



MURRAY STATE
UNIVERSITY

Murray State's Digital Commons

Integrated Studies

Center for Adult and Regional Education

Spring 2018

Muslim Roots of America

Hassan Syed Ali
ndfsd2000@yahoo.com

Follow this and additional works at: <https://digitalcommons.murraystate.edu/bis437>

Recommended Citation

Ali, Hassan Syed, "Muslim Roots of America" (2018). *Integrated Studies*. 142.
<https://digitalcommons.murraystate.edu/bis437/142>

This Thesis is brought to you for free and open access by the Center for Adult and Regional Education at Murray State's Digital Commons. It has been accepted for inclusion in Integrated Studies by an authorized administrator of Murray State's Digital Commons. For more information, please contact msu.digitalcommons@murraystate.edu.

Hassan Ali

Prof. Marla Poyner

BIS437-02-SP18

2 February 2018

Muslim Roots of America

Introduction

Muslims have been a significant contributor to American society throughout history. The average person may not know this. The matter of Muslim roots in America has been enriched within the soul of this great nation. There is this notion that the typical stereotype knows Muslims, but there is more than just the perceived idea that Muslims are “terrorists.” The modern-day misconception that Muslims somehow snuck into America before 9/11 and were responsible for the terror attacks on American soil. This important notion could not be further from the truth. Muslims have been in America for decades upon decades. It has been shown through history that Muslims were here before Columbus’ arrival. Sadly, the people before Columbus’ has been forgotten like the people before them. To claim that Columbus’ had actually discovered the Americas is a bit of a controversy. America had existed before Columbus and had existed long after his death. People have different ways of looking at the world and will have different interactions with all sorts of individuals. Conversations and ideas will change throughout periods of time. History does not lie. It shows facts of events that have happened and showed what we could learn from the past. The present divide in America is part of the issue that must be discussed. The conversation is necessary. People should be able to hear and talk about these historical facts and see America without the lens of Ethnocentrism. It is quite prevalent that

somehow modern-day humans are far more developed than their predecessors, but to explain the building of Pyramids has great difficulty in doing so.

The Maps Before Columbus

Columbus Day has been well recognized for commemorating Christopher Columbus for discovering the new world. An issue that is usually overlooked is the people that were here before Columbus. It has been known that there were Natives that were here on the land of the Americas, also known as the Native Americans. Among the people who were in the area of the Americas were also Muslims (Quick, 14). Muslims have contributed to American civilization by exchanging specific trades such as agricultural products, livestock, metals, and other commercial products that were traded and bartered between tribes (Quick, 14). Muslims in this area also introduced currency in the form of coins to the Natives as well (Quick, 15). This also could have been the start to one of the first currency systems in the Americas. This was such an interesting matter for the people on the land since much was gained between the Muslims and the Natives. Communication also played a huge factor in dealing with the Native people. It has been reported by historical documents that Muslim seaman and the Native people were able to communicate and correlate in Arabic (Quick, 16) This was considered as astonishing because Arabic is considered to be a difficult language to learn, even in today's standards. One of the ways that the Native people may have learned or been able to communicate in Arabic was that they might have had a contact in the past through Muslim merchants or adventurers (Quick, 17).

The fact that Muslim merchants and adventures have had such a great amount of contact and communication shows how much of an influence the Muslim people would have later on in society. Muslim geographers have proven to be great at geography. Creating maps and the

structured details within the maps shows how accurate these geographers were within their travels. The features within such maps showed colors, measurements and significant information of oceans and land. Pire Muhyi'd-Din Re'is was one of the navigators who had created one of these legendary maps. Re'is' is a Turkish navigator that has written and created several maps that have shown the matter of Muslim navigator throughout the 16 Century (Quick, 17). Re'is is best known as an Ottoman, Admiral, navigator, geographer, and a cartographer (Babinger, 1070-1071). These maps have even shown lands and locations that Columbus and other European navigators could not have known (Quick, 18). One of Re'is' maps, "The Piri Reis Map" is one of the oldest surviving maps that shows the early Americas. An interesting note to add is that this map is Turkish. This shows that there is significant evidence that Muslim geographers have had quite the understanding of the world beyond European lands. This is quite amazing since there are excellent details that are on the map that European travelers would have known in the 1500's (Dutch, 1998).



Piri Reis Map- 1513, Western Calendar and 909 in the Muslim Calendar (Dutch, 1998)

The map was discovered on October 9th, 1929 through the Philological work of German theologian Gustave Adolf Deissmann. Deissmann had been commissioned by the Turkish ministry of education to catalog the Topkapi Palace Library. Deissmann was not allowed to touch Islamic scripture since he was not a Muslim himself. Therefore, he was only commissioned and assigned to through non-Islamic documents (Gerber, 198-201). Deissmann had requested to search the palace for the old maps and charts. The director, Halil Edhem, managed to find some disregarded bundles of materials which he handed to Deissmann. Realizing the map may be a unique find, Deissmann had shown it to the orientalist Paul Khale who identified that the map was drawn by none other than Pire Re'is (Deissmann, 111-112). The discovery caused an international sensation as it represented the only then known copy of a world map that was supposed to believe from Christopher Columbus (Lunde, 48-59). This was the only 16th-century map that showed South American in its proper longitudinal position about Africa. Geographers have spent several centuries unsuccessfully searching for “the lost map of Columbus” that was supposedly drawn while he was in West Indies (Lunde, 48-59)

After reading about the discovery of the map, the Illustrated London News, United States Secretary of State Henry L. Stimson contacted the United States ambassador of Turkey, Charles Sherrill, and requested that an investigation is launched to find the Columbus source map. Stimson had believed that this map may still be in Turkey (Hapgood, 1-2). In turn, the Turkish government obliged with Stimson's request. However, Turkish officials were unsuccessful in finding any of the source maps (Hapgood, 211).

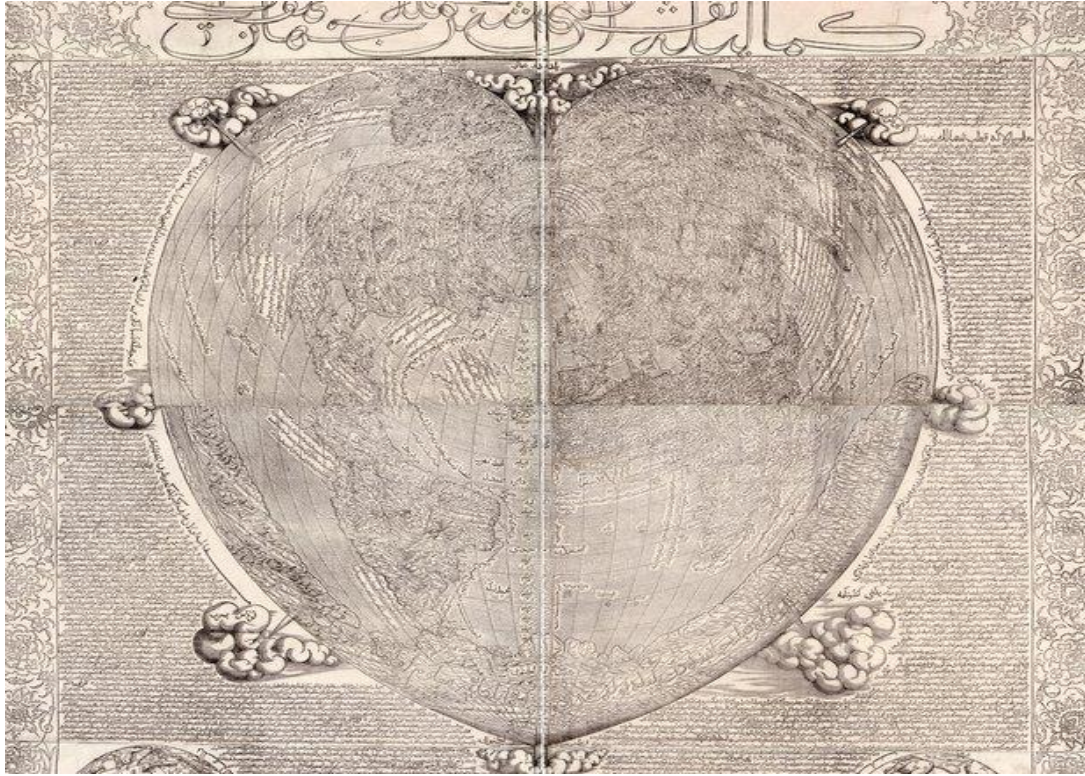
Dr. Steven Dutch a professor of Natural and Applied Sciences at the University of Wisconsin - Green Bay has done extensive research on the Piri Reis Map. Here are some of his thoughts the map seems to show more detail than Europeans were likely to have in 1513. Pizarro

hadn't been to Peru, yet, so how did Piri Reis know about the Andes? Did somebody hear tales of mountains far inland? Also, the detail on the South American coast seems a bit rich for 1513. Was the map begun then and completed later? Was the map copied later and the date miscopied? But if the map was derived from ancient sources that contained details otherwise unknown to Europeans, why are so many parts of it so crude? There's also a marginal note opposite South America that says "It is related by the Portuguese infidel that in this spot night and day are at their shortest of two hours, at their longest of twenty-two hours. But the day is very warm, and, in the night, there is much dew." That would indicate a far southern latitude but note that the report explicitly comes from the Portuguese, not from arcane ancient sources. It's possible that some Portuguese expedition was blown very far south, not to Antarctica where the days are rarely "very warm," but perhaps to 50 south or so. He does however state that map of America is a mess and that Antarctica is not represented correctly. However, some have argued that shift in climate and melting of the snow might have changed land geography. Dr. Steven in his closing notes has this to say about people who doubt that map. There's a class of crank that hates the idea that other people might have real accomplishments because they never accomplish anything themselves. So, Shakespeare didn't write his plays; other people did; Robert Peary didn't reach the North Pole as he claimed, and so on. And Piri Reis wasn't a gifted admiral and good intelligence analyst but had to get help from ancient lost documents. Get a life, folks. The map forever was believed to be the lost map of Columbus, but the Piri map contains information that Columbus could not have known. The map contains correct relative longitude across Africa, and across the Atlantic, all the way from the meridian of Alexandria, Egypt, to Brazil. The mid-Atlantic islands are shown with remarkable accuracy. The Cape Verde islands, Mederia Islands, and the Azores are shown in perfect longitude. The Canary Islands are off by one-degree

longitude. The Andes are shown on the map in 1513 CE, the Andes weren't discovered by Europeans until 1527 CE with coming of Pizarro. The Atrato River (in present day Columbia) is drawn for a distance of 300 miles from the sea. It's eastward bend at latitude 5 degrees north is correct. The Amazon is shown twice, once on the equator of the main grid and once on the equator of the small grid. The island of Marajo is shown at the mouth of the Amazon, but this island was not officially discovered by Europeans until 1543CE.

Hajji Ahmed is another Muslim geographer who took his learning and put into a scientific perspective by the art of cartography. His maps have shown some benefiting factors that Muslims have been a contributing factor into the settlement of Muslims in the Americas. While his maps of the Eastern Hemisphere were poorly drawn, his measurements of the Western Coast were very well drawn. (Quick, 18-19). It's hard to believe that anyone could have drawn this map, who didn't have access to maps of people well-traveled in the Americas. The shapes of North and South America are surprisingly modes, especially the western coast. Their drawing on a highly sophisticated spherical projection puts the map about two centuries ahead of the cartography of the time. Considering the information and the amount of knowledge that he had, it's fair to say that Ahmed had an excellent understanding of cartography and other sciences such as Astronomy, mathematics, Chemistry, geography, navigation, and medicine into his journey of knowledge. Ahmed was determined to follow in the footsteps of Islamic Scientists and scholars before him. While these two geographers were Turkish; researchers, merchants, geographers, and travelers came from many other exciting places that people may not have expected. This 1795 impression of a woodcut based on Oronce Fine's 1534 heart-shaped map of the world is attributed to a cartographer from Tunis named Hajji Ahmad. At first glance, the map's accompanying Ottoman Turkish text appears to be a captivating, first-person account of Hajji

Ahmad's remarkable odyssey across the Mediterranean. Whatever its true provenance, the map highlights the remarkable cross-cultural influences in the early modern Mediterranean world, especially among Tunis, Venice, and Istanbul.



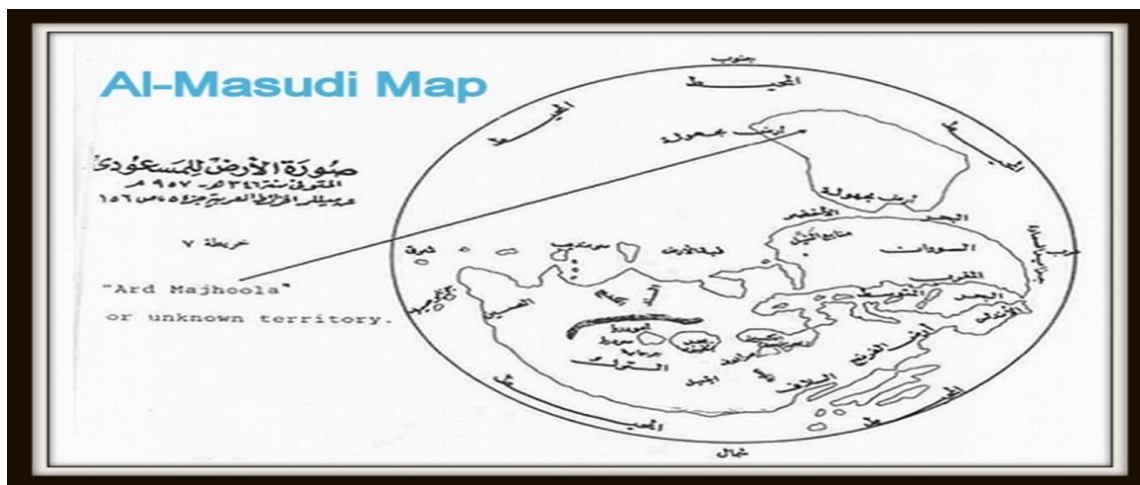
This is a 1795 impression of a woodcut based on Oronce Fine's 1534 heart-shaped map of the world is attributed to a cartographer from Tunis named Hajji Ahmad.

In *Muruh adh-Dhahab wa Ma' adin al-jawaher* (The Meadows of Gold and Quarries of Jewels) written around the year 956 CE, Abudl Hasan'Ali ibn-al-hussain ibn' Ali ali-Masudi, a historian, geographer, philosopher, and natural scientist, wrote about a young man of Cordoba named Khashkhash ibn Saeed ibn Aswad who crossed the Atlantic Ocean, made contact with people on the other side, and returned in the year 889 CE. Al-Masudi wrote:

“Some People feel that this ocean is the source of all oceans and in it there have been many strange happenings. We have reported some of them in our book *Akhbar az-Zaman* (News of the places). Adventurers have penetrated it at the risk of their lives, some returning safely,

others perishing in the attempt. One such man was an inhabitant of Andalusia named Khashkhash. He was a young man of Cordoba who gathered a group of young men and went on a voyage on this ocean. After a long time, he returned with a fabulous booty. Every Spaniard (Andalusian) knows his story” (Al Masudi, 138)

Al-Masudi traveled the world extensively; he drew a map showing “unknown land” present-day America 600 years before Columbus sailed for it. The man’s reputation and stature can be judged by his real-life statue mounted on Naturhistorisches Museum in Vienna, Italy.



