Racism black history month AND Islam's manifesto of universal brotherhood of human beings

[Racism](https://www.soundvision.com/racism)

Islam's manifesto of universal brotherhood of human beings

[**Abdul Malik Mujahid**](https://www.soundvision.com/authors/abdul-malik-mujahid)

From the Quran

"O Mankind, We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is he who is the most righteous of you" (Quran 49:13).

**Explanation:**There are several principles, which this verse presents:

1. This message is not just for Muslims only because God is addressing all of humanity. While Muslims are one brotherhood, this is part of a larger brotherhood of humanity.
2. God is telling us that He has created us. Therefore He knows the best about us.
3. He says that He created us from one man and one woman meaning then that we are all the same.
4. It also means that all human beings are created through the same process, not in a manner in which some are created with a better mechanism than others.
5. God is the One who made human beings into different groups and people.
6. These differences are not wrong, rather a sign from God ("And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for those who know" [Quran 30:22]).
7. Note that no word equivalent to race is used in this ayah or any other verse of the Quran.
8. Islam, however, limits the purpose of these distinctions to differentiation and knowing each other. This is not meant to be a source of beating each other down with an attitude of ‘my group is better than your group' or false pride as is the case with tribalism, nationalism, colonialism, and racism.
9. The only source of preference or greatness among human beings is not on a national or group level, but it is at the individual level.
10. One individual who is (higher in Taqwa), more conscious of his Creator and is staying away from the bad and doing the good is better, no matter what nation, country or caste he is part of. Individual piety is the only thing that makes a person better and greater than the other one.
11. However, the only criterion of preference, Taqwa, is not measurable by human beings. Indeed God is the One Who knows and is aware of everything so we should leave even this criterion to God to decide instead of human beings judging each other.

These are the deeply embedded ideals of Islam which still bring people to this way of life even though Muslims are not on the best level of Iman today. This is what changed the heart of a racist Malcolm X when he performed Hajj in Makkah. This is the power that brought Muhammad Ali to Islam. This is what still attracts the Untouchables of India towards Islam. This is the theory which convinced noted historian Professor A.J. Toynbee in 1948 to say that: "The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue."

Let's ask ourselves if the Muslim Ummah today, in its individual and collective behavior is striving to adopt and promote these Islamic ideals?

From the Sunnah

1. Prophet's response to racist comments

A man once visited the Prophet's mosque in Madinah. There he saw a group of people sitting and discussing their faith together. Among them were Salman (who came from Persia), Suhayb who grew up in the Eastern Roman empire and was regarded as a Greek, and Bilal who was an African. The man then said:

"If the (Madinan) tribes of Aws and Khazraj support Muhammad, they are his people (that is, Arabs like him). But what are these people doing here?"

The Prophet became very angry when this was reported to him. Straightaway, he went to the mosque and summoned people to a Salat. He then addressed them saying:

"O people, know that the Lord and Sustainer is One. Your ancestor is one, your faith is one. The Arabism of anyone of you is not from your mother or father. It is no more than a tongue (language). Whoever speaks Arabic is an Arab." (As quoted in Islam The Natural Way by Abdul Wahid Hamid p. 125)

2. Statement of the universal brotherhood in the last Sermon

O people, Remember that your Lord is One. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a black has no superiority over white, nor a white has any superiority over black, except by piety and good action (Taqwa). Indeed the best among you is the one with the best character (Taqwa). Listen to me. Did I convey this to you properly? People responded, Yes. O messenger of God, The Prophet then said, then each one of you who is there must convey this to everyone not present. (Excerpt from the Prophet's Last Sermon as in Baihiqi)

3. Don't take pride in ancestry

The Prophet said: Let people stop boasting about their ancestors. One is only a pious believer or a miserable sinner. All men are sons of Adam, and Adam came from dust (Abu Dawud, Tirmidhi).

4. Looking down upon other people will stop you from entering the Jannah

The Prophet said: Whoever has pride in his heart equal to the weight of an atom shall not enter Paradise. A man inquired about a person who likes to wear beautiful clothes and fine shoes, and he answered: God is beautiful and likes beauty. Then he explained pride means rejecting the truth because of self-esteem and looking down on other people (Muslim).

