



People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research
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Dissertation submitted in partial fulfilment of the requirement for the Master's Degree in field of
English Language and Literature

Specialty: **Literature and Civilisation**

Islamic Perspective on Malcolm X's Legacy:

Spiritual Quest for Civil Rights Construction

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Academic Year:

2023



Dedication 1

I dedicate my dissertation work to my family. A special feeling of gratitude to my loving parents, whose words of encouragement and push for tenacity ring in my ears. My husband Abdou , my brothers Moize , Dhia , Firas and Kousai have never left my side and are always supporting me.

I dedicate this work and give special thanks to my best friend Hind it was a pleasure to work with you ,thank you so much for being there for me .

YousraBabi



Dedicaion 2

I dedicate my dissertation work to my family. A special feeling of gratitude to my loving parents, whose words of encouragement and push for tenacity ring in my ears. My husband Zaki, my sister Lina, my brothers Bilal and Fares have never left my side and are always supporting me.

I dedicate this work and give special thanks to my best friend Yousra it was a pleasure to work with you ,thank you so much for being there for me .

Hind TEBBAL

Acknowledgments

First and foremost, praises and thanks to Allah, the Almighty, for his showers of blessings throughout my research work to complete the research successfully. I would like to express my deep and sincere gratitude to my research supervisor, Dr. Amina Badidja , for giving us the opportunity to do this research and providing invaluable guidance throughout this research. Her dynamism, vision, sincerity and motivation have deeply inspired us. We'll be forever in her debt may god bless her with success and good health .It was a great privilege and honor to work and study under her guidance. We are extremely grateful for what she has offered us. We are extremely grateful to our parents for their love, prayers, caring and sacrifices for educating and preparing us for our future. My Special thanks goes to the rest of my family and friends. Finally, our thanks go to all the people who have supported us to complete the research work directly or indirectly.

MAY ALLAH BE IN OUR AID



Abstract :

This research addresses the Islamic influence and Malcolm X's vision of civil rights , by providing a comprehensive postcolonial analyses to a speech named " The Ballot or The Bullet" and an interview at Berkeley 1963. It highlights the influence of Islam on Malcolm X's philosophy. It is from a postcolonial descriptive analytical lens , this study will be conducted, returning to the historical context in which Malcolm X emerge, moving to the postcolonial examination of Malcolm X's philosophy .Furthermore , it attempts to clarify how the Islamic perspective enlightened Malcolm X's legacy and philosophy by tracing how Malcolm X's vision changed and developed through his religious path. All in all , we assert that the Islamic principals has enlightened the path and vision of Malcolm X considering his activism and views and more importantly his philosophy concerning civil rights movement.

Keywords : Legacy, Philosophy , Islam , Human Rights,Postcolonialism,Malcolm X

يدور هذا البحث حول تأثير الإسلامي ورؤية مالكولم إكس للحقوق المدنية ، اعتماد على توفير نهج تحليلي شامل لخطاب بعنوان "الافتراع أو الرصاصة" ومقابلة في بيركلي 1963. الذي يهدف إلى تسليط الضوء على تأثير الإسلام على فلسفة مالكولم إكس. إنها من عدسة تحليلية وصفية لما بعد الاستعمار ، وسيتم إجراء هذه الدراسة من خلال العودة إلى السياق التاريخي الذي ظهر فيه مالكولم إكس. ثم نتطرق إلى الدراسة المستعمرة لفلسفة مالكولم إكس. علاوة على ذلك ، نوضح كيف ينوّر المنظور الإسلامي إرث مالكولم إكس وفلسفته ، بالإضافة إلى تحديد كيف تتغير رؤية مالكولم إكس وتتطور من خلال مساره الديني. بشكل عام ، نؤكد أن المبادئ الإسلامية قد سلّطت الضوء على مسار ورؤية مالكولم إكس مع الأخذ في الاعتبار تصرفاته الشخصية وآرائه والأهم من ذلك فلسفته في الاهتمام بالحق المدني للسود

الكلمات المفتاحية: مالكولم إكس ، نظرية مابعد استعمار ، تراث ، فلسفة ، إسلام ، حقوق إنسان

Résumé

Cette recherche s'articule autour de l'influence islamique et de la vision des droits civiques de Malcolm X , en proposant une approche analytique compréhensive d'un discours intitulé « The Ballot or The Bullet » et d'une interview à Berkeley 1963 , elle vise à mettre en évidence l'influence de l'islam sur la philosophie de Malcolm X. C'est à partir d'une optique d'analyse descriptive postcoloniale, que cette étude sera menée en revenant sur le contexte historique dans lequel Malcolm X a émergé. en passant à l'étude postcoloniale de la philosophie de Malcolm X. De plus, nous clarifions comment la perspective islamique éclaire l'héritage et la philosophie de Malcolm X, ainsi que comment la vision de Malcolm X change et se développe à travers son cheminement religieux. Dans l'ensemble, nous affirmons que les principes islamiques ont éclairé le chemin et la vision de Malcolm X compte tenu de son acte et de ses opinions personnelles et, plus important encore, de sa philosophie concernant le droit civil noir.

Mots-clés : Héritage, Philosophie, Islam, Droits de l'homme, Postcolonialisme, Malcolm X

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General Introduction

Background of the Study:

El-Hajj Malik el-Shabazz known as Malcolm X, or Malcolm Little .born May 19, 1925 IN Omaha, Nebraska, U.S. MALCOLM X died in February 21, 1965 IN New York , the African American leader and prominent figure in the Nation of Islam who articulated the concept of race pride and Black nationalism because of his leadership in the civil rights movement and a supporter of Black nationalism who urged his fellow Black Americans to protect themselves against white aggression , in addition in the early 1960s Through the philosophy and activism of Malcolm x 's autobiography (1965) , this made him an ideological hero, especially among Black youth and in a way or another Malcolm X was a practitioner of the Black Muslim faith , which combines the religious aspects of Islam with the ideas of both black power and black nationalism who become a Muslim after the reading about the nation of Islam during his prison , He showed scant interest at first, then he declare joining Islam . and that is why it is a good invitation to discover the influence of Islamic religion on Malcolm x' s philosophy through his works.

The civil rights movement is one of the key iconic revolutionary movements in our recent history much would argue that it's the stepping stone for forming the modern human being. Its greatness comes not from the glory of the victory but from the memory of who we lost and of course the first to come to mind is el-hajj malik el-shabazz famous for Malcolm x , he was known for two major things a black activist and a Muslim. He was not a Muslim all along but he nurtured his beliefs and ideologies with Islam because he found in it the shield and the weapon to fight for his cause black people's oppression was beyond inhuman the formation of this great movement was due to the incomprehensible cruelty and brutality that the black community has faced but at that time the black community who is known for its deep spiritual connection felt into a cross road with the white church who clearly wanted to silence the movement in Malcolm's eyes of course and that was the spark that would lead Malcolm in his journey to find Allah , he fueled his speeches with knowledge, fairness and faith ,morals which Islam teaches but was Islam an escape route from the church or a spiritual home for Malcolm's ideology and cause . Therefore, our study hopes to illustrate the importance of Islam in helping the black community.

Motivation :

Malcolm X the black muslim activist is an attractive figure for his achievement and view toward human right ; specially after and before Islam that is provocative point for us as a researcher to analyses

The Aim of the Study:

This master dissertation aims to identify and explain the effect and enlightenment of Islam on Malcolm X's philosophy further more we aim to highlight the impact of the Islamic religion on Malcolm X vision toward human rights

Problematic :

Malcolm X is a famous character , many researchers and journalists have talked about and discuss many aspect of his activism and philosophy, most of what have been said about Malcolm X have been studied each of his work , activism , his philosophy and religion separated from each other as like there is no link between his religion, the Islam, and the enlightenment or the development of his philosophy and activism . Therefore, in this research, we are trying to full fill the gap that have been left in which we are going to show how Islam enlighten inspired Malcolm X's philosophy .

Research Questions :

- How the Islamic perspective enlighten Malcolm X's legacy and philosophy ?
- How Malcolm see the deference of civil rights before and after Islam ? and how it is changed and developed ?

Hypothesis :

Islam enlightens Malcolm X's philosophy that led him toward peacefulness in which took him for peace in dealing with white people also Islam present a piece of globalization in Malcolm X's philosophy.

Methodology:

- Through an original data such as speeches , quotes , books and interviews we are about to prove the impact of Islam on Malcolm's philosophy
- Our research on the influence of Islamic perspective on Malcolm X's legacy invite a post-colonial theory with a descriptive analysis to be used as a manner of our study .

The Structure of the Study :

Through this work we will represent two chapters , starting with the first chapter titled “ Historical Background “, that include four sections , the first one under the title of “ being a human of color “ that stat the historical context of the black community moving to the second one named “ Islam in America “ that introduce the meaning of being a Muslim in America from immigration to NOI , then the third section “ The Postcolonial Theory “ in which we recapitulate an overview to our vision of analyzing philosophy of Malcolm ,and finally the last section titled “Personal Background “ in which we representation the historical and social introduction of Malcolm X.

The second chapter that include two section , the first “Malcolm X and Islam“ through this section we give an overview to his vision and the changes seen in his philosophy through Malcolm X’s religious path ; moving to the last one titled “ An Islamic Postcolonial Perspective “ that we analyse both “The Ballot or The Bullet “ and the Berkeley interview 1963

This study relies on extracting samples from both Malcolm x speech and interview with an overview to both of them related to postcolonial theory and the data collected for the research are gathered from well-known books , electronic libraries , literary journals , and other recent articles and theses

Chapter One
Historical Background

Introduction

This chapter will serve as a solid introduction to our study that will illustrate the necessary background data and facts we need to better communicate this study. First, we'll go through the main establishments that built the character of Malcolm X beginning with the status of human of color in the United States as well as the civil movement that was created because of it and to protect black people from it. As well as the Islam as a religion and belief compared to the establishment of the Nation of Islam, which was a political and social organization to empower black people. Moving to the theoretical treatment of Malcolm X's philosophy. After that, we'll get into the early life of Malcolm X and his legacy both before and after his Islamic correction and how that affected his relationship with the Nation of Islam.

1.1 .Being a Human of Color in America (Establishment and Immigration) :

1.1 .1 Civil Right Movement

1. African-American History (The First Arrival):

Black people have been immigrating to the United States since the beginning of the trans-Atlantic slave trade in 1619. The importation of enslaved African people persisted until 1808 when this practice was outlawed. In addition to this, the first arrival of black people to America was never as a slave but as Black explorers who worked and assisted the Spanish and the Portuguese during their early exploration of the Americas. In the 16th century, the Black explorers settled in the Mississippi Valley and in the areas that became South Carolina and New Mexico. The most celebrated Black explorer of the Americas was Estéban, who traveled through the Southwest in the 1530s.

This story begins in the United States in 1619, when a group of Africans were settled in the English colony of Virginia. This group of people were not slaves but indentured servants, which is a person who works as an employee for a limited number of years, same as were the European descent (whites) who came for the same reason and they were treated the same way as an employee of course. By the 1660s, large numbers of Africans were being brought to the English colonies. In 1790, Blacks numbered almost 760,000 and made up nearly one-fifth of the population of the United States.

2. Taking my Freedom : Welcome to Slavery Life :

Slaving people by force and taking their freedom began when their masters break the contract by attempting to hold Black servants for a long time than the contract mentioned. This one led to indenture, culminated in the legal establishment of Black chattel slavery in Virginia in 1661 and in all the English colonies by 1750. Black people were easily distinguished by their skin color, this made them visible targets

for enslavement. In addition, the belief in their inferiority as a race with a “heathen” culture made it easier for whites to rationalize Black slavery.

3. Being a Human of Colour :

The trade of enslaved peoples from Africa to the United States was about 430,000 human and never stopped ;The majority were taken from the area of western Africa stretching from present-day Senegal to Angola, where political and social organization as well as art, music, and dance were highly advanced. On or near the African coast had emerged the major kingdoms of Oyo, Ashanti, Benin, Dahomey, and the Congo. In the Sudanese interior had arisen the empires of Ghana, Mali, and Songhai; the Hausa states; and the states of Kanem-Bornu. Such African cities as Djenné and Timbuktu, both now in Mali, were at one time major commercial and educational centers.

Black slaves performed a significant role in creating the economic underpinnings of the United States, particularly in the South. Blacks also had a key influence in the creation of Southern dialect, folklore, music, dance, and gastronomy, fusing African and European cultural elements. During the 17th and 18th centuries, African and African American (New World) slaves labour were mostly on the Southern sea-board’s tobacco, rice, and indigo plantations. Slavery eventually became entrenched in the South’s vast cotton and sugar plantations. Despite the fact that Northern capitalists generated large sums from the trafficking of enslaved peoples and investments in Southern plantations, slavery was never widely practiced in the North.

4. Oppression :

The torture and the inhuman practice started on their way to their master’s homeland America. The captured Africans were generally marched in chains to the coast and crowded into the holds of slave ships for the dreaded Middle Passage across the Atlantic Ocean, usually to the West Indies. Shock, disease, and suicide were responsible for the deaths of at least one-sixth during the crossing. In the West Indies the survivors were “seasoned”—taught the rudiments of English and drilled in the routines and discipline of plantation life ; Their rights were severely limited, and they were long denied a rightful share in the economic, social, and political progress of the United States. Nevertheless, African Americans have made basic and lasting contributions to American history and culture.

5- Civil Rights Movement

The Civil Rights Movement created by African American in the period of 1946 to 1968 was about the mass protest against racial segregation and discrimination in the United States of America. Its aim was to achieve equal social chances, opportunities and rights for black people the same as white ones in the US under the word of law regardless of race or any personal characteristics . The movement started with the first move of slaves to free themselves who get tired of being denied their civil rights and treated as less than human with chains of slavery in order to be a human with full rights to be free at first then the right to a public education ,the right to a fair trial , the right to a government services . Martin Lothar King , Malcolm X . Among earlier civil rights activists and aboltionists were Frederick

Douglass, Harriet Tubman, William Lloyd Garrison, Sojourner Truth, Wendell Phillips and Garret Smith among others.

5. History of Civil Rights Movement :

The Civil Rights Movement did not suddenly appear out of nowhere all the inhuman practices , the bad treatment and the condition of surviving the punishment they get from their owners all this sate the flame of freedom in their hearts . The Civil rights movement began when the first Africans were brought as slaves to the British colonies of the “New World” 1619 in which they were taken from their motherland by force and sprate them from ether lovers and families merciless.