Al-Masudi's atlas of the world (original map was reversed on the N-S axis to compare with modern geographical maps)

Abu 'Abd Allah Muhammad al-Idrisi (1099-1180), the famous Arab physician and geographer who established himself in the Arabicised court of King Roger II of Sicily, reported in his extensive work, *Kitab al-Mamlk wa-l-Masalik* (The book of countries and routes), in the 12 Century, on the journey of a group of seamen who reached the isles of America. Al-Idrisi wrote:

“A group of seafarers sailed into the sea of darkness and fog (the Atlantic Ocean) from Lisbon in order to discover what was in it and to what extent were its limits. They were a party of eight and they took a boat which was loaded with supplies to last them for months. They

sailed for eleven days until they reached turbulent waters with great waves and little light. They thought that they would perish so they turned their boat southward and travelled for twelve days. They finally reached an island that had people and civilization, but they were captured and chained for three days. On the fourth day, a translator came speaking the Arabic language! He translated for the King and asked them about their mission. They informed him about themselves; then they were returned to confinement. When the westerly wind began to blow, they were put in a canoe, blindfolded, and brought to land after three days sailing. They were left on the shore with their hands tied behind their backs. When the next day came, another tribe appeared, freeing them and informing them that between then their lands was a journey of two months.” (Al-Idrisi, 548)

According to Dr. Abdullah Hakim Quick, a high number of Muslim explorers and merchants came from Mali (Quick, 20). These merchants had already decided to make a journey to discover and travel other areas of the world. Their intended travel, however, was had a critical concern from Sultan Musa who was not in favor of the idea of the voyage. This was because the merchants were taking a considerable amount of food and water. Not only that but they were considering a significant amount of wealth. The matter was an economic issue for the monarchy (Quick, 20-21). Nonetheless, the merchants have made the travel. Evidence shows that the merchants were able to travel to present-day Brazil, Peru, and even the United States. The evidence that was shown was from archeological finds. The merchants were Mandinka Muslims from Mali. The Mandinka Muslims were able to contact and communicate with the people on those lands and manage do inscribe writings and documentation on their journey (Quick, 21). These certain writings and inscriptions once being translated showed that they had an affinity for God and a love for nature. This had given current day researchers the idea that the Mandinka

Muslims may have possibly settled in the Americas. Mainly present-day South America. (Quick, 21-23). This has been seen in the United States such as in Arizona. The Mandinka explorers have drawn pictographs of elephants and left certain inscriptions in a cave in Four Corners, Arizona (Quick, 23). When seeing these sorts of discoveries that have been left by Muslim settlers, it makes the mind wonder what little to people really know. How many more findings could be made. There is a subsequent amount of information that has yet to be unraveled. Anti-diffusionist scholars have countered earlier claims to a pre-Columbian presence in the Americas by casting doubt on the nautical ability of Muslims or African seamen, and by citing the difficulty of crossing the Atlantic Ocean. In 1969 CE, the Scandinavian scientist, Thor Heyerdahl crossed the Atlantic for the second time, starting from North Africa port, Safi, and arriving in Barbados, West Indies. His craft was made by Africans of indigenous papyrus, thereby proving that not only could North African or West African sailors have crossed the Atlantic Ocean but that even ancient Egyptians could have done so. It is now well known that currents coming off the Iberian Peninsula and western coastline of Africa will take ship easily into the Caribbean or to the east coast of South America, present-day Brazil.

What Did Columbus Know?

The Muslim explorer Al-Idris has made great strides as an explorer. It has been shown that Al-Idris has traveled from afar from seas before European journeymen. Not only did Columbus sail from the same port as the Muslims explorer Al-Idris had in 956 CE, port of Delba, Al-Idris had used the same maps that have been used by other Muslim explorers before him. When Columbus sailed from Delba some six centuries later, he sailed with three ships; Niña, Pinta, and Santa Maria. Interestingly enough, two out of his three ships were captured by the

Pinzón brothers. Martín Alonso Pinzón who led The Pinta and his brother, Vicente Añes Pinzón who led the Nina. Martin was an experienced mariner and put the crew together for Columbus' voyage. The question might arise here as to why there is the brief discussion of the captains that were on these ships. It happens to be that Pinzón brothers were "moriscos". By digressing this thought for a moment and talking about the Spanish inquisition, there are many things that have been shown within the crusades and the inquisition. The crusades and the inquisition were brutal and merciless. It was aimed at everyone who was not a Christian. Not only Muslims were persecuted, but there were other religious minorities who suffered such as the Jewish people. The Crusaders seemed to bask in the moment as a moment to gain power and wealth over those who they saw as inferior. The Jewish people were also enjoying the golden age of Islam in Europe alongside Muslims, and for those reasons they were also the set of persecution. These individuals were also targeted. There were also Christians who spoke against this atrocity. Those who opposed the ruling hand were also persecuted and many of those were threatened if they defied the ones who had the power to take. The idea of the leaders of the Crusades were to expand upon their power and wealth. It has been said that when the fall of Granada took place, there was not a single Muslim man who could give the call to prayer. During these times, there was fatwa (Islamic ruling) was issued by the Muslim scholars of West Africa stating that Muslims can go through with sham conversions and declare themselves Christians to save their lives. Hence, we have "moriscos". Interestingly enough the person who spotted the land from Columbus's fleet Rodrigo de Triana, who also got reward for spotting the land, when returned to Spain converted to Islam. He is also known as Rodrigo de Lepe in history.

Dr. Ivan Van Sertima, who wrote "*They Came before Columbus*" mentions in his book "...and he (Columbus) wanted to find out what the Indians of Hispaniola had told him, that there

had come to it from the south and southeast Negro people, who brought those spears points made of a metal which they call gunain, of which he had sent to the king and queen for assaying, and which was found to have thirty-two parts eighteen of gold, six of silver, and eight of copper.”- Raccolta, Parte 1, Vol. 1 (Van-Sertima, 3).

“African guanines were alloys of gold containing copper for the sake of its odor, for it seems that the negroes like to smell their wealth. The guanines brought home by Columbus were assayed in Spain and were found to contain the same ratio of alloy as those in African Guinea” - Fredrick Pohl, Amerigo Vespucci, Pilot Major (Van-Sertima, 3).

Before even I can start to elaborate on the African guanines let me make clear as Dr. Ivan has made clear in his book the word “Negro” or Negroid” is used in historic reference and not in any way to derogate a race, people or their culture. Now into getting to the main issue of this African guanines. What is guanines? Or why does it even sound like Guinea. By breaking this down, the Kingdom of Mali which stretched east past Timbuktu and to the west in to present day Guinea, was known for its precious metal trades.

The word ghana is Arabic means riches, wealth, spoil etc. the same word is used for those spear heads that Columbus had found and took back to Spain. This raises serious questions as to why did he or the king and queen didn't accept the fact that people were here why before them. This could be that it had to do with religious ideology or they wanted to claim land for its wealth regardless who had been present on the area. Going into the details of Mali, which is a kingdom rich with precious metals and knowledge. Even today when we talk about Timbuktu and feel of greatness takes over. The famous ruler of Mali Mansa Musa whose name and wealth even today invokes a sense of wow in people. As a matter of fact he is still listed as the world's richest person inflation adjusted to the present day beating out likes of Warren Buffet, Jeff Bezos

and Bill Gates. The famous story of Mansa Musa crashing the world Gold market is an amazing one. It's hard to believe that Columbus did not hear it or was not told by someone of this story. The story goes that in year 1324 Mansa Musa the young ruler of Mali went on Hajj pilgrimage to Mecca (which every abled Muslims is to perform ones in his or her lifetime). He not only embarked on this journey, but he took along a staggering army of servants and aides in the amount of ten thousand people. According to sources Masa Musa Musa's pilgrimage caravan included 60,000 companions, 12,000 slaves carrying 4 pounds of gold each, and 80 camels caravan laden with 50 to 300 pounds of gold each. Five hundred of Musa's servants also rode before him each carrying a 10.5-pound gold staff. When he came to Alexandria, Egypt Mansa Musa spent some much gold that the gold market crashed. It's estimated that he single handedly caused in 1.5 Billion dollars' worth of havoc.



A map depicting Mansa Musa and his famous Hajj Pilgrimage.

Shihab ad-Din al-'Umari who was a famous Arab geographer and writer wrote in his book regarding Mansa Musa's famous Hajj pilgrimage:

"I asked the Sultan Musa, says Ibn Amir Hajib, how it was that power came into his hands. "We are, told me. "from a house that transmits power by heritage. The ruler who preceded me would not believe that it was impossible to discover the limits of the neighboring sea. He wanted to find out and persisted in his plan. He had two hundred ships equipped and filled with men, and others in the same number filled with gold, water, and supplies in sufficient quantity to last for years. He told those who commanded them: 'Return only when you have reached the extremity of the ocean, or when you have exhausted your food and water.' They went, away their absence was long, before any of them returned. Finally, a sole ship reappeared. We asked the captain about their adventures. 'Prince', he replied, 'We sailed a long time, up to the moment when we encountered in mid-ocean something like a river with violent current. My ship was last. The others sailed on, and gradually as each one entered this place, they disappeared and did not come back. We did not know what happened to them. As for me, I returned to where I was and did not enter the current.'" (Al-Umari, 74-75)

"But the emperor did not want to believe him. He equipped tow thousand vessels, a thousand for himself and the men who accompanied him and a thousand for water and supplies. He conferred power on me and left with his companions on the ocean. This was the last time I saw him and others and I remained the absolute master of the empire."

This shows a massive effort poured in to exploring by the Mandinka and It's hard to believe that none of the vessels never made it to the other side. In 1920 a renowned American historian and linguist Leo Weiner who was a lecturer at Harvard University, wrote a book called *Africa and the Discovery of America*. Leo Weiner tried his level best to prove that Columbus was

well aware of the African and Muslim presence in Americas. His work was put many of the American historians on back foot, but if his research which was based on early European explorer's writing is examined the proof is in the pudding as they say. Leo Wiener wrote:

“There were several foci from which the Negro traders spread in the two Americas. The eastern part of South America, where the Caribs are mentioned, seems to have been reached by them from West Indies. Another stream, possibly from the same focus, radiated to the north along roads marked by the presence of mounds and reached as far as Canada.”

Leo Winer also showed through his research that early Mandinka not only penetrated Central and North America, but inter-married with the Iroquois and Algonquian people. If this is not enough to shed light on well established routes and relationship with west Africa and the America's, we find in the *Narrative of the Third Voyage* Columbus recorded:

“Certain principal inhabitants of the island of Santiago came to see him, and they said that to the south-west of the island of Huego, which is one of the Cape Verde, distant twelve leagues from this, may be seen an island, and the King Don Juan was greatly inclined to send make discoveries of the south-west and the canoes had been found which start from the coast of Guinea and navigate to the west with merchandise.” (Jane, 62)

If this was still not evidence enough, Bartolomé de las Casas who was a 16th-century Spanish historian, social reformer and Dominican friar recorded Columbus saying:

“...That after he would navigate, the Lord pleasing, to the west, and from there he would o to this Espanola in which route he would probe the theory of the King John aforesaid: and that he thought to investigate the report of the Indians of the Espanola (Haiti) who said that there had come to Espanola from the south and the south-east, a black people who have the tops of their spears made of a meatal which they call “guanin” of which he had sent samples to the

Sovereigns to have them assayed, when it was found that of 32 parts, 18 parts were gold, 6 of silver and 8 of copper.” (Thacher, 380)

If one is still yet not satisfied with these claims lets go back and look what Columbus recorded in *The Journal of the Third Voyages*, he wrote:

“(Indians) brought handkerchiefs of cotton, very symmetrically woven and worked in colors like those brought from Guinea, from the rivers of Sierra Leone, and no difference.”

Archeological Discoveries

Throughout time, there have been many historical discoveries that haven't found that not only opens to what a world was before our time, but how many unraveling facts that add on into many fields of studies. The archeological discoveries that have been made throughout history really shows how Muslims were a main benefactor for American history. Even before time from Muslims slaves that have contributed to American infrastructure, education, and skills. The following data shows how Muslims have settled into early western civilization before Columbus. It is still not very known that there were Muslims that have settled in the Americas way before Columbus. However, the nature of the issue is that there are those who refused to accept this fact. Within this section of the paper, this section will display the facts and evidence of discoveries pertaining and formatting the evidence that there were Muslims in the early Americas. They have also left researchers evidence such as stones, Arabic text and inscriptions and most of all, excavation projects that shows older buildings that the Muslims have created from the seventh and eighth century.

It has been shown that research that has been conducted in the West during the twentieth century has shown the proven existence of Muslims on the American mainland approximately seven centuries before Christopher Columbus (Yucel, 2007). Such evidence such as

archeological excavations, linguistic, and philological analyses of languages and settlement names in the region have actually shown links towards Muslims displaying and performing dialect that have influenced language and culture within the early light of Western Civilization that has given some contribution during the seventh century. Materials such as coins, household tools and other utensils were discovered there that were similar to those of the Abbasids in the eighth and ninth centuries (Yucel, 2007). Going back to the map of Piri Reis, this would be another piece of evidence Muslim presence in America long before the arrival of Columbus. As discussed before, the map has comparisons and details of America that was not known at the time as well as accurate measurements of the distance between America and Africa. The following materials and evidences that have been discussed are all justifications of the theory that Muslims from the beginning from 650 CE have made their way to the continent for settlement, during which time they create mosques and school. This left a major impact on the natives in the countries which were the Native Americans (Yucel, 2007).

With the following evidence that have has been discovered, those subjects of evidence have led to really show how the fact that Muslims present in the Americas and their contributions were not only a theory, but great proof that Muslims did exist before the time of Columbus. According to Dr. Barry Fell of Harvard University, by the work of his research, Dr. Fell confirms that Muslims had reached the continent during the time of Uthman (May God be pleased with him), the third Caliph. This shows the indication that there was a significant possibility that some of the Companions could have arrived there also (Fell, 190).

According to Salvatore Michael Trento, who is the former director of the Center for Archeological Research in Middletown, New York, found that Columbus had read the book of Roger Bacon (Oxford University) before embarking on his first voyage to America. The book

Roger Bacon had information that consisted of Arabic resources. Those resources gave a great detail of geographical regions on the other side of the Atlantic. This would show that Columbus had previous knowledge of the islands in the Atlantic Ocean as well as other places (Trento, 15)

Dr. Barry Fell was very persistent in his research about the arrival of Islam in the Americas during 650 CE. While the time line between the arrival and settlement still needs some clarity, there is still the major possibility that the Muslims had arrived in America during the era of Uthman (May God be pleased with him), or even that of Ali (May God be pleased with him), the fourth caliph. According to Dr. Fell, this information is not found of Muslim sources (Fell, 1980). Dr. Fell had to use the results of various archeological diggings undertaken across many regions in the states of Colorado, New Mexico, and Indiana to assert the construction of Muslim schools during 700-800 CE. (Fell, 190) Writings, drawings, and charts inscribed on rocks discovered in the most remote and untainted terrains of Western America are relics bestowed by the elementary and intermediate systems of Muslim education at the time. These documents were written in the old Cufic letters of North African Arabic, covering subjects such as reading, writing, arithmetic, religion, history, geography, mathematics, astronomy, and navigation. The descendants of these settlers are thought to be the current native tribes of Iroquois, Algonquin, Anasazi, Hohokam, and Olmec (Fell, 276)

Columbus would make a second voyage and this time, Columbus would meet with the natives of Espanola. Espanola at the time would be now known as Haiti today. Upon Columbus' arrival, the natives of Espanola had told Columbus that there were lances (a sharp weapon with a sharp tip) that were left by the Africans before them (Boyd, 380). The tips of the lances were made out of a metal, an alloy of gold, which the natives would call "guanin" This is also a similar word in Arabic which would be "gihina". Gihina means richness in Arabic. When

Columbus realized this, Columbus brought some of this guanin back to Spain. The gold alloy would compose of 56.25% gold, 18.75% silver and 25% copper. These percentages would be also similar to the metal production in African Guinea (Boyd, 380). Columbus would make his voyage a third time to the new world. On this visit, Columbus would visit Trinidad. When Columbus would arrive onto the Trinidad land, Columbus would meet sailors who had colorful handkerchiefs. The handkerchiefs had colorful patterns and were made out of fine cotton. These same handkerchiefs were called almazyr by the Trinidad natives. These handkerchiefs were also similarly to the headscarves and waistbands that Columbus saw previously from the people from African Guinea (Columbus, 232). Another interesting fact that the word almayzar is an Arabic word. The word is to describe that of a cover, tie, apron, or skirt.

The components of the almayzar contains a component of the regional costumes that would belong to the Moors, Arabs and, Berbers of North Africa. There was other traditional clothing that Columbus had noticed. There was the sight of the local women that wore cotton garments. Those that were similar dresses that Columbus saw during his first and second voyages. To verify Columbus' documentation and observations, Hernan Cortes, who was another Spanish explorer, had later recorded that the clothing of local women comprised of long veils and skirts that were decorated with ornaments. These garments that great similarities of the Moors (Columbus, 232). In the book of *The Life of Admiral Christopher Columbus*, which was written by Ferdinand Columbus, Columbus documented and compiled many of his father's origins of travels throughout his voyages (Rutgers, 1959). Ferdinand Columbus was the son of Christopher Columbus. Columbus had stated in his book that his father also quick to notice the resemblance between the cotton dresses of the natives and the ornamented shawls created by Moorish women in Granada. The clothes that were produced and used by the natives resembled

the clothes of North Africa (Columbus, 232). From realizing that there were grave similarities in the clothing between tribal areas from Columbus' travels. Columbus slowly began to realize that many of these tribal people were Muslims that had some sort of connection with each other. This would intrigue Columbus later on throughout his voyages. Another form of traditional custom that Christopher Columbus came to see was the custom of nose piercing. This practice is still popular in the Middle Eastern and Arab countries. Not to mention other countries such as South Asian countries in the area (Obregon, 1492)

The Columbus Papers state that on October 21st, 1492, that Christopher Columbus that he had seen a mosque on top of a mountain while sailing around Cibara which would be on the Northeast coast of Cuba. Columbus also so that there were relics of mosques that carried Qur'anic inscriptions on their minarets. These relics have also been found and located in Cuba, Mexico, Texas, and Nevada (Obregon, 1492)

As mentioned previous about the Mandinka people, Leo Weiner wrote in his book, *The Discovery of Africa and America*, that Columbus was well aware of the existence of Mandinka and their natives. Weiner (1920) also confirms that Columbus was aware that West African Muslims were living all throughout North America, as well as having affiliations and times with the native tribes of Iroque and Algonquin (McMillian Co., 1991).