5. The Prophet condemnation of Arab racial pride

There are many hadith, which repeatedly strike on the Arab pride of jahiliyyah. Arabs before Islam used to look down upon others specially blacks. The Prophet repeatedly contrasted the believing Africans versus non-believing Arab nobles.

The Prophet said: You should listen to and obey your ruler even if he was an Ethiopian slave whose head looked like a raisin (Bukhari).

[Black History](https://www.soundvision.com/blackhistory)

Umm Ayman, Barakah, may Allah be pleased with her

A Notable Muslim African Woman

If you're looking for an important Muslim African woman to talk about during Black History month, look no further than the Seerah of the Prophet Muhammad (peace and blessings be upon him) , and the woman he described as his "mother after my own mother. She is the rest of my family."

Barakah or Umm Ayman was the name of the woman whom the noble Prophet esteemed so highly. She was the first person to hold him in her arms when he was born and the only person who knew him from that point until his death. She was one of the few Muslims who the Prophet assured of a place in Paradise.

"Be a mother to him, Barakah. And don't ever leave him," Amina instructed her about her son as she lay dying.

Umm Ayman did not fail in her responsibility.

Her beginnings were more than humble. In her youth, the Abyssinian girl was put up for sale in Makkah as a slave. In pre-Islamic Arabia, slavery was no shame, and slaves were treated like animals.

But Barakah was blessed to be treated with kindness.

She was bought by a noble and gentle man: Abdullah, the son of Abdul Muttalib. The father of the Prophet.

Barakah not only took care of Abdullah's affairs as a servant in his home, but after he married the Prophet's mother, she looked after Amina as well.

It was Umm Ayman who slept at the foot of Amina's bed and comforted her when, only two weeks after her wedding, her husband was instructed to leave for that journey to Syria, after which he never came back. It was Umm Ayman who took care of Amina during her pregnancy.

It was Umm Ayman who gave Amina the news of her husband's death at Yathrib (her son, too, would one day be buried there), what was later to be known as Madinah.

As the Prophet faced tragedy upon tragedy, Umm Ayman was there for him. From the time when his mother died when he was six, to when his grandfather Abdul Muttalib died when he was eight, Umm Ayman stayed with the Prophet.

It was only after the Prophet married Khadija (may Allah be pleased with her) that she married, and that too, on their insistence.

She married Ubayd ibn Zayd from the Khazraj tribe of Yathrib and they had a son named Ayman, thus her name Umm Ayman.

When the Prophet received the prophethood, Umm Ayman was among the first Muslims, and like the others, bravely faced the punishments of the Quraish for those who dared to believe in La ilaha illa Allah Muhammadur Rasool ullah.

She and Zayd ibn Harithah, another companion who lived in the Prophet's household, put their lives on the line to find out about the plots and conspiracies of the pagan Makkans against the Prophet and the Muslims.

During the Battle of Uhud she gave out water to the thirsty soldiers and took care of the wounded. She accompanied the Prophet on some expeditions.

She tied her well-being to that of Islam. During a visit from the Prophet, he asked: "Ya Ummi! Are you well?" and she would reply: "I am well, O Messenger of Allah so long as Islam is."

Umm Ayman's husband died not very long after their marriage. When she was in about her 50s, the Prophet, when speaking to his companions said, "Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman."

It was Zayd who stepped forward and agreed to marry her. They had a son named Usamah who was described as "the beloved son of the beloved." In other words, the Prophet loved both he and his father.

One example of Umm Ayman's dedication to Islam and the Prophet was when she trekked across the burning desert through sandstorms on foot from Makkah to Madinah to join the Prophet. Despite the harshness of the journey though, she persisted, and was given good news when she reached her destination.

When she got to Madinah, swollen feet, dust-covered face and all, the Prophet said to her,

"Ya Umm Ayman! Ya Ummi! (O Umm Ayman! O my mother!) Indeed for you is a place in Paradise!"

She became a widow again, after Zayd was killed during the Battle of Mutah in Syria. She also lived to see her son's martyrdom at the Battle of Hunayn.

Ayman lived to see her other "son" die as well: the Prophet. But it was not for him she cried. When asked, she said, "By Allah, I knew that the Messenger of Allah would die but I cry now because the revelation from on high has come to an end for us."

Umm Ayman died when Uthman (may Allah be pleased with him) was Khalifa.

