

IN 1931, THE MASTER WAS preaching this Great Truth of salvation when He met a man named Elijah Poole in Detroit, Michigan. He chose him to be His Divine Representative in continuing this most difficult task of bringing truth and light to His lost and found people. For 3 1/2 years He taught and trained the Honorable Elijah Muhammad night and day into the profound Secret Wisdom of the Reality of God. This included the hidden knowledge of the original people who were the first founders of civilization of our Planet and who had a full knowledge of the Universal Order of Things from the beginning of the Divine Creation. Upon the Master's departure in 1934, the Honorable Elijah Muhammad labored tirelessly to bring life to his mentally and spiritually dead people until his return to the Master in 1975. The Honorable Elijah Muhammad identified the Master as being the answer to the one that the world had been expecting for the past 2,000 years under the names Messiah, the second coming of Jesus, the Christ, Jehovah, God, and the Son of Man. When the Honorable Elijah Muhammad asked Him to identify Himself He replied that He was the Mahdi. He signed His name in 1933 as Master Wallace Fard Muhammad to express the meaning of One Who had come in the Early Morning Dawn of the New Millennium. To lay the base for a New World Order of Peace and Righteousness on the foundation of Truth and Justice; to put down tyrants and to change the world into a Heaven on Earth.

During the Honorable Elijah Muhammad's initial 44 years, he suffered persecution and rejection from the very people among whom he was appointed as a Servant of God. He was rejected and despised by the 10 percent leaders of America and the world because he revealed a Greater Truth and Wisdom that would end the old world of Satan's rule and dominion. He was not self-taught or self-made but ONE MIGHTY IN POWER had taught him what he knew not. The Honorable Elijah Muhammad had never received any more than a fourth grade education, yet his heart was true in what he saw and he saw the greatest of the Signs of his Lord. The more converts that he made in the cities, in the by-ways, and in the highways of this land, along with receiving honor and fame abroad, the powerful leaders and rulers of this world grew in opposition. As the baby Nation of Islam came to birth in America, the world rulers were shaken in their foundation to learn of this miraculous achievement, and are today frustrated in plans to prevent our survival. The theme of the Holy Qur'an and Bible that most clearly defines this struggle is revealed in the history of Pharaoh's opposition to Moses and Aaron in the delivery of Israel in bondage in Egypt.

THE NATION OF ISLAM WAS founded on the basis of peace and as an answer to a prayer of Abraham to deliver his people who would be found in servitude slavery in the Western Hemisphere in this day and time. The Flag of Islam with the symbols of the Sun, Moon, and the Stars, represent the Universe and is also a Banner of Universal peace and Harmony. Our Holy Temples of Islam were established in America as sanctuaries of peace and higher learning into the Knowledge of the Oneness of God. Our schools are called Universities of Islam and teach the higher meaning of Islam, which is Mathematics. We have always been taught to respect the laws of the land. We are taught

never to carry Arms, to make war or to be the aggressor, for this is against the nature of the righteous. We are taught the Principles of Divine Unity and the Universal Brotherhood of Islam. We are taught cleanliness inwardly and outwardly with the practice of good manners and respect to one and all. We are taught that the family is the back bone of society and that our children must be reared to reflect the highest morals and training to perfect our society. We are trained to eat and to prepare the best of foods for the longevity of life, without the use of alcohol, smoking and substance abuse which endangers the ethics of healthy living. We are taught to respect and protect our women who are the mothers of Civilization. Our women are taught a dress code of modesty that will lead to the practice of high morality. We are trained to be an exemplary community expressing the highest spiritual goals for the reform of ourselves and others based on wisdom, knowledge and beauty.

Contrary to the inflammatory rhetoric that has been utilized by the news media and some community leaders to condemn the positive effects of Islam's influence in today's modern society, just the opposite is being proven true. The Nation of Islam (The Nation of Peace) represents hope to millions of our people in America and around the globe who have been deprived of the high standards of a righteous way of life. This unity and love so sorely absent from our communities was genuinely exemplified by the millions of participants on the day of the Million Man March held in Washington, D.C., October 16, 1995. The exemplary Spiritual Leadership of Minister Louis Farrakhan in the rebuilding of the Nation of Islam in America is showing the way in the breaking down of barriers of communication throughout the society regardless to one's religious, racial, or ideological beliefs and views.

