

# **american moors our TRUE identity**

**\*\*American Moors: Our TRUE Identity\*\***

**american moors our TRUE identity** is a phrase that resonates deeply within a community seeking to reclaim and understand its rich heritage. For many African Americans and people of Moorish descent, this identity is not just about ancestry; it's a profound connection to history, culture, spirituality, and sovereignty that has often been overlooked or misrepresented in mainstream narratives. Exploring who the American Moors are and embracing this TRUE identity offers a path to empowerment, knowledge, and a renewed sense of belonging.

## **Understanding the Roots of the American Moors**

The term "Moors" historically refers to the Muslim inhabitants of the Maghreb, Iberian Peninsula, Sicily, and Malta during the Middle Ages. These were people of Berber, Arab, and African descent who played a significant role in shaping the cultural and intellectual landscapes of medieval Europe. When we talk about American Moors today, we're identifying with the descendants of these North African peoples and their diasporic legacy, particularly within the United States.

## **Historical Background of the Moors**

The Moors are often remembered for their advanced knowledge in fields such as mathematics, astronomy, architecture, and philosophy during the Islamic Golden Age. Between the 8th and 15th centuries, Moorish civilization flourished, especially in regions like Andalusia (modern-day Spain and Portugal). Their contributions include the introduction of new agricultural techniques, the preservation of ancient Greek texts, and the construction of magnificent structures like the Alhambra.

This rich history is a crucial part of the American Moors' TRUE identity, linking African American heritage to a grand narrative of intellectual and cultural achievement that predates colonialism and slavery.

## **The African Diaspora and Moorish Identity in America**

The transatlantic slave trade forcibly brought millions of African people to the Americas, severing many from their ancestral roots. However, the memory and influence of Moorish culture persisted among African descendants. In the early 20th century, movements such as the Moorish Science Temple of America emerged, advocating for recognition of Moorish ancestry and encouraging African Americans to reclaim their original names, spirituality, and sovereignty.

Today, many American Moors identify as part of a sovereign nation, emphasizing their status as indigenous people of the Western Hemisphere with a distinct identity that predates European colonization. This perspective challenges conventional narratives and encourages a deeper

exploration of historical truths.

## **Why Embracing “American Moors Our TRUE Identity” Matters**

Acknowledging and embracing the concept of American Moors as a TRUE identity can be transformative on multiple levels. It's not simply about ancestry; it's about reclaiming dignity, cultural pride, and legal sovereignty.

### **Cultural Empowerment and Self-Knowledge**

Understanding one's roots as American Moors helps individuals connect with a legacy of resilience, scholarship, and spiritual depth. This knowledge fosters pride and combats the damaging effects of systemic racism and historical erasure. It also encourages the celebration of African and Moorish contributions to world civilization, which are often marginalized in standard education systems.

### **Sovereignty and Legal Recognition**

One distinctive aspect of the American Moorish identity is the emphasis on claiming sovereign status. This concept involves recognizing American Moors as a distinct nation with inherent rights, distinct from mainstream American citizenship. While this idea is complex and sometimes controversial, it underscores the desire for self-determination, legal recognition, and protection under international law.

For many, embracing this identity means learning about legal documents such as the Moorish American Nationality Act, understanding treaty rights, and exploring pathways to sovereignty that respect both historical roots and contemporary realities.

## **How to Connect with Your Moorish Heritage**

Discovering and embracing the American Moors' TRUE identity is a personal and communal journey. Here are some ways to deepen this connection:

### **Research and Education**

Start by studying the history of the Moors in North Africa and Europe. Explore the Moorish Science Temple of America's teachings and other movements that emphasize Moorish heritage. Books, documentaries, and academic articles can provide valuable insights into this complex identity.

## **Cultural Practices and Spirituality**

Many American Moors incorporate Islamic principles, natural law, and traditional customs in their spiritual practice. Engaging with these elements can create a meaningful connection to ancestral traditions and reinforce a sense of belonging.

## **Community Engagement**

Joining or forming local groups dedicated to Moorish culture and identity helps foster solidarity and shared learning. Community events, cultural celebrations, and educational workshops provide spaces to exchange knowledge and support one another on this journey.

## **Legal Steps and Sovereignty**

For those interested in the legal aspects of Moorish identity, it's important to study relevant laws, treaties, and personal documentation. Consulting with knowledgeable legal advisors or community leaders can clarify how sovereignty claims interact with federal and state laws.

