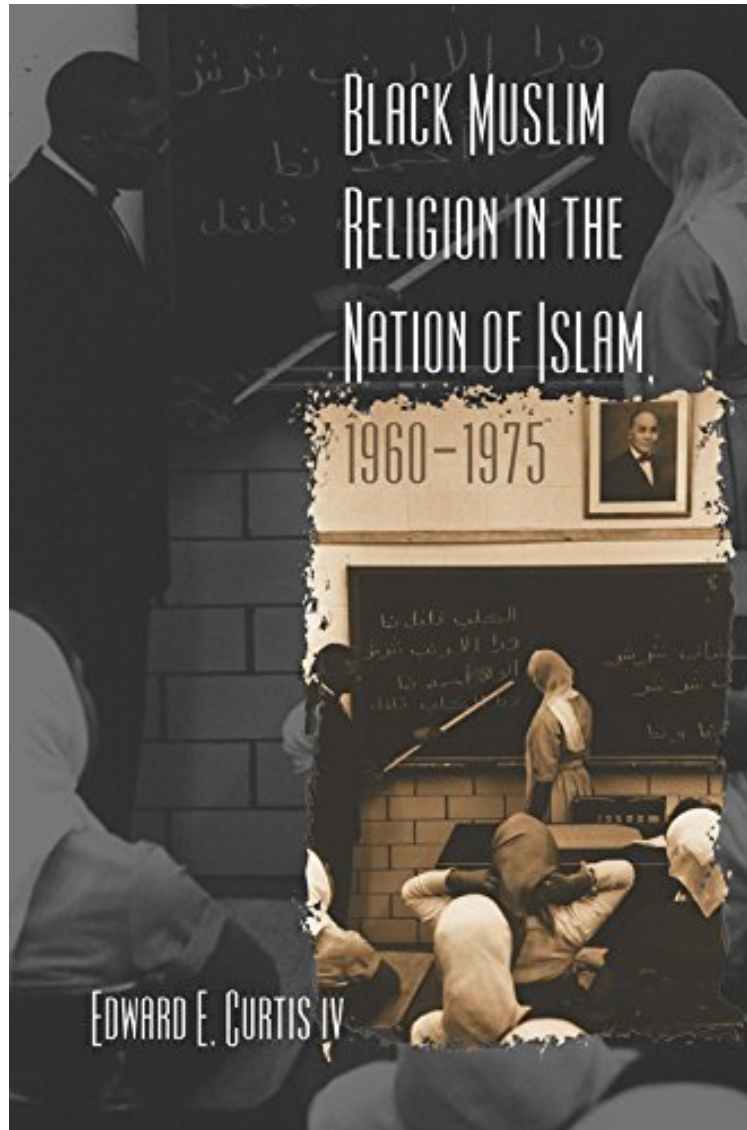


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Black Muslim Religion in the Nation of Islam, 1960-1975

Edward E. Curtis IV

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Elijah Muhammad's Nation of Islam came to America's attention in the 1960s and 1970s as a radical separatist African American social and political group. But the movement was also a religious one. Edward E. Curtis IV offers the first comprehensive examination of the rituals, ethics, theologies, and religious narratives of the Nation of Islam, showing how the movement combined elements of Afro-Eurasian Islamic traditions with African American traditions to create a new form of Islamic faith.Considering everything from bean pies to religious cartoons, clothing styles to prayer rituals, Curtis explains how the practice of Islam in the movement included the disciplining and purifying of the black body, the reorientation of African American historical consciousness toward the Muslim world, an engagement with both mainstream Islamic texts and the prophecies of Elijah Muhammad, and the development of a holistic approach to political, religious, and social liberation. Curtis's analysis pushes beyond essentialist ideas about what it means to be Muslim and offers a view of the importance of local processes in identity formation and the appropriation of Islamic traditions.

"This is a groundbreaking and excellent study of the religious life of the Nation of Islam." --American Historical
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"Provides heretofore unexplored discourse on how Black Muslims perceived, understood, and validated their practice of religion and connected it to traditional Islam between 1960 and 1975."--Journal of the American Academy of Religion
"No academic writer has engaged the complexities of the Nation of Islam as Edward E. Curtis IV has done in this book, which exceeds older studies dating from the 1960s." --Journal of American History
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Curtis makes a valuable addition to the scholarship on the Nation of Islam and to African American religious history more generally. This book is well written and well researched, and makes a careful and fully convincing argument that ordinary members of the Nation of Islam experienced their participation in the Nation as a religious activity, and not only a political or ideological engagement.--Melani McAlister, George Washington University
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