Before Columbus' voyages, there were many Muslim explorers before him that used great navigational skills to find archeological discoveries. This would later help the travelers compile data about the land and the people from those specific locations. Explorers such as Al-Masudi's (871-957 CE) who compiled the work of *Muruj'uz-Zahab*, had information and details of Muslim traders from across Africa and Asia. That information had details of trade paths and what was traded. (Weiner, 365-366) What is not a known fact was that two of Columbus'

captains on the first voyage were Muslims. One of those Muslim captains was Martin Alonso Pinzon who was in charge of the Pinta. Pinzon's brother who was also Muslim, Vicente Yanez Pinzon was the captain of Nina. Both were from the Moroccan Marinid dynasty which would also happen to be descendants of Sultan Abu Zayan Muhammad III (1362-1366) (Weiner, 365-366). This would be an amazing fact to detail since it is also known that Columbus gained many sources of information from the tribal people who were Muslim. To see that Columbus had Muslim captains control his ships is a truly amazing fact. These captains were very well equipped with navigation and exploration skills. Economically the brothers were also very informative and incredibly organized throughout their voyage. It has been recorded that Columbus' heavily relied on the brothers to assist with the voyage of Santa Maria as well.

According to the accounts of sixteenth century missionaries in America, the local copper mines, mainly in Virginia, Tennessee, and Wisconsin were not operated by the natives of those areas but were operated from individuals from Middle Eastern locations (Trento, 21). The natives had a great amount of respect for the Middle Eastern settlers due to their knowledge of mining and hard work ethic. Going further into North America, it has been recorded that out of 565 names of places, 484 in America and 81 in Canada have a link of Arabic properties (Trento, 29). This would mean that these 565 locations which would comprise of rivers, lakes, cities, towns, and villages would have Arabic dialect into their names. By having this detail, it shows that there were settlers of that spoke the Arabic language who were here way before Columbus stepped foot on the land. Primary examples of these names would include the names of Islamic places. For example, many of the cities have the name of Mecca and Medina. In the United States there are many states that have these Islamic names such as ; Mecca, Indiana, Medina, Idaho, Medina, New York, Medina, North Dakota, Hazen, North Dakota, Medina, Ohio, Medina, Tennessee,

Medina, Texas, Medina, Ontario, Arva, Ontario (Canada), Mahomet, Illinois, Mona, Utah (Trento, 29). According to Yucel (2007), these are only a few examples of Islamic places that have taken the names of cities in North America. There are many more. Upon further inspection, there is the link of the names of the native tribes from the pre-Columbus era that shows their Arabic etymological ancestry. Some of those names goes as follows: Anasazi, Apache, Arawak, Arikana, Chavin, Cherokee, Cree, Hohokam, Hupa, Hopi, Makkah, Mohician, Mohawk, Nazca, Zulu, and Zuni (Trento, 29). Dr. Fell (1980) also points out the influence that Arabic had on Native Americans. While the words derive from the Arabic language, unfortunately the words have been eroded from their original meanings. Therefore, the Arabic words are not used in their proper form in current times. It can be seen that many of the people who live in that area today may not know about the actual history of the name such as the origins. This has been swept away from time and is also seen as the consequence of not remembering the actual history of the origin.

As history is swept away, so is the remembrance of the Muslim people and their conquest. The last Muslim stronghold according to the last Muslim stronghold according to Dr. Fell (1980) was in Spain, Granada. The Muslim strong hold would fall just before the Spanish Inquisition was established in 1492 (Fell, 400-403). Due to the takeover of the land and properties, the Non-Christians were either forced to convert to Catholicism or were forced to leave the country in exile (Fell, 400). Since there was an exile of most of the Muslims in Spain, this would happen to be document to show that there was proof of the Muslims spreading out across the globe (Fell, 401). Another thing to point out is what the future holds for Muslims in America today. With all the controversy of the travel ban and how it would possibly affect Muslims, this should come to no surprise as this was done in previous history in the sixteenth

century. According to Dr. Fell (1980), in 1539, an edict from Spanish King Charles V placed the proposition that the immigration of Muslims should be suspended, and they would later create settlements in the West (Fell, 402). Later on, the edict would later announce an expansion that would expel all Muslims from overseas Spanish colonies in 1543 (Fell, 402).

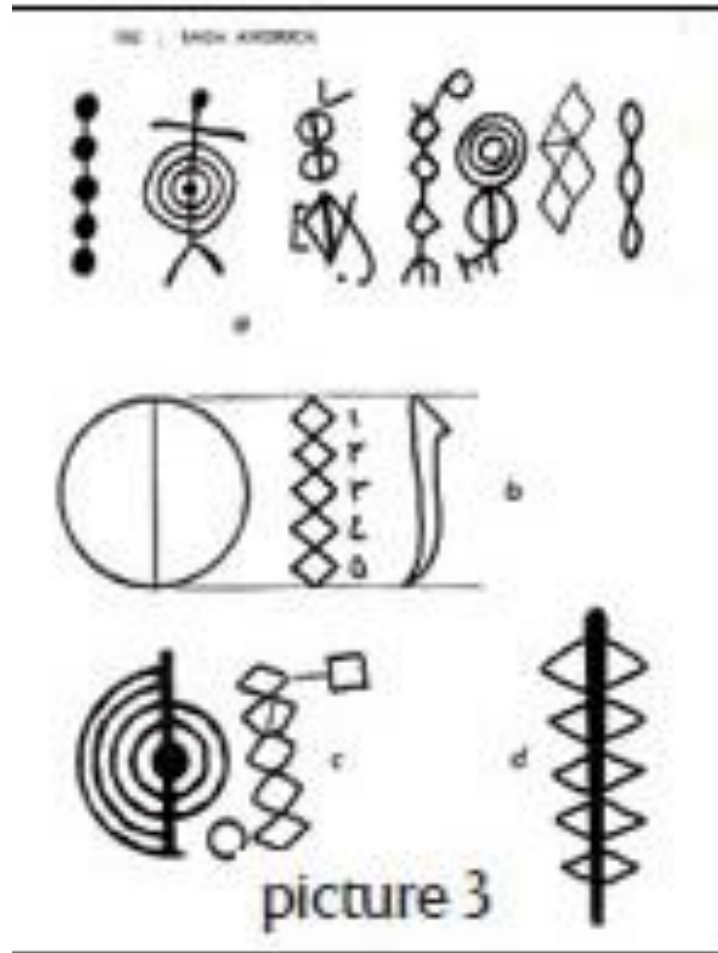
The world would later get out to the rest of the colonies of Muslims in overseas islands and regions. This would create a major controversy among where would Muslims settle if they were to be expelled of the land they originated from. Dr. Fell notes that Muslims that were living in Spain and North Africa made overseas voyages during the Andalusia period (Fell, 403). Later on in time, there would be more scientific research provided with better knowledge of the subject matter and research (Fell, 403). This scientific research would later reveal documents about the actual settlements and advances that Muslims have made and contributed to Western society and civilization. Yucel (2007) has noted that these documents and historical findings have “escaped the notice of both Muslims in America and those throughout the world”. Bringing this back to current events with the current administration and policies among immigration and travel. It’s important to note that this is just a short revelation of a repeat of history bound to come. If those who do not remember the history prior to the time of the pre-Columbus era, history is bound to repeat itself. The Muslim community must truly discover their ancestors and what they have actually done for this country and abroad throughout the world.



Dr. Fell shows further historical evidence of Muslim Civilization within early Western Civilization. Picture 1 shows is the inscription of “In the Name of God” that was found on a rock during archeological work in Nevada. The following picture has been dated back from the seventh century. This is also the time from when the haraka sign system had not yet been developed. The study yielded that these were in fact Samarqand dirhams from the eighth and ninth centuries. As can be seen in the picture, the coins manifestly display the inscriptions La ilaha ill-Allah Muhammadun Rasulullah (There is no deity but God, and Muhammad is His Messenger) and Bismillah (in the name of God).



In the second picture that is displayed above, this stone bearing the inscription “Muhammad is the Prophet of God” which would also be pertinent to the same era from the discovery of Muslims within early Western civilization. The calligraphy of the two pictures are fairly eye opening since the inscriptions are not in the style of Modern Arabic. The style that is used is of the Cufic style of Arabic which would be pertinent during the seventh century. The Cufic calligraphy was shown to be seen from many digging sites within America. By reviewing both pictures, it is evident that early Arab settlers settled in Nevada during the seventh and eighth centuries. The earlier existence of a school, which taught Islam and science, particularly navigation, has come to light following the archeological investigation undertaken by Professors Heizer and Baumhoff of California University around site WA 25 in Nevada.



The excavations that were done in the state of Nevada shows writings that were uncovered in the dialect of Naskhi Arabic and the same use of the Cufic style which has been shown to be used in the previous stones that were inscribed of Islamic texts of the previous two pictures. The following detail within the 4 pictures displayed in Picture 3 shows the inscribed formation of the school of thought that were being used by the Arab settlers. By looking at pictures 3b and 3c, the application of the mathematical formula “five diamonds equal an alif” (alif is the first letter of Arabic alphabet) is shown. An interesting find and note to take are the Arabic letters that can be seen in picture 3b. These letters are used as the same style in North African Arabic. This would be considered as an amazing discovery because the Arabic style that was used during seventh and eighth-century North Africa shows that the same settlers were here

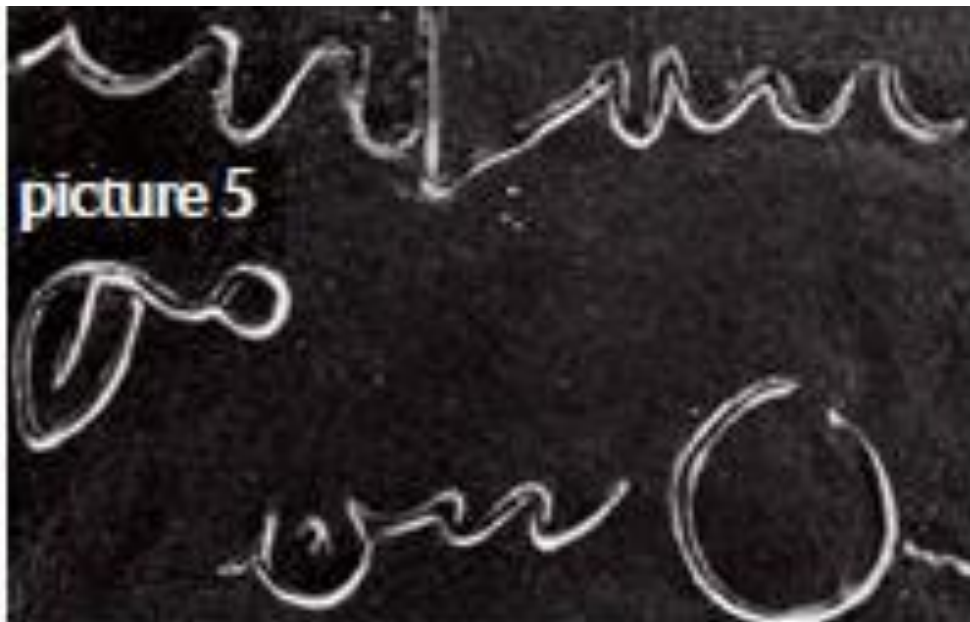
at the excavation site in Nevada. There are many calligraphically similarities between various writing styles of the Prophet Muhammad (Peace Upon Him) name over a great period of time. This would trace back to further discovery as to showing a great detail of how the Arabs really developed their school of thought into mathematics and dialect. This would later contribute to western Civilization in the early Americas.



In picture 4, all of the following inscriptions are currently preserved and located at the University of California. Figure A of picture 4 was found in al-Ain Lahag, Morocco. Figure B in East Walker River. Figure C was discovered in Nevada. Both figures C and D were found in Churchill County. Like the first figure, Figure F was also discovered in al-Haji Minoun,

Morocco as well. Figure G which was found to be inscribed on ceramic was found to be revealed in al-Suk, Tripoli, Libya. Figure H was discovered at Cottonwood Canyon. The last figure on picture 4, figure I was located on the border of Morocco and Libya. All these inscriptions belong to the eighth and ninth centuries which shows the striking resemblance of the written style that was found in clearly illustrating the resemblance the style North America and North Africa. By seeing this discovery, there is also to the link that there was the possibility of migration from Muslims that happened in Africa from those coming into the Americas.

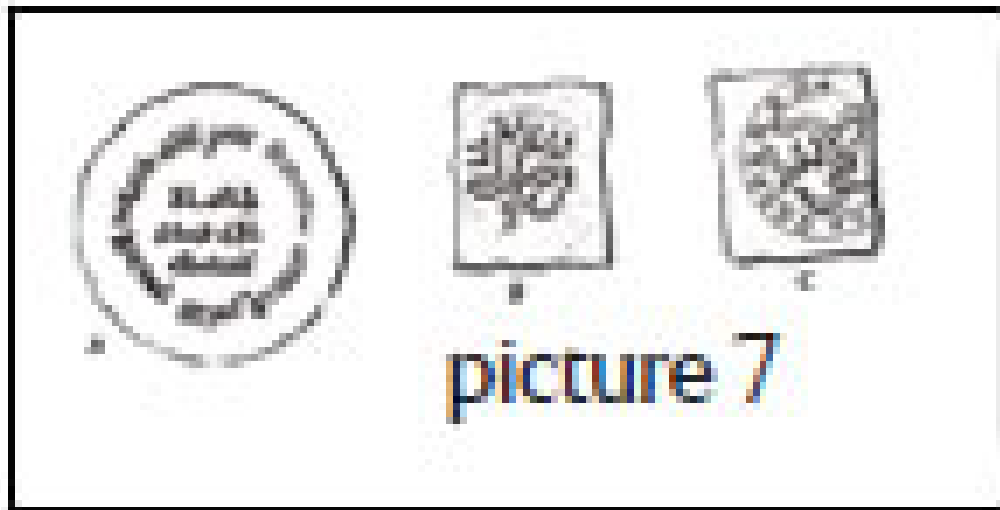
According to Yucel (2007), in the twelfth century the Athapcan Tribe which comprised of native Apaches and Navajos, had conquered the area that the Arabs were already settling in. These Arab settlers would later flee to the Southern hemisphere which would explain further influence of the Arabs within that region. The native tribes of the Apaches and Navajos were apparently illiterate. These groups would learn many things from the Arab school of thought. The influences and uses of information would continue on for centuries to come (Yucel, 2007).



Picture five shows the Cufic writing from 1951 within the White Mountains, which would be in Benton, Nevada. The words that are inscribed say “Shaytan maha mayan”, which translates into “The Devil is the source of all lies”.

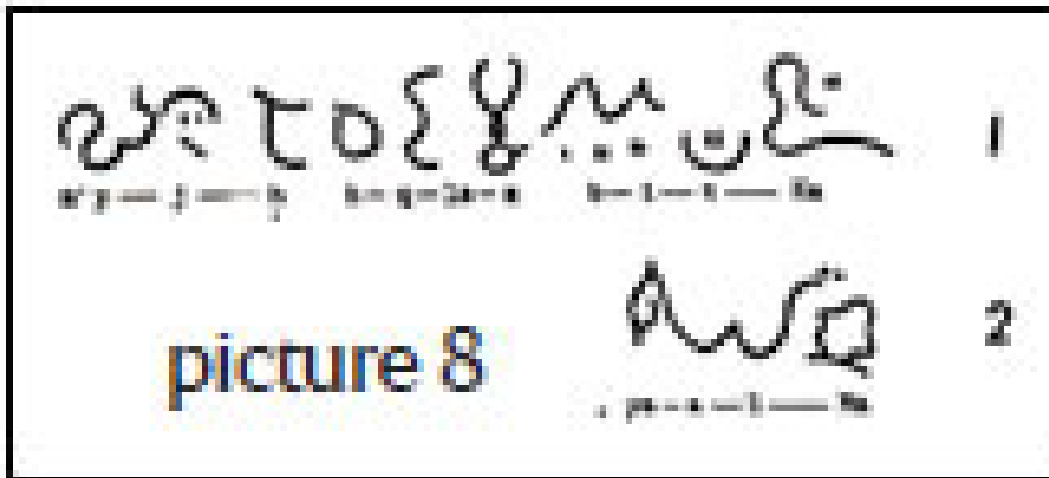


Picture six shows the Cufic letters “H-M-I-D” which translate into the word of “Hamid”. This is of the 650 BCE era. This rock was discover discovered on the Atlata rocks in the Valley of Fire in Nevada.