1.1.2 The Enslavement of Black People Under the Cover of Law and Religion

1. Slavery Under the Word of Law :

In the US, history was full of discriminatory rules in 1640 to be followed against black people that have no connection to be a human in land of god ,they set this rules in order to control enslaved people of African descent and as protection for white people from the danger of a slave rebellion which named slaves codes ,the slave codes deprived enslaved people of their civil rights. The codes were mainly concerned with the sense that enslaved people were property in other word things , not human .these arethe code that sate to be in common among all the states Laws known as the slave codes regulated the slave system to promote absolute control by the master and complete submission by the slave. Under these laws the slave was chattel—a piece of property and a source of labor that could be bought and sold like an animal. The slave was allowed no stable family life and little privacy. At first all the states of America sate common rules which are the basic ones but then each state developed its own codes, but all have certain things in common , they designed them to force black people to obey them .these are the typical slave codes by William Goodell

- Slave codes for Movement Restrictions(pp)
- Slave codes for Marriage Restrictions(P105)
- Slave codes Gathering Restrictions(pp)
- Slave codes for Slave Patrols(pp)
- Slave codes for Commerce Restrictions(pp)
- Slave codes for Punishments(155)
- Slave codes for Education Restrictions.(251)

Slavery was institutionalized through a sequence of laws that were issued between the1660s and the 1680s. These laws made black people lifelong slaves. Here are some of the laws in Virginia:

- 1662 – A child born to a slave mother is a slave. A child born to a free mother is free.
- 1667 – Becoming baptized will not free a slave.

- 1669 – A slave master – or person acting under the master’s orders – cannot be charged with murder for killing his slave, since the slave is his own property.
- 1670 – No Indian or free negro can purchase a Christian, but they can purchase Indians and negroes.
- 1670 – All non-Christian servants shipped to the Virginia Colony are declared slaves for life.

2 - Dairy of Slave :

In the book *Systemic Racism: A Theory of Oppression* by Joe Feagin, he mentioned an autobiography of the character William Wells Brown who is born to a slave women and a whit master .The book mentioned the cruel situation Brown faced as a slave and his friend the inhuman practice according to the coming sayings :

1 . Forcing unpaid labour : slavery and violence :

After numerous times for brow in order to escape from his slave master he was caught by the slave tracers using their dogs and killing us ;brown reported to what happened to a slave called Randall:

Randall was attacked by the overseer and his companions ,when he turned upon them , and laid them ,one after another ,prostrated on the ground. [One man] drew out his pistol ball ,and fired at him ,and brought him to the ground by a pistol ball . the others rushed upon him with their clubs ,and beat him over the head and face ,until they succeeded in tying himcook gave him over one hundred lashes with a bevy cowhide , had him washed with salt and water ,and left him tied during the day(Feagin,p66).

Brown added that with all what happened to Randall he was forced to work in the field with hislegs in chains that gives great look at these cruel practices against black people .

2 .Dispersal the Family Member:

In the same book the character Brown narrates to us how their white masters try to destroy the family values black people in order to break their soles of course and to be more subjugated to their masters by selling the family member to a different people in a different states even like what happened to him and his mother and brothers just to bring them down and sometimes borrowing them to the closest people to the family (Feagin, p67).

3. Forcing them to Show a Special Manners:

In thispart, many slaves were forced to act in a specific way, for example they have been asked to dance and smile singing or even acting in weird ways and dressed them wall all this was done by their masters in order to be sold. with the appearance of the’’ term happy slave’’ at that time that increase the opportunity to be sold in a

good price . Brown tells us:“Be for the slave were exhibited for sale, they were dressed and driven out into the yard . some were set to dancing ,some out to jumping ,some to singing ,and some to playing cards .this was done to make them appear cheerful and happy”(p 69)

4 The Oppression and the Inhuman Practices:

Many of the African Americans experienced extreme torture and inhuman practices that ever imagined from being chained like prisoners or even worse like animals and whipped ,mark them with hot iron.

5 .Gendered Racial Oppression (Rape):

Most of the African American women faced a sexual abuse by their slave masters they were raped and violated with this practices ,with having no escape from this fact unless they accepts this fact in the sake of survival ;under this abuse many children were born for a white father but no one dare to say so ,from the autobiography of Jacobs how is a slave black woman narrate in her book *Incidents in the Life of a Slave Girl* : “My master was, to my knowledge ,the father of eleven slaves. But did the mothers dare to tell who was the father of of their children? Did the other slaves dare to allude to it ,except in whispers among themselves? No ,indeed !They knew too well the terrible consequences “(p43).

With the testimony of the servant the hard situation and the inhuman practices they have been threw

States began to evolve a systematic program of legally separating whites and negroes in every possible area of activity.

3.6 Legal segregation :

Legal segregation is a law enacted in the United States was applied in 1896 to 1965 in which separate people under the word of law by court or higher authority of the society , based on their skin colour it was designed in which This system was designed to keep Black people separate and unequal from White people at the level of all the aspects of life in school work even in shops the use of public facilities with the lowest position of course . There are many stories about Black people who experienced this racial segregation during this time period.

In 1954 , The United States Supreme Court made segregation illegal in public schools in the case of *Brown v. Board of Education*, it leads to a group of nine Black students from Central High School in Little Rock, that asked to attend the formerly segregated school. Despite the protests, the Nine were met by the Arkansas National Guard and a screaming , threatening mob, after a while they had to be removed for their safety when violence occurred(HISTORY.COM EDITORS OCT 27, 2009).

1.2 Islam in America

1.2.1 The Birth of Islam :

1.2.1 . 1 The Appearance of Islam : The Islamic Immigration

Islam is an monotheistic religion which emerged from the history of prophet Muhammad in Mecca who award a set of traditions and values represented through Quran ; yet the beginning of Islam in America can be traced back to the late 19th and early 20th centuries when Muslim immigrants from various regions around the world started arriving in the United States. Syed Dr. Yvonne Y. Haddad's book, "A Century of Islam in America," provides valuable insights into the early establishment of Islamic institutions and communities in the country. Haddad highlights that the Muslim presence in America predates the arrival of Christopher Columbus, with enslaved African Muslims being among the first Muslims to set foot on American soil. However, it was in the late 19th century that significant waves of Muslim immigrants began to arrive, mainly from the Middle East, South Asia, and Africa. These early Muslim communities faced numerous challenges, including religious discrimination and the pressures of assimilation. Despite these obstacles, they worked diligently to establish mosques, Islamic schools, and community organizations to preserve their religious and cultural identity. Haddad's book delves into the struggles and achievements of these early Muslim pioneers and explores how their faith and dedication laid the foundation for the growth and development of Islam in America. Through their efforts, Islam has emerged as the third-largest religion in the United States, with a diverse and vibrant Muslim community that continues to shape and contribute to American society.

1.2.1 2-Prevalence of Islam :

Islam originally moved to the United States in the early 20th century as mentioned before , when a small number of Muslims started to move to the nation. Despite being few in number, they were essential in paving the way for the spread of Islam in the United States. The building of the nation's first mosque is a key moment in the early history of Islam in America. The Albanian Islamic Cultural Centre was established in Maine in 1929 by a group of Albanian Muslims who had immigrated there. This mosque provided an atmosphere for worship, religious instruction, and cultural activities for the local Muslim population. Muslim immigration to the United States rose around the middle of the 20th century, largely as a result of geopolitical developments and changing immigration policies. For instance, the Immigration and Nationality Act of 1965 eliminated racial and ethnic restrictions on immigration, permitting a wider range of immigrants, including Muslims, to join the country. Muslims from many nations, including Pakistan, India, Egypt, and Lebanon, immigrated to the United States in large numbers during the 1960s and 1970s. These immigrants struggled to maintain their religious and cultural identities while adapting to new surroundings and culture. Many Muslims established close relationships and built mosques, Islamic centres, and cultural institutions to help and support other Muslims.

A significant factor in the growth of Islam in the United States throughout the 1970s was the rise of African American Muslims. Frustrated by the racial injustices

and persecution they experienced, African Americans started looking into other ideologies and religions. The teachings of Islam, which placed an emphasis on equality, social justice, and the unity of humanity, provided comfort and empowerment to many. Influential people who converted to Islam, such as Malcolm X and Muhammad Ali, contributed to the growth of interest in Islam among African Americans. Islam became more visible in American society as the number of Muslims increased. In order to serve the requirements of the Muslim population, mosques and Islamic institutions have begun to appear in numerous towns around the nation. In order to address concerns like social justice, religious freedom, and civil rights, Muslim organizations and advocacy groups were founded. The diversity of the American Muslim community has increased during the last few decades. Muslims have immigrated to the United States from a variety of ethnic origins, including South Asia, Africa, the Middle East, and Southeast Asia, enhancing the nation's cultural diversity. With millions of American Muslims practicing their religion and making contributions to a variety of societal spheres, including business, the arts, politics, healthcare, education, and healthcare, Islam has emerged as one of the fastest-growing religions in the country. A small group of immigrants looking for fresh possibilities came to mark the birth of Islam in the United States. These early Muslim pioneers established the foundation for the expansion and development of Islam in America via their determination and commitment. Islam is now a thriving and diversified religion in the United States, influencing the lives of millions of Muslims there and adding to the country's rich fabric of religious diversity.

1.2.2 Islam and Human Rights

1.2.2.1 The Islamic Identity :

“ the word “Islam “ is an Arabic word meaning “surrender “ , “submission “ specifically to the one universal God known as Allah in Arabic “ (Denny,2010,p.1) , The Islamic identity is a rich and multifaceted construct that encompasses various dimensions of belief, practice, and cultural expressions. Denny explores the fundamental aspects that shape the Islamic identity. At the core of this identity is the belief in the oneness of Allah (God) and the prophet hood of Muhammad as the final messenger. These beliefs provide a foundation for Muslims' worldview, shaping their understanding of the purpose of life, moral values, and the relationship with the divine. The Islamic identity is further reinforced through the Five Pillars of Islam, which serve as the fundamental obligations of every Muslim. These pillars include the declaration of faith (Shahada), the practice of daily prayers (Salat), the observance of fasting (Sawm) during the holy month of Ramadan, the obligation to give alms (Zakat) to the less fortunate, and the pilgrimage to Mecca (Hajj) at least once in a lifetime for those who are able. These pillars not only define the religious duties of Muslims but also shape their daily lives, fostering a sense of spiritual discipline and devotion. Moreover, the Islamic identity extends beyond individual worship to encompass a strong sense of community and solidarity. Muslims worldwide

consider themselves part of the ummah, the global Muslim community, which transcends national and ethnic boundaries. This communal identity fosters a sense of brotherhood and sisterhood among Muslims, promoting support, empathy, and collective responsibility.

Additionally, the Islamic identity is expressed through cultural practices and traditions that vary across different regions and communities. These expressions reflect the rich history and geographical spread of Islam, incorporating diverse elements such as art, architecture, literature, music, and cuisine. It is through these cultural manifestations that the Islamic identity finds unique local flavours while maintaining a sense of global unity.

Understanding the Islamic identity is of utmost importance for promoting intercultural understanding, dialogue, and peaceful coexistence in our increasingly diverse societies. By appreciating the beliefs, practices, and cultural expressions that shape the Islamic identity, we can foster greater empathy and respect, paving the way for a harmonious and inclusive society.

1.2.2. 2 - Human Right Before Islam :

Human rights were detected as acquired standards for a specific variety of the community in which whole kind of oppression were seen in Western society starting with the practice of separating people of different races in all daily life activities , opportunities , and facilities such as education , employment , and transportation , either by law as we mentioned before or by action (racial segregation) following the thirteenth Amendment's official abolishing of slavery ,white Americans dismissed the idea that they should no longer rule over Black people and they are now navigating the same seas but this time both black and white hands are on the wheel .As a results , they created the racial segregation system to maintain the inferiority of Africans which ensures that blacks and whites will coexist separately ;additionally they had slavery in which people would have ownership of other people that make human being represented as less than human being in the community and less than human for daily treatment which require them to demand their rights such as Malcolm x , furthermore human rights stemmed from the extreme of the experiences that leads to the demand of it .

The early 20th century in America was marked by significant struggles for human rights and persistent injustices that impacted various marginalized groups. During this time, racial discrimination, gender inequality, and social injustices were prevalent, leading to the denial of basic human rights for many individuals. In this part we'll explore the human rights violations and injustices experienced by African Americans and women, in America before the 1920s.

African Americans faced systemic racism and discrimination, with their rights being grossly violated. The period of Reconstruction following the Civil War saw some advancements in civil rights for African Americans, including the ratification

of the 13th, 14th, and 15th Amendments to the Constitution. However, these gains were short-lived, as the implementation of Jim Crow laws and racial segregation became widespread. African Americans were subjected to racial violence, including lynching, and were denied access to basic rights such as education, voting, and equal treatment under the law.

Women also faced significant challenges and injustices. The early 20th century was characterized by the women's suffrage movement, as women fought for their right to vote. Prior to the 19th Amendment, ratified in 1920, women were denied this fundamental democratic right. Moreover, women faced discrimination in various aspects of life, including limited access to education, restricted employment opportunities, and lack of control over their own bodies and reproductive rights. Gender inequality and the denial of basic human rights were deeply entrenched in societal norms and legal systems.

To summarize, the early 20th century in America witnessed numerous human rights violations and systemic injustices. African Americans faced racial discrimination and violence, with their rights to education, voting, and equal treatment being denied. Women fought for their right to vote and faced gender discrimination in various spheres of life. These struggles laid the foundation for subsequent movements and legislative reforms that aimed to address these injustices and secure greater human rights for all individuals in America.

Overall, the injustices and human rights violations before the 1920s in America served as a catalyst for change, inspiring movements and activism that would shape the nation's future. The struggles faced by African Americans and women highlight the need for ongoing efforts to combat discrimination, inequality, and systemic injustices. The fight for human rights and equality remains an ongoing endeavor, and it is essential to recognize the historical context and challenges faced by marginalized groups as we strive for a more just and inclusive society.

1.2.2. 3 - Human Rights After Islam :

Human rights from an Islamic perspective is simply defined as natural rights which are the 'God-given rights. Furthermore, Islam represents human rights as a natural requirement; M. Berween through "The Fundamental Human Rights: An Islamic Perspective" provides insights into the concept of human rights before the advent of Islam. Before Islam, various civilizations and societies had differing approaches to human rights. In ancient times, some societies recognized certain rights for their citizens, but these rights were often limited to specific classes or groups. Slavery was prevalent in many societies, with enslaved individuals often devoid of basic human rights. Discrimination based on social status, gender, or ethnicity was widespread, leading to the marginalization and oppression of certain groups. However, Islam brought about a significant transformation in the understanding and recognition of human rights. With the arrival of the Islamic faith, a new perspective emerged, emphasizing the inherent dignity and worth of all human beings:

The first basic right is the right to life and the respect for human beings. The Qur'an, in numerous verses, stated this right very clearly: for instance, 'If anyone slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people.' And immediately following this verse the Qur'an states that: 'If anyone saved a life, it would be as if he saved the life of the whole people.'²⁰ According to Islam, human life is precious and every person's blood is sacred in the eyes of Allah and therefore every soul should be saved and protected. No one, regardless of whom they are, has the right to take away any life, even if it is their own. The Qur'an states that: 'Do not kill any soul whom Allah has forbidden you to, except through (due process of) law (Berween ,2002,p.63)

The Quran and the teachings of Prophet Muhammad laid the foundation for a comprehensive framework of human rights that encompassed various aspects of life. Islamic principles recognized the rights of individuals regardless of their social status, race, or gender:

Islam not only recognises equality between all humans irrespective of any distinction of color, race, sex, age, nationality or the like, but also to recognise one another. The Almighty Allah has laid down in the holy Qur'an: 'O mankind, we have created you from a male and female.' In other words, all human beings are brothers and sisters to one another. They all are the descendants from Adam and Eve. The Qur'an states this as: 'And we set you up as nations and tribes so that you may be able to recognise each other.'⁵² Islam gives its citizens the right to absolute and complete equality in the eyes of the law. The Qur'an states this as: God doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that he judge with justice: verily how excellent is the teaching which He gives you.⁵ (Berween ,2002,p.96)

The concept of equality before God was central to the Islamic worldview, with all individuals deemed equal in their worth and rights. Islam forbade the practice of slavery and sought to uplift the status of the enslaved, encouraging their emancipation and fair treatment. Additionally, Islam granted women rights and protections, granting them the right to inherit, own property, and have a voice in societal affairs. It also emphasized the importance of justice, fair treatment, and the prohibition of oppression. The advent of Islam brought a transformative shift in the recognition and protection of human rights, establishing a framework that would inspire subsequent developments in human rights principles and laws.