## **The Broader Impact of Reclaiming American Moorish Identity**

Embracing the American Moors' TRUE identity has implications beyond individual empowerment. It contributes to a broader movement of historical correction, cultural revival, and social justice.

## **Challenging Misconceptions and Stereotypes**

By educating others about Moorish history and identity, American Moors help dismantle stereotypes about African American heritage and challenge the false narratives perpetuated by colonial histories. This shift encourages a more accurate and respectful understanding of African contributions to global civilization.

## **Inspiring Future Generations**

When young people of Moorish descent learn about their TRUE identity, they gain role models, traditions, and a sense of purpose. This empowerment can inspire academic achievement, cultural creativity, and leadership within their communities.

## **Fostering Unity and Cultural Pride**

The shared identity of American Moors bridges geographical and social divides, creating a sense of unity among diverse groups who recognize their common heritage. This solidarity strengthens efforts toward cultural preservation and social advancement.

Exploring the American Moors' TRUE identity opens doors to a richer understanding of history and self. It invites each person to reclaim a narrative of greatness, resilience, and sovereignty that has endured despite centuries of adversity. Through education, community, and spiritual practice, the legacy of the Moors continues to thrive in America today, offering a profound source of pride and identity for those who embrace it.

## **Frequently Asked Questions**

### **Who are the American Moors according to the 'Our TRUE Identity' perspective?**

The American Moors are individuals who identify as descendants of the Moorish people, emphasizing a unique cultural and historical heritage that distinguishes them from mainstream American identities. This perspective often highlights their connection to ancient Moorish civilization and their rights as sovereign beings.

### **What is the significance of the term 'Our TRUE Identity' in the context of American Moors?**

The term 'Our TRUE Identity' signifies a reclamation of heritage and history by American Moors, asserting their rightful place and identity separate from imposed classifications. It reflects a movement to recognize their ancestral lineage and cultural sovereignty.

### **How does the American Moor movement challenge conventional views of racial and national identity in the United States?**

The American Moor movement challenges conventional views by rejecting standard racial and national labels, instead embracing a distinct Moorish identity that predates modern racial categorizations. They advocate for recognition of their unique status and often claim sovereign rights based on historical treaties and heritage.

### **What role does history play in shaping the identity of American Moors in the 'Our TRUE Identity' narrative?**

History plays a central role by connecting American Moors to the Moorish Empire, a historically significant civilization in North Africa and Spain. This historical link is used to validate their identity claims and assert cultural pride and legal rights within the United States.

# **Are there any legal or social implications associated with the American Moors' assertion of their 'TRUE Identity'?**

Yes, some American Moors assert legal sovereignty, which can lead to complex interactions with U.S. law enforcement and government institutions. Socially, their identity assertion fosters community cohesion but can also face misunderstanding or skepticism from broader society.

## **How can someone learn more about the heritage and beliefs of the American Moors and their 'TRUE Identity'?**

To learn more, individuals can explore resources such as books, documentaries, and websites dedicated to Moorish history and culture. Engaging with community organizations, attending cultural events, and studying historical texts about the Moors and their influence can also provide deeper insight.

## **Additional Resources**

American Moors: Our TRUE Identity Explored

**american moors our TRUE identity** is a phrase that has sparked considerable interest and discussion within historical, cultural, and socio-political circles. The exploration of American Moors delves into the complex identities tied to African heritage, Moorish ancestry, and the intricate narratives that have often been overlooked or misunderstood in mainstream historical accounts. This article seeks to provide an analytical and balanced overview of who the American Moors are, their historical roots, and the significance of reclaiming this identity in contemporary society.

## **Understanding the Term “American Moors”**

The term “American Moors” refers to a group of people, primarily African Americans, who identify with the historical Moors—Muslim inhabitants of the Maghreb, Iberian Peninsula, Sicily, and Malta during the Middle Ages. The Moors are often remembered for their rich contributions to culture, science, architecture, and philosophy during their rule in parts of Europe and North Africa from the 8th to the 15th centuries.

In the United States, the identity of American Moors is linked to a conscious effort to reclaim a noble and empowering history that predates the transatlantic slave trade and colonial narratives. This reclamation challenges reductive labels imposed by centuries of racial oppression and aims to restore a connection to a global heritage of African and Islamic civilizations.