Through God's Divine Guidance, we are extending this Divine Work of moral and spiritual reform throughout the Western Hemisphere. God's Light and Truth will prevail against the darkness and falsehood of all opposition. In spite of the controversy and clamor surrounding the Nation of Islam and it's Divine Leader, Minister Louis Farrakhan. We are forging ahead in the Spirit of Almighty God, Allah, to unite with all of humanity in the Oneness of God, where all people of goodwill of every Race and of every Nation may participate in the Universal Expression of the Principles of Peace and the Brotherhood of man. This is the Beautiful Community of the Nation of Islam that is coming to birth in America on this Farthest Western Horizon in fulfillment of the Prophecy that God would meet with Muhammad for a second time and reveal to His servant What He Revealed. Thus the world is witnessing the Sun of Islam arising in the West. Praise the Holy Name of Allah, the Beneficent, the Merciful.

Where do we go from here in the remaining four years of the twentieth century? Will we continue to argue, to condemn, to fight and kill one another; or will we sit down and counsel with one another in seeking a just solution to the problems that beset us in America and in the world? Wisdom decrees that in counsel and in dialogue is the way to peace. Foolishness decrees that if we ignore the warning signs, we will fall into the deeper abyss of Hell. God is the Judge today; and most surely upon Him do the Believers rely!

Document written by Minister, Writer, Music Composer and wife of the Honorable Elijah Muhammad--Mother Tynetta Muhammad
March 28, 1996

II. BLACOLOGICAL ANALYSIS

Blacologically speaking, the contributions of Black/Africans to Islam has not been approved nor appreciated by the Sunni Muslims and Shiites Muslims. It has been said, The Nation of Islam and The Moorish Science Temple, has not received authorization by those who finance, organized, and structured the Islamic Religion. The Arabs feel they are Gods gift to Islam and only they have the right to utilize Islam as a religion. If Allah makes Islam then, it is available for any one to use as a religion. If in deed Islam is the property of the Arabs then it is theirs to control. If Allah only gave the Arabs this religion of Islam then it is time for Black/Africans to develop their own religion.

If this is true then Black Africans are only second class Muslims in Islam. Black/Africans do not need to be second to none. God/Allah has blessed us with the ability to develop for our selves a religion that is operatively ours. Blacologically speaking, it appears as though the Black/African are only a product of someone else's thinking. He can not develop anything without the colonialist who has captured him and enslaved him. Whatever the Black man is it is because of his colonial oppressors. If not the total 100% oppressor it has to be some one who is part white or Arab that makes the Blackmans being worthwhile. If it were not for the Arabs or the European the Blackman could not be or do anything. This is the assumption that has that has been past along from generation to generation. It has been such that those who are mixed with Arab and white feel it is necessary to say so. In hope that is will afford them some kind of affinity

with the oppressors and some of the privilege of the oppressor. It is as though Alex Haley said in his book, "Roots", while interviewing the head of the Nazi Party. The leaders said to Alex Haley Black People are inferior to white people. The White Supremacist told Alex Haley he was mixed and that afforded Haley some form of intelligence because he was mixed with white.

If it had not been for Fard Muhammad being mixed with Arabs than Elijah Muhammad would had not been accepted as a true Messagener or one who could have possessed the true message of Islam. As Black/African People we are being subjected to this type of thinking because we have not stood up for the knowledge of our ancestors and practiced what they have taught us in this period of the Maafa. It is time for Black/African People to utilize the knowledge of our heritage. There is nothing wrong with this information. We do not have to be part of any other people in order for us to be the best that we can be. We do not have to be Muslim or Christian to be somebody. We are somebody no matter what others may say we are.