The haven of the first Hijra (migration)

[**Najib Mohammed**](https://www.soundvision.com/authors/najib-mohammed)

An African Nation is the Muslims' First Refuge

In Islamic history and tradition, Ethiopia (Abyssinia or Al-Habasha) is known as the "Haven of the First Migration or Hijra."

For Muslims, Ethiopia is synonymous with freedom from persecution and emancipation from fear.

Ethiopia was a land where its king, Negus or Al-Najashi, was a person renowned for justice and in whose land human rights were cherished.

The meaning and the significance of "Hijra" is embodied in the Islamic calendar. Since its inception, the Islamic calendar represents a history of perpetual struggle between truth and falsehood, faith and blasphemy, freedom and oppression, light and darkness, and between peace and war.

The first migration [Hijra] of the Companions and relatives of the Prophet Muhammad (peace and blessings be upon him) to Ethiopia celebrates the birth of freedom of expression and beliefs, whereas, the Second Migration of the Prophet Muhammad to the Madinah celebrates the end of oppression.

"And dispute you not with the People of the Book, except with means better, unless it be with those of them who inflict wrong; But say, we believe in the Revelation which has come down to us and in that which came down to you: Our God and your God is one; and it is to Him we bow in Islam: (Quran 29:46).

History has shown that the first migration to Ethiopia and the second migration to Madinah have indeed laid down the foundation on which Islam, as a universal religion, was built. Ever since that experience, the Muslim community, wherever they settled, shifted from the positive of minority to majority, from weakness to permanent strength, from tribalism to universal brotherhood that knows no defined political boundaries.

The Quran says: "O mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another. Truly the most honored of you in God's sight is the greatest of you in piety. God is All-Knowing, All-Aware (Quran 49:13).

With this spirit in mind, Bilal ibn Rabah, an Ethiopian slave living in Makkah, became a leading companion of the Prophet Muhammad. It was not a coincidence that his native land, Ethiopia, was the country chosen by the Prophet when his followers needed protection and freedom form oppression.

Muhammad Haykal, author of the "Life of Muhammad" said that the Prophet Muhammad trusted that his followers and relatives would be better off if they migrated to a country whose religion was Christianity-a scriptural religion whose Prophet was Jesus son of Mary. He was not afraid that his followers would convert and give up their faith in favor of any other established religion.

He was more convinced that Islam would be more protected in its infancy in a fertile and prosperous land ruled by the Scripture than among the ignominious pagans of Arabia.

The companions and relatives of the Prophet were prepared to sacrifice and suffer all sorts of hardship and alienation rather than give up their own conviction and freedom. The Prophet gave his companions the following letter to give the king when they reached Ethiopia.

"In the Name of Allah, the Most Merciful, Most Gracious, From Muhammad, the Messenger of Allah to the Negus Al-Asham, king of Abyssinia.

Peace, I praise Allah to you, the King, the Holy, the Peace, the Faithful, the Watcher, and I bear witness that Jesus, son of Mary, is the Spirit of Allah and His Word, Which He cast to Mary the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His Spirit and His Breathing as He created Adam by His Hand and His Breathing. I call you to Allah, the Unique without partner, and to His obedience, and to follow me and believe in that which came to me, for I am the Messenger of Allah.

I have sent to you my cousin Jafar with a number of Muslims, and when they come, entertain them without haughtiness, for I invite you and your armies to Allah. I have accomplished my work and my admonition, so receive my advice. Peace upon all those that follow True Guidance."

In view of this determination, the Ethiopian king, Negus As'ha'mah, undoubtedly recognized the significance of the Prophet Muhammad as a Messenger of Allah, and the need to treat the Muslims with kindness and dignity. The Christian church leaders who listened to the debate between the Muslims learned the truth about Islam.

Thus, they accepted the universality of the message of the Prophet based on the truthful similarity with the Scripture which prophesied the advent of Muhammad as a Prophet. The Quran describes their belief in these words:

"And when they listen to revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the Truth. They pray: ‘Our Lord! we believe; write us among the witnesses" (Quran 5:83).