1.2.3 Nation of Islam

1.2.3. 1 Establishment of Nation of Islam :

“ For thousands of Americans like Brother Edward 6X Ricketts to practice a religion that they understood to be Islam .These Muslims , like Brother Edward, were members of an African American Islamic group called the Nation of Islam (NOI)” (Edward , n.d,p.15), in which they represent it as a religious and social movement known as the Nation of Islam . The story of The Nation of Islam began in 1930 when Wallace Fard Muhammad mysterious peddler and purported ex-convict , established the Lost-Found Nation of Islam in the Wilderness of North America who believe and deliver an important message to African Americans that their true religion was islam and that their original language was Arabic , stolen from them when they came over in slave ships from the Old World . Fard stayed in Detroit only a little while , and he had few followers , but his movement would have an impact on the entire country .

The emergence of the Nation of Islam under the leadership of Elijah Muhammad is a significant chapter in the history of African American religious and political movements. Elijah Muhammad, born Elijah Poole in 1897, became the leader of the Nation of Islam in 1934 following the disappearance of its founder, Wallace Fard Muhammad.

Under Elijah Muhammad's leadership, the Nation of Islam underwent significant growth and transformation. He emphasized the ideology of black nationalism, racial separatism, and the importance of self-reliance within the African American community. Elijah Muhammad taught that Islam was the true religion of black people, and he sought to establish a separate and independent nation for African Americans within the United States; as Edward said in his book :

became Fard's chief assistant and eventually recognized Fard as God in the flesh .By 1934, Fard disappeared from Detroit , and Poole emerged as leader of the nascent movement. Poole , who became known as Elijah Muhammad , used several aliases throughout the 1930 and 1940 in order to confuse the state and federal authorities who thought him to be a black troublemaker and a dangerous sympathizer with anti-American forces (Edward, n.d,p.15)

The story of Elijah Muhammed started as a student of Fard fulfilled with his principles and believes and than to become the leader of the nascent movement and draw his name in the history of the black nationalism:

It started as a small group of people at two temples in Chicago and Detroit but spread across the United States and even to Jamaica and Bermuda . By 1973 the NOI claimed to have over seventy temples or mosques _ they used both words by that point and thousands of members from coast to coast . The growth of the

movement during the period after the Second World War can be attributed to a number of factors, although none was more important, at least for a time, than the emergence of the fiery, articulate, and charismatic Malcolm X (1925 - 1965) (Edward, n.d., p.15).

Elijah Muhammad emphasized the importance of economic empowerment, urging his followers to establish businesses and support their own communities. The Nation of Islam also operated various businesses, including restaurants, schools, and farms, to promote self-sufficiency among its members.

During Elijah Muhammad's leadership, the Nation of Islam faced both praise and controversy. Supporters praised its efforts in instilling racial pride and self-respect among African Americans, while critics denounced its separatist ideology and viewed it as a black supremacist movement. The organization also faced scrutiny from mainstream society and the government, including surveillance by law enforcement agencies.

Elijah Muhammad's leadership continued until his death in 1975. His son, Warith Deen Mohammed, succeeded him and made significant changes to the Nation of Islam, steering it toward a more orthodox form of Sunni Islam and distancing it from the separatist teachings of his father.

Overall, the emergence of the Nation of Islam under Elijah Muhammad played a crucial role in shaping the narrative of black empowerment, religious identity, and racial justice in the United States. It remains a significant chapter in the history of African American activism and the development of Islam in America.

1.2.3. 2 Nation of Islam Principles :

The Nation of Islam, as an organization, follows a set of principles that guide its beliefs and practices. and It is vital to highlight that while the Nation of Islam integrates some Islamic principles, its beliefs and practices are very different from those of mainstream Islam ; which includes :

1.2.3.2.1 Belief in The Oneness of God:

The Nation of Islam, under the leadership of Elijah Muhammad, emphasized the idea of a supreme being known as Allah, but their concept of God differed from traditional Islamic monotheism. They believed that Allah appeared in the form of Fard Muhammad and later Elijah Muhammad, who they considered to be divine messengers. This belief deviates from mainstream Islamic theology, which emphasizes the oneness and transcendence of Allah; and as Edward states in his book :“ They pledged their allegiance to Elijah Muhammad, the Messenger of Allah , a prophet who taught them "right from wrong " and a "code of honor ".They believed that , in following Elijah Muhammad's prophetic pronouncements , they would achieve "success and true happiness (p15)

1.2.3.2. 2 Belief in the Divine Nature of Fard Muhammad:

The Nation of Islam believes that Fard Muhammad is a divine figure and the incarnation of God in human form. They view him as the founder of the organization and the one who came to deliver the truth to Black people in America.

1.2.3.2. 3 Black Nationalism:

Within the concept of the Nation of Islam, Black Nationalism refers to the belief and advocacy for the self-determination, empowerment, and liberation of Black people in the United States. It entails the promotion of a separate state for Black Americans, emphasizing self-reliance, economic independence, and the preservation of Black culture and identity .

1.2.3.2. 4Self-Improvement and Self-Reliance:

The Nation of Islam encourages its followers to improve themselves morally, spiritually, and intellectually. They emphasize self-discipline, personal responsibility, and self-reliance as means to uplift the Black community.

1.2.3.2.5Rejection of White Supremacy:

The Nation of Islam strongly opposes white supremacy and the systemic racism that has historically marginalized Black people. They criticize the social, economic, and political inequalities that have perpetuated racial discrimination in America

1.2.3.2.6 Social Justice and Civil Rights:

The Nation of Islam advocates for social justice and equal rights for Black people. They have been active in addressing issues such as racial inequality, discrimination, and police brutality:

Giving voice to Elijah Muhammad's teachings during the 1950 and early 1960s , Malcolm X emphasized the need for self-determination and openly advocated separation from whiteHe spread Elijah Muhammad's message to the rest of America and the black world . In the midst of the campaign for civil rights , this black Muslim portrayed Martin Lu-ther King Jr. And other leaders of the black freedom struggle as a bunch of self-hating Uncle Tom Negroes foiled by the chimera of integration. Rather than gravel for scraps from the white man's table , he said , black people should " do for self" He advocated the establishment of a separate territory in the United States where blacks could have land of their own . He also repeated the calls of Elijah Muham-mad for black-owned businesses , black schools , and other exclusively black institutions. During a period in which African Americans were still the victims of legal discrimination , his lambasting of white people as " blue-eyed devils " rang true in the ears of many black Americans. Perhaps more than any-thing

, Malcolm X stood as a defiant voice against internalized racism (Edward , n.d,p.15).

Through this passage represented by Edward E.Curtus IV in his book *Black Muslims Religion in The Nation of Islam 1960-1975*, we can notice the inherited knowledge represented and taught to the members of NOI like Malcolm X, the chief missionary and national symbol of black resistance and black anger who defeated and well-spread Elijah Muhammad's believes who emphasized racial separation and preached that African Americans were the original people of the Earth and that white people were a result of a genetic experiment gone wrong by an evil scientist named Yakub .These teachings formed the basis of the Nation of Islam's ideology, which advocated for black separatism, self-sufficiency, and the establishment of a separate nation for African Americans.

1.2.3. 3 Malcolm x and Leadership : Malcolm X's Relationship to The Nation of Islam

1.2.3. 3.1 The First Interaction with Islam (the Beginning of Malcolm X Leadership Story) :

Malcolm had grown up in a tumultuous environment, witnessing firsthand the devastating effects of racism and systemic oppression. He had engaged in a life of crime and was deeply involved in the underground world of Harlem. However, it was during his imprisonment that he began to question his choices and reflect on the path his life had taken.

In Norfolk Prison, Malcolm's rebellious nature and thirst for knowledge led him to the prison library, where he discovered the works of Elijah Muhammad, the leader of the Nation of Islam. Intrigued by Muhammad's teachings, Malcolm delved into his writings and speeches, finding solace and inspiration in the message of black empowerment, self-reliance, and cultural pride; as he declared in his autobiography:

I went to bed every night ever more awed. If not Allah, who else could have put such wisdom into that little humble lamb of a man from the Georgia fourth grade and sawmills and cotton patches. The "lamb of a man" analogy I drew for myself from the prophecy in the Book of Revelations of a symbolic lamb with a two-edged sword in its mouth. Mr. Muhammad's two-edged sword was his teachings, which cut back and forth to free the black man's mind from the white man. (Alex Heley, n.d)

Malcolm was impressed with Elijah's argues that pulled him more and more in the concept of NOI. During his time in prison, Malcolm corresponded with Elijah Muhammad, who served as his mentor through letters. These exchanges ignited Mal-

colm's curiosity, prompting him to further explore the teachings of Islam. He began studying the religion fervently, immersing himself in its principles, practices, and history.

While incarcerated, Malcolm underwent a significant transformation. He abandoned his birth name, Malcolm Little, and embraced the surname "X" to symbolize the lost African identity that had been stripped away during the era of slavery. The letter "X" represented the unknown and emphasized the importance of reclaiming their true heritage.

Malcolm's conversion to Islam in prison marked a turning point in his life. Islam provided him with a renewed sense of purpose, a profound spiritual connection, and a framework to fight against racial injustice. It was a moment of personal awakening that would propel him onto the national stage as an advocate for black rights and an uncompromising critic of racial inequality.

The first interaction between Malcolm X and Islam in prison was an encounter that sparked an inner revolution within him. Through his studies and correspondence with Elijah Muhammad, Malcolm X's understanding of Islam deepened, guiding him toward a new identity and purpose that would shape the course of his life and inspire countless others in the fight for civil rights.

Malcolm X and the leadership of the Nation of Islam had a complex relationship that evolved over time. Malcolm X quickly rose through the ranks of the Nation of Islam and became one of its most prominent and charismatic spokespersons. He was known for his fiery speeches and advocacy for black rights, self-defense, and racial separatism. Malcolm X played a significant role in the growth and influence of the Nation of Islam during the 1950s and 1960s:

I know you don't realize the enormity, the horrors, of the so-called _Christian_ white man's crime. "Not even in the _Bible_ is there such a crime! God in His wrath struck down with _fire_ the perpetrators of _lesser_ crimes! _One hundred million_ of us black people! Your grandparents! Mine! _Murdered_ by this white man. To get fifteen million of us here to make us his slaves, on the way he murdered one hundred million! I wish it was possible for me to show you the sea bottom in those days- the black bodies, the blood, the bones broken by boots and clubs! The pregnant black women who were thrown overboard if they got too sick! Thrown overboard to the sharks that had learned that following these slave ships was the way to grow fat! "Why, the white man's raping of the black race's woman began right on those slave ships! **The blue-eyed devil** could not even

wait until he got them here! Why, brothers and sisters, civilized mankind has never known such an orgy of greed and lust and murder. . . ." The dramatization of slavery never failed intensely to arouse Negroes hearing its horrors spelled out for the first time. It's unbelievable how many black men and women have let the white man fool them into holding an almost romantic idea of what slave days were like" (Louis,A and DeCaro,Jr ,n.d,pp).

Here, Malcolm X, through his iconic chosen words and linked in harmonic form, gives the opportunity to Malcolm x play with the attention of his audience and make him influential:

And once I had them fired up with slavery, I would shift the scene to themselves. "I want you, when you leave this room, to start to _see_ all this whenever you see this devil white man. Oh, yes, he's a devil! I just want you to start watching him, in his places where he doesn't want you around; watch him reveling in his precious-ness, and his exclusiveness, and his vanity, while he continues to subjugate you and me. "Every time you see a white man, think about the devil you're seeing! Think of how it was on _your_ slave fore parents' bloody, sweaty backs that he _built_ this empire that's today the richest of all nations-where his evil and his greed cause him to be hated around the world! (Louis,A and DeCaro,Jr ,n.d,pp).

Because of MalcolmX's ability of arguing and convincing the others or better saying influencing and manipulating the others mind , Malcolm X Malcolm X quickly rose in the Islamic organization and become one of the prominent figure in the Nation of Islam:

Every meeting, the people who had been there before returned, bringing friends. None of them ever had heard the wraps taken off the white man. I can't remember any black man ever in those living-room audiences in Brother Lloyd X's home at 5 Wellington Street who didn't stand up immediately when I asked after each lecture, "Will all stand who believe what you have heard?(Louis,A and DeCaro,Jr ,n.d,pp).

Through this passage , the iconic influence of Malcolm X and his Existence in the history of African Americans as Muslim African activist is clearly proved.

The Honorable Elijah Muhammad is Thy Servant and Apostle. "I believed he had been divinely sent to our people by Allah Himself. I would raise my hand, for them to be dismissed: "Do nothing unto anyone that you would not like to have done unto yourself. Seek peace, and never be the aggressor-but if anyone attacks you, we do not teach you to turn the other cheek. May Allah bless you to be successful and victorious in all that you do." " (Louis,A and DeCaro,Jr ,n.d,p.p).

However, tensions between Malcolm X and the leadership of the Nation of Islam began to arise. One key issue was Malcolm X's growing disillusionment with Elijah Muhammad due to allegations of moral misconduct, including Elijah Muhammad's extramarital affairs. Malcolm X's views also started to shift after his pilgrimage to Mecca in 1964, where he had a transformative experience and embraced a more inclusive and universalistic form of Islam.

As Malcolm X became more critical of Elijah Muhammad and the Nation of Islam's teachings, tensions escalated. In March 1964, he publicly split with the organization and founded his own group, the Muslim Mosque, Inc. Later that year, he established the Organization of Afro-American Unity (OAAU), which sought to unite various civil rights groups and promote international human rights for black people. Malcolm X's departure from the Nation of Islam led to a strained relationship with its leadership, and he became a target of hostility and surveillance. On February 21, 1965, Malcolm X was assassinated by members of the Nation of Islam while giving a speech in New York City.

After Malcolm X's assassination, the Nation of Islam faced significant challenges, including public scrutiny and internal conflicts. However, the organization continued under the leadership of Louis Farrakhan, who revived its influence and maintained its focus on black empowerment and separation.