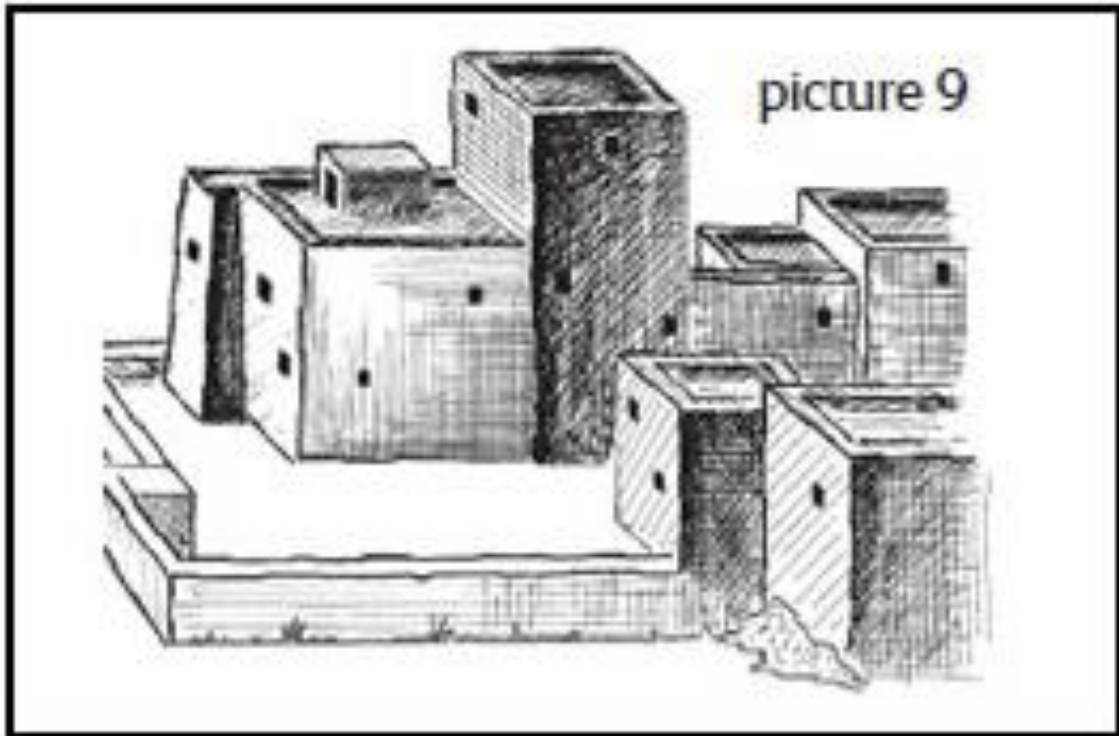


In 1787, Reverend Thaddeus Mason Harris was traveling from Malden to Cambridge in Massachusetts. During his journey, Rev. Harris was presented some coins that were discovered

by workers during road construction. In order to learn more about these coins, Rev. Harris sent the coins to the library of Harvard College (Yucel, 2007)

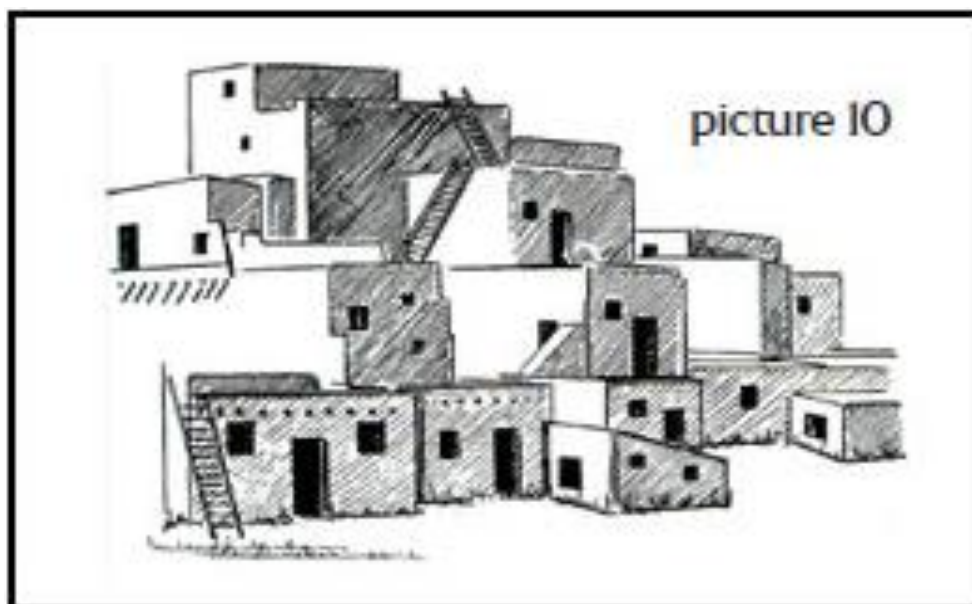


In picture 8, there is an inscription within a rock that was discovered in a cave in the region of Corinto in El Salvador. On the rock, there is the inscription of “Malaka Haji mi Malaya”. This dates back to the 13th century according researchers (Yucel, 2007). Around this century, there may have be another possibility of indication that there were Muslims that traveled from Indonesia which would show the start of South Asian Muslims coming into America during that period. Pictures 9 through 13 will show the housing a building structures that were created by the early Arab settlers that settled into the early Americas. These pictures show early housing and how the Arab settlers have lived. Their knowledge of archeology and infrastructure was fairly advanced for their time. The structure and buildings were stable enough to hold the settlers and to stabilize proper shelter for the settlers. These plans for the buildings would further be used in later centuries as prime examples of future building structures and housing infrastructure. The Arab settlers were excellent builders that have shown great dedication in the building their own properties and settlements.

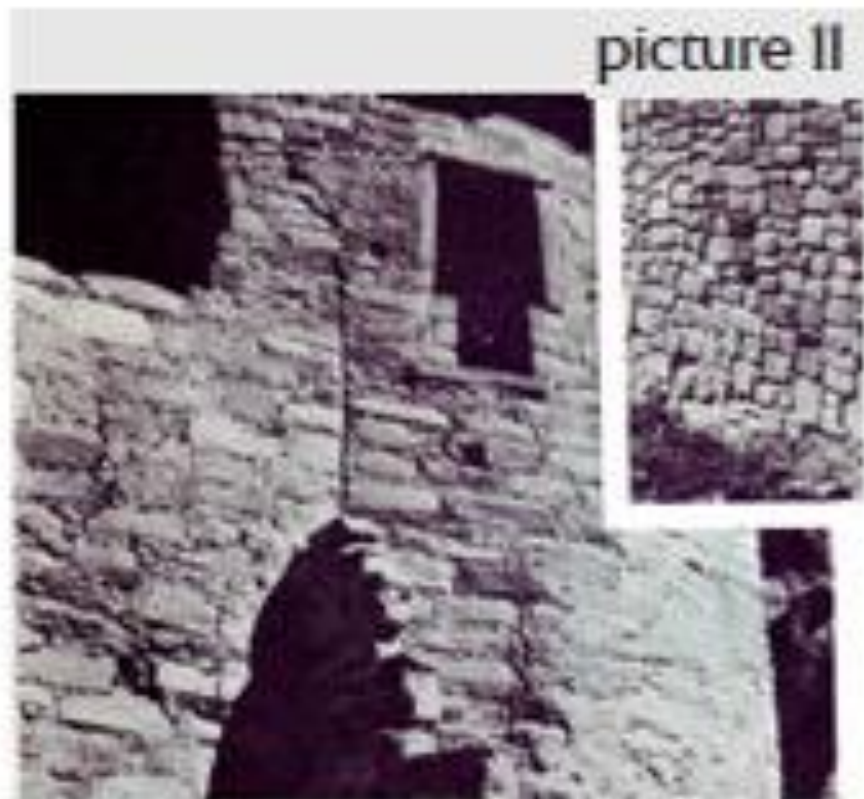


Archeological excavations conducted throughout North America and North Africa reveal a corresponding architectural resemblance between ninth century buildings. The structure of a

Berber house of the Atlas Mountains, Morocco (picture 9)



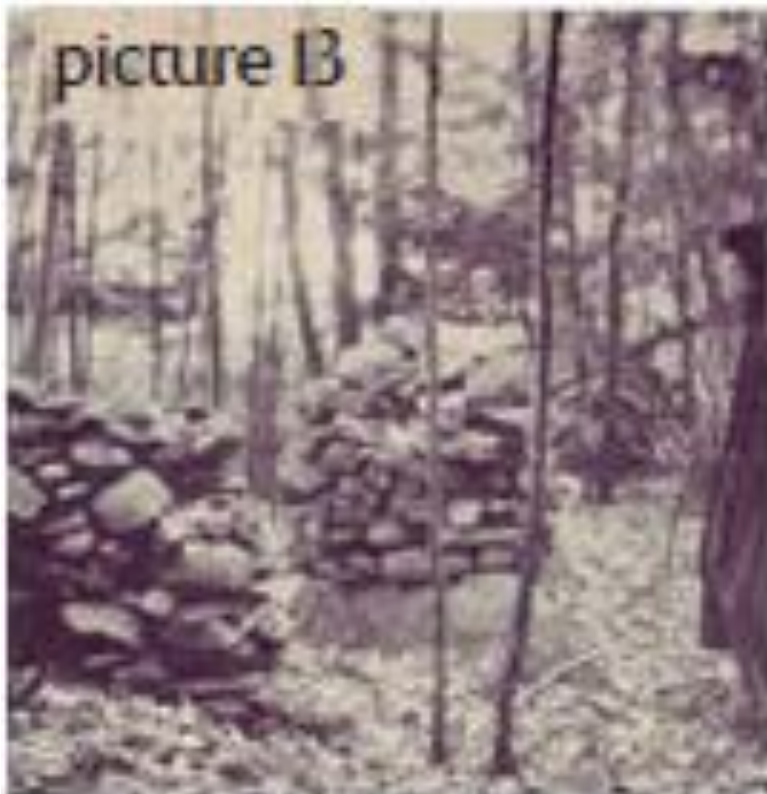
An example of house that was created by early Arab settlers in New Mexico. This housing unit has similarities with the picture above, the Berber house which is located in the Atlas Mountains. This would be another example of how detailed the settlers were when it came to building houses. As displayed above, there are ladders to get from floor to floor as well as opening such as viable doors and even windows. Upon the top of buildings are holes to sustain from the hot temperatures. There are also similarities between the Castle of Montezuma discovered in Arizona and the remnants found in Mesa Verde in Colorado and the general structure of Berber buildings. Those comparisons are displayed below in picture 11 and 12 (Yucel, 2007).



picture 12



picture 13



Picture 13 shows a small cabin that was built from piles of rock. This is located in Ellenville, New York. The same material of rock is the same rock that was found around Aqabah, Saudi Arabia. Both building types have been thought to start around the eight century. Great similarities can be draw from both comparisons. Professor Cyrus Thomas of the Smithsonian Institute had figured the comparisons and the rocks that were both similar from the one found in the cabin in New York and the rock formation in Aqabah, Saudi Arabia.

The Roots of Islam from American Slavery

As stated previous, it has been noted that many of the slaves that have come from African countries have been from West Africa. From that period of time, Africans were brought into the slave trade and shipped off to America. According to Fage, during the 18th century, there has been an estimated 7 million Africans have been captured and shipped off to the Americas to be forced into the slave trade (Fage, 393-404). From what Dr. Quick has remarked, it should be noted that many of the Africans who were forced to be brought into the Americas happened to be Muslim. This is why we see so many historical aspects and remarks regarding the Muslim culture from African countries that have had Muslim tribes. There is an estimate that there may have been at least 30% that those who were enslaved in North America identified as Muslims (Tweed, 2006).

To understand the history of Muslim slaves in North America it is necessary to know something about slavery as it previously existed in Africa and the history of Islam in Africa, particularly in West Africa. Islam first reached West Africa by way of traders from North Africa and the Middle East.

Muslims and the Slave Trade

The Muslims who had come within from the slave trade from the time of 10th century BCE. Soon after that, there is the observation of slavery. The first part of the journey started from North Africa to the Sahara. An amount of goods such as metals and tools passed through a chain of Muslim traders. There was a transaction by non-Muslims during that confrontation between the travelers and the Muslims at the southern end of the route. The main trading partner was Ghana until the first half of the 13th century. Throughout time, those who wanted to do business with the Muslims would eventually adopt the religion of Islam and began to follow its customs. (Austin, 1997) While Islam continued to grow among populations, there were critics who did not like the matter of their people converting into Islam. This matter would go on into the 18th century (Diouf, 1998) All throughout Africa, the Africans that were prisoners of war were taken as slaves, and those who were in prison for criminal acts were made into slaves in order to repay their debt or to avoid greater punishment. Others were enslaved in payment for debt or as punishment for crime. The Africans within this area would enslave those who were not like them or part of their clan, never their own people. This is an important note to consider. While this practice was small of the group, it would later grow into something much larger than the present practice. (Diouf, 1998) The practice was small but the slaves that were capture were enough to able to create a supply demand from others who had the desire to keep slaves for themselves. Due to the demand, kidnappings and captures began to ensue. Thus leading Europeans and other countries wanting exported labor from what would eventually become the African slave trade. Europeans wanted the slaves to work on the land they owned on the Caribbean islands and in the Americas. Slaves were to be seen as better workers than servants due to the fact slaves were seen as property while servants were given pay and certain rights that

the individual would hold dearly. According to research, there is the possibility that Muslims were among the 20 Africans that were brought into the settlement at Jamestown Virginia in 1619 (Austin, 1997)

As the Muslims were forcibly brought into the Americas from the slave trade, tradition, culture, and the religion was lost. Many were forced to convert to Christianity as well as change their names. Those who continued to practice Islam did so in secret in order not to face severe punishment or worse, death. Many were forcibly converted to Christianity. Despite the force changed, history has shown that Muslims were in the Americas. Evidence such as handwritten verses from the Quran have been discovered and shows how greatly educated the slaves were prior to enslavement. (Murphy, 2013) Due to the fact that Muslim slaves were highly educated, it was known that slave masters would usually put Muslim slaves as supervisors rather than have their own bondsmen to do so. Some Muslim slaves had also kept their names and even served in the War of Independence in 1812. This was found in documented rosters of those who have served in the war. (Murphy, 2013)

According to Ex-British government administrator Richard Robert Madden, Madden had testified in the trial of the 1839 Amistad attack and had said "...I have examined them and observed their language, appearance, and manners; and I have no doubt of there having been, very recently, brought from Africa. To one of them I spoke, and repeated a Mohammedan form of prayer, in the Arabic language; the man immediately recognized the language, and repeated the words 'Allah Akbar', or 'God is great'. The man who was beside this Negro, I also addressed in Arabic, saying 'salaam alaikum', or peace be on you; he immediately, in the customary oriental salutations, replied, 'alaikum salaam', or peace be on you..." (Stacey, 2014)

This testimony from the trial is truly significant. It really shows how intelligent and intellectual the Muslim slaves actually were even in an abysmal trial.