The Honorable Elijah Muhammad was right in trying to create a religion that was symbolic of the struggle of Black People. What was problematic is when Elijah Muhammad chose to perpetuate Islam as the religion for Black People. Every thing was going good until Elijah Mohammed went to the pilgrimage in Mecca. Once he went to Mecca then the Arabs charged Elijah Muhammad with the subjugation of their control. Due to the fact that they were the rightful owners of Islam in Mecca. As long as Islam was being taught from the struggle of the Black/African Experience it was the original product of Black People and for Black People.

What Elijah Muhammad forgot was that Islam in Africa was a colonial religion. It is the religion of those who had oppressed Black/African People long before the Europeans. Islam had been in Africa so long that Black/Africans have forgot that its owners are oppressors and enslavers. Islam like Christianity is the religion of the slavemasters. Islam was and is a religion to pacify Black/Africans to the slavery that dehumanized and decultivated our people under oppression in this period of the Maafa.

It is a myth that Black/African People are not intelligent and creative people. If there had been no mixing with the oppressors, the struggle of Black People would have developed our own people to stand for our rights. As Black/African People we have the right and ability to develop for ourselves a religion that is from our struggle and reflect our culture. Black/African People don't need Islam to be creative. Black People do not need to be mixed with their oppressor to be intelligent. Black/Africans must take their life into their own hands and control their future.

It is inhumane to think as a people, you are not capable of doing for yourself unless you are mixed with another races. Long before the Europeans and the Arabs arrived in Africa the Black/Africans have been doing for themselves. What Black/Africans need to develop is a religion that is the product of their traditions and culture.

Blacologically Speaking, what we are talking about here is not the dislike for mixed people but subordination of dark skinned non-mixed Black/African People as inferior to European and Arab people and those who are mixed with Black/African People. Blacological Research has revealed that the relationship between Black/Africans and the owners of Islam the Arab people is a second class, least existence, oppressor,

slave relationship. Black/Africans have no right to start any aspect of the Islamic religion without the approval of the Arabs or some shape, form, or fashion of Arabic people. If the Nation of Islam does not have the stamp of approval from the Sunni Muslims they are not genuine Muslims or Islamic Faith.

When the Arabs or Muslim Scholars talk about Islam they don't even mention the Black/African contribution to Islam in America (North) or wherever the Nation of Islam has spread its virgin of Islam. The Honor Elijah Muhammad students and disciples have spread Islam to many lands and 6 million on the North American Continent. It is not known the exact number of Black Muslims there are in the United States. The owners of Islam do not ever count the Black Muslims in the United States as real people because they did not sanction them. Islam operates as a colonialist with the power to destroy Black/African Culture. Where Islam came to Africa, according to Dr. John Hendrix Clark the Arabs forged an all out war on Black/African Culture. Anything that was from Black Culture was destroyed.

The Black/Africans were taught to hate anything of their traditional culture. The Muslims changed the names of the Black/Africans to Muslim or Arabic names. If you were caught speaking in an African Language you were punished. If you were practicing Black/African Culture you were punished. Wherever Muslims came into contact With Black/Africans they could only be taught to write in Arabic and practice Muslim Culture. The Muslims changed everything to Arabic and Islamic. The Arabs were colonial imperialist and have remained so until today.

Dr. Henry Louis Gates Jr. in his video, "Wonders of the African World", showed the existence of modern Islamic slavery in the Sudan and Mauritania. This slavery exist

in an Islamic regions or countries. Muslims don't like to talk about Islamic slavery. They try to act as though it does not exist. When Muslims do talk about it they talk as though Islamic slavery was not as bad as European Christian slavery. One of the reason they give is that when a Black/African Women has a child by an Arabic or Islamic slave master the child is now Islamic. This is supposed to be better than the Black/African Woman having a child by a Black/African Man or being able to exercise freedom.

When the Muslims talk about their history they tell it without the slave trade. Muslims do the same thing with history that the European Christians do. They tell a history without the contributions of Black/Africans to Islam. They talk as though slavery did a disappearing act. When in fact the Muslims hid their slavery.