It is important to note that the relationship between Malcolm X and the Nation of Islam is multifaceted in which Malcolm X's journey and evolving beliefs illustrate the complexity of his relationship with the leadership and teachings of the Nation of Islam

1.3 The Postcolonial Theory : Said's Postcolonial Views on Islam in *Covering Islam*

1.3.1 General view to Postcolonialism

Who's Edward Said ?Edward Wadie Said was a Palestinian American professor of literature at Columbia University, a public intellectual, and founder of postcolonial studies in order to understand the gaps of cultural and political understanding between the Western world and the Eastern world . He is known for his book *Orientalism* (1978), which critiqued the cultural representations of the Orient. His model of textual analysis revolutionized academic discourse. His principal influences were Antonio Gramsci, Frantz Fanon, Aimé Césaire, Michel Foucault, and Theodor Adorno.

1.3.1. 2- Definition of the Theory :

Postcolonial theory according to Edward Said is based on the false image of the Orient or the East that has been fabricated by Western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798. The theory is based around concepts of otherness and resistance². Postcolonial theory became part of the critical toolbox in the 1970s, and many practitioners credit Edward Said's book *Orientalism* as being the founding work .This one highlights Edward Said's ideology for discerning literary texts that followed the colonial period as a post-colonial discourse. Though some scholars disapprove that notion, Said holds the view that literature is a product of contested social and economic relationships. The West attempts to represent the East and consequently dominates it, not only for knowledge but for political power as well.

1.3.2 Postcolonialism and Islam: Decolonization

Edward Said's postcolonial theory is a critical approach to understanding the relationship between colonizers and colonized people. It is based on the idea that the West has historically dominated the East through cultural and political imperialism. Said argues that this domination has been perpetuated through the creation of a discourse that por-

trays the East as inferior to the West. This discourse is called Orientalism . Islamic decolonization refers to Muslim-majority countries which is a complex process that involves political, social, and cultural changes ,in this case Postcolonial theory can be used to analyze this process in which by examining how the West has influenced Islamic societies and how Islamic societies have responded to this influence and how they have attempted to decolonize themselves. This analysis can help you understand the complexities of Islamic decolonization and how postcolonial theory can be used to analyze it .

1.3 .3 - General view to “ The Ballot or The Bullet “ :

"The Ballot or The Bullet" is a powerful speech delivered by civil rights leader Malcolm X on April 3, 1964, in Cleveland, Ohio. This speech is considered one of Malcolm X's most influential and significant addresses, as it reflects his evolving political ideologies and his call for African Americans to assert their rights through political empowerment.

During this period, Malcolm X had distanced himself from the Nation of Islam and embraced a more inclusive approach to the struggle for racial equality. In "The Ballot or The Bullet," he advocated for unity among African Americans and emphasized the importance of their political participation to achieve meaningful change.

The central message of the speech is that African Americans must exercise their right to vote effectively or use force, if necessary, to secure their rights and demand justice. Malcolm X believed that African Americans should no longer rely solely on nonviolent resistance methods, as he viewed them as ineffective in bringing about substantial change.

He called upon African Americans to recognize their political strength and potential, urging them to form a united front to combat systemic racism and oppression. Malcolm X argued that African Americans should strategically use their voting power to elect representatives who would fight for their interests and address the issues they faced, such as police brutality, economic inequality, and voter suppression.

"The Ballot or The Bullet" emphasized the urgent need for political awareness and education within the African American community.

Malcolm X urged his audience to become politically informed, understand the policies and platforms of political candidates, and hold them accountable for their promises.

Throughout the speech, Malcolm X emphasized the significance of black nationalism and self-determination. He argued that African Americans should be proud of their cultural heritage and build self-sufficient communities to empower themselves economically and socially.

While Malcolm X acknowledged the potential for violence in the struggle for civil rights, he emphasized that the primary objective was to achieve equality through political means. He believed that African Americans could use their collective strength to bring about meaningful change without resorting to violence, but that they must be prepared to defend themselves if necessary.

"The Ballot or The Bullet" is widely regarded as a pivotal moment in Malcolm X's political evolution. It highlights his transition from separatist and nationalist ideologies to a more inclusive approach that recognized the importance of political engagement and coalition building. The speech remains a significant contribution to the discourse on racial equality and continues to inspire discussions about political empowerment and activism.

1.3.4 Malcolm x between Nation of Islam and Sunni Islam :

Walking through Malcolm X 's - Interview at Berkeley (1963) and "The Ballot or the Bullet" speech, a change has been noticed in Malcolm's philosophy mainly when he pilgrimage to Mecca. The Islamic belief had a great impact on Malcolm ,it enlightened his path and gave him a new vision to the freedom , black empowerment and the fight for the black civil right that were always defended in his statements (the speech and the interview)

1.4 Personal Background

1.4.1 Early Life and Childhood :

Malcolm X, who was born Malcolm Little on May 19, 1925, in Omaha, Nebraska, experienced a difficult upbringing that had a significant

cant impact on his development as a well-known civil rights activist and advocate of African American rights.

Malcolm X had early experiences that formed his perspective and motivated his dedication to fighting for racial equality. He was raised in a family that had been profoundly affected by racism and brutality. Earl Little, the father of Malcolm X, was an outspoken Baptist minister and passionate advocate for Marcus Garvey's Back-to-Africa campaign. Because of his father's work and ideas, white supremacist organizations frequently harassed, threatened, and physically attacked their family. Tragically, Malcolm's father was brutally murdered when he was just six years old, perhaps as retaliation for his activity. Malcolm X and his family were profoundly affected by this incident, which had a long-lasting effect on how he saw racial injustice and the need for self-defense. Malcolm X's family struggled financially after his father's passing, and they ultimately lost their home. Louise Little, Malcolm's mother, was institutionalized owing to mental health concerns, causing the family to be ripped apart. Malcolm and his siblings were consequently taken into foster care, losing their cultural origins and exposing them to a difficult upbringing.

Malcolm X experienced discrimination and persecution from both his peers and the authorities while he was in foster care. His teachers advised him to choose a career rather than higher education, discouraging his academic aspirations. Despite these challenges, Malcolm X had an intellectual curiosity and an appetite for knowledge that would later define his position as an assertive and influential speaker. Malcolm X moved to Boston when he was a teenager to live with Ella, his half-sister. There, he got involved in crime and served time in jail. Malcolm X underwent a phase of personal transformation while he was incarcerated. He immersed himself in literature, reading them cover to cover, and engaging in intellectual discussions with other prisoners. Malcolm X experienced a great spiritual and intellectual awakening through self-education and the Nation of Islam's teachings. He then embraced Islam and took the name Malcolm X as a representation of his lost African identity.

The early life of Malcolm X was marked by struggle, loss, and hardship. These experiences deeply influenced his worldview and his commitment to the fight against racial injustice. From these challenging beginnings, Malcolm X would go on to become a powerful and influential civil rights leader, using his experiences and knowledge to

advocate for the rights and empowerment of African Americans and challenging the dominant narrative of white supremacy in America.

1.4.2 Life Changing Events Pre-Islam:

Malcolm X's adult life before becoming a Muslim was a turbulent and difficult path that was formed by his encounters with racism, crime, and incarceration. Malcolm X relocated to Harlem, New York, after leaving foster care, where he started hustling, gambling, and abusing drugs. Malcolm X encountered a world of criminal activity in the colorful and poor streets of Harlem. He developed a reputation as a hustler and turned to robbery and drug dealing as a means of survival. During this time in his life, he was exposed to the brutal reality of urban poverty and the institutionalized oppression that African Americans endure. Malcolm X's life, however, took a drastic turn in 1946 when he was arrested for breaking and entering. Malcolm X, who was given a ten-year prison term, used his time there to undergo academic and psychological development. He committed himself to learning while inside, reading a ton to expand his knowledge in a variety of subjects, such as history, politics, philosophy, and literature. Malcolm X got a chance to learn about the principles and ideology of the movement through his interactions with other prisoners, especially those who belonged to the Nation of Islam. Malcolm X began to connect with the Nation of Islam's main values after hearing its message of black self-determination, racial pride, and fight against white oppression. During his pre-Islam adulthood, Malcolm X's charismatic personality and natural oratory skills also began to emerge. He honed his public speaking abilities by participating in prison debates and discussions, captivating audiences with his eloquence and passion for social justice. These early signs of leadership and his growing commitment to racial upliftment would later define his role as a prominent civil rights activist and influential figure in the fight for black liberation. It was during this transformative period in prison that Malcolm's path intersected with Elijah Muhammad, the leader of the Nation of Islam. Muhammad's teachings deeply resonated with Malcolm X, and upon his release from prison in 1952, he joined the Nation of Islam and dedicated his life to its mission. In conclusion, Malcolm X's adulthood before his conversion to Islam was characterized by a life immersed in crime and the struggle to survive in a racially oppressive society. However, his time in prison became a turning point that allowed him to embark on a path of self-education, intellectual growth,

and spiritual awakening. These experiences and personal transformations would lay the foundation for his future as one of the most influential and iconic figures in the civil rights movement.

1.4.3 Nation of Islam & Malcolm's Relationship:

Both before and after his life-changing trip to Mecca, Malcolm X's connection with the Nation of Islam underwent considerable alterations. Malcolm X was a committed member of the Nation of Islam and a well-known speaker for the organization prior to his journey, and he was instrumental in growing its popularity and membership.

Malcolm X rose to fame in the Nation of Islam as one of the most charismatic and passionate speakers. He captivated audiences with his passionate language and unreserved support for black independence and empowerment. Many African Americans who were frustrated with the slow progress of the civil rights struggle found refuge in Malcolm X's speeches, which were packed with fierce criticisms of white supremacy and encouragement to defend oneself. Through his strong relationship with the Nation of Islam's leader, Elijah Muhammad, Malcolm X's relations with the group were further solidified.

As Muhammad's dependable confidant and spokesman, he promoted the group's agenda and spread its doctrines. Malcolm X became increasingly influential as a member in the Nation of Islam, and he was instrumental in growing its membership and influence. However, following his visit to Mecca in 1964, Malcolm X's perspectives began to change. His understanding of Islam, race, and humanity underwent a shift as a result of this pilgrimage, which had a significant impact on him. Witnessing Muslims from various racial backgrounds praying together and embracing a sense of brotherhood shattered his preconceived notions about white people and racial separatism.

After his return from Mecca, Malcolm X began to distance himself from the Nation of Islam's teachings of racial superiority and separatism. He embraced a more inclusive view of Islam and recognized the potential for unity among people of all races in the fight against oppression. He expressed a newfound belief in the possibility of racial harmony and cooperation, advocating for a broader human rights struggle rather than a narrow focus on black nationalism. These evolving beliefs and his de-

departure from the Nation of Islam created tensions between Malcolm X and its leadership, particularly Elijah Muhammad.

The ideological differences, combined with personal and political conflicts, led to a public rift between the two figures. Malcolm X's decision to leave the Nation of Islam in 1964 marked a significant turning point in his life as he embarked on a new path as an independent activist and leader.

Malcolm X established the Organization of Afro-American Unity (OAAU) in the months after he left the Nation of Islam with the goal of advancing black solidarity, self-determination, and unity worldwide. He continued to underline the significance of self-defense while simultaneously emphasizing the need for peaceful resistance and coalition building. Tragically, Malcolm X's journey toward a more inclusive and humanistic approach was cut short when he was assassinated on February 21, 1965. Despite his relatively brief post-Nation of Islam phase, his impact on the civil rights movement and his legacy as an advocate for racial justice and equality remains profound. In conclusion, Malcolm X's relationship with the Nation of Islam underwent significant changes before and after his pilgrimage to Mecca. Initially a devoted member and influential spokesperson, his transformative experience in Mecca led to a reevaluation of his views on race and a departure from the Nation of Islam's teachings. This marked the beginning of a new chapter in Malcolm X's life as an independent activist, emphasizing unity and human rights before his untimely death.

1.4.4 Malcolm X's Legacy :

1- Spokesperson for The Nation of Islam:

As a charismatic and influential speaker, Malcolm X became one of the prominent spokespersons for the Nation of Islam, spreading its teachings and advocating for black empowerment, separatism, and self-defense. His speeches resonated with many African Americans disillusioned with the slow progress of the civil rights movement.

2- Formation of The Organization of Afro-American Unity (OAAU):

After his pilgrimage to Mecca in 1964, Malcolm X had a profound shift in his beliefs, embracing a more inclusive and humanistic approach to

racial issues. He founded the OAAU, which aimed to promote black unity, self-determination, and international solidarity, emphasizing the importance of nonviolent struggle and coalition-building.

3 - Assassination and Legacy:

On February 21, 1965, Malcolm X was assassinated during a speech in New York City. His untimely death cut short a burgeoning legacy, leaving a lasting impact on the civil rights movement and the fight against racial injustice. His ideas and teachings continue to inspire and influence individuals striving for equality and social justice.

4- Autobiography of Malcolm X:

Co-written with Alex Haley, the Autobiography of Malcolm X became a seminal work, offering a personal account of his life, experiences, and ideological evolution. The book has remained influential, shedding light on the challenges faced by African Americans and the potential for personal transformation and activism.

5 - Cultural Icon and Symbol of Black Pride:

Malcolm X's image and ideas have become iconic, representing black pride, resistance, and the struggle for racial equality. His distinctive glasses, eloquent speeches, and unyielding commitment to justice continue to resonate with generations, inspiring movements and individuals worldwide.

6 - Influence on Civil Rights Movement:

Malcolm X's emphasis on self-reliance, black empowerment, and cultural pride inspired many within the civil rights movement. While his methods and ideology diverged from those of mainstream civil rights leaders, his impact on the movement cannot be understated. His calls for self-defense and the fight against white supremacy challenged the nonviolent approach, contributing to a broader spectrum of strategies within the movement.

7 - Impact on Black Muslim Identity:

Malcolm X's role in the Nation of Islam and his subsequent departure influenced the trajectory of black Muslim identity in America. His journey from the Nation of Islam to a more inclusive understanding of Islam showcased the diverse interpretations and paths within the Muslim community, inspiring a generation of African American Muslims to explore their own identities and connection to the faith. Malcolm X's legacy encompasses his transformative journey, his powerful speeches, and his commitment to black empowerment and human rights. His influence on the civil rights movement and his contributions to the understanding of racial injustice continue to shape conversations and actions towards equality and justice.

Chapter two Malcolm X'S philosophy

Introduction

Malcolm X's philosophy of human rights was deeply influenced by his embrace of Islam. He saw Islam as a means to challenge racial inequality, promote justice, and foster solidarity among oppressed communities. His ideas centered on the pursuit of equal rights, self-determination, and the dignity of all individuals, regardless of their background ; in which this chapter will serve as a solid analysis to our study that will illustrate the Islamic impact on Malcolm x's vision to human rights starting with a general view to his vision to human right moving to the interpretation of some of his works through post-colonial perspective

1.1 Malcolm X and Islam:

1.1.1 Malcolm X is named a Muslim:

Malcolm X's conversion to Islam in prison marked a significant turning point in his life. Initially, while he was serving an eight-to-10-year prison sentence for robbery. He was practicing Elijah Muhammad's Nation of Islam concept, he embraced the teachings of Elijah Muhammad's Nation of Islam, which had a unique interpretation of Islam that differed from the more orthodox teachings which was attracting Malcolm X mind as we mentioned before in his autobiography. The Nation of Islam, under Elijah Muhammad's leadership, espoused principles of racial separation, black empowerment, and the belief that white people were inherently evil or "devils."