## **Historical Context and Origins**

# **The Moorish Legacy**

Historically, the Moors were a diverse group, predominantly Berbers and Arabs who embraced Islam and established thriving societies across North Africa and parts of Europe. Their influence in Spain, particularly during the period known as Al-Andalus, is well-documented, with profound impacts on art, science, agriculture, and governance.

The American Moor identity draws on this legacy to assert a lineage that is both African and Islamic, positioning itself beyond the conventional African American identity shaped predominantly by the experience of slavery and segregation in the Americas.

## **The Emergence of Moorish Identity in America**

The modern movement of American Moors gained visibility in the early 20th century with organizations like the Moorish Science Temple of America, founded by Noble Drew Ali in 1913. The Temple combined elements of Islam, mysticism, and African American empowerment, encouraging members to adopt the "Moorish" identity as a symbol of dignity and self-sovereignty.

This movement emphasized that African Americans were not simply descendants of enslaved people but had a distinct heritage connected to the Moors, which entitled them to certain rights and a renewed sense of self-worth. This philosophy challenged prevailing social structures and offered an alternative framework for identity and community organization.

## **Key Features of the American Moors Identity**

### **Cultural and Religious Dimensions**

The identity of American Moors is multifaceted, encompassing cultural pride, religious affiliation, and political assertions. Many adherents practice variations of Islam or follow teachings inspired by the Moorish Science Temple, which blends Islamic principles with elements of esoteric knowledge and Afrocentric philosophy.

This religious and cultural fusion is significant because it provides a spiritual foundation while also connecting American Moors to a broader historical narrative that predates their American experience. It challenges the marginalization often faced by African Americans by invoking a heritage of intellectual and cultural achievement.

### **Legal and Sovereignty Claims**

An important but controversial aspect of the American Moors movement involves legal theories related to sovereignty. Some groups assert that as descendants of the Moors, they possess inherent rights to self-governance, land claims, and exemption from certain governmental jurisdictions. These

claims have been met with skepticism by courts and legal authorities but remain a critical part of the identity for many American Moors.

These sovereignty arguments are often tied to a broader critique of systemic injustice and a desire for autonomy within a society that continues to grapple with racial inequality. While not universally accepted or practiced, these claims highlight the complex intersection of identity, law, and social justice that the American Moors embody.

## **The Social and Political Impact of the American Moors Movement**

### **Empowerment Through Historical Reclamation**

One of the primary benefits of the American Moors identity is the empowerment derived from reclaiming a history that has been marginalized or erased. By identifying as American Moors, individuals assert a narrative of resilience, contribution, and dignity that counters the negative stereotypes historically imposed on African Americans.

This reclamation serves both cultural and psychological functions, helping communities to build pride and cohesion. It also fosters a deeper understanding of African diasporic history and its connections to global civilizations, encouraging educational initiatives and cultural preservation.

### **Challenges and Criticisms**

Despite its empowering aspects, the American Moors identity and associated movements face challenges. Critics argue that some claims related to sovereignty and historical lineage can be legally problematic or lack scholarly consensus. There is also the risk of fragmentation within the African American community when multiple identity frameworks compete.

Moreover, mainstream historical narratives have yet to fully integrate the contributions of the Moors or the complex identities of African Americans who identify as Moors, leading to ongoing debates about authenticity, representation, and the politics of identity.

## **American Moors in Contemporary Discourse**

Today, the concept of American Moors is increasingly discussed in academic, cultural, and political arenas. The identity intersects with broader conversations on race, religion, and history in America, reflecting a growing interest in nuanced understandings of African American heritage.

Social media and community organizations have played a crucial role in disseminating information and fostering dialogue about what it means to be an American Moor. This has helped dispel misconceptions and encouraged a more inclusive approach to identity formation.

## Comparisons with Other African Diasporic Identities

American Moors share similarities with other Afrocentric movements that seek to reconnect African Americans with pre-slavery histories, such as the Nation of Islam or Pan-Africanism. However, the Moorish identity is distinct in its explicit emphasis on Moorish heritage and Islamic cultural elements.

This distinction provides a unique lens through which to view African American identity, emphasizing a connection to Mediterranean, North African, and Islamic civilizations rather than solely sub-Saharan African ancestry. This broadened historical perspective enriches the dialogue around identity and heritage.