There is also an amount of damning evidence that Muslims were actually brought from Africa to become slaves. Within the United States, it is shown that there were many forms of evidence found brought from slaves that were Muslims. Growing collections of documents written in Arabic are being discovered across the United States of America. Evidence such as letters, Qur'an, and other written documents had shown scripts of Arabic. It was shown to be dated back from the 20th century CE. The following letters and manuscripts were found hidden in boxes in dark basements. Many of these letters provided vital and important information about the lives of the slaves and about where they came from. (Austin, 1997) From what was found, it had shown that many of the Muslim slaves had been well educated. Before the Muslims were made into slaves, they were Quranic Scholars, religious and tribal leaders, commercial and building experts, and some were even former military personnel. From what was previously mentioned, Muslims were generally selected to become supervisors due to their ability to lead and high level of intelligence. From the performance of the slaves that slave masters had, a demand for more was on the rise. Americans would go back to Africa many more times to purchase such slaves (Diouf, 1998)

It's been noted that the Muslims had known how to read and write in Arabic. Even though this was hidden from their slave masters. Many of the slave masters simply assumed that the slaves did not know how to read or write at all. This is well shown in 1828. A Christian teacher had asked a Muslim slave to write the Lord's prayer in his native language, Arabic. The Muslim slave complied and wrote the Lord's prayer in Arabic. As the teachers went through the copy he realized the delicacy and the calligraphy for the Arabic. Not knowing what it meant, the

teacher assumed that it was the Lord's prayer. However, when the document was observed many years later, it was come to be known that the Arabic text was not the Lord's prayer, but it was the opening chapter of the Qur'an. Surah Al-Fatiha. This is the first chapter in the Qur'an (Diouf, 1998). This amazing discovery shows what happened in previous history and to show that not all history has been lost. It has simply been rediscovered in a new light.

The Muslims have suffered through so much great peril. From losing their home and families to having their culture and religion robbed and stolen away from them. Even from those difficulties, the Muslim slaves would not let this deter them. Many of the Muslim slaves maintained to keep their lifestyle and continue to keep their tradition, culture, and heritage intact. The opposition was aggressive, but the Muslim slaves would not give into the idea of lost faith. Many Muslim slaves went to great efforts to retain an Islamic way of life. The way that the Muslim slaves would preserve their religion would be by following the five pillars of Islam. The five pillars would include fasting, charity, prayer, and acceptance of one God and his prophet Muhammad (peace be upon him) and the eventual pilgrimage. It would be seen to be difficult and nearly impossible to make pilgrimage as slave. Nonetheless, the Muslim slaves acted forthright within their Islamic faith

Muslims Immigrating into America

By reviewing the link of how Muslims were established in North America, it gives a great understanding of detail on how Muslims were very influential in the United States. It is usually said that America is like a melting pot. There are many of those who come all over the world. Dr. Thomas. A Tweed, a Zachary Smith Professor of Religious Studies at the University of North Carolina at Chapel Hill, explains that immigration has really expanded Muslims into American territory. While many Muslims were far established previous to Columbus, it is noted

that Muslim immigrants really had a significant impact to America's population throughout the nineteenth century (Tweed, 2006). The main idea of early immigrants from the nineteenth century would happen to be European or Christian, but this is simply not the case. There were many newly formed American immigrants who happened to be Chinese and Japanese. These Chinese and Japanese migrants have practiced Buddhism and brought many other Asian traditions that are also an important part in the American traditions and cultures that we see today. (Tweed, 2006). Along with Europeans, Christians, and Asian migrants that have settled into America, there were thousands of Muslims came as well. While the thousands of Muslims immigrants that came into the country does not compared to the hundreds of thousands of Europeans and Christians, it is duly noted that the first Islamic immigrants were Arabs from what was then Greater Syria. Within what was known from the Middle East during that time, there were Muslim immigrants that included those of Syrian, Jordanian, and Lebanese descent. These migrants were poorly educated and had a limited skill set. Their purpose for coming to the United States were to strengthen their skill sets in order to provide a better life for their families. (Tweed, 2006). Economic stability was a major key and reason for many migrants that wanted to enter the United States. Jobs were a huge factor among those who sought to increase their wealth and abilities. The unfortunate part was that there were many immigrants who had gone back to their homeland. (Tweed, 2006). According to Tweed (2006), one of the biggest reasons that Muslim migrants went back to their homelands were adjourned to several reasons. Some of the reasons included isolation, lack of communication, cultural differences, and religious access that seemed very rare to access at the time. While there were some leaders in the Muslim community that managed to establish Islamic communities, it was not enough to convince many to stay. However, by establishing these Islamic communities, we see many immigrants that have passed

down future generation of Muslims and have given more of an access of Islam to those who have never even heard of the religion. One example of this happened in the 1920's. Arab immigrants managed to rent a hall in Cedar Rapids, Iowa, and successful built a mosque of their own fifteen years later (Tweed, 2006). Other Muslim communities were able to do the same objective in Ross, North Dakota, Detroit, Michigan, Pittsburgh, Pennsylvania and Michigan City, Indiana. (Tweed, 2006) By these communities forming and expanding over time, the roots of Islam and the stride from Muslim immigrants have seeded into American history as well as American culture. Muslim immigrants were not only Muslim Americans, they have become established Americans who were proud to have a country that they could call their own. While this was celebrated and seen as a great milestone for Muslims and America, this would come to an unfortunate halt in 1924. Congress passed the Asian Exclusion Act and the Johnson-Reed Immigration Act. Both pieces' of legislation allowed a very limited amount of Asians who could be considered as Arabs to bar them from entering into the country. (Tweed, 2006). Some may say that this could be a potential form of early xenophobia.

Post-1965 significant demographic changes related to Muslims took place in America. Palestinian refugees arrived after the creation of Israel in 1948. More important for the history of American Islam, the McCarran-Walter Act of 1952 relaxed the quota system established in 1924, thereby allowing greater Muslim immigration. The gates opened even more widely after the 1965 revisions of the immigration law. Since then, Muslim migrants have fled oppressive regimes in Egypt, Iraq, and Syria; and South Asian Muslims, as from Pakistan, have sought economic opportunity. By the 1990s, Muslims had established more than six hundred mosques and centers across the United States.

Notable Muslims in American History

Often, perhaps more than I can even begin to account for I am personally asked so where are you from? As I have lived and finished my schooling in New York City I often say New York City at which I am always and immediately asked no where you are really from? I assume you see what is taking place in those questions. More than often they have identified me as a non-white person based on my looks and features, however they often assume I am middle eastern even though I am South Asian, never the less they want to rob me of my American heritage and citizenship by labeling me as a second-class citizen based on my heritage. This perhaps has taken place for centuries and at least I don't see an end in immediate future. This perception that Muslims landed on American shores in the later part of the 20th century is a myth that is widely believed by non-Muslims and unfortunately Muslims alike. The truth of the matter is Muslims were here before Columbus with Columbus and after him as we have shown in the above passages. We Muslims had interactions and trade established with Natives in America. We Muslims helped tame the wild west in the era of cowboys and Indians. We Muslims fought to preserve the Union. We Muslims stood ready to defend American coast line from the British invasion in the war of 1812. We Muslims helped create the agriculture south and west before there ever was a United States of America. Let's look at some of these extraordinary men and their contributions to America without ever wanting to be acknowledged for the work and sacrifices they put in to build this great nation of ours.

Estevanico of Azamor: Estevanico (little Stephen) of Azamor was born in Azamor, Morocco, in or about 1500. His name at birth was Mustafa Zemmouri. In 1513 the Portuguese captured Azamor and with it most likely enslaving its population along with Estevanico. However, information about his life prior to 1527 remains a mystery and pure conjecture. On

July 17, 1527, Estevanico and his Spanish owner, Andres Dorantes, boarded a ship at Sanlucar de Barrameda, Spain and set sail for America. Once they arrived in Hispaniola Estevanico and his master joined the Panfilo de Narvaez expedition to Florida. Estevanico for the next 12 years before his death near Arizona by Native Americans explored large sections of North America.

In 1527 hurricane partially destroyed the expedition of de Narvaez five ships. Native Americans and disease killed additional some members of the expedition. Upon death of de Narvaez command was passed on to Cabeza de Vaca. By the time expedition had reached the first Native American village on their path only 80 members of original 600 members remained. For the next nine years, Estevanico served as a guide to the remaining party and serving as the negotiator and middle man between the explorers and the Native Americans. He led the explores on what was to become the southeastern United States of America, on an unprecedented journey of 5,000 miles starting from Florida and as far as Pacific Ocean eventually to safety in Mexico City. Most of the members of exploring party died along the 5,000-mile trip. By the time expedition was captured by the Native Americans only four members remained, Estevanico, Andres Dorantes, Cabeza de Vaca, and one more person who name has been lost forever. These four managed to escape their captors. Along the way they were told stories of Cibola, the mythical Seven Cities of Gold by the Native Americans. In 1536, Estevanico led his three fellow explorers into Spanish headquarters in Mexico, where they shared their harrowing tale of survival and the mythical tale of Cibola. A later reconstruction of Estevanico's expedition using modern day geographic names suggest the trip began in or around modern day Tampa, Florida and then passed through somewhere close to Mobile, Alabama, then on to Galveston, Texas from there to Austin, Texas then on to El Paso, Texas and then Rincon, Arizona from there to Ures, Mexico then to Sinaloa, Mexico then on to Culiacan, Mexico, before ending in Mexico City.

Once in Mexico City fate of Estevanico didn't fare well since he was slave he sold to Spanish governor of Hispaniola, Antonio de Mendoza.

Mendoza upon hearing the story of fabled riches of Cibola, de Mendoza organized an expedition in 1538 to discover and plunder the Seven Cities of Gold. Macro de Niza a Franciscan friar was placed as the head of the expedition but Estevanico was made the main guide the go between Native Americans. During this journey from Mexico City Estevanico became the first non-Native American to visit the pueblos of northern Mexico. Let's digress for a moment in pictures 9 and 10 in above mentioned research pueblos are huts or buildings that were built on Moroccan style architecture. One can only imagine Estevanico's reaction that after traveling half way around the world surviving the sea and a 5,000-mile trip to come across a landscape that looked like home. Estevanico subsequently discovered Arizona and New Mexico, before being killed by Zuni Indians in 1539 at an Indian City. Evident from his travels Estevanico single handedly explored Florida, Mississippi, Alabama, Texas, New Mexico, and Arizona. Out of these modern-day states New Mexico and Arizona owe their beginnings to a Muslim Estevanico, who has been subject of many Spanish movies and who always as his faith and roots stripped from him in these representations. Below is the comparison of the Adobe buildings of Morocco and the second pictures is the pueblos of New Mexico. They belong to Native Americans. It is utterly hard to believe that two societies never mixed or interacted with each other. The other notable item to notice is that the large building in the second picture with two minarets (the long tower) which has an uncanny resemblance to Mosques. The grave yard attached to the same building points to the fact these Native Americans were living in a Muslim community and had ancestors who had come from West Africa and or an ongoing trade with West Africa where these Natives had either converted to Islam or had been greatly influence by them.



Adobes of Morocco



Pueblos of New Mexico

Kunta Kinte: The man made famous by Alex Haley's award winning novel Roots. Haley claims to be the great great great great grandfather. What we know of Kunta Kinte is that he was from Mandinka tribe and was also a member of Marabout (West African term for Muslim teacher, religious leader, and "holy" man). As such Kunta and his brothers all received their education in Arabic and were taught Quran. Kunta Kinte at the tender age of 16 in 1767, left his village Juffure which lies on the banks of Kamby Bolongo (Gambia River). Kunta Kinte took a trip jungle to collect some wood to make a drum. There he was captured over powered and taken to British ship, the Lord Ligonier. The ship set sail from Gambia River on July 5, 1767 and arrived in Annapolis, Maryland on September 29, 1767. Kunta survived the infamous called "the middle passage" part of the journey on the Atlantic where millions of enslaved Africans died due to harsh conditions on ships. On Kunta's ship out of 140 slaves only 98 made to America a fatality rate of 30%. Kunta was sold to John Waller of Spotsylvania County, Virginia, and given the slave name Toby. Kunta who was a proud Muslim Mandinka who traced their roots to Mali, didn't take him slavery too well. He managed to run away four times in first year alone. Kunta was caught each time since he spoke no English. After the last attempt he was made to choose between his punishment of castration or amputation. He choose the later. His foot was butchered off and his life was saved by Dr. William Waller, the brother of the Kunta's owner. Dr. Waller purchased on September 5, 1768 and moved him to his plantation on the Mattaponi River. Dr. Waller has kind to him as such he was given light work for having one foot. Kunta did his best to preserve his Muslim religion. He married a woman known as "Bell, the big house cook." Kunta had a daughter from wedlock, he named her Kizzy and taught her Mandinka language and the basics of Islam. At age 16 Kizzy was sold to Tom Lea in North Carolina. Kizzy was rape by her master and gave birth to a son name George. George later gained fame as a trainer for Cock

fighting, and thus gaining the name Chicken George. A quick search through the archived pictures we can see Chicken George dressed in Muslim garb. Thus, it seems that Islam did survive in Kunta's family perhaps reaching his grandson. Below is the picture of Chicken George.



Bilali Muhammad: Perhaps one of the most interesting people in the American history if not my personal favorite. He is also considered as the first Muslim scholar in America and the first person to build a mosque on American soil. What we do know about Bilali that he was born in 1770 in the City of Timbo modern day Guinea in Africa. He was formally educated in Arabic, Quran, Tafseer (transliteration of the Quran), Fiqh (Islamic jurisprudence) and Hadith (authentic sayings of the Prophet Muhammad peace be upon him). How and when was he captured is known. What we do find from historical records is that he arrived on Sapelo Island located off of coast of Georgia. His master was Thomas Spalding. Spalding was a rare slave master in an essence that he was kind to his slaves he only worked them 6 hours a day, had no white slave

drives and granted his slaves religious freedoms, which compared to mainland south was unheard of. Bilali being an educated person soon rose through the ranks and became the head of the plantation. It is said that Spalding was kind found of Bilali and trusted him. Spalding went out his way to secure a copy of the Quran for Bilali which must have been quite a feat in those days. Spalding also allowed to Bilali to build a mosque on site and worship. In the American revolutionary war, the British threatened to attack the island and put out word that any slave who helped in the uprising will be granted freedom once the war was won. However, Bilali remained faithful to his master. Spalding decided to feel the island and gave 80 muskets to Bilali to arm and gather a group of slaves to defend Sapelo Island from British invaders in the war of 1812. True to his character and word Bilali kept his word and stood to defend, the British however never attacked. Upon the return of Spalding family, they were given the control of the land and weapons back by Bilali. Bilali while living on the plantation wrote a dairy or at least that's what it was called it somehow ended up in the Georgia State Library and became known as The Bilali Diary. It was in a language not known and was considered perhaps the account of a slave on plantation. Several copies were sent to different parts of the world to understand what it might be one such copy was sent to Al-Ahzar University in Cairo, Egypt one of the oldest and most renowned Muslim universities in the world. As it turns out it was written in Arabic and was Islamic jurisprudence and the work of Bilali Muhammad. Bilal's family still lives on the island however they are known as Baileys. A corruption of the name of Bilali. The descendants of Bilali are no longer Muslims and have adopted the faith of their masters Christianity. However, they have managed to keep some of the Islamic faith traditions alive with the Christianity. The prayers and head stones on the graves had to east (direction to the Mecca, technically it is supposed to be North East from America but when Bilali arrived he was used to praying facing

East since direction of Mecca is East). Women covered their heads in church. Men and women sat in segregation in the church. They removed their shoes before entering the Church. This demonstrates that the Islamic traditions of Bilali have survived along with his now infamous dairy. Below is the picture of what is known today is Bilali Diary.



This a 13-page manuscript written in Arabic. Which Bilali wrote for his family and West African Muslims of Sapelo Island. The Arabic title of the script can loosely be translated to “First Fruits of Happiness.” It’s obvious that Bilali wanted his family, descendants and other West African Muslims to preserve and have faith in their religion. Although the manuscript Arabic seems difficult to be fully deciphered. It seems to be a manual on performing Islamic Prayer, ablution (cleansing before prayer), and faith. Bilali died on Sapelo Island in the year 1859, he was buried with his sajada (prayer mat) and The Quran.