During his early years with the Nation of Islam, as we mentioned before Malcolm X wholeheartedly adopted its teachings and rose through the ranks of the organization. He became a prominent figure and spokesperson, captivating audiences with his charisma and passionate oratory skills. Malcolm X's vision at the time was deeply rooted in the Nation of Islam's teachings, which emphasized black self-reliance, community building, and the establishment of a separate black nation.

Malcolm X's views and interpretation evolved over time, particularly with the two shifting events in the vision of Malcolm X. The integration to the nation of Islam; This step in Malcolm X's life played a pivotal role in his transformation.

1.1.2 Malcolm X as new Muslim:

After Malcolm X's pilgrimage to Mecca, his vision of Islam underwent a profound transformation, leading to significant changes in his philosophy and approach. The journey, known as Hajj, had a profound impact on him, opening his eyes to a broader understanding of Islam and challenging some of his previous beliefs. This experience prompted Malcolm X to reassess his views on race, integration, and the potential for positive change through nonviolent means in which Malcolm X identify his journey at El Hajj in 1964 by :

There are Muslims of all colors and ranks here in Mecca from all parts of this earth,” also he said “During the past seven days of this holy pilgrimage, while undergoing the rituals of the hajj [pilgrimage], I have eaten from the same plate, drank from the same glass, slept on the same bed or rug, while praying to the same God—not only with some of this earth's most powerful kings, cabinet members, potentates and other forms of political and religious rulers—but also with fellow- Muslims whose skin was the whitest of white, whose eyes were the bluest of blue, and whose hair was the blondest of blond—yet it was the first time in my life that I didn't see them as 'white' men. I could look into their faces and see that these didn't regard themselves as 'white.' “Their belief in the Oneness of God (Allah) had actually removed the 'white' from their minds, which automatically their attitude and behavior toward people of other colors. Their belief in the Oneness of God has actually made them so different from American whites, their outer physical characteristics played no part at all in my mind during all my close associations with them.

So , during his time in Mecca, Malcolm X observed Muslims from different races and ethnic backgrounds praying side by side, treating each other with respect and equality. This experience challenged his racial prejudices and made him realize that Islam advocated for universal brotherhood and unity. He saw people of all colors embracing the same faith and coexisting harmoniously, which deeply impacted his understanding of racial dynamics.

Upon returning from Mecca, Malcolm X publicly announced his break from the Nation of Islam and its leader, Elijah Muhammad. He embraced Sunni Islam, which promotes a more inclusive and universalistic interpretation of the faith. Malcolm X acknowledged that his previous views on race and white people were misguided and that he now believed in the possibility of interracial harmony and cooperation.

Malcolm X's vision of Islam after his pilgrimage emphasized the importance of unity, justice, and equality among all people, regardless of race. He began advocating for civil rights and social justice for all oppressed people, not just African Americans. He emphasized the need for alliances and coalitions across racial and religious lines to achieve common goals and create lasting changes ; as he mentioned in his Autobiography published in 1965 : "I'm for truth, no matter who tells it. I'm for justice, no matter who it is for or against."

Additionally, Malcolm X started to view nonviolence as a viable strategy for achieving social and political change. He no longer endorsed the use of violence and aggression as the sole means of resistance. Instead, he saw the potential for peaceful means, such as education, dialogue, and nonviolent protest, to bring about meaningful transformation and progress; "Education is the passport to the future, for tomorrow belongs to those who prepare for it today." (Speech at the founding rally of the Organization of Afro-American, 1964)

Malcolm X's transformation after the pilgrimage to Mecca represented a shift from racial separatism to a more inclusive and humanistic perspective. He embraced a broader vision of Islam that focused on justice, unity, and equality, which became central to his philosophy. This evolution marked a significant turning point in Malcolm X's life, influencing his subsequent activism and ultimately leading to his assassination in 1965, leaving behind a powerful legacy of racial and social justice advocacy.

1.2 Being Inspired by Islam: Malcolm X's Philosophy and Spiritual Quest for Civil Rights

1.2.1 General View to Malcolm X's interview at Berkeley (1963) and "The Ballot or The Bullet"

1.2.1.1 - General View to Malcolm X's Interview at Berkeley (1963)

Nation of Islam leader Malcolm X was interviewed by sociology graduate student Herman Blake and professor John Leggett. Malcolm X argued against racial integration and discussed the right for African Americans to use violence to defend themselves against violent attacks by whites, their relation with white people. He also discussed the nature of Islam. This program was courtesy of the Media Resources Center Collection at the University of California, Berkeley.

The interview mainly was an interpretation on Malcolm X philosophy during his presence in the nation of Islam leading by Elijah Mohamed and his Islamic believe at the time and his point of view on civil rights of black people specially .It started with several question from Mr.blake and professor john Leggett about doubting on the propaganda in Islam believe in using violence to reach their goals and why with this believe of violence still didn't react after years of oppression , Malcolm was clearly with the use of violence that appears in his statement , his phi-

losophy was based on what have been taken bay force should retrieve by force the violence only used when the enemy start first he seaport this point by his answer in the interview he said :

‘.They know that they've been violent. And their brutality ?Against *****.And they feel that someday the ** ***is going to wake’’ (Malcolm x ,1963)

Malcolm deduced that because of this and the guilt they felt they start spread the idea of Islam is violent till it become something related; Islam equal violent but instead is that they are the one how truly are : “They know that they've been violent .And their brutality?Against *****.And they feel that someday the Nigro is going to wake up.And try and do unto them as they have done unto the whites as the whites have done unto us. We are a violent group”. And,He continues his word by an Islamic decolonization statement that this religion gives them the right to react in any violent action by the same:

‘’Islam religion give us the right for a self defense that is you can use violence if any of your rights have been violated.we are within our religious rights to retaliate in self-defense to the maximum degree of our ability. We never initiate any violence upon anyone.But if anyone attacks us, we reserve the right to defend ourselves.’’(Malcolm x , 1963)

In addition to this violence action, Malcolm answers on their silent on the oppression that his people faced since years without any reaction : “You should be happy .That Muslims who follow the Honorable Elijah Muhammad number One don't believe in any form of integration.” This point what approves the extremism and the racist part of Malcolm toward white people .Malcolm declared that they simply didn't want to act because they want to be independent completely from whit people they want a community stand for it own ; to integrate in whit people community means they have to accept us and they don't want this what cause violence at first place and to accepts us we have to melt in it which means to be whit ;Malcolm add that he didn't want to, he just want to be black simply:

‘’We believe that separation is the best way and the only sensible way, not integration.And on. But on the other hand, when we see our people being brutalized by white bigots, white racists.We think that they are foolish to allow themselves to be

beaten and brutalized and do nothing whatsoever to protect themselves.”(Malcolm x,1963)

Malcolm envisions that is his black people one day stick together and unify their strength ,this will happened when only they become intellectually independent enough: “at that point you'll have a situation where when you attack one black man, you are attacking all black men.And this type of black thinking will cause all black people to stick together”.

Another question of the interview was about the laws on the equality of black people are not the same for the whites. Malcolm’s opinion about the civil rights movement and his position toward the philosophy of nonviolence by Martin Luther king .the American laws are so manipulating and hypocrite simple because they have enact to protect the American at first and second because the government don’t want to admit that he is a real human and a citizen so they classify the black people as a second degree human:

“They don't want to admit that this black man is not a citizen, only classify him as a a second class citizen to to get around making him a real citizen. If he was a real citizen, you'd need no more laws. You'd need no civil rights legislation, civil rights.When you have civil rights, you have citizenship. It's automatic.” (malkolm x ,1963)

Malcolm stated that the existence of laws addressing black is an evidence that there is a clear segregation against black people ,in here there is an explicit violation of civil rights to blacks however martin Luther king and nonviolent philosophy for Malcolm let them answering by the members or writers from the same movement .. that clearly declared in the statement of malcolm in the intervwi he said

“John Killings and James Baldwin and Lomax and the ***** writers and actors had a meeting at the town hall in New York. And killing.You pointed out.Concerning these murders of these little girls, said the killings had raised doubts about the intelligence of the nonviolent of nonviolence in the civil rights struggle.”(Malcolm x,, 1963)

Which means that this action are not effective at all to the point that whit people are gating aggressive even more and more , James Baldwin, speaking on that scene platform said. And I was present during this en-

the affair, asserted that the American people shared a collective guilt for the persecution of Negroes much as Germans did because of their silence. Doing the nasty persecution (Malcolm), He gives his opinion including this nonviolent direction by mentioning Luther King in the interview by showing his objection, the violation of rights such as killing oppression and segregation and the abuse practiced on black people will make it worse in Malcolm's point of view regarding his position of the nonviolent direction (Malcolm, 1963)

Malcolm did not accept white people as members in our fight for the civil rights movement for black people, their presence in the black community was a source of non-ending question for Malcolm. He kept questioning everything regarding their presence (white people) about any single detail, this questioning gives him the opportunity to analyze whether their presence is for helping us or have been put in there to disable us from getting our freedom like what happened in the Freedom Now Party; when he started questioning on the Freedom Now Party members and their relation to white people. And he states that black men cannot have a white man as a friend, he justifies his statement by this quote from the interview

“A careful analysis. If I could conclude that there was no white support, I would be inclined to have confidence in it. But if I saw him leaning too heavily upon his white liberal friends for support, and I'd be suspicious of that too.” (Malcolm x 1963)

Malcolm started to hate the white people so extremely that it became clear to everyone because he started noticing that when the white people tried to act friendly and being gentle towards black people or participating in Negroes' organizations by being at the top and all this of course for controlling and manipulating for their own benefits. Malcolm started questioning why they just can't let black people act for their own designed way, why we have to follow other white people even in our path to freedom.

Malcolm adds that what happened in the hospital in Harlem proves his point of view:

Now, whenever something, whenever it takes a stoppage of something that's going to affect the white man, you find the quite liberal approach. But when it involves something that pri-

marily will affect the best interests of black people and black people, only then that white liberal is president. Herbert Hill is the Labor Secretary for the N AA CP and if he was interested in black people, he would prepare a black man with the type of knowledge and understanding of the labor. Troubles involving black people that would enable a black man to sit in the same position as secretary of Labor or Labor Secretary, Indian double ACP. I'm suspicious of whites who joined ***** and always have to be in the lead.

These acts are an act from white people to keep black people under control and by keeping the away of the high passion and without giving you the tool to be on the top to lead your own people .

nation of Islam by Mr. Mohammed, Stated that in order to Build our future we should stand on this basics : Freedom Justice and equality .

Malcolm identify equality under Mr .Muhammad words : black people are not looking for equality they just don't want to be equal to a white man and he add the white man have no right to classify us to be equal or not because he doesn't have the right to do it ;Malcolm stated that the nation of Islam wont from them to be complete independent us black people in order not to be compared or classified according to white people criteria , he wont it to be a nation and society stand for its own .

Malcolm linked the justice to the equality as he said the justice is when you act right you get good things, at the same time if you did wrong you will be punished ,but that only will happened when equality exists because you can't have justice in a country that made rules only for black people (Malcolm,1963).

at this point Malcolm insist on having a nation for his people but wandered why most of white people in specific the jews " are against Mr. Muhammad decision of having a separated country however in what includes " jews " all the European people come together to give them a land not only by giving them a space to live in but by kicking other people from their country , Malcolm comment on that they have no right to judging us however Mr. Muhammad didn't ask to give them a land of a white people , just supply us with what we need to survive and take us to Africa our home land he said :we don't want to steal any

body's land .at the end of the interview Malcolm mentioned the leaders or as he named them by the fake leaders how came against Mr. Elijah Muhammad in his Islamic movement , most of them are in the spot light they were just put in there to interrupt and deliver only what whit people want from them too say or to act ,generally most of them are stares Trumpet players ,Baseball players, dancers ,singers which they are not leaders to present the black people ,Malcolm stat that:

These are puppets and clowns that have been set up over the white community and are over the black community by the white community (Malcolm x 1963)

The nation of Islam by the leading of Elijah Muhammad and with the complete support of Malcolm are looking for an end of this racist condition of black people in which one of two either you whit people send use to our land home country Africa or give us a space when we can leave in peace with out segregation rules

As conclusion, this interview supports the fact that Malcolm during his presence as an activist in the nation of Islam was an extremist a violent supporting and a white hating person.This was evidently clear by his hate statement towards white people , the support of the segregation laws and the not believing in equality between black people and white , his support for violent use to reach their goals it was remarkably in every single word he said in his interview , the philosophy of Malcolm and his understanding on Islam was so limited because of his only source was from Elijah Muhammad and the standers of the nation of Islam movement

1.2. An Islamic Postcolonial Perspective : Malcolm's Interview at Berkeley

In Malcolm X' s interview the answers were strong and influencing; the expirations used shows allot of his personal values. For example, his answers on the question were so clear to identify his refusing and hating for whit people his position of being against the value of martin luther king in his nonviolent direction, Malcolm X highlighted the intersecting struggles against racial oppression and colonial legacies faced by African

Americans from being classified as a second degree human which mentioned in their law or the white people brutality against them as he mentioned in the interview

“They don't want to admit that this black man is not a citizen, only classify him as a second class citizen to get around making him a real citizen. If he was a real citizen, you'd need no more laws. You'd need no civil rights legislation, civil rights. When you have civil rights, you have citizenship. It's automatic.” (Malcolm X, 1963)

Malcolm stated that the existence of laws addressing black is an evidence that there is a clear segregation against black people.

. In the interview, he emphasized on African American the use of the violent or the complete independency of black people with their own country. This too are clearly mentioned in his speech about using violence that was acceptable during the Nation of Islam as he states

“Islam religion give us the right for a self defense that is you can use violence if any of your rights have been violated. We are within our religious rights to retaliate in self-defense to the maximum degree of our ability. We never initiate any violence upon anyone. But if anyone attacks us, we reserve the right to defend ourselves.” (Malcolm X, 1963)

Or on the other hand was about separating from the white people community, this too the violence use of reaching the freedom he wanted over the segregation were a reaction of a post colonial theory of the colonized people

“We believe that separation is the best way and the only sensible way, not integration. And on. But on the other hand, when we see our people being brutalized by white bigots, white racists. We think that they are foolish to allow themselves to be beaten and brutalized and do nothing whatsoever to protect themselves.” (Malcolm X, 1963)

Malcolm used the Islam basics or the Nation of Islam standards as a tool to be decolonized, in fact these actions were not Islam at all, the extremist movement of Mr. Mohammed and his influence on Malcolm affected his philosophy.