In the sixth year of the Hijra, the Prophet wrote letters to different rulers of the world inviting them to Islam. Among the first leaders to receive the letter was the King of Ethiopia (Abyssinia). This second letter was sent with Amir ibn Umayya and reads as follows:

In the Name of Allah, the Most Merciful, Most Gracious. From Muhammad,t the Messenger of Allah, to the Negus Al-Asham, king of Abyssinia, Peace is for the one who follows the right guidance and believes in Allah and His Messenger. I bear witness that there is no god but Allah. He is one and has no partners. He has neither wife nor child. And Muhammad is His servant and His Messenger.

I call you to Islam for I am His Messenger. Accept Islam and you will be safe. O people of the Book! Come to something which is common between us and you, that we worship none by Allah; nor associate anything with Him; nor make any other our Lord besides Allah. If they turn away, then tell them we are obedient to Allah. If you deny it, the burden of the Christians, your people, will fall upon you." The seal of Muhammad, the Messenger.

The king received the envoy of the Prophet with great respect and showed him all the honor he deserved, and accepted Islam despite the objection of his family and the Church.

The king wrote back saying"...I testify that you are the Messenger of Allah, true and confirming those before you. I have given my allegiance to you and to your nephew and I have surrendered myself through him to the Lord of the Worlds."

In recognition of his kindness and when it was revealed to the Prophet that the Ethiopian king whom he had never met in person passed away, the Prophet offered the first funeral prayer in absentia in Islam (Salatul Ghaib) for the king who was named Ahmed Al-Najashi after he reverted to Islam.

Even though the family of the Ethiopian king, joined by the church, revolted against him because of his acceptance of Islam, and tried to stop the spreading of Islam, Islam rapidly and peacefully spread south of the Anunite kingdom.

By the fourteenth century, there were seven Islamic Sultanates [kingdoms]. The Sultanate of Yifat, Dawaro, Arbabini, Hadiya, Shakara, Bali, and Dara survived as Muslim enclaves until the northern Christian, with the help of European colonial powers, mainly from Portugal, expanded by force and by the late 18th century, formed "Ethiopia" as we know it today.

Based on the Europe World Year Book 1991 and UNICEF/ETHIOPIA the estimated number of Ethiopian Muslims, which ranges between 23.9 million to 27.7 million (45 percent-52 percent), ranks as the third largest Muslim population in Africa after Nigeria and Egypt.

Overall, it is three times as large as Somalia, Guinea or Niger, 1.2 times as large as the Sudan's Muslim population; twice as large as Yemen or Saudi Arabia or Syria; six times as large as Libya; 1.5 times as large as Iraq; 1.1 times as large as Algeria or Morocco.

Yet, despite the scale of abuses and suffering of the Muslim people of Ethiopia, their agony was largely ignored by the world community, especially by the Muslim world.

According to Ethiopian Muslims' estimate, their number is between 65 and 70 percent of the total population.

Government after succeeding government made the effort to portray Ethiopia as an island of Christianity by minimizing the number of Ethiopian Muslims.

For centuries, the policy of fear and distrust forced the monarchy, which was overthrown in 1974, and the church to espouse an oppressive posture in relation to the Muslim populace, a majority in Ethiopia, consisting of ethnically diverse groups largely living in rural areas.

Moreover, their distrustful policy towards the surrounding neighbors led to centuries of unwarranted isolation from the rest of the world.

The monarchs, with the blessing of the Church, committed unparalleled genocide against the Muslims of Ethiopia in order to create a one-religion and, if possible, a one-ethnic empire.

In their effort to uproot Islam from the country, they have employed the services of western missionary groups who relentlessly devoted their time and financial resources for the main purpose of converting Muslims, especially orphan children of famine and drought victims, to Christianity.

By contrast, any religious, educational, cultural or trade access to the Ethiopian Muslims from the surrounding neighbors used to provoke the anxiety of the isolationists who dominated the traditional political power structure over 700 years.

Very often when the Ethiopian Muslims performed Hajj or Umra pilgrimages in large numbers, it is considered as a sudden rise of "Islamic Fundamentalism" in spite of the fact that the annual pilgrimage to Mecca is one of the sacred pillars of Islam for those who can financially afford it.

To build Islamic schools was out of question. Yet Muslims were forced to financially contribute for church buildings, and in most cases their fertile lands were confiscated and handed over to the church.

Prior to 1974, the church owned a third of the fertile lands in the country.