Yusuf Bin' Ali or Joseph Benehaley: Yusuf was thought to be a Turk for the mere fact the Othman Empire controlled most of the Africa in 18th century. It's believed that he was either a pirate or was taken by pirates and managed to run away, eventually being found in the American wilderness by General Thomas Sumter. The main problem we run in to is that slaves, people of color and Native American's weren't considered worthy enough to have their history or accounts recorded the few records we do find is for the fact they were extremely lucky or ended up doing something worthy enough to be notable. General Sumter recruited Yusuf to help him against the British in the American Revolutionary War. Yusuf ended up as a scout and was the first to volunteer for General Sumter's brigade. After the war Yusuf with General Sumter to the out skirts of Stateburg in Sumter County, South Carolina. He was listed on the 1790 census for Sumter county, however he seems not to be listed on the later census. Joseph was considered a "free person of color" under the South Carolina Sundry Act of 1790. His name appears in the census of 1810, and his family's home is reported in every census after that with upwards of about 100 families. After the revolution, he settled on Sumter's South Carolina plantation, where it was believed he was given permission by Sumter to have settled his land. He got married to Elizabeth Miller and had at least three children. Descendants of Yusuf bin Ali continue to live in Sumter County and are known as Turks of Sumter County. Joseph later married Elizabeth Miller and had at least three children: Francis Benenhaley, a boy born 1802, Joseph Benenhaley, a boy born 1805. And Locadia, born 1809. His son Francis Benenhaley Married a woman named Sarah with whom he had at least five children: James S., born 1835; John S, born 1843; Henrietta, born 1845; Francis W., born 1847, and Elizabeth. Born 1849. His other son Joseph Benenhaley married a woman named Catherine with whom he had at least five children: William, born 1838; Thomas, born 1840; Elisabeth, born 1842; Randal, born 1845; and Mary A, born 1846. Locadia

Benenhaley married a William Taylor with whom she had either had seven or eleven children. The descendants of Yusef Bin' Ali continue to live in Sumter County, South Carolina were known as the Turks of Sumter County. A picture of Yusef Bin' Ali and a copy of his death certificate. Also attached below is the reprint of 1945 The Sumter Black River Watchman. By looking at the names listed on the school record we can easily see how many kids with last name of Benenhaley are listed pointing to a thriving family who was a large part of the local community.



1. PLACE OF DEATH		Standard Certificate of Death		File No.—For State Registrar Only	
County of <u>Yershaw</u>		STATE OF SOUTH CAROLINA		6372	
Township of <u>West Waterlee</u>		Bureau of Vital Statistics			
or City of _____		Registration District No. _____		Registered No. _____	
		(No. _____ St.; _____)		(For use of Local Registrar) (If death occurred in a Hospital or Institution give its NAME instead of street and number.)	
2. FULL NAME <u>Joseph Benenhaley</u>			Residence— In City _____ Yrs. _____ Mos. _____ Days _____		
PERSONAL AND STATISTICAL PARTICULARS			MEDICAL CERTIFICATE OF DEATH		
3. SEX <u>male</u>	4. COLOR OR RACE <u>Turk</u>	5. Single, Married, Widowed, or Divorced (write the word) <u>Widowed</u>	21. DATE OF DEATH (month, day, and year) <u>Feb. 18, 1931</u>	22. I HEREBY CERTIFY, That I attended deceased from _____, 19____, to _____, 19____.	
5a. If married, widowed, or divorced HUSBAND of _____ (or) WIFE of _____			I last saw him alive on <u>Feb. 15, 1931</u> death is said to have occurred on the date stated above, at <u>12 NOON</u>		
6. DATE OF BIRTH (Month, day, and year) _____			The principal cause of death and related causes of importance in order of onset were as follows:		
7. AGE	Years <u>76</u>	Months _____ Days _____	If less than 1 day, _____ hrs. or _____ min.		
OCCUPATION	8. Trade, profession, or particular kind of work done, as spinner, sawyer, bookkeeper, etc. <u>Farming</u>		<u>Cardio-renal Disease</u>		
	9. Industry or business in which work was done, as silk mill, saw mill, bank, etc. <u>Farm</u>				
	10. Date deceased last worked at this occupation (month and year) <u>1931</u>		Contributory causes of importance not related to principal cause:		
	11. Total time (years) spent in this occupation <u>life</u>				
12. BIRTHPLACE (city or town) <u>Statesburg, S.C.</u>			Name of operation _____ Date of _____		
13. NAME <u>Joseph Benenhaley</u>			What test confirmed diagnosis? _____ Was there an autopsy? <u>NO</u>		
14. BIRTHPLACE (city or town) <u>Statesburg, S.C.</u>			23. If death was due to external causes (violence) fill in also the following: Accident, suicide, or homicide? _____ Date of injury _____ 19____		
15. MAIDEN NAME <u>Katherine Oxandine</u>			Where did injury occur? _____ (Specify city or town, and state)		
16. BIRTHPLACE (city or town) <u>Statesburg, S.C.</u>			Specify whether injury occurred in home, or in public place.		
MOTHER FATHER	17. INFORMANT <u>Wash Benenhaley, Statesburg, S.C.</u>		Manner of injury _____		
18. BURIAL, CREMATION, OR REMOVAL burial <u>Palisade Branch Church, Apr. 16, 1931</u>			Nature of injury _____		
19. UNDERTAKER <u>Geo. H. Hurst & Sons, Sumter, S.C.</u>			24. Was disease or injury in any way related to occupation of deceased? <u>NO</u>		
20. FILED _____, 19____ Registrar _____			If so, specify _____ (Signed) <u>M. H. Parler, Wedgefield, S.C.</u> M. D.		

(Continued from Page 6)

**Dalzell School
Turks**

4th Grade
Curtis Benenhaley
Rubin Benenhaley
Mary Buckner
Harvey Hood
Evert Oxendine
Edgar Ray

5th Grade
Florence Benenhaley
John Benenhaley
Roland Benenhaley
Lila Ray
Martin Ray
Mertis Ray
Frances Oxendine
Louise Oxendine
Marion Oxendine
Patsy Oxendine

6th Grade
Dan Benenhaley
Eleazer Benenhaley
Raleigh Hood
Alberta Oxendine
Bertie Jean Ray
Ruby Ray
O'Dell Benenhaley
Chalmers Oxendine

Seventh Grade
1. James Benenhaley
2. Lily Benenhaley
3. Theo Benenhaley
4. Wallace Benenhaley
5. Betty Ray
6. Josephine Ray
7. Melissa Ray

Eighth Grade
1. Nancy Benenhaley
2. Edna Buckner

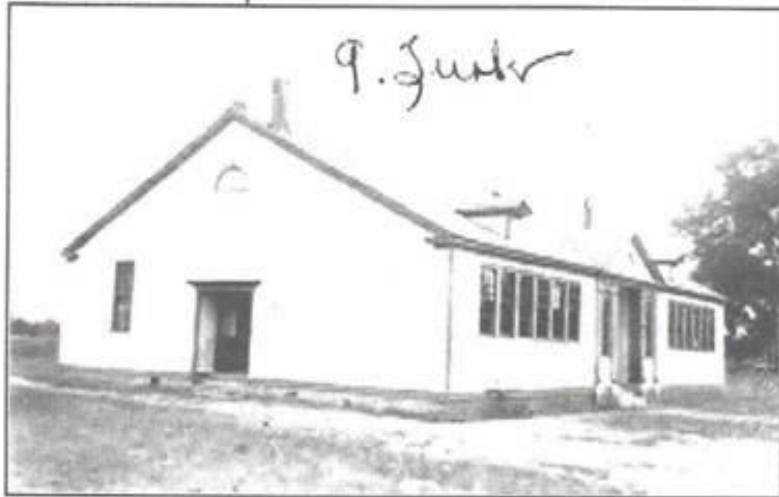
Ninth Grade
1. Myrtle Amerson
2. Leah Benenhaley
3. Lizzie Benenhaley(?)
4. Alston Ray(?)
5. Dorothy Ray(?)
6. Marvin Ray(?)

Tenth Grade
1. Connie Benenhaley
2. Lois Benenhaley

Eleventh Grade
1. Stanley Benenhaley
2. Wade Oxendine

In 1913 the Turk School was a one-teacher school that had 28 students and a 138 day school year. In 1921 Ms. Lizzie B. Weatherly was the teacher.

The circa 1940s building below was located on the west side of Frierson Road, one mile south of Dalzell in Sumter School District 9.



It is likely that this is the school the children on this list (plus those in grades 1 through 3) attended, as both photo and list date from about 1945. The Turks, who were in the Sumter area at least from the time of the American Revolution, made up a third, small but distinct racial group. A third separate but unequal school system existed for them until the 1960s. In 1950, the Turks, who did not have an accredited high school, brought suit in Federal District Court requesting that their children be allowed to attend nearby, white, accredited Hillcrest High School. The suit was not contested, and in 1951 the Turk children were allowed to attend white Hillcrest High. The separate school for Turks was not closed, however, until 1961. Even after that, it took continued legal action for the Turks to obtain the declaratory judgment setting forth their rights to equal treatment for all times. This predated only slightly the 1970 total school desegregation in Sumter County.



Hajji 'Ali: Once again little is known about Hajji Ali before his arrival on the American shores. And this is where the core of the problem in researching Muslim Slaves and Native American Muslims lie. They weren't considered important enough or even people to have their lives researched and documented. The birth place of Hajji Ali is unknown and there is controversy involved as to what might even be his native land some people say he was Turk, some say he was Syrian or Egyptian or even Greek. His birth name is unknown however we have this much information that his father was an Arab and mother was Greek. He was thought to have been born in 1828. He converted to Islam somewhere prior to 1856 and adopted the name Ali. We know by his first name of Hajji that he did make the pilgrimage to Makkah in his life after embracing Islam. The name Hajji is usually adopted or added to the Muslim name after the pilgrimage to Makkah has been completed. It is reported that prior to him being appointed to US Army he had worked with the French Army in Algiers. The people in US Army who had dealings with him recalled him as a short, heavy set happy go lucky Arab guy.

What we do know for a fact is that Hajji Ali left Smyrna in western Turkey in 1856 and traveled to the United States on a storeship Supply in the company of 33 camels that had been purchased for the U.S. Army by Major C. Wayne and Lt. D.D. Potter, the former of the U.S. Army and the latter of the U.S. Navy. Let's digress for a minute, you see Hajji Ali and the 33 camels were part of a new project promoted by Jefferson Davis, who was then Secretary of War under President Franklyn Pierce and later become the President of the Confederate States of America. It is reported that the hiring of Hajji Ali and the shipment of camels, which ended up being 74 in total with later shipments were on the direct orders of Jefferson Davis.

Hajji Ali entered the United States at Indianola, Texas on February 10, 1856. On November 25, 1856 Hajji Ali began formally working for the U.S Army as a camel herder at Valverde, Texas, at a salary of \$15 per month. The sad part of the history is that when we look for Hajji Ali we find Hi Jolly. The reason being is that people in America had the hardest time pronouncing his name properly, so it ended up Hi Jolly.

On June 25, 1857, Hajji Ali left San Antonio, Texas, with Lt. Edward Fitzgerald Beale's camel expedition. The expedition marched to El Paso, Texas, and then to Albuquerque, New Mexico Territory. From Albuquerque, the expedition traveled across the northern New Mexico desert, arriving at Colorado River on October 18, 1857. From there, the expedition continued to Fort Tejon, California. From November 1, 1859, to May 31, 1860, Hajji Ali continued his work as camel herder at Fort Tejon, by this time he was being \$30 a month in salary. By July of 1861 he had relocated to Los Angeles, California still as an employee of the U.S. Army and was being paid \$50 a month by then. Hajji Ali was discharged on August 5, 1861 and re-hired on November 17, 1862 as a camel herder earning about \$35 a month at San Pedro, California. His pay salary was later increased to \$50 a month once again. On July 1, 1863, his salary was increased to \$75 per month, and he was promoted to being an express rider whose duties included carrying the express to Fort Mojave. On January 1, 1864, he was transferred to Benicia Depot, California, as an assistant wagon master earning \$90 per month. He remained in this capacity and in charge of the U.S. Army's camels until February 29, 1864.

The Army's experiment largely failed with camels, in part because the mules and horses had never seen the camels and would buck and panic at the sight of them. Which led to locals taking potshots at them killing many of the camels in the process. Hajji Ali reluctantly freed his last camel near Gila Bend in 1868. In May of 1868 to August of 1869 Hajji Ali was once again

hired by the U.S. Army, serving as packmaster at Fort McDowell, Arizona Territory, he was being paid \$100 a month. In 1880 Hajji Ali became a naturalized citizen of the United States under the name of Philip Tedro. Later that year he married Gertrudis Sema of Tucson. Hajji Ali had daughters from wedlock and raised them Muslim. The married settled life was too much for Hajji Ali and he hit the road once again this time in search of gold and spent last years of his life in a small cabin at Tyson Wells prospecting. Hajji Ali died at Tyson Wells on December 16, 1902. According to one story Hajji Ali went to the desert to find a wild camel, when his body was found he had one are wrapped around the camel. In 1938 the Arizona Highway Department recognized his contribution in settling the west and erected a monument on his grave.



An interesting fact about Hajji Ali , how many of us has heard the song called Hi Jolly did you know that song is about Hajji Ali. The song was performed by several people over the years. The

New Christy Minstrels – 1962, The Travelers 3 – 1962, Canadian Folksingers – 1964, The Merry-men – 1993, River City Ramblers – 2001. The song that was written by Randy Sparks is as follows:

“Hi Jolly, was a camel driver, long time ago
He followed Mr. Beale way out west
Didn't mind the burning sand in that God-forsaken land
But he didn't mind the pretty gals the best
Hi Jolly, hey Jolly, twenty miles a day, by golly
Twenty more before the morning light
Hi Jolly, hey, I gotta get on my way
I told my gal I'd be home Sunday night
There's pretty girls in Albuquerque, 'least that's what I've heard
There's pretty gals in Tumcumcari too
Now honey, I ain't blind, but I don't pay them any mind
'Cause I'm savin' all my lovin' just for you
Hi Jolly, hey Jolly, twenty miles a day, by golly
Twenty more before the morning light
Hi Jolly, hey, I gotta get on my way
I told my gal I'd be home Sunday night
Old timers down in Arizona tell you that it's true
That you can see Hi Jolly's ghost a-ridin' still
When the desert moon is bright, he comes ridin' into sight
Drivin' four and twenty camels over the hill

Hi Jolly, hey Jolly, twenty miles a day, by golly

Twenty more before the mornin' light

Hi Jolly, hey, I gotta get on my way

I told my gal I'd be home Sunday night”

This song shows the implication of name corruption and its effects on the history as we know it. From what I have gathered it's a song that is also still sang in the U.S Armed Forces. We have name that is literally wiped of the face of history and the contributions to America by Muslims.

Yarrow Mamout: The story of Yarrow Mamout has been preserved via a portrait artist who was painting Yarrow's portrait. Yarrow was either born in 1686 or 1707 by his own account. What we do know for sure that he arrived in Maryland in the year 1731 and was then purchased by Bell family. The Bell family acquired him to make bricks to build their family home. After the Bell family house was completed the Bell's did something that was completely unheard of and they freed Yarrow. As a freed African Muslim Yarrow living in Catholic Maryland he was always the center of attention of his neighbors and associates. According to their accounts he was diligent worker and successful businessperson, even though he was limited in his English-speaking skills. He owned his own house and managed his daily affairs. Yarrow was reported not having a family but in 1820 census for Washington, DC, listed a “Yarrow Marmood” as having a family. Yarrow was a religious man and was known to just pray in the streets when the time came or where he was. As a Muslim Yarrow was obligated to pray five times a day. Looking back today the sight of Yarrow bowing and prostrating in the streets of Washington, DC would have been a sight to be seen. He was also known to sing praises to Allah publicly. Yarrow followed Muslim dietary rules and avoided pork and alcohol. In 1819 Yarrow came to the attention of Charles Wilson Peale, the renowned portrait artist who Yarrow had the

conversation about his life. Yarrow agreed to sit for Peale, Historical Society of Pennsylvania own the resulting portrait. It's quite obvious from the portrait that Yarrow was a modestly dressed person wearing a typical West African head covering used by Muslims. Yarrow told Peale during his sit in for the portrait that he was 133 years old however the Bells were recorded saying Yarrow was only 112 years old. Below is the portrait of Yarrow.