1.4 An Islamic Postcolonial Perspective : “ The Ballot or The Bullet “

1.4.1 The Ballot or The Bullet Summary :

Malcolm X's speech, "The Ballot or The Bullet," is one of the most iconic speeches delivered by Malcolm X, a prominent civil rights leader and advocate for Black nationalism in the United States. In the Cleveland talk, given at Cory Methodist Church on April 3, 1964, Malcolm presented many of the themes he had been developing in the Harlem rallies. The meeting, sponsored by the Cleveland chapter of the Congress of Racial Equality, took the form of a symposium entitled "The Negro Revolt-What Comes Next?" holds particular significance when analyzed through an Islamic postcolonial lens. As an influential Muslim figure during the civil rights movement, Malcolm X's message encompassed elements of Islamic teachings and an understanding of the postcolonial struggle faced by African Americans. Malcolm X represents his originaive speech intertwined themes of decolonization, self-determination, and Islamic principles, highlighting the connections between the struggle for civil rights and the broader global fight against oppression.

1 - Historical Context:

Malcolm X delivered this speech at a crucial time in American history, when the civil rights movement was gaining momentum, and African Americans were fighting for equality and an end to racial injustice. The speech took place shortly after the passage of the Civil Rights Act of 1964, which aimed to dismantle segregation and protect voting rights. However, Malcolm X believed that true liberation required more than legislative victories and urged his audience to critically analyze their options.

2- Decolonization and Liberation:

In his speech, Malcolm X drew attention to the enduring effects of colonialism on the African American community, likening their situation

to that of colonized peoples around the world. He argued that African Americans had been subjected to cultural and psychological colonization, stripped of their dignity and sense of self-worth. Malcolm X called for the decolonization of the African American mind by rejecting the psychological chains of white supremacy and reclaiming their heritage

3 - Self-Determination and Autonomy:

Central to Malcolm X's message was the idea of self-determination and autonomy for African Americans. He advocated for the establishment of an independent economic, social, and political infrastructure within the Black community, akin to the concept of self-governance in postcolonial societies. Malcolm X believed that African Americans should control their own institutions, resources, and destiny, free from the dominance and exploitation of white America.

4 - Solidarity with the Global Struggle:

Malcolm X's Islamic postcolonial perspective extended beyond the confines of the United States. He emphasized the interconnectedness of struggles against oppression and encouraged African Americans to unite with oppressed peoples worldwide. He spoke in support of the rights of Palestinians, Africans, Asians, and other marginalized groups facing colonial legacies. Malcolm X's message resonated with the principles of global justice and the Islamic concept of ummah (the worldwide Muslim community), emphasizing the responsibility to stand in solidarity with all oppressed communities.

5 - Just Resistance and Self-Defense:

While advocating for nonviolent means, Malcolm X did not dismiss the concept of self-defense in the face of violence and oppression. His speech highlighted the Islamic principle of defending oneself and one's

community against aggression. Malcolm X challenged the prevailing narrative that portrayed African Americans as passive victims, urging them to assert their rights and protect themselves when necessary. This perspective aligned with the postcolonial resistance movements that emerged across the world in the struggle against imperialism and oppression.

6 - Islamic Values of Equality and Justice:

Throughout his speech, Malcolm X emphasized the Islamic principles of equality and justice, calling for an end to racial discrimination and socioeconomic disparities. Drawing from his own conversion to Sunni Islam, he highlighted the egalitarian nature of the Islamic faith and its potential to unite people across racial and ethnic divides. By invoking Islamic values, Malcolm X sought to inspire African Americans to reclaim their dignity and challenge the systemic injustices they faced.

In brief, Viewing Malcolm X's speech through an Islamic postcolonial lens unveils a multi-dimensional perspective that expands the discourse on civil rights and racial justice. Malcolm X's message addressed the lingering impact of colonialism, emphasized self-determination, and highlighted the importance of global solidarity. Grounded in Islamic principles, his speech provided a platform for African Americans to reclaim their identity, resist oppression, and envision a more just society. Malcolm X's words continue to inspire those fighting against all forms of postcolonial oppression and remain a testament to the enduring relevance of Islamic postcolonial thought in the pursuit of social justice.

1.4.2 The Ballot or the Bullet Through an Islamic postcolonial Lens:

1. The Appearance and Existence of Post colonialism :

The Islam and post colonialism is vividly illustrated in Malcolm X's iconic speech, "The Ballot or the Bullet." As a prominent civil rights activist and a devout Muslim, Malcolm X highlighted the intersecting struggles against racial oppression and colonial legacies faced by African Americans. In his speech, he emphasized the need for African Americans to unite politically and economically, demanding their rights as citizens and rejecting the notion of passive acceptance. Malcolm X's identification with Islam played a significant role in his postcolonial perspective. He saw Islam as a liberating force that empowered marginalized communities, challenging the white supremacist narrative perpetuated by colonial powers. Through his passionate advocacy for self-determination and racial justice, Malcolm X embodied the fusion of Islamic principles and postcolonial ideals, inspiring generations to challenge systemic oppression and strive for true equality.

For instance as Malcolm X declared in his speech” The Ballot or The Bullet” illustrating the oppression issue , he said :

because **it's time for us to submerge our differences** and realize that it is best for us to **first see that we have the same problem**, a common problem - a problem that will **make you catch hell whether you're a Baptist, or a Methodist, or a Muslim, or a nationalist. Whether you're educated or illiterate, whether you live on the boulevard or in the alley, you're going to catch hell just like I am . We're all in the same boat** and we all are going to catch the same hell from the same man. He just happens to be a white man. **All of us have suffered here, in this country, political oppression at the hands of the white man, economic exploitation at the hands of the white man, and social degradation at the hands of the white man .** Now in speaking like this, it doesn't mean that **we're anti-white**, but it does mean **we're anti-exploitation, we're anti-degradation, we're anti-oppression.** And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us.” (George , 1990, p23 p44)

This passage highlights the postcolonial perspective and the notion of solidarity among marginalized groups (negroes) . It emphasizes the need

for unity among people facing similar problems and identifies the root cause of their suffering as the white man. By addressing the shared experiences of political oppression, economic exploitation, and social degradation, the passage calls for resistance against these forms of subjugation.

From a postcolonial analytical standpoint, this passage underscores the power dynamics inherent in colonial and neocolonial systems. The reference to catching "hell" suggests the immense struggles and hardships faced by those who are oppressed. The mention of different religious and social identities, such as Baptist, Methodist, Muslim, nationalist, educated, or illiterate, highlights how these divisions are ultimately secondary to the shared experiences of suffering under colonialism and its aftermath.

The passage also challenges the notion that speaking against exploitation, degradation, and oppression automatically implies being anti-white. It clarifies through an Islamic perspective that the focus is on opposing oppressive systems and structures, not the individual race or ethnicity. This distinction is important within the context of postcolonial analysis, as it seeks to expose and dismantle the power imbalances created by colonial legacies.

Furthermore, the call for the white man to stop oppressing, exploiting, and degrading others reflects a demand for equality and justice. It suggests that the responsibility for change lies with the oppressor, rather than solely with the oppressed. This perspective aligns with postcolonial theories that emphasize the need for decolonization, reparations, and the dismantling of systemic inequalities.

In conclusion, this passage from a postcolonial perspective highlights the shared experiences of oppression and the need for solidarity among African Americans. It critiques the exploitative systems perpetuated by the white man, while also clarifying that the opposition is against the systems of exploitation and not individuals based on their race. By demanding an end to oppression, exploitation, and degradation, it underscores the quest for social justice and equality within a postcolonial framework.

“ The same government that you go abroad to fight for and die for is the government that is in a conspiracy to deprive you of your voting rights, deprive you of your economic op-

opportunities, deprive you of decent housing, deprive you of decent education. You don't need to go to the employer alone, it is the government itself, the government of America-ca, that is responsible for the oppression and exploitation and degradation of black people in this country. And you should drop it in their lap. This government has failed the Negro. This so-called democracy has failed the Negro. **And all these white liberals have definitely failed the Negro”** (George ,1990, p23 p44)

Through a postcolonial lens , Malcolm X illuminates out of this passage the oppression experienced by black people within the context of the United States. The passage reveals a deep-seated power dynamic where the government, which individuals are encouraged to serve and sacrifice for, is implicated in a conspiracy to systematically deprive black people of their rights, opportunities, housing, and education.

According to postcolonial analysis , this passage highlights the ways in which colonial legacies continue to shape the experiences of marginalized communities . It emphasizes the role of the government in perpetuating oppression and exploitation. By identifying the government of America as responsible for the systematic mistreatment of black people, the passage points to the inherent inequalities within the social and political structures of the country.

The reference to the government's failure is significant within a postcolonial framework. It suggests that the established systems, often presented as democratic, have failed to address the needs and aspirations of black people. This critique aligns with the postcolonial analysis of how colonial powers and their legacies perpetuate hierarchies, marginalization, and structural oppression.

In addition , the mention of white liberals failing the Negro challenges the notion that ally ship alone can dismantle oppressive systems. It calls attention to the insufficiency of per formative support without meaningful action and structural change. This critique resonates with postcolonial perspectives that emphasize the need to challenge and transform the underlying power structures that sustain inequality.

Overall, this passage demonstrates the postcolonial understanding of how power dynamics, exploitation, and systemic oppression manifest within the context of the United States. It reveals the ways in which the government, rather than being a protector of rights and freedoms, actively contributes to the marginalization and degradation of black

people. By exposing these oppressive structures and criticizing the failures of the government and white liberals, the passage calls for a reevaluation of the existing power dynamics and the need for transformative change.

“You know the best way to get rid of segregation? The white man is more afraid of separation than he is of integration. **Segregation means that he puts you away from him, but not far enough for you to be out of his jurisdiction; separation means you're gone. And the white man will integrate faster than he'll let you separate**” (George , 1990, p23 p44)

Through the highlights of the power dynamics and representations of inferiority within the context of racial segregation and integration is clearly seen in the passage above . And from a postcolonial analytical perspective, it exposes the complex relationship between the white man and negroes , particularly in relation to the concepts of segregation and separation.

The passage suggests that the white man, as the dominant group, is more afraid of separation than integration. This fear can be seen as a manifestation of the underlying power dynamics and the desire to maintain control and superiority. The white man's fear of separation stems from the notion that complete separation would mean marginalized communities are entirely removed from his jurisdiction, challenging his authority and control.

Within a postcolonial framework, this passage reveals the representation of inferiority imposed upon marginalized communities. It implies that the white man perceives the presence of marginalized communities as a threat, leading to efforts to control and contain them. The idea of segregation, where marginalized communities are kept at a distance but still within the jurisdiction of the white man, reinforces the power imbalance and reinforces the notion of inferiority.

Moreover, the passage suggests that the white man would integrate faster than allow for complete separation. This can be seen as a strategic move to maintain control and perpetuate the power dynamics. By integrating marginalized communities, the white man can exert influence and control over their lives while still asserting his dominance. This portrayal further underscores the inferior position assigned to marginalized communities, as they are expected to assimilate and conform to the dominant norms and values.

Lastly , this passage highlights the postcolonial perspective on the representations of inferiority within the context of racial segregation and integration. It exposes the fear of separation and the desire for control held by the white man, perpetuating power imbalances and reinforcing the inferior status assigned to marginalized communities. By critically examining these dynamics, a postcolonial analysis exposes the oppressive structures that perpetuate inequalities and challenges the dominant narrative of superiority.

It's the year when all of the white politicians will be back in the so-called Negro community jiving you and me for some votes. The year when all of the white political crooks will be right back in your and my community **with their false promises**, building up our hopes for a letdown, with their trickery and their treachery, with their false promises **which they don't intend to keep**. As they nourish these dis-satisfactions, it can only lead to one thing, an explosion ; and now we have the type of black man on the scene in America today- I'm sorry, Brother Lomax - who just doesn't intend to turn the other cheek any longer (George , 1990, p23 p44)

The passage portrays a scenario in which white politicians, who have historically neglected the concerns and needs of the black community, return during the election season to make empty promises and deceive black voters. This portrayal exposes the manipulative tactics employed by white politicians, who exploit the hopes and aspirations of the black community for their own political gain. This analysis aligns with postcolonial theories that emphasize the exploitation and manipulation of marginalized communities by those in positions of power.

With this in mind , the passage highlights the dissatisfaction and growing disillusionment within the black community due to broken promises and the perpetuation of systemic inequalities. The mention of an "explosion" suggests that the accumulation of discontent and frustration may eventually lead to a collective uprising or resistance against the injustices faced by the black community. This resonates with the postcolonial understanding of resistance and the assertion of agency by marginalized communities in the face of ongoing oppression.

Particularly , the passage references a black figure who refuses to "turn the other cheek" any longer. This signifies a shift in attitudes and a

rejection of submissive responses to oppression. The emergence of a more assertive black presence challenges the power dynamics and calls for a reevaluation of the dominant narratives that perpetuate marginalization and exploitation. This aspect of the passage aligns with postcolonial perspectives that emphasize the need for marginalized communities to challenge and disrupt oppressive systems.

Overall, this passage invites a postcolonial analysis by highlighting the dynamics of political manipulation, broken promises, and the emergence of assertive black figures within the context of American society. It exposes the exploitation and disillusionment experienced by the black community at the hands of white politicians. By shedding light on these power dynamics, the passage encourages a critical examination of systemic inequalities and the need for marginalized communities to assert their agency and challenge oppressive structures.

Well, I am one who doesn't believe in deluding myself. I'm not going to sit at your table and watch you eat, **with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner, unless you eat some of what's on that plate.** Being here in America doesn't make you an American. Being born here in America doesn't make you an American. Why, if birth made you American, you wouldn't need any legislation, you wouldn't need any amendments to the Constitution, you wouldn't be faced with civil-rights filibustering in Washington, D.C., right now. They don't have to pass civil-rights legislation to make a Polack an American" (George, 1990, p23 p44)

Malcolm X challenges the idea that mere physical presence or birth within a country automatically grants full citizenship and inclusion. It highlights the disparities faced by marginalized communities, particularly African Americans, in achieving true belonging and equal rights.

The passage emphasizes the concept of agency and asserts that sitting at the table or being physically present in America does not make one a full participant or beneficiary of the American experience. It critiques the illusion of inclusion, where marginalized individuals are denied access to the resources and opportunities necessary for true citizenship. This critique resonates with postcolonial theories that highlight the ways in which dominant groups control and restrict the rights and privileges of marginalized communities.

In addition, the passage draws attention to the need for legislation and amendments to ensure civil rights, suggesting that marginalized communities face significant barriers and resistance to achieving equal status within society. The mention of civil-rights filibustering in Washington, D.C. reflects the ongoing struggles for recognition and justice faced by African Americans in their quest for full citizenship. This analysis aligns with postcolonial perspectives that expose the structural inequalities and systemic barriers faced by marginalized communities.