The Black/Africans who have been subjected to this type of Islamic oppression will deny or seek inclusion form Arabs as a reaction to their oppression. Dr. Ali Mazrui in his 9 part series, "The Africans" talks about how it is an honor for a slave mother to have a child by an Arabic or Islamic oppressor. Dr. Mazrui talks about the child become free and the mother receives special privilege under these circumstances. Religion is a choice. It is not something that is just stamped on you like you brand a cow or a horse. For a child to receive a brand of Islam like he/she is an animal is dehumanizing.

Blacologically speaking, this is no asset to the Black/Africans to be devalued and be one who has enslaved and oppressed their people. We talk about the slave trade in the U.S. and sometimes about Europe and South America. We give time spans to each one of the area and countries. In the U.S. we say that the slave trade started in the 1400's. We also apply this time to Europe. But we have yet to declare a time line for the Arabic Islamic slave occupation in Africa on Black/African People. Although we know that in

Mauritania and in the Sudan there exist slavery today in the year 2000 AD. This is what happen to the Islamic slave trade. For those who ask the question, What happen to the slaves of the Islamic tradition? The Research of Blacology has revealed that they are in the Sudan and Mauritania in the year 2000 AD.

Dr. Ali Mazrui said," there was a disappearing act when it came to the Islamic slaves". This is not true, there was a hidden act that accrued. Islam hid their slaves and now truth swept under the rug has become so obvious because its lumps have become to large to hide. When Blacologist are looking for answers to questions they will find the answers. It has been over 900 years that Islamic Arabs have enslaved Black/African people. To such a degree that the victims sees their oppression as less than the oppression of the European. This is the Islamic justification for maintaining slavery in the year 2000 and over 900 years.

Blacologically speaking, as Black/Africans we know that slavery is slavery regardless of how long, how you put it, and what you did to the children you had by the captives, it is still slavery. You can not lesson the oppression of slavery by making the children you produce as your children or granting them freedom. As long as you have people in bondage and subjugation it is injustice and inhumane. This is a human rights violation. This is an act of divisiveness and genocide. It makes the women of bondage refuse to mate with their own kind in hope that their children will be free. This is genocide by amalgamation. This is even worse or equal to the slavery of the European and is even more sustainable.

The problem that faces the Black/African People is a special problem. We must be able to erase and undo the residuals of slavery from our hearts and minds. We need

the Interdisciplinary Science of Blacology which is best suited for this illness. This is an illness that robs us of our confidence, talents, creativity, and our ability to think and do for ourselves. We need to develop a religion that is fit for the redemption of our people. We need to develop a religion that would provide us with knowledge and courage to do for ourselves what we had been asking everyone to do for us.

This is why Islamic Shiite or Sunni Muslim was not and is not the religion of our salvation. Islam as taught by The Nation of Islam under the Honor Elijah Muhammad was and is a religion that was tailored for (our) Black/African Struggle and Culture. Also the Moorish Temple by Noble Drew Ali served the same purpose. Black/African People do not need to continue to utilize and support those religions that have been force upon us by those who have placed us in bondage and oppression. Black/African People in the Motherland and the Diaspora who practice Islam and Christianity are the religious captives of these beliefs. These religion do not provide us with the ingredient to free our hearts minds and souls. Islam and Christianity only serve to keep us under the submission of imperialism and white supremacy. Black/Africans are more Islamic than many of the Muslim worshippers in the world. They know the Qur'an, Koran, or Quran better than any of those who have oppress them under this religion. Yet they are not free to practice or develop a religion that would be of their struggle or their culture. As long a Black/Africans practice the religions of their oppressors. They will never truly know the gifts that the creator has for them. Black/African are limited to Islam because it is safe for them. It was said, that Islam was spread throughout Black/Africa by submission to Allah or God. But, we must be truthful in telling this story. In the beginning there was violence and punishment if you were not a Muslim and did not practice or accept Islam.