Ayuba Ibn Suleyman Ibn Ibrahim Diallo: Known as Job Ben Solomon in American History was born Ayyub ibn Sulayman ibn Ibrahim around 1702 in the Bundu area of eastern Senegal. As Ayuba's last name reflects Diallo (Jallo) he was part of the clan of the Fulani tribe. His father Suleyman was an Alfa (derived from the Arabic word Al-Fiqh, which stands for Islamic jurisprudence, but can also refer to Iman an equivalent of Pastor in Christianity). Ayuba

was well educated by his father in Arabic and in Quranic studies, by the age of 15 he was being groomed and trained to be an Imam just like his father. Around the same time Ayuba married the daughter of Alfa of Tombut and three sons from her. 12 years later he got married again this time to daughter of Alfa of Tomga and had one daughter from wedlock. While on a trading expedition, Job was captured across Gambia river which his father had specifically asked Ayuba not to cross. Ayuba was taken to Capitan Pike on a British ship. Capitan Pike and Ayuba had conducted a failed slave transaction only days earlier. Upon recognizing one and another Ayuba was given a chance to contact his father to free him by paying a ransom. However, for some reason the ransom didn't arrive in time to him to be offloaded from the ship resulting with him arriving in Annapolis, Maryland. Ayuba was sold to a Mr. Tolsey of Kent Island, Chesapeake Bay, Maryland to work on his tobacco fields. He was given an easy task to prepare the tobacco for the market, Ayuba hated his job and worked as slow as he possibly could. Ayuba being an Alfa did not convert to Christianity and prayed openly, which would have opened him to sever punishment, but Ayuba entrusted Allah as true Muslim would have and continued to practice his faith. Ayuba was desperate and ran away from his plantation and was captured in southeastern Pennsylvania by the local Sheriff and jailed. The authorities did their best to understand who Ayuba was and who his master was. After months being locked up another slave who could speak the language of Wolof tribe had interaction with Ayuba and acted as a translator for him to authorities. The authorities then returned Ayuba back to his owner with complaints that were filled against him. In a surprise move Mr. Tolsey acknowledged his mistake for not allowing Ayuba time or place to preform his five daily prayers and did so from that point forth. Ayuba was once again in the same place and was overcome with sadness he managed to write a letter to his slave broker who forward it England, so the letter could eventually be delivered to Ayuba's

father. The letter somehow found its way to a British philanthropist James Oglethorpe. James bought Ayuba from his master through Royal African company and made arrangements for his return trip to West Africa via England. The voyage to England took about two months, in this Ayuba learned English. Ayuba arrived in England in the month of April 1733. He continued to learn English. While his time there he wrote three copies of the Quran from his memory and did some translation work for Sir Hans Sloane and others. Ayuba spent a year in England and was given an Arabic translation of the New Testament. Ayuba carefully studied and concluded there was no basis of Trinity within New Testament. Ayuba also respectfully argued his case with clergy and met the Royal family. He was elected to the Spalding Gentlemen's Society, which may have put him in the company of elites such as Sir Isaac Newton and Alexander Pope, the renowned poet. These people then collected funds to free Ayuba from the Royal African company. The Royal African company had put a high price on Ayuba of 59 pounds, 6 shillings and 11 pence. Eventually gaining his freedom and gifts from the Royal Family amounting to 500 pounds. Ayuba left for Africa on August 8, 1734 and couldn't make his way back to his village because of war. Ayuba got back to his village of Bundu in June of 1735. Ayuba's father had passed away and his wife had remarried thinking he was dead. We come to know about his death from a note that appeared in the Spalding Gentleman's Society stating that he dies in 1773. Ayuba's life story is immortalized in a 54-page biography by Thomas Bluett. It is highly theorized and accepted that George Sales' mesmerizing 1734 translation of The Quran was highly influenced by Ayuba. This theory is further compounded by Ayuba's letter he wrote to "Mista Sail" from Africa. Below is a picture of Ayuba and copy of the actual Quran he wrote. Also, below that is a copy of a letter written by Ayuba which seems to be addressed to tribe of Muslims informing them of his safe journey.

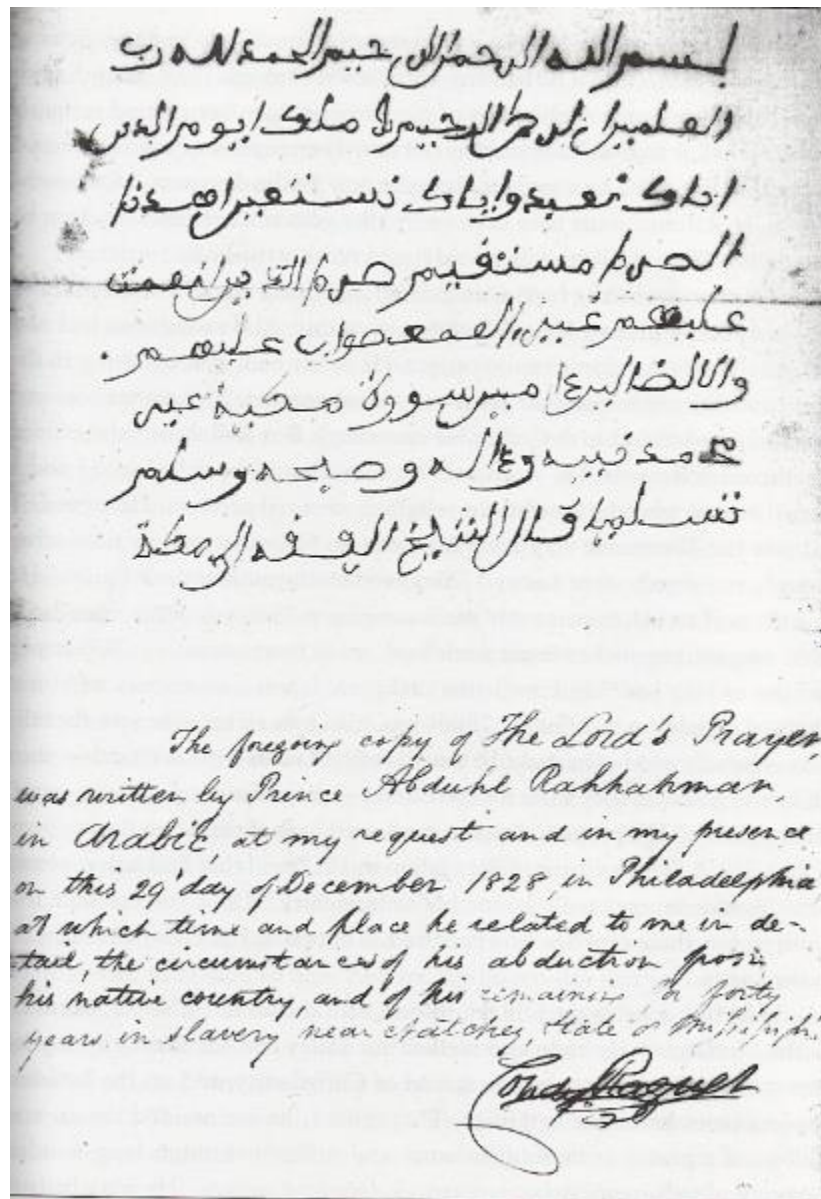


اسمهُ أَيُّوبُ بْنُ سُلَيْمَانَ
 فِي بِلَادِ بَنْدُ يَا جَمَلَةَ السُّو
 الْمُسْلِمِينَ فِي بِلَادِ بَنْدُ وَ
 لِمُسْلِمَاتٍ فِي بِلَادِ بَنْدُ
 أَيُّوبُ بْنُ سُلَيْمَانَ كَرِيمٍ فِي بِلَادِ
 أَسْزَارِي بِلَيْتِ بَمَرْ كَيْزِ
 يَا جَمَلَةَ الْمُسْلِمِينَ كَلْبَمُ وَالْمُسْلِمَاتِ
 كَلْبَمُ جَمَلِينَ فِي بِلَادِ بَنْدُ هُوَ
 أَيُّوبُ بْنُ سُلَيْمَانَ أَسْكَتُ عَلَيْكُمْ يَا
 بَقْلَةَ الْمُسْلِمِينَ فِي بِلَادِ بَنْدُ الْأَحْوَالِ
 وَالْفُؤَادِ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Abdulahman Ibrahim Ibn Sori: He is more commonly known in the modern-day history as the Prince Among Slaves written by Prof. Terry Alford. In what seems to be a impossible to believe story. Abdulrahman born in year 1762, in the Royal family to King of Sori, in village of Timbo what present day Guinea is. He was part of the Fulani tribe. Abdulrahman grew up to be a military leader and in 1788 at the age of 26 he was captured in ambush. Abdulrahman was then sold to slave traders. Abdulrahman made it to Natchez, Mississippi on a slave ship. Where he as sold Thomas Foster. Abdulrahman's knowledge of land and agriculture made him an indispensable tool to Foster who had a cotton plantation. Abdulrahman married Isabella also a slave on Foster's plantation. Abdulrahman had five sons and four daughters from wedlock. It is said that Foster was fond of Abdulrahman and had allowed him to have a small vegetable garden, which Abdulrahman would cultivate to sell produce on main street on Sunday for some supplemental income. On one Sunday afternoon Abdulrahman noticed an Irish man riding on a horse, he recognized his as Dr. John Cox. As the story goes Dr. John Cox as a British ship's physician had visited Timbo. Once the ship anchored Dr. Cox took to sightseeing and adventures in the African bush soon getting lost. Dr. Cox was found by Abdulrahman's men and brought back to village. For the next six months Dr. Cox was nursed back to health by Abdulrahman and his family eventually returning to England. As fate would have on the that Sunday afternoon Dr. Cox stopped by Abdulrahman's vegetable stand and recognized him as well. Dr. Cox then marched Abdulrahman to Mr. Foster's home and asked him to sell Abdulrahman and his wife to him so he can set them free and was denied. Soon enough the story broke in the town and Abdulrahman was interviewed by a local newspaper. Abdulrahman penned a letter to his family which he was promised by Andrew Marschalk, a local reporter would be mailed. Andrew Marschalk sent a copy to U.S. Senator Thomas Reed in Washington, DC. Upon receiving the

letter Senator Reed assumed that Abdulrahman was a Moor forwarded it to U.S Consulate in Morocco. Let's digress for a moment you see when United States of America declared it's independence Morocco was one of the first nations to accept its sovereignty. Also, U.S had penned an agreement The Moors Treaty of 1787 which stated that Moroccan's were considered free people and wouldn't be harmed, and Moors Sundry Act of 1790 in South Carolina specifically stated that Moors were free of slave laws and slavery. Sultan of Morocco Abderrahmane turned out to be a family friend of Abdulrahman's family and asked U.S. President John Quincy Adams for his freedom. Under the acts signed by two countries. In 1828 Henry Clay, U.S Secretary of State intercede on Abdulrahman's behalf for his freedom. Unfortunately, Abdulrahman was told he would have to buy his family's freedom. Left with no options Abdulrahman took to the road declaring that he was on his way back to Africa to convert Africans to Christianity. He ended up in New York City with not enough funds to free his family. This was tactic used over and over by the slave owners where they tore families apart to torment their slaves. Abdulrahman at age of 66, having spent 40 years in slavery finally set sail to Monrovia, Liberia in the year 1828. Abdulrahman subsequently caught fever and dies at age of 67 never making it back to his village. Abdulrahman's wife Isabella was eventually reunited with two sons and their families whose freedom was obtained by using funds Abdulrahman collected on his speaking tours. The rest of the family become the inheritance of Foster family. On Abdulrahman's speaking tour he was asked by a former U.S. Chargé d'affaires (which means in charge of affairs in French, usually the person responsible of U.S. Embassy in the absence of the Ambassador) to write Lord's prayer in English. The thing to remember is that Abdulrahman during his speaking tours had proclaimed him self as a Christian to collect money for his family. Well we have that Lords' Prayer intact today. It turned out to be the opening chapter of The

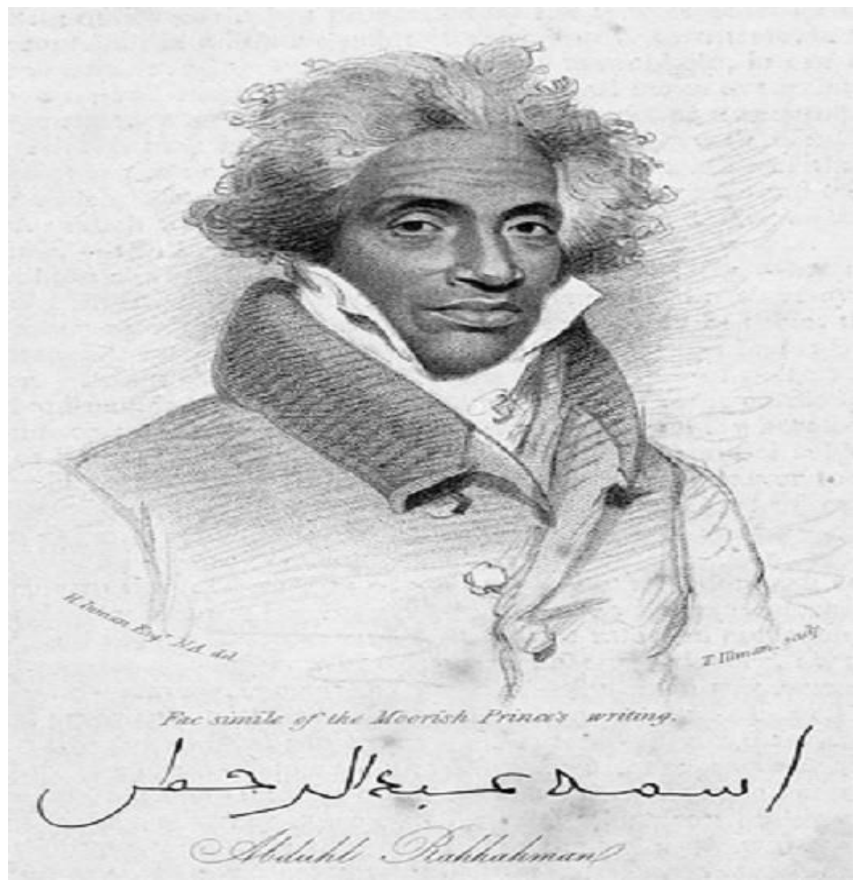
Quran known as "Al-Faitah". Not only he wrote the chapter from memory he also authored under it city of revelation to Prophet Muhammad peace be upon him, he also mentions the Sheikh who narrated it the holy city of Mecca. After the two writing of is the portrait of Abdulrahman when he arrived in New York City.



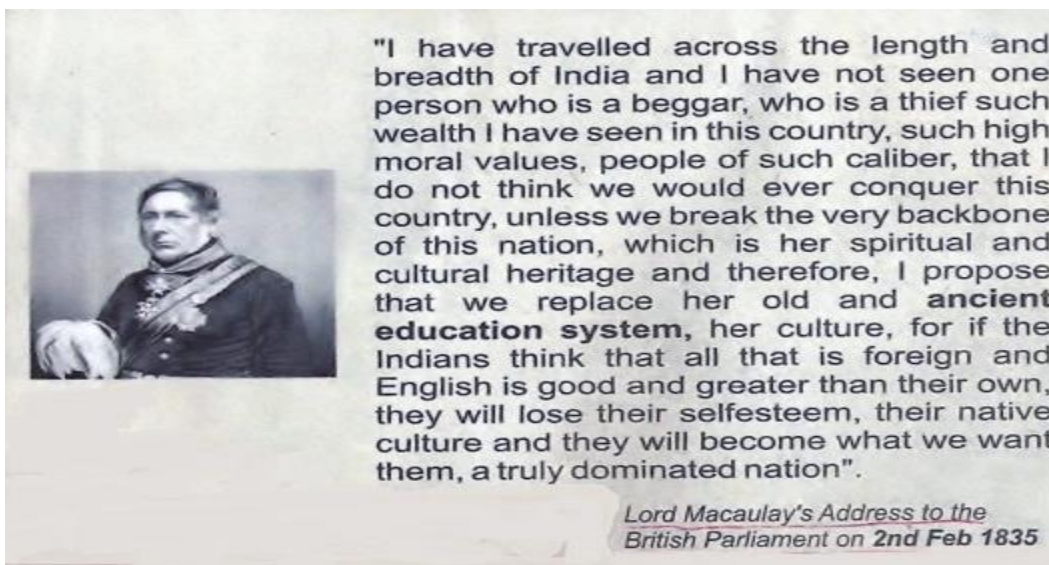
[1828 Oct 10]

اسم عبد الرحيم بن عبد الله بن محمد بن
 وعاله وصحة وسلم نسلمه اقال الشيخ الوفه الى
 مكة والمدينة قال فوكة بنه اة يوم سبت عفو بيفلح
 ربا عرفه وشك كريم وعق بيضا وور حنفه و
 شعن وزه وهر شوقه الى سعة قال عبد محمد بن
 عبد الله تبرك وتعالى

Aboul Nakhhaman son of Ibrahim - I born in the
 city Timbuctoo - I lived there till I was five years
 old - I moved to country Soota-falls - I lived in the
 hospital Timbo (Teenabo) I lived there till I was
 twenty six year old - I tookem prisoner in the
 war - I sold to Siner Gambia - they took me
 to Dominique (U.S.) took me to New Orleans
 - took me to Natchez - I sold to Mr Thomas
 Foster - I lived there forty year - I got liberate
 last March - 1828 -
 October 10 - 1828



These are just handful of people that were chosen as a cross section to show the rich heritage of the African slaves that were brought to the Americas. They were not only well educated and cultured, they were many a times much more educated then their slave owners. They were just lost in translation. These people were brought here without choice, contrary to the idea that we hear from popular pop culture icons. They were stripped of their names, their families, their religion, their culture, their traditions and most importantly their hopes and dreams. It is true to say that if you want to kill a man then take away his hopes. The oppressors did exactly that, 400 hundred years of slavery left these generations with a void that might not be filled in a millennium. The African Kings held titles of (Niggers) which represented prestige and dignity, but with white washing of culture and its norm it has become a word that is derogatory and hated today by the African community. Lord Macaulay addressed the British Parliament on February 2, 1835, he was discussing his trip to India (British colony). Below is a clipping of his address that proves and validates that European's were well aware of the rich culture in their colonies they choose to ignore it because it was good for business and raping of other cultures in the name of God and Queen.