The reference to not needing legislation to make a "Polack" an American points to the differential treatment experienced by various ethnic groups within the United States. It highlights how certain groups are granted automatic acceptance and inclusion, while others face ongoing struggles for recognition and equal rights. This observation underscores the postcolonial critique of the constructed hierarchies and unequal power dynamics perpetuated within societies.

In conclusion, this passage from Malcolm X's speech offers a postcolonial analysis that questions the notion of identity and belonging within America. It challenges the idea that physical presence or birth alone can grant full citizenship, emphasizing the disparities faced by marginalized communities in achieving true inclusion and equal rights. By critiquing the illusion of inclusion and highlighting the need for legislation to secure civil rights, the passage exposes the systemic barriers and struggles faced by marginalized communities in their pursuit of equal recognition and justice.

“These 22 million victims are waking up. Their eyes are coming open. **They're beginning to see what they used to only look at.** They're becoming politically mature.” (George, 1990, p23 p44)

These few lines suggest a postcolonial analysis that focuses on the awakening of consciousness among colonized people, specifically the African American community, to the presence and effects of various forms of oppression. It highlights the process of political maturation and the shift in perception experienced by the oppressed.

The reference to "22 million victims" can be seen as a metaphorical representation of the African American population, symbolizing their collective experience as victims of oppression and marginalization. The

phrase "waking up" implies a newfound awareness and recognition of the systemic forces that perpetuate their victimhood.

The passage emphasizes that the colonized individuals are no longer merely looking at their circumstances, but truly seeing them. This signifies a deeper understanding of the underlying power dynamics and oppressive structures that have influenced their lives. It suggests a growing awareness of the systemic "isms" such as racism, imperialism, and colonialism that have shaped their experiences.

Furthermore, the notion of political maturity indicates a shift from passive to active engagement and critical consciousness. The passage suggests that the colonized individuals are developing a deeper understanding of the political systems that perpetuate their oppression. This awakening can empower them to challenge and resist the existing structures and work towards transformative change.

From a postcolonial perspective, this passage reflects the recognition of the internalized colonized mindset and the subsequent journey towards decolonization. It signifies a rejection of the imposed narratives of inferiority and victimhood and a reclaiming of agency and self-determination.

Overall, this passage offers a postcolonial analysis that focuses on the awakening of consciousness and political maturation among colonized people, particularly the African American community. It highlights the recognition of systemic oppression and the shift towards active engagement and resistance. By acknowledging the presence of various "isms" and developing a critical understanding of their effects, the passage reflects the journey towards empowerment and decolonization.

2. Self-Determination and Autonomy:

Islamic decolonization and post colonialism are two interconnected concepts that address the legacy of colonialism within Muslim-majority societies. Islamic decolonization focuses on challenging the intellectual and cultural domination imposed by colonial powers, reclaiming Islamic traditions, and redefining Muslim identities on their own terms. Post colonialism, on the other hand, examines the broader aftermath of colonial rule, including the social, political, and economic effects on colonized societies. Together, these approaches aim to deconstruct and challenge the hegemonic narratives of colonial-

ism while empowering Muslims to assert their agency in shaping their own futures. By exploring the relationship between Islamic decolonization and post colonialism, we can gain a deeper understanding of the complex processes of liberation, identity formation, and resistance against colonial legacies within Muslim communities.

‘‘I'm not a Republican, and I don't even con-sider myself an American. If you and I were Americans ,there'd be no problem. Those Hunkies that just got off the boat, they're already Americans; Polacks are already Americans; the Italian refugees are already Americans .Everything that came out of Europe. every blue-eyed thing, is already an American. And as long as you and I have been over here, we aren't Americans yet ‘‘(George , 1990, p23 p44)

From an Islamic postcolonial perspective, this passage invites reflection on the notions of inclusion and exclusion within American society. Islam emphasizes the importance of unity and equality among people, irrespective of their ethnic or national backgrounds. Islam's teachings promote the idea that a person's piety and righteousness should define their worth, rather than their ethnicity or cultural heritage. Therefore, the concept of "already being American" based on European ancestry contradicts the Islamic principles of justice and equality.

1.Challenging Ethnic Hierarchy:

The passage highlights a hierarchy based on ethnicity, wherein those of European descent are considered "already Americans," while others are not. From an Islamic perspective, this ethnic hierarchy contradicts the Islamic belief in the equal worth and dignity of all individuals. Islam teaches Muslims to see beyond ethnic differences and embrace a sense of brotherhood and sisterhood, transcending any divisions based on nationality or lineage.

2.Inclusion of Muslim Immigrants:

The passage implicitly excludes negroes by suggesting that they are not yet Americans. Islam promotes the notion of the Ummah, a global community of Muslims, emphasizing that a person's identity as a Muslim transcends their nationality or geographical location. Therefore, from an Islamic perspective, the African community is part of a broad-

er community and should be acknowledged as valuable contributors to American society, regardless of their "foreign" origins.

3. Challenging Assimilation:

The passage assumes that assimilation into the dominant American identity is the ultimate goal. However, an Islamic perspective recognizes the value of maintaining one's cultural and religious identity while participating in the broader society. Islam encourages Muslims to integrate without compromising their core beliefs and values, fostering a pluralistic society that embraces diverse cultural and religious expressions.

To summarize, a postcolonial analysis from an Islamic perspective highlights the contradictions and challenges embedded within the notion of American identity as portrayed in the passage. By questioning the exclusionary framework based on ethnicity and emphasizing the values of unity, equality, and cultural diversity, Islam offers an alternative lens through which to understand the experiences of African Americans in America. Recognizing and embracing the Islamic perspective can contribute to a more inclusive and equitable society, fostering a sense of belonging for all individuals, irrespective of their cultural or religious backgrounds.

“So, where do we go from here? First, we need some friends. We need some new allies. The entire civil-rights struggle needs a new interpretation, a broader interpretation. We need to look at this civil-rights thing from another angle- from the inside as well as from the outside. To those of us whose philosophy is black nationalism, the only way you can get involved in the civil-rights struggle is give it a new interpretation. That old interpretation excluded us. It kept us out. So, we're giving a new interpretation to the civil-rights struggle, an interpretation that will enable us to come into it, take part in it. And these handker chief-heads who have been dilly dallying and pussy-footing and compromising- we don't intend to let them pussyfoot and dilly dally and compromise any longer (George , 1990, p23 p44)

One aspect of postcolonial analysis is the exploration of alliances and relationships between different marginalized groups. Malcolm X emphasizes the need for new allies in the civil rights struggle, suggesting a broader interpretation that goes beyond traditional boundaries. This reflects a postcolonial approach of seeking solidarity among oppressed

communities and recognizing the interconnectedness of their struggles. It acknowledges that multiple forms of oppression are intertwined and that collective action is necessary for effective resistance.

The passage also highlights the importance of reinterpretation in the civil rights struggle. Malcolm X argues that a new interpretation is required, particularly for those adhering to black nationalism, as the old interpretation excluded them. This call for reinterpretation aligns with postcolonial theory, which challenges dominant narratives and seeks alternative perspectives. It implies a rejection of Eurocentric ideologies and a reclamation of agency and self-determination in defining the struggle for civil rights.

Also, the passage criticizes leaders who have been compromising and engaging in dilly dallying and pussyfooting. This critique reflects a postcolonial resistance against co-opted leadership that fails to address the urgent needs and aspirations of marginalized communities. It challenges the continuation of power dynamics reminiscent of colonialism, where leaders may align with oppressive systems instead of advocating for radical change. Malcolm X's refusal to tolerate such compromised leadership echoes postcolonial calls for decolonization and the rejection of oppressive structures.

All in all, the passage can be analyzed through a postcolonial lens by examining the themes of alliance-building, reinterpretation, and resistance against compromised leadership. It reflects the importance of solidarity among oppressed groups, the need for alternative interpretations that include marginalized perspectives, and the rejection of leaders who fail to effectively challenge oppressive systems

“ Look in the UN. There are poor nations in the UN; yet those poor nations can get together with their voting power and keep the rich nations from making a move. They have one nation- one vote, everyone has an equal vote. And when those brothers from Asia, and Africa and the darker parts of this earth get together, their voting power is sufficient to hold Sam in check. Or Russia in check. Or some other section of the earth in check. So, the ballot is most im-portant (George , 1990, p23 p44),

Malcolm X in this passage draws attention to the potential power of poorer nations within the United Nations and their ability to influence the actions of wealthier nations. A postcolonial analysis of this passage reveals several key themes, including the collective strength of marginal-

ized nations, the potential for solidarity and resistance, and the challenge to dominant global power structures.

One aspect of postcolonial analysis is the examination of the agency and collective strength of previously colonized or economically disadvantaged nations. Malcolm X highlights that even though these nations may be economically poor, they possess political power within the United Nations through their equal voting rights. This challenges the prevailing notion that power is solely determined by wealth and brings attention to the potential for marginalized nations to assert themselves on the global stage.

The passage also emphasizes the importance of unity and solidarity among nations from Asia, Africa, and other parts of the world that have been historically marginalized or colonized. Malcolm X suggests that when these nations come together, their collective voting power can hold powerful nations like the United States (referred to as "Sam") or Russia in check. This highlights the potential for alliances and resistance among nations that have shared experiences of colonialism, imperialism, and economic exploitation.

Additionally, the passage raises questions about the existing global power structures and challenges the dominance of wealthier nations. By acknowledging the ability of marginalized nations to influence powerful countries through their voting power, Malcolm X critiques the hierarchies and inequalities embedded within the international system. This aligns with postcolonial perspectives that seek to challenge and dismantle the global power dynamics established during the colonial era.

Overall, the passage reflects a postcolonial analysis by foregrounding the agency, collective strength, and potential for resistance among marginalized nations within the United Nations. It calls for unity, solidarity, and the reevaluation of global power structures to challenge the dominance of wealthier nations and create a more equitable world order .

The political philosophy of black nationalism means that the black man should control the politics and the poli-IticIans in his own community; no more. The black man in the black community has to be re-educated into the science of politics so he will know what politics is supposed to bring hIm in return. Don t be

throwing out any ballots, A ballot is like a bullet. You don't throw your ballots until you see a target, and if that target is not within your reach, keep your ballot in your pocket. (George , 1990, p23 p44)

In this passage, Malcolm X discusses the political philosophy of black nationalism and emphasizes the importance of establishing independence within the black community. A postcolonial analysis of this passage reveals the significance of self-governance, political education, and strategic decision-making in the pursuit of liberation and self-determination.

One aspect of postcolonial analysis is the exploration of the establishment of independence and self-governance. Malcolm X argues that black nationalism calls for the black man to have control over the politics and politicians within his own community. This highlights the need for autonomy and self-determination, a critical aspect of postcolonial discourse that seeks to challenge and overcome the legacies of colonial rule and external domination.

With this in mind , the passage emphasizes the importance of political education as a means to empower the black community. Malcolm X suggests that the black man needs to be re-educated in the science of politics to understand what politics should bring in return. This highlights the significance of knowledge, awareness, and critical understanding in navigating political systems and engaging in transformative political action. It reflects the postcolonial emphasis on education as a tool for empowerment and liberation.

The passage also draws attention to the strategic nature of political engagement. Malcolm X compares the ballot to a bullet, implying that it should be used purposefully and strategically. He advises against wasting ballots without a clear target or objective in mind. This reflects a postcolonial understanding of the importance of strategic decision-making, wherein oppressed communities must carefully choose their battles and employ their resources effectively in the pursuit of independence and justice.

In brief, this passage, when analyzed through a postcolonial lens, highlights the significance of independence, political education, and strategic decision-making in the black nationalist struggle for self-determination. It underscores the need for autonomy within the black community, the importance of knowledge and awareness in

political engagement, and the strategic use of resources for effective resistance and transformation.

- 5/ So the economic philosophy of black nationalism means in every church, in every civic organization, in every fraternal order, it's time now for our people to be-come conscious of the importance of controlling the economy of our community. If we own the stores, if we operate the businesses, if we try and establish some industry in our own community, then we're developing to the position where we are creating employment for our own kind. Once you gain control of the economy of your own community, then you don't have to picket and boycott and beg some cracker downtown for a job in his business (George , 1990, p23 p44)

One aspect of postcolonial analysis is the exploration of economic empowerment and independence. Malcolm X highlights the need for the black community to become conscious of the importance of controlling their own economy. This implies a rejection of economic dependence on external entities and a call for self-sufficiency and self-reliance. It aligns with postcolonial critiques of economic exploitation and the need for marginalized communities to gain control over their economic resources.

So, the passage emphasizes the importance of community control and ownership. Malcolm X suggests that if the black community owns the stores, operates the businesses, and establishes industries, it creates employment opportunities for its own members. This highlights the significance of community-based economic initiatives and the promotion of entrepreneurship and economic self-determination. It reflects the postcolonial call for reclaiming and revitalizing local economies to break free from patterns of economic subjugation.

The passage also critiques the reliance on external entities for employment and economic opportunities. Malcolm X argues that once the black community gains control of its own economy, there is no need to depend on others or engage in protests and boycotts to beg for jobs. This critique aligns with postcolonial perspectives that challenge the economic dominance of colonial powers and advocate for the establishment of independent economic systems that serve the needs and aspirations of marginalized communities.

In conclusion , this passage, when examined through a postcolonial lens, underscores the importance of economic independence, community control, and self-sufficiency within the black nationalist framework. It highlights the need to challenge economic exploitation, promote community-based economic initiatives, and establish self-reliant economic systems. By doing so, it aims to empower the black community and challenge the economic inequalities perpetuated by colonial legacies.

The social philosophy of black nationalism only means that we have to get together and remove the evils ,the vices, alcoholism, drug addiction, and other evils that are destroying the moral fiber of our community. We our-selves have to lift the level of our community, the standard of our community to a higher level, make our own society beautiful so that we will be satisfied in our own social circles and won't be running around here trying to knock our way into a social circle where we're not wanted (George , 1990, p23 p44)

Malcolm X discusses the social philosophy of black nationalism and emphasizes the importance of establishing independence and addressing social issues within the black community. A postcolonial analysis of this passage reveals the significance of community empowerment, self-transformation, and Malcolm X's Islamic impact have been remarked pointing out the shifting in Malcolm X's beliefs on his vision of liberation.

Through postcolonial analysis is the exploration of community empowerment and self-transformation. Malcolm X argues that black nationalism calls for getting together as a community and addressing the social evils that are destroying the moral fabric of the black community, such as alcoholism and drug addiction. This highlights the importance of community agency in identifying and confronting social issues that have been perpetuated or exacerbated by colonial legacies. It reflects the postcolonial focus on self-determination and reclaiming agency over one's own social environment.

As well as , the passage emphasizes the significance of establishing a higher standard and a beautiful society within the black community. Malcolm X asserts that by uplifting the level and standard of their community, black individuals can find satisfaction within their own social circles. This indicates a desire for self-sufficiency and the rejection of a need to assimilate into social circles where they may not be

welcomed. It reflects the postcolonial notion of cultural identity and the importance of building and preserving one's own distinct social and cultural spaces.