## Looking Ahead: The Ongoing Evolution of American Moors Identity

As the American Moors movement continues to evolve, it reflects the dynamic nature of identity itself—a construct shaped by history, culture, and personal experience. The ongoing quest to understand and assert “american moors our TRUE identity” is emblematic of a broader effort among marginalized groups to reclaim narratives and redefine their place in society.

Whether through cultural revival, religious expression, or legal activism, the American Moors story challenges us to reconsider the complexities of identity and the power of history in shaping contemporary lives. This evolving identity remains a vital part of the American mosaic, contributing depth and diversity to the ongoing discourse on race and heritage.

## [American Moors Our True Identity](#)

**american moors our true identity:** *Noble Drew Ali Plenipotentiaries* G.S., D.M. Kudjo Adwo El, 2014-06-01 Grand Sheik of M.S.T. of A. Toronto, Brother Kudjo Adwo El examines the history of the Moorish movement in the Americas and the many offshoot organizations resulting from those taking advantage of the schism that occurred shortly after the transition of our Prophet, Noble Drew Ali. G.S. Kudjo also expounds on the contributions of those seeking to maintain the movement as the Prophet left it. CalifaMedia.com for details.

**american moors our true identity:** *Moors in America: A Compilation* Moorish Science Temple of America, 2014-02-10 A collection of artifacts and evidence expounding on the Moorish presence in America from ancient times to the founding of the United States of America. Search Terms: Califa Media, Moorish Women, Moorish Americans, Moors, Noble Drew Ali, Drew Ali, MSTA, Moorish Science Temple, Indigenous Americans, American History, Ancient America

**american moors our true identity:** [The Aliites](#) Spencer Dew, 2019-08-20 “Citizenship is salvation,” preached Noble Drew Ali, leader of the Moorish Science Temple of America in the early twentieth century. Ali’s message was an aspirational call for black Americans to undertake a struggle for recognition from the state, one that would both ensure protection for all Americans through rights guaranteed by the law and correct the unjust implementation of law that prevailed in the racially segregated United States. Ali and his followers took on this mission of citizenship as a



religious calling, working to carve out a place for themselves in American democracy and to bring about a society that lived up to what they considered the sacred purpose of the law. In *The Aliites*, Spencer Dew traces the history and impact of Ali's radical fusion of law and faith. Dew uncovers the influence of Ali's teachings, including the many movements they inspired. As Dew shows, Ali's teachings demonstrate an implicit yet critical component of the American approach to law: that it should express our highest ideals for society, even if it is rarely perfect in practice. Examining this robustly creative yet largely overlooked lineage of African American religious thought, Dew provides a window onto religion, race, citizenship, and law in America.

**american moors our true identity: Survival of the Fist: The Book of Revelations** Chief Zulu, 2018-07-09 A timeline of historical events of Native/Moorish Americans and how this chain of events shaped America and the world as we know it today.

**american moors our true identity: 77 Amazing Facts About the Moors with Complete Proof** Kudjo Adwo El, Rami A. Salaam El, 2020-07-14 Over 100 pages of little known facts about the Moors and their impact on civilizations the world over. Collaboration between Canaanland and the Moorish Califa to continue to Great Work of Master Teacher J.A. Rogers.

**american moors our true identity: NOBLE DREW ALI & THE MOORISH SCIENCE TEMPLE OF AMERICA. THE MOVEMENT THAT STARTED IT ALL** Sheik Way-El, 2011-12-09 This book will take the reader on a journey to the early 1900's when the first man, Prophet Noble Drew Ali, did bring to the so called Negro, black, and colored, the first light of our lost knowledge of the east and founded the first Islamic organization in the United States. He would reveal to us our true identity of the Moabites whom are the Heralded Moors and he would teach us that we are not Negroes, Black Folks or Colored people because these names allude to slavery as they still do today. This is the first time in history that a book was dedicated to giving a public accounting of the history of Noble Drew Ali and the Moorish Science Temple of America insofar as the origins, the efflorescence, and the schism of the movement and the state of the Moorish nation today.