To build their mosques, Muslims had to obtain building permits from the church, and in most cases they are denied. The injustices committed against the Muslims of Ethiopia are so enormous that it is impossible to fully detail them here.

It is indeed Divine intervention from Allah that Islam not only survived but also flourished in Ethiopia.

The struggle of Ethiopian Muslims to save their religion and protect their basic God-given human rights went unnoticed by the outside world.

A few among the most honored Muslim leaders in Ethiopia who struggled hard to save Islam by traveling throughout the country and teaching the religion are Sheikh Abadir of Harar, Sheikh Nur Hussein of Bale, Sheich Aba Budelah who is known as Aba Ramuz of Abret in Chancho, and Sheikh Tola and Sheikh Muhammad Sani Habib of Wollo.

These Muslim legends, with the help and Mercy of Allah, left behind a legacy of true dedication and struggle for us to emulate. There are thousands of their students who are following their footsteps.

Among the well-known Ulemas nowadays is Sheikh Muhammad Wale of Darra. He has been incarcerated since February 1995 for no reason other than trying to teach Islam and advocate the human rights of the Muslims.

Of late, it has been observed that the Ethiopian government-in conjunction with the Eritrean government and with the financial support of the American and Israeli governments, has revived a dormant Muslim phobia anchored in isolationist mentality and historically engendered feuds with neighbors across the Red Sea, and neighboring countries in East and Northeast Africa such as Somalia and the Sudan.

This act is a source of threat to the political and economic stability of the region.

The coordination of anti-Islamic and anti-Muslim policies of the Ethiopian and Eritrean governments started with the subjugation of their own Muslim communities.

The Ethiopian government has fallen into the trap of the false beliefs of the New World Order. Espousing any policy that undermines freedom and is injurious to the self-image of Muslims is considered in the interest of the stability of the region from the so-called invaders or what euphemistically is known in the modern parlance of the political and religious opposition as fundamentalists.

This fabricated paternalistic insult to the Muslim is certainly detrimental to dialogue, peace and stability.

Since the peaceful December 1994 demonstration of Ethiopian Muslims demanding justice and equality, the government has taken drastic actions to suppress the Muslims community leaders elected to run the day to day affairs of the Muslim community are still languishing in the main prison of Addis Ababa.

Quranic schools were closed and all governmental and non-governmental Islamic humanitarian organizations were ordered to close and leave the country. Tens of thousands of imported written materials about Islam are sitting in the custom warehouses and are ordered to be burned. Yet again, the Ethiopian government has deliberately failed to refrain from direct involvement in the internal affairs of the Muslim people by conducting an election for the Supreme Council for Islamic Affairs and having its cronies control the Council.

Most of the so-called elected are not religiously qualified to run the affairs of the Muslims. The Council's first action taken was to pass a ruling that any volunteer who teaches Quran in mosques or any individual who wants to participate in Dawa work must obtain a license. This procedure is used as a control mechanism.

By contrast, there are over 100 church groups freely roaming the country teaching their religion. There are 96 different weekly and monthly Christian magazines and booklets flooding the country by the millions. Their primary target, as one official of the World Council of Churches stated, is to Christianize the entire population of Ethiopia.

It is irrefutable and historically true that the Muslim majority in Ethiopia have been the victims of horrific persecution for a long time under Ethiopian Christian rulers who are sustained by European powers.

The Ethiopian rulers, from the time right after Ahmed Al-Najashi all the way down to the present regime, have developed a deep-rooted hatred for Islam.

Religious persecution and cultural domination, characterized by the destruction of mosques and Islamic schools, detention and even execution of local Imams, religious leaders, Sheikhs, and the burning of the copies of the Quran and other religious books was rampant under the Christian rulers of Ethiopia.

It is time for Muslims around the world to open their eyes and see what is happening to their brothers and sisters in Ethiopia.

The land of the first Hijra is being groomed once again by the enemies of equality, justice and human rights to be the bastion of Christianity in East Africa. This i the New World Order in practice.

Insha Allah, they will fail miserably. Allah reminds us in the Quran: "Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out of our home. Thy plot and plan. And Allah too plans, but the best of planners is Allah" (Quran 8:30).