The Gullah-Geechee People

Up until 2 days ago I had no idea who or what Gullah's were. I was browsing through some documentaries on YouTube and came across a 14-min. documentary made by Vice News back in 2016. The Gullah people or Gullah-Geechee nation lives on island off the coast of Georgia and South Carolina. The famous Hilton Head island which is listed as one of top premier vacation destination in the country was the land of Gullah people. These islands are now being developed into private communities with golf courses and million-dollar mansions with gated communities named as plantations, with ancient graveyards in their back yards. The Gullah people who trace their ancestry to West African nations have owned these lands since after civil war. They live in a communal land ownership. I have personally emailed The Queen of Gullah people and have asked her some questions of their traditions. A vast majority of Gullah people are Christians, but they are also Muslims. They have "worship house" which is similar to having a Mosque in a Muslims community. In one of the ceremonies which depicts the culture and traditions of Gullah people's forefathers one of the member wore a traditional dress. He also had covered his head which is seen in West African Muslims with a long cloth which also is present in Middle Eastern Muslims. At the end of the ceremony to my amazement he got on his knees just as Muslims sit and raised his hand joined towards the sky the same manner Muslims do. He proceeded to state the following

"In the Name of Allah, the Most Beneficent, the Most Merciful.

All the praises be to Allah, the Lord of the Universe.

The Most Beneficent, the Most Merciful.

The Master of the Day of Judgement.

You (Alone) we worship, and You (Alone) we ask for help.

Guide us to the Straight Way

The Way of those on whom You have bestowed Your Grace”

My jaw just dropped, this is word for word translation of the opening chapter of The Quran known as Al-Fatiha. It is amazing to see this link of spirituality and religion that dates back all the way to 1700 across Atlantic to West Africa. Even with all the oppression and white washing of their culture their forefathers managed to save and pass on their heritage, culture and religion.

Culture Appropriation

In present day America “culture appropriation” has become a huge deal. People who call out cultural appropriation are called “snowflakes” and are taunted and made fun of constantly. This is a method that has long been used by the oppressors and colonists to rob people of their cultural heritage and use what seems to please them and benefits them eventually making it their own. It has been happening and continue to happen and sometimes we ourselves become the unwilling participants in these blatant lies and misguidedness. The crown of Queen Victoria has one of the most magnificent jewel in it. It is one of the largest cut diamonds in the world weighing in at 105.6 carats or (21.12 g). It was taken from Punjab in the British conquest. It is said to be worth north of 200 Million dollars. In present day there has been a huge rally by India to hand over the diamond to the Indian Govt. as they see it part of their heritage and culture. As such there is a prominent case from Ethiopia to hand over its cultural artifact that were taken from them during the colonization of their country. In America, the owner of Hobby Lobby was fined and made to surrender ancient tablets that were stolen and imported under false documentation to America to be displayed in his Christian Museum located in Washington, D.C. These tablets are from ancient Mesopotamia present day Iraq and are considered priceless. Not

only did we invade a sovereign country under false guise, but to add insult to injury we looted their national and cultural heritage to profit from it as well. Hobby Lobby was forced to forfeit 4,000 pieces of artifacts and fined 3 million dollars. The president of Hobby Lobby had this to say the acquisition of these artifacts was consistent with Hobby Lobby's "Passion for The Bible." This shows you the mindset of the western cultural that believes it is superior to other cultures. Mesopotamian's weren't even Christians and existed long before Christ, their beliefs and cultural ideologies were different, but as they say all is fair in love and war.

Pablo Picasso one of the most renowned names in the art world. His work fetches millions of dollars and is considered a genius. His work in Cubism, Symbolism, Surrealism is considered pioneering. What the west forgets to mention that Picasso stole ideas and art work from unknown African artists. They are unknown because it wasn't of any interest for these colonists to know who these people were and what their culture was. George G.M. James in his book "*Stolen Legacy*" states:

"This unfortunate position of the African Continent and its peoples appears to be the result of misrepresentation upon which the structure of race prejudice has been built, i.e. the historical world opinion that the African Continent is backward, that its people are backward, and that their civilization is also backward."

His book of one of the finest master pieces on the issue of stolen legacy. Below are a few paintings with side by side comparison of Picasso's work and unknow African Artists. An interesting side note Picasso and his friend Guillaume Apollinaire had stolen art work from the Lurve in Paris. Even though he was cleared by police for not having enough evidence, it was said he held on to two statues he hid in his Paris apartment cupboard. Never the less you be the judge

of the comparison, as they say “coping is the interest form of flirtation” but is it flirtation of the credit is not given to the inspiration?



If perhaps you think that this is a rare occurrence of the past before the advent of mass media and internet, and such blatant copy of art would not be done in present day, you would be wrong. This practice is still taking place today where art work is taken tweaked a bit and then listed under the artist's name and galleries world wide go on to show case and sell heir work. A recent incident took place when British artist Damien Hirs went on to copy a Nigerian terracotta head sculpture with giving credit or acknowledging the work of unknown artist. The terracotta head sculpture was originally created by an unknown artist from the Ile-Ife kingdom of southwest Nigeria between the 12th and 14th century. Hirst titled his work under "Golden Heads" which was exhibited under "Treasures from the Wreck of the Unbelievable" exhibition held at the Palazzo Grassi in Venice, Italy. A Nigerian artist Victor Ehikhamenor, who just happened to be at the exhibition in Venice, noticed the blatant copy and sounded the alarm. Below is the side by side comparison of the two sculptures.



Cultural appropriation doesn't only exist in the art world, but it also exists in culinary and dress code. Chinese food in America is a prime example of this. Neither is the Chinese food in America Chinese nor there is a Chinese dish called General Tso Chicken. General never ever his life ate this dish. This assumption that Chinese food in America is what Chinese people eat or is part of their culture is just pure ignorance. Let's look at the example of dress code. Recently a rapper by the name Fabulous held his 39-birthday party. The theme of the party was Dubai. Everyone at the party wore traditional Arabic garb men in long traditional white dress with head coverings, women in black dress with head coverings and even some chose to wear face covering and posed for pictures. To me this is the height of cultural appropriation, one hand the Muslim women are persecuted and force in countries like France (France has outlawed face and head coverings of Muslim women and are fined and made forcibly to remove their coverings), and Muslim men are called "Towel Heads" or even "Sand Niggers". Yet when the elite uses these coverings and garbs it's considered culture and theme party. They are none of those, these traditional dresses of millions of people who willingly chose this lifestyle and are marginalized by western society and culture. I have even seen people who have tattooed verses of The Holy Quran on their bodies in Arabic text, not understating the sentiments and religious feelings and context of either the verse or the millions of Muslims who believe in them.

Concluding Thoughts

In conclusion, well technically it's not the end, this is the beginning. It is the beginning of a journey, beginning of understanding, beginning of educating ourselves and others of pure facts that exists all around us. History, they often is "His" "Story". We need to rewrite it and tell it from the point of oppressed not the oppressor. There is one thing man learns from history and it's that he doesn't learn anything. We are at cross roads in our history were it's begging us to set the

record straight. We are at a point where as George Orwell stated native languages are being colonized. Where Jihad is translated in to unperpetrated holy war against infidels by Muslims. Not even realizing the implication Jihad is to fight one's ego and not give in to desires and evil. It should note the word infidel does not even exist in The Quran. The word originates in The Bible where non-Christians are called infidels.

For Muslims it's not a new concept that person can travel to East and the West. In The Quran chapter 18 we are told the story of Dhul-Qarnayn (Arabic for "the two-horned"). A righteous King who traveled to East and there was no land left to go further. Then he traveled West where there was no land left to go further. It also detailed native people he met and helped along the way. One of the most interesting encounter mentions that he met Native people who wore no clothes and spoke a language Dhul-Qarnayn didn't understand. In modern day we know such a tribe still exists in the Amazon jungle. They have had no outside human interaction and live naked in seclusion. Perhaps the most interesting part of Dhul-Qarnayn's story is that for centuries he was called Cyrus the great a Persian ruler shown to wear a crown of horns. I always personally had an issue with this comparison, for a major fact that Cyrus was a Zoroastrian (worshiper of fire), which was the religion of ancient Persia. I always had theorized that it could be Vikings, but there wasn't any evidence to base this theory upon or prove it. There has never been significant finds on Viking heritage, such as maps or artifacts or even written history. Until recently when this theory was given a solid footing. A woman known as the inhabitant of "Grave 515". She was buried about 1200 years ago in Birka, 25 kilometers west of present day Stockholm, Sweden. She was buried with a ring that has word "Allah" in Arabic etched on the stone. The stone looks to be an agate set in silver. Even in present day Middle east and Muslim countries throughout the world Muslims wear this stone. One of the main facts for this is because

Prophet Muhammad peace be upon him wore the same stone. For Muslims is considered Sunnah (the way of the Prophet). To further prove this theory, archeologists found silver coins a few years ago in Wieringen which is located on the coast of Netherlands. This area inhabited by Vikings during part of the 9th Century. The treasure includes Abbasid silver coins (dirhams) establishing proof that Vikings and Muslims were in fact interconnected and had a well-established long-distance trade. Attached below is a picture of the ring and treasurer.



The rich history and legacy of Muslim rule and interaction around the world is all around us. It's overlooked and covered by intentionally because it doesn't fit narrative of White Supremacy and White Christianity. The Romans embarked on this cleansing journey long before crusade. They started with white washing of names in the Bible when it was translated, So Yehuda became Judah, Ayyub became Job, Suliman became Solomon, Yared became Jared, Yehoshua became Joshua, Yehoram became Jehoram last but not least Yeshua became Jesus and thus making an ethnically Jewish religion and people in to Europeans. Romans have jay-walked in to names, they put "J" where there weren't any. It doesn't stop there the modern-day image of Jesus is an irreputable proof that in order to show their race superior an ethnically Jewish man was drawn and presented with white skin, blonde hair, and blue eyes. What is bothersome that knowledgeable people with power, academia and mainstream media had the knowledge and proof these undeniable fact and proven history yet either sweep it under the rug or discredited the people who have researched it. Muslims today are labeled as terrorists forgetting that Crusades was a religious war that was started by Christians in the name of God. When Umar-ibn-Khattab, the second righteous caliph of Islam conquered Jerusalem there was not one drop of blood shed. When he entered the city none of the Jewish temples were harmed. Christianity's holiest The Church of Holy Sepulcher was not touched either. This shining example of Muslim values and tradition. When the crusaders invaded Jerusalem, they showed no mercy to Muslims, Jews or even Eastern Orthodox Christians. It is reported the Crusaders shed blood of Christians in The Church of Holy Sepulcher. A stark contrast to the Muslim conquest. Let's not forget that Romans before them had destroyed the Jewish temple built by Solomon and made it into a garbage dump. The crusaders made Al-Aqsa Mosque in to stables for their horses and donkeys. When Muslims re-conquered under Salah-Uddin known in the west as Saladin. Saladin made it

where Christians who had come with crusaders can pay to be let out of the city with no harm. It is said that Christian clergy took all the wealth of the church and refused to pay for any of its followers. Saladin then paid for these people from his own pocket.

African Americans, the Native Americans along with other Muslim minorities have been the victim of Anglo Saxon rule and systematic segregation and discrimination. Present day America is sitting on a powder keg of frustration and tiredness of these communities who have been denied their basic rights under Constitution. The divide and conquer policy of the British Empire is still alive and thriving. The minorities are denied their lifestyles, so they can assimilate into American culture. The question becomes what American culture is? A culture and nation that was built upon the backs of slaves on the land that was taken by murdering the natives, what was "theirs" to be with? In return the Nation has given Natives disparity, gambling, and alcohol. The African American's were given welfare, subsidize housing, and food stamps. Abraham Lincoln might have given freedom to the slaves, but the white men in power were determined to truly give them freedom. We see today long-lasting effects of Jim Crow laws and the disparity of African Americans stuck in ghettos and social welfare system. This great nation of ours is built on the premise "with liberty and justice for all" in reality those words are only hold true for Anglo Saxons. A nation that was built by Deist (yes, the founding fathers were never Christians, they believed in a higher power) has been hijacked by Anglo Saxon agenda of white washing. As I pen my last words on this paper, this paper is far from over. I hope that whoever, whenever reads this can continue this journey of knowledge. There was saying I use to hear in Queens, New York "It's not where you at, it's where you from." In conclusion I quote The Holy Quran " وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ -36:17 And we are not responsible except for clear notification."

TO BE SOLD, on board the
 Ship *Bance-Yland*, on tuesday the 6th
 of *May* next, at *Afbley-Ferry*; a choice
 cargo of about 250 fine healthy



NEGROES,

just arrived from the
 Windward & Rice Coast.

—The utmost care has
 already been taken, and



shall be continued, to keep them free from
 the least danger of being infected with the
SMALL-POX, no boat having been on
 board, and all other communication with
 people from *Charles-Town* prevented.

Austin, Laurens, & Appleby.

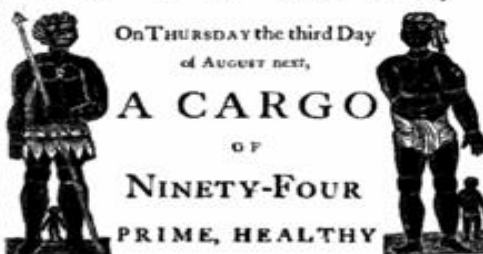
N. B. Full one Half of the above Negroes have had the
SMALL-POX in their own Country..

Charleston, July 24th, 1769.

TO BE SOLD,

On THURSDAY the third Day
of AUGUST next,

A CARGO
OF
NINETY-FOUR
PRIME, HEALTHY



NEGROES,

CONSISTING OF
Thirty-nine MEN, Fifteen BOYS,
Twenty-four WOMEN, and
Sixteen GIRLS.

JUST ARRIVED,
In the Brigantine DEMBIA, *Francis Bare*, Master, from SIERRA-
LEON, by
DAVID & JOHN DEAS.

A few examples of Slave sales. Note they are sold as commodity not humans.

Works Cited

Al-Qadi, Mukhtar (1973), *Athar al-Madinatil Islamiyyah fil Hadratil Gharbiyyah*, 335, Pyramid Printing House, Egypt.

Al-Idrisi, *Opus Geographicum*, vol. 5, 548.

Al-Umari, Shihab ad-Din ibn Fadl, *Masalik al-Absar fi Mamalik al-Amsar*, traduit par Daudefroy

Demomtoynes, Paris: Libarie Orientaliste Paul Geuthner (1927), 74-75.

Al Masuid, *Muruj adh-Dhahab*, vol. 1, 138.

Jane, Lionel Cecil (----) *The Voyages of Christoper Columbus*

Thacher, John Boyd (1904). Christoper Colmubus, His Life, His Work, His Remains, 380.

Quick, Abdullah Hakim (2007) *Deeper Roots: Muslims in the Americas and the Caribbean From Before Columbus To the Present*. 3rd edition. DPB Printers and Booksellers. Cape Town, South Africa.

Stacey, A (2014) *The Muslim Roots of American Slaves of Islam*. Islamreligon.com

Austin, A.D. (1997) *African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles*. New York and London: Routledge.

Diouf, S.A. (1998) *Servants of Allah: African Muslims Enslaved in the Americas*. New York University Press.

Van Sertima, Ivan (1976) *They Came Before Columbus*. 4, Random House Publishing, Toronto, Canada.

A History of Africa, J.D. Fage, 393-404 (2001).

Islam in America: From African Slaves to Malcolm X, Tweed, TA (2016).

Yucel, Salih (2007) *Islam & Muslims in America before Columbus*, Fountain Magazine.