**american moors our true identity: The Moor We Are Volume 1** Noble Romales Raheem Harty Bey, 2025-04-18 *The Moor We Are* is a powerful exploration of Moorish science, ancient wisdom, and the profound spiritual truths that connect all of humanity. Authored by Noble Romales Raheem Harty Bey, this book guides you on a journey of self-discovery, sovereignty, and reclaiming your true heritage. Through the lens of historical knowledge, esoteric teachings, and cosmic law, you'll uncover deep insights about: Moorish sovereignty The cosmic law that governs all existence The significance of the zodiac and sacred geometry Status correction and identity reclamation This work is more than just a book—it's a call to remember the sacred knowledge that lies within us all. Embrace your divine heritage and awaken to your true purpose.

**american moors our true identity: Elijah Muhammad and Islam** Herbert Berg, 2009-03 Elijah Muhammad is arguably the most significant figure in the history of Islam in the United States. Successor to W. D. Fard, the founder of the Nation of Islam, and a mentor to Malcolm X, Elijah Muhammad led the Nation of Islam for over forty years. In *Elijah Muhammad and Islam*, Herbert Berg focuses on Elijah Muhammad's religiosity, which is frequently brought into question as the authenticity of the Nation of Islam as truly Islamic remains hotly debated. To better comprehend this powerful and controversial figure, Berg contextualizes Elijah Muhammad and his religious approach within the larger Islamic tradition, exploring his use of the Qur'an, his interpretation of Islam, and his relationships with other Muslims. Above all, Berg seeks to understand—not define or label—Muhammad as a Muslim. To do otherwise, he argues, is to misunderstand and distort the man, his teachings, his movement, and his legacy.

**american moors our true identity: New World A-Coming** Judith Weisenfeld, 2017-02-07 Albert J. Raboteau Prize, Best Book in Africana Religions: "Impeccably researched . . . paints a colorful picture of religious diversity among Black people." —*Journal of Africana Religions* When Joseph Nathaniel Beckles registered for the draft in 1942, he rejected the racial categories presented to him and persuaded the registrar to cross out the check mark she had placed next to Negro and substitute "Ethiopian Hebrew." "God did not make us Negroes," declared religious

leaders in black communities of the early twentieth-century urban North. They insisted that so-called Negroes are, in reality, Ethiopian Hebrews, Asiatic Muslims, or raceless children of God. Rejecting conventional American racial classification, many black southern migrants and immigrants from the Caribbean embraced these alternative visions of black history, racial identity, and collective future, thereby reshaping the black religious and racial landscape. Focusing on the Moorish Science Temple, the Nation of Islam, Father Divine's Peace Mission Movement, and a number of congregations of Ethiopian Hebrews, Judith Weisenfeld argues that the appeal of these groups lay not only in the new religious opportunities membership provided, but also in the novel ways they formulated a religio-racial identity. Arguing that members of these groups understood their religious and racial identities as divinely ordained and inseparable, the book examines how this sense of self shaped their conceptions of their bodies, families, religious and social communities, space and place, and political sensibilities. Drawing on extensive archival research and incorporating a rich array of sources to highlight the experiences of average members, the book demonstrates that the efforts by members of these movements to contest conventional racial categorization contributed to broader discussions in black America about the nature of racial identity and the collective future of black people that still resonate today. "A masterful work of religious history . . . a significant contribution to the study of religious narratives and their role in shaping African-American identity and community in the past and the present." —Journal for the Scientific Study of Religion

**american moors our true identity:** Religious Freedom Tisa Wenger, 2017-08-31 Religious freedom is so often presented as a timeless American ideal and an inalienable right, appearing fully formed at the founding of the United States. That is simply not so, Tisa Wenger contends in this sweeping and brilliantly argued book. Instead, American ideas about religious freedom were continually reinvented through a vibrant national discourse — Wenger calls it "religious freedom talk" — that cannot possibly be separated from the evolving politics of race and empire. More often than not, Wenger demonstrates, religious freedom talk worked to privilege the dominant white Christian population. At the same time, a diverse array of minority groups at home and colonized people abroad invoked and reinterpreted this ideal to defend themselves and their ways of life. In so doing they posed sharp challenges to the racial and religious exclusions of American life. People of almost every religious stripe have argued, debated, negotiated, and brought into being an ideal called American religious freedom, subtly transforming their own identities and traditions in the process. In a post-9/11 world, Wenger reflects, public attention to religious freedom and its implications is as consequential as it has ever been.