Allah's Apostle said: A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his Muslim brother out of discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection (narrated by Abdullah bin Umar)

*When this article was first published, Najib Mohammed was the President of the Washington, D.C.-based Federation of Ethiopian Muslims in North America (FEMNA).*

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black history month

[8 things Masjids can do during Black History Month](https://www.soundvision.com/article/8-things-masjids-can-do-during-black-history-month)

[ABDUL MALIK MUJAHID](https://www.soundvision.com/authors/abdul-malik-mujahid)

Masjids must play an active role during Black History Month. Members of Masjids' adminstration and leadership, as well as general attendees, must learn about and share with others the contributions of Africans and African-Americans. Here are seven ways to do that.

* [Read moreabout 8 things Masjids can do during Black History Month](https://www.soundvision.com/article/8-things-masjids-can-do-during-black-history-month)

[7 things individuals can do for Black History Month](https://www.soundvision.com/article/7-things-individuals-can-do-for-black-history-month)

[ABDUL MALIK MUJAHID](https://www.soundvision.com/authors/abdul-malik-mujahid)

Black History Month is not simply a time for African-Americans to take pride in and to educate others about their history and achievements. It is also a time for Muslims to educate themselves.

* [Read moreabout 7 things individuals can do for Black History Month](https://www.soundvision.com/article/7-things-individuals-can-do-for-black-history-month)

[Black History Month: A personal reflection](https://www.soundvision.com/article/black-history-month-a-personal-reflection)

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Muslims must remember that most of us or our parents could not have been allowed to even enter this country due to racist immigration laws that were lifted largely due to the Civil Rights movement.

* [Read moreabout Black History Month: A personal reflection](https://www.soundvision.com/article/black-history-month-a-personal-reflection)

[Servants of Allah: African Muslims enslaved in the Americas](https://www.soundvision.com/article/servants-of-allah-african-muslims-enslaved-in-the-americas)

[ABDUL MALIK MUJAHID](https://www.soundvision.com/authors/abdul-malik-mujahid)

I thank God for Diouf and I pray for more scholars like her, not just for the extraordinary quality of groundbreaking research but for its timing also. Hardly a few months pass by when someone does not blame Islam for the continued slavery in Africa.

* [Read moreabout Servants of Allah: African Muslims enslaved in the Americas](https://www.soundvision.com/article/servants-of-allah-african-muslims-enslaved-in-the-americas)

[Why commemorate the birth of Frederick Douglass this year?](https://www.soundvision.com/article/why-commemorate-the-birth-of-frederick-douglass-this-year)

[SAMANA SIDDIQUI](https://www.soundvision.com/authors/samana-siddiqui)

Frederick Douglass played a key role in the American anti-slavery movement during the 19th century. His speeches and writings, which shared his first-hand experience as a slave who escaped from the clutches of slaveholders, helped sway public opinion against the institution. How can we commemorate his birth?

* [Read moreabout Why commemorate the birth of Frederick Douglass this year?](https://www.soundvision.com/article/why-commemorate-the-birth-of-frederick-douglass-this-year)

[Exclusive interview with Imam Khalid Fattah Griggs](https://www.soundvision.com/article/exclusive-interview-with-imam-khalid-fattah-griggs)

[SAMANA SIDDIQUI](https://www.soundvision.com/authors/samana-siddiqui)

Imam Khalid Fattah Griggs accepted Islam in 1972. He is the Imam of The Community Mosque of Winston-Salem in North Carolina. This is a position he has held since 1984. He is also co-chairman of the North Carolina-based Black Leadership Roundtable of Winston-Salem-Forsyth County.

* [Read moreabout Exclusive interview with Imam Khalid Fattah Griggs](https://www.soundvision.com/article/exclusive-interview-with-imam-khalid-fattah-griggs)

[The importance of acknowledging Black History Month in School](https://www.soundvision.com/article/the-importance-of-acknowledging-black-history-month-in-school)

[SABA SYED](https://www.soundvision.com/authors/saba-syed)

In the United States and Canada, February is Black History Month, and it acknowledges and celebrates the contributions of Black Americans and Africans throughout history. Here are some ways Muslim teachers can do that in their classrooms as well.

* [Read moreabout The importance of acknowledging Black History Month in School](https://www.soundvision.com/article/the-importance-of-acknowledging-black-history-month-in-school)

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