When Islam came to Black/Africa it came with a violent force. It is never easy to get a people to change or give up their customs, way of living, traditions and culture. This could not be done without some kind of war or force to make them change. Black/Africans had been living their lives for thousands of years under their own ideal culture and practiced their own spirituality.

DEFINITIONS:

1. African American History - A chronological label and title or name of Black/Africans in United States. To seek inclusion, approval, and credit as a Black person in the Euro-American dominated society.
2. African Descent - A Black person who has mixed DNA Black and any other ethnic who is raised in Black culture.
3. African Studies - The research and study of African People in Africa and throughout the world from a Euro-centric perspective.
4. African-American History - The evolution of Negro, colored, and Black History
5. Afrocentricity - The acknowledgement of Africa as the bases for the thinking and thought for Black/African People through out the world. African philosophy as the central forces and reference for Black/African People in their thinking, an acknowledgement of a locality and a kinship of Black Existence.
6. Black Cultural approach - To approach a ideal or program form the perspective or Black culture
7. Black Cultural Knowledge - The information provided by the heritage and traditions Black People both oral and written for the perpetuation and utilization for advancement and survival.
8. Blacology - the scientific study of the evolution of Black/African people and their culture, the perpetuation of the ideas, philosophies, theories, beliefs, concepts, notions of the past and present. The Affirmation of Black/African thinking and culture. The utilization of oral and written the knowledge of the ancestors, elders and present scholars as an interdisciplinary behavioral cultural science.
9. Blacks - the dark race, the native people of Africa, the people from the land of the Gods, the people of the first civilization, the descendants of African Slave trade,

- the people of Ancient Egyptian, Ethiopia, Carthage, and the Descendant of Ancient Black Civilization.
10. Blacological - the logic of Black/African, from the experience, the struggle, logic that is based on the chronology and evolution of their thinking, logic that is of, from, by, for, and about the survival and advancement of Black people past and present both oral and written.
 11. Black/Africans - an evolutionary identity in the chronology of Black people, a specific way to identify the descendent or the original people of Africa, the dark skin people.
 12. Black/African Culture - Black represents a time without cultural consciousness only color consciousness. African represents the acknowledgement of kinship, locality and cultural connection and consciousness. (look in Blacological thoughts). Chronological evolutionary acknowledgement of your ethnical orientation, and cultural development. (spiritual substance and ethnicity)
 13. Blacological Method - A Method of determining and analyzing data and information, developed by Black scholars and scientist use by the different extended cultures or as means of survival or to accomplish a goal.
 14. Blacologically Speaking - To speak from a perspective that is operatively Black, from the Black/African experience and way of life. To speak from the logic of what is customary and advantageous to Black people.
 15. Cultural development - The process of evolving in spiritual solidarity in both individual and collective, toward cultural perfection.
 16. Miseducated - To be taught the whites are better than blacks, black are inferior to white, white are superior to black,(i.e. if you are white you rights, if you are brown stick around, if you yellow you mellow, if you are Black get back.) Black are not intelligent, white are intelligent; everything good is white, everything bad, is black; white school are better than Black Schools.
 17. Negrological - to think according to the tenets of assimilation, integration, and colonization of Euro-American or European culture, acknowledging Euro-culture as the majority culture and the best culture as a Black Person. A thought pattern of survival for Black People based on fear of whites from 1400 to 1950. A method of trained thought as second class citizens.
 18. Negro - an evolutionary identity of Black people, chronologically existed from the late 1700's and mid 1900's, which meant in the evolutionary struggle a people utilizing assimilation, integration, and colonialism as a means of survival. An identifiable method of survival associated with ex-slaves, to be identified by white people.

19. Negrology- the scientific study of the Negro and its culture, the perpetuation of the ideas, philosophies and conception of Negro history and its historians, i.e. Carter G. Woodson, Booker T. Washington, Marcus Garvey, Mary McCloud Bethune, etc.
20. Ology - the scientific study of man and his environment (culture, mores, customs, philosophies, beliefs. Blacology Research & Development Institute Inc. (1997)

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