**american moors our true identity:** America's Debt To The Black Man Clayton Cowart, 2016-07-29 Today America seems to be in a real turmoil, it almost looks as if everywhere you turn there is some type of conflict taking place between whites and blacks. No other ethnic groups seem to have such an ongoing clash in the west, but the blacks and whites. America has in it several groups from all over the world; Hispanics, Europeans, Africans etc. Yet there seems to be only two groups at odds with one another regardless of what is done. This can be seen in the KKK, Black Panthers, Nation of Islam and the Skin Heads despite the name of the hate group it all boils down to one thing; Black and White. Why is there such a rivalry between blacks and whites in America; it goes back hundreds of years ago?

**american moors our true identity:** A History of Islam in America Kambiz GhaneaBassiri, 2010-04-19 Traces the history of Muslims in the US and their waves of immigration and conversion across five centuries.

**american moors our true identity:** Baroque New Worlds Lois Parkinson Zamora, Monika Kaup, 2010-07-13 Traces the changing nature of Baroque representation across European and Latin American cultures, from an imperial aesthetic encoding Catholic ideologies, into a means of resistance to colonialism, into a mode of postcolonial self-definition.

**american moors our true identity:** In the Name of Elijah Muhammad Mattias Gardell, 1996-10-07 In the Name of Elijah Muhammad tells the story of the Nation of Islam—its rise in northern inner-city ghettos during the Great Depression through its decline following the death of

Elijah Muhammad in 1975 to its rejuvenation under the leadership of Louis Farrakhan. Mattias Gardell sets this story within the context of African American social history, the legacy of black nationalism, and the long but hidden Islamic presence in North America. He presents with insight and balance a detailed view of one of the most controversial yet least explored organizations in the United States—and its current leader. Beginning with Master Farad Muhammad, believed to be God in Person, Gardell examines the origins of the Nation. His research on the period of Elijah Muhammad's long leadership draws on previously unreleased FBI files that reveal a clear picture of the bureau's attempts to neutralize the Nation of Islam. In addition, they shed new light on the circumstances surrounding the murder of Malcolm X. With the main part of the book focused on the fortunes of the Nation after Elijah Muhammad's death, Gardell then turns to the figure of Minister Farrakhan. From his emergence as the dominant voice of the radical black Islamic community to his leadership of the Million Man March, Farrakhan has often been portrayed as a demagogue, bigot, racist, and anti-Semite. Gardell balances the media's view of the Nation and Farrakhan with the Nation's own views and with the perspectives of the black community in which the organization actively works. His investigation, based on field research, taped lectures, and interviews, leads to the fullest account yet of the Nation of Islam's ideology and theology, and its complicated relations with mainstream Islam, the black church, the Jewish community, extremist white nationalists, and the urban culture of black American youth, particularly the hip-hop movement and gangs.

**american moors our true identity: MOOR MEANS 'DEAD'** Odwirafo Kwesi Ra Nehem Ptah Akhan, MOOR MEANS 'DEAD' Excerpt: The whites and their offspring, after invading Afurakani/Afuraitkaitnit (African) civilizations and losing numerous wars to Afurakanu/Afuraitkaitnut (Africans), decided to work on destroying our Ancestral Religion and Culture. This was a means by which they believed that they could disrupt the society, exploit divisions and ultimately divide and conquer. Part of the process was to demonize Black people. This is why all throughout white pseudo-religion black is defined as evil, of the devil, demonic, etc. Black is associated with death in a negative fashion. This goes directly back to ancient Kamit where Merit (death of the crops, flooding of the land, end of a cycle/season) was associated with Mer (pyramids/shrines for the dead) and mer (the dead, those who arrived in port and were mer-ed or moored and also the class of the dead who were damned) [see the related terms: morose, morbid, mortuary, moron, etc. meaning melancholy, psychologically unhealthy - associated with death, sanctuary of the dead, ignorant - mentally dead, etc. - all of which have the same roots in mr and later moor and are pejoratives]. Yet, the association with a social class (slaves, servants - socially dead/bound/moored/fastened to their labor and service) and a spiritual designation for a certain class of the deceased (the damned) was artificially expanded by the whites as a definition of all Black people. Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have embraced the idiocy of 'moorish' culture and identity and refer to themselves as 'moors', 'muurs', etc. are perpetuating the perverse agenda of the whites and their offspring. They are identifying themselves as 'dead people'. Mru (Moors) - the dead, the damned Many of these individuals perpetuate as well the false notion that the term Black means 'death'. They therefore do not call themselves Black nor do they understand the proper etymology of the term Afurakani/Afuraitkaitnit (African). They therefore do not recognize nor embrace the reality that they are Afurakani/Afuraitkaitnit (African). Black does not mean death - Moor means death

**american moors our true identity: We are All Moors** Anouar Majid, 2009  
 Printbegrænsninger: Der kan printes 10 sider ad gangen og max. 40 sider pr. session

**american moors our true identity: Islam in the African-American Experience, Second Edition** Richard Brent Turner, 2003-11-20 Sure to become] a classic in the field. Highly recommended. --Library Journal ... full of surprises and intrigues and written in a beautiful style.... a breath of fresh air on the African-Islamic-American connection. --Journal of the American Academy of Religion The involvement of black Americans with Islam reaches back to the earliest days of the African presence in North America. Part I of the book explores these roots in the Middle East, West Africa, and antebellum America. Part II tells the story of the Prophets of the City--the leaders of the new urban-based African American Muslim movements in the 20th century. Turner places the study of

Islam in the context of the racial, ethical, and political relations that influenced the reception of successive presentations of Islam, including the West African Islam of slaves, the Ahmadiyya Movement from India, the orthodox Sunni practice of later immigrants, and the Nation of Islam. This second edition features a new introduction, which discusses developments since the earlier edition, including Islam in a post-9/11 America.

**american moors our true identity: Sensational Religion** Sally Promey, 2014-06-24 The result of a collaborative, multiyear project, this groundbreaking book explores the interpretive worlds that inform religious practice and derive from sensory phenomena. Under the rubric of making sense, the studies assembled here ask, How have people used and valued sensory data? How have they shaped their material and immaterial worlds to encourage or discourage certain kinds or patterns of sensory experience? How have they framed the sensual capacities of images and objects to license a range of behaviors, including iconoclasm, censorship, and accusations of blasphemy or sacrilege? Exposing the dematerialization of religion embedded in secularization theory, editor Sally Promey proposes a fundamental reorientation in understanding the personal, social, political, and cultural work accomplished in religion's sensory and material practice. Sensational Religion refocuses scholarly attention on the robust material entanglements often discounted by modernity's metaphysic and on their inextricable connections to human bodies, behaviors, affects, and beliefs.

**american moors our true identity: Black Movement** Jeffrey O. G. Ogbar, 2025-04-15 The Great Migration of African Americans from the South to northern and western cities between 1915 and 1970 fundamentally altered the political, social, and cultural landscapes of major urban centers like New York, Chicago, Philadelphia, and Detroit, and changed the country as well. By the late twentieth century, Black people were mayors, police chiefs, and school superintendents, often at parity and sometimes overrepresented in municipal jobs in these and other cities, which were also hubs for Black literature, music, film, and politics. Since the 1970s, migration patterns have significantly shifted away from the major sites of the Great Migration, where some iconic Black communities have been replaced by mostly non-Black residents. Although many books have examined Black urban experiences in America, this is the first written by historians focusing on the post-Great Migration era. It is centered on numerous facets of Black life, including popular culture, policing, suburbanization, and political organizing across multiple cities. In this landmark volume, Jeffrey O. G. Ogbar and his contributors explore the last half century of African American urban history, covering a landscape transformed since the end of the Great Migration and demonstrating how cities remain dynamic into the twenty-first century. Contributors are Stefan M. Bradley, Scot Brown, Tatiana M. F. Cruz, Tom Adam Davies, LaShawn Harris, Maurice J. Hobson, Shannon King, Melanie D. Newport, Jeffrey O. G. Ogbar, Brian Purnell, J. T. Roane, Chanelle Rose, Benjamin H. Saracco, and Fiona Vernal.

**american moors our true identity: Black Crescent** Michael A. Gomez, 2005-03-21 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 throughout the Americas, including the Caribbean. The record under slavery is examined, as is the post-slavery period into the twentieth century. The experiences vary, arguably due to some extent to the Old World context. Muslim revolts in Brazil are also discussed, especially in 1835, by way of a nuanced analysis. The second part of the book looks at the emergence of Islam among the African-descended in the United States in the twentieth century, with successive chapters on Noble Drew Ali, Elijah Muhammad, and Malcolm X, with a view to explaining how orthodoxy arose from varied unorthodox roots.

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