Furthermore, it is important to acknowledge the impact of Malcolm X's Islamic beliefs on his vision of liberation. After his pilgrimage to Mecca, Malcolm X embraced mainstream Sunni Islam, which played a significant role in his personal and political transformation. Islamic teachings emphasize personal and collective moral responsibility, social justice, and community upliftment. Malcolm X's Islamic faith influenced his vision of black nationalism and the imperative to address social issues, promote moral values, and create a beautiful society within the black community.

In short, this passage, when examined through a postcolonial lens, underscores the importance of community empowerment, self-transformation, and the influence of Malcolm X's Islamic beliefs on his vision of liberation. It highlights the need for community agency in addressing social issues, the aspiration for self-sufficiency, and the impact of religious convictions on shaping his understanding of social change within the black community.

And now you're facing a situation where the young Negro's coming up. They don't want to hear that "turn- the--other-cheek" stuff, no. In Jacksonville, those were teen-agers, they were throwing Molotov cocktails. Negroes have never done that before. But it shows you there's a new deal coming in. There's new thinking coming in. There's new strategy coming in. It'll be Molotov cocktails this month, hand grenades next month, and something else next month. It'll be ballots, or it'll be bullets. It'll be liberty, or it will be death. The only difference about this kind of death - it'll be reciprocal. You know what is meant by "reciprocal"? That's one of Brother Lomax's words, I stole it from him. I don't usually deal with those big words because I don't usually deal with big people. I deal with small people. I find you can get a whole lot of small people and whip hell out of a whole lot of big people. They haven't got anything to lose, and they've got every-thing to gain. And they'll let you know in a minute: "It takes two to tango; when I go, you go. (George, 1990, p23 p44)

In this passage, Malcolm X discusses the evolving mindset and tactics of young Black individuals in the face of ongoing oppression and systemic racism. A postcolonial analysis that incorporates the Islamic impact on Malcolm X's vision reveals the importance of resistance, self-defense,

and the pursuit of justice, as well as the emphasis on collective action and the rejection of oppressive power dynamics.

Malcolm X highlights the changing attitudes of young Black individuals who reject the concept of turning the other cheek in the face of injustice. This rejection reflects the influence of Malcolm X's Islamic beliefs, which emphasize the concept of self-defense and the pursuit of justice. In Islam, there is a recognition of the right to protect oneself and resist oppression, which resonated with Malcolm X's vision of empowerment and liberation for Black people.

The mention of Molotov cocktails and hand grenades as forms of protest demonstrates a shift towards more radical tactics to challenge oppressive systems. This shift reflects the Islamic impact on Malcolm X's vision, as Islam recognizes the need to stand up against oppression and fight for justice. The concept of martyrdom, central to Islamic teachings, may have influenced Malcolm X's understanding of sacrifice and the willingness to give everything, even one's life, in the pursuit of freedom.

Moreover, the passage emphasizes the idea of reciprocity in the struggle for justice. Malcolm X explains that the small, marginalized individuals, when united, can challenge and defeat the powerful oppressors. This notion aligns with Islamic teachings of solidarity and the importance of collective action. Islam emphasizes the idea of the ummah, the global community of believers, and the responsibility to support and protect one another in the face of injustice.

Overall, this passage, when analyzed through a postcolonial lens that incorporates the Islamic impact on Malcolm X's vision, highlights the significance of resistance, self-defense, collective action, and justice. It reflects the influence of Islam on Malcolm X's understanding of liberation and the rejection of oppressive power structures. The passage demonstrates the evolving mindset and tactics of young Black individuals in their pursuit of freedom, incorporating elements of Islamic teachings on self-defense, sacrifice, solidarity, and the pursuit of justice for marginalized communities.

3 .Solidarity With The Global Struggle :

Solidarity with the Global Struggle of the Black community and Islamic post colonialism share a profound interconnectedness, driven by the shared experiences of oppression, resistance, and the pursuit of social

justice. Both movements emerge from histories marred by colonialism, imperialism, and systemic racism, which have perpetuated inequalities and marginalized communities worldwide. Solidarity between these two movements highlights the common struggle against oppressive structures and calls for the recognition of human dignity, equality, and freedom for all. By recognizing the intersections of race, religion, and power dynamics, the bond between Solidarity with the Global Struggle of the Black community and Islamic postcolonialism becomes a potent force in challenging and transforming the oppressive systems that continue to shape our world .

No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism. One of the 22 million black people who are the victims of democracy, nothing but disguised hypocrisy. So, I'm not standing here speaking to you as an American, or a patriot, or a flag salute, or a flag-waver - no; not I. I'm speaking as a victim of this American system. And I see America through the eyes of the victim. I don't see any American dream; I see an American nightmare (George , 1990, p23 p44).

In this powerful passage, Malcolm presents a postcolonial analysis that underscores the importance of solidarity and the global struggle of the Black community. By declaring, "No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism," highlighting the exclusionary nature of American society, where systemic oppression and discrimination have relegated Black individuals to a position of victimhood.

The reference to being a victim of "Americanism" exposes the complex relationship between colonial powers and their marginalized subjects. It suggests that Americanism, which embodies the ideals of democracy and freedom, has failed to include and uplift the Black community. The Muslim activist further criticizes the concept of democracy as "nothing but disguised hypocrisy," emphasizing the stark disparity between the nation's professed values and the lived experiences of Black individuals.

Through the lens of post colonialism, the speaker challenges the dominant narrative of the American Dream, a narrative often built on the success and prosperity of a privileged few. Instead, they see an "American nightmare," exposing the dark underbelly of systemic racism

and inequality. This perspective aligns with the struggles faced by marginalized communities worldwide under colonial and postcolonial systems, where dreams and aspirations are often stifled by oppressive structures.

The passage calls for solidarity and emphasizes the need for a global struggle against the oppressive forces that deny equality, dignity, and freedom. By recognizing oneself as a victim of a system, Malcolm X draws attention to the shared experiences of Black individuals and the importance of collective action. This resonates with the broader goals of postcolonialism, which seeks to challenge and dismantle oppressive structures, centering the voices and agency of marginalized communities in the pursuit of justice and liberation.

The integration of Islam into this analysis adds another layer of understanding. Islam, as a religion with a history of colonization and it has its own standards and problem solving ideas that provides a framework for Malcolm X to articulate his vision implicitly about their experience within the context of postcolonialism.

In conclusion, this postcolonial analysis highlights the significance of solidarity and the global struggle of the Black community in exposing the flaws and contradictions within American society. It illuminates the urgent need for collective action to dismantle oppressive systems, transcend national boundaries, and fight for a more just and equitable world for all marginalized communities.

“we must first learn to forget our differences. If we have differences, let us differ in the closet; when we come out in front, let us not have anything to argue about until we get finished arguing with the man “ (George , 1990, p23 p44)

After a postcolonial analysis which reveals the significance of Islamic solidarity with the global struggle of the African American community. The call to "forget our differences" highlights the need for unity and collaboration in the face of systemic oppression. The emphasis on keeping disagreements within the confines of private spaces suggests that when presenting a united front against oppression, it is essential to put aside internal divisions and focus on addressing the larger external challenges.

The mention of "arguing with the man" alludes to the struggle against the dominant power structures that perpetuate inequality and

discrimination. In this context, "the man" symbolizes the oppressive forces that have historically marginalized both African Americans . By advocating for solidarity, the passage implies that these groups should unite in their fight for justice, recognizing the shared experiences of oppression and discrimination that they face.

From a postcolonial perspective, the Islamic concept of solidarity plays a crucial role in challenging the colonial legacy that continues to shape the experiences of African Americans . Islam, as a global religion, has introduced the concept of equality and solidarity between the individual members of society through the acceptance of the concept of there is no difference between people but only by piety , that provided a sense of community and resistance against dissociation. Through shared experiences of colonization and cultural assimilation, there exists a common ground between the African American struggle and the Islamic tradition, fostering a sense of solidarity and mutual understanding.

By emphasizing the importance of unity and minimizing internal divisions, this passage suggests that the focus should be on confronting and overcoming systemic oppression rather than engaging in internal disputes. It encourages collaboration and cooperation in order to challenge the oppressive structures that perpetuate inequality and marginalization.

On the whole , this postcolonial analysis illustrates the significance of the Islamic vision of solidarity with the global struggle of the African American community. It emphasizes the need to transcend internal differences and unite against the common challenges posed by oppressive systems. By recognizing shared experiences of marginalization and by fostering solidarity, the passage calls for collective action and collaboration in the pursuit of justice and liberation

4.The Islamic Values

Islamic values and their relationship to postcolonialism are intrinsically intertwined, as both strive for justice, liberation, and the reclamation of agency for marginalized communities. Islam, as a comprehensive belief system, emphasizes principles of equality, social justice, and the empowerment of the oppressed. Postcolonialism, on the other hand, is a critical framework that seeks to expose and challenge the lingering effects of colonialism and dismantle oppressive structures. In this context, Islamic values provide a foundation for resisting and deconstructing the legacies of colonial domination, advocating for the rights

and self-determination of Muslim communities around the world. By examining the intersections of Islam and postcolonialism, we gain insights into the potential for collective empowerment, decolonization, and the creation of inclusive societies that honor the dignity and diversity of all individuals. In result , Malcolm X become imbued with this Islamic ideas

1/ I would like to say, in closing, a few things concerning the Muslim Mosque, Inc ., which we established recently in New York City. It's true we're Muslims and our religion is Islam, but we don't mix our religion with our politics and our economics and our social and civil activities not any more. We keep our religion in our mosque, After our religious services are over, then as Muslims we become involved in political action, economic action and social and civic action. We become involved with anybody, any-where, any time and in any manner that's designed to eliminate the evils, the political, economic and social evils that are afflicting the people of our community. (George , 1990, p23 p44)

A postcolonial analysis of the given passage reveals the complex relationship between religion, politics, and identity in the context of Malcolm X's supple Islamic influence. Postcolonial theory emphasizes the ways in which colonial powers imposed their cultural, political, and religious ideologies upon colonized populations. In this passage, Malcolm X highlights a distinct shift in his approach by asserting that Muslims in the Muslim Mosque, Inc. no longer mix their religion with their political, economic, and social activities. This can be seen as a response to the colonial legacy of cultural and religious assimilation, where colonizers often suppressed indigenous practices and beliefs in favor of their own. By separating religion from these spheres, Malcolm X is asserting a reclamation of agency and autonomy in determining the course of political and social action. This approach challenges the colonial imposition of religious and political hierarchies, encouraging the Muslim community to engage with various groups and individuals to combat the widespread injustices affecting their community. Through this analysis, we can see Malcolm X's Sunni vision that opens the door to solidarity and emphasis on self-determination and the decolonization of thought and action within the context of postcolonial theory.

“ Human rights are your God-given rights. Human rights are the rights that are recognized by all nations of this earth” (George , 1990, p23 p44)

In the passage above Malcolm X represent his identification to the meaning of Human right and under this concept he also said:

How can you thank a man for giving you what's already yours? How then can you thank him for giving you only part of what's already yours? You haven't even made progress, if what's being given to you, you should have had already. That's not progress. And I love my Brother Lomax, the way he pointed out we're right back where we were in 1954. We're not even as far up as we were in 1954. We're behind where we were in 1954. There's more segregation now than there was in 1954. There's more racial animosity, more racial hatred, more racial violence today in 1964, than there was in 1954. Where is the progress? (George , 1990, p23 p44).

Here , we can identify elements that lend themselves to a postcolonial analysis by examining the themes of power, inequality, and historical progress. The passage touches upon the relationship between the colonized and the colonizer, highlighting the complexities and challenges that persist even after the supposed end of colonial rule.

Without a doubt, the statement "How can you thank a man for giving you what's already yours?" reflects a sentiment of questioning gratitude towards a person who claims to be providing something that should rightfully belong to the recipient. This sentiment can be understood within a postcolonial framework as a critique of the power dynamics between the colonizer and the colonized. Historically, colonized communities have had their resources, rights, and cultural practices appropriated by colonizers, who then present themselves as benefactors when returning a fraction of what was originally taken. This dynamic perpetuates a sense of dependency and reinforces the imbalance of power.

Additionally, the passage highlights the issue of incomplete restitution, as Malcolm X questions the act of thanking someone for providing only a portion of what rightfully belongs to them. This reflects unclearly the islamic background concept and the concept of partial decolonization, wherein colonized peoples are granted limited rights or partial independence but are still subjected to various forms of oppression and discrimination. This incomplete process can be seen as a strategy employed by the colonizer to maintain control and prevent the full liberation and empowerment of the colonized.

The activist's assertion that there has been no progress and that the situation has actually regressed since 1954 raises important points about the persistence of systemic racism and inequality. This critique aligns with postcolonial theories that argue that the legacy of colonialism continues to shape and influence societies long after formal independence has been achieved. It suggests that the structures and ideologies established during the colonial era have endured, perpetuating racial segregation, animosity, and violence. In this view, progress is not measured solely by formal declarations or legal changes but by the tangible improvement in the lives and conditions of marginalized communities.

All in all, this passage provides a lens through which to examine the ongoing struggles and challenges faced by formerly colonized societies and the Islamic impact successor to the questioning raised. It raises questions about the complexities of power dynamics, the incomplete process of decolonization, and the persistent effects of colonial legacies. By engaging in a postcolonial analysis, we can gain a deeper understanding of the nuances and contradictions present in contemporary social, political, and cultural contexts.

America's conscience is bankrupt. She lost all conscience a long time ago. Uncle Sam has no conscience. They don't know what morals are. They don't try and eliminate an evil because it's evil, or because it's illegal, or because it's immoral; they eliminate it only when it threatens their existence. So you're wasting your time appealing to the moral conscience of a bankrupt man like Uncle Sam. If he had a conscience, he'd straighten this thing out with no more pressure being put upon him. So it is not necessary to change the white man's mind. We have to change our own mind. You can't change his mind about us. We've got to change our own minds about each other. We have to see each other with new eyes. We have to see each other as brothers and sisters. We have to come to-gether with warmth. (George, 1990, p23 p44).

The passage reflects Malcolm X's perspective on the moral bankruptcy of America and the futility of appealing to the conscience of the dominant power, Uncle Sam, which can be understood within the context of postcolonial theory.

The assertion that America has lost its conscience and lacks moral understanding highlights a critique of the colonizer's values and actions. This can be viewed as a response to the historical and ongoing exploitation and oppression perpetuated by colonial powers. Postcolonial theory often emphasizes the dehumanizing effects of colonization, where the colonizers prioritize their own interests and maintain control through the subjugation and marginalization of others. The passage suggests that the dominant power, Uncle Sam, is motivated primarily by self-preservation and acts to eliminate evils only when they pose a threat to its existence, rather than out of a genuine moral concern.

The passage further emphasizes the need for self-transformation and self-reflection within the colonized community. It suggests that the focus should not be on changing the mind of the colonizer, as it is unlikely to yield meaningful results. Instead, the emphasis is placed on changing the mindset and perception of the colonized individuals themselves. This call for self-transformation can be seen as a response to the internalized oppression and divisions that colonialism has engendered. Malcolm X advocates for a collective reevaluation of their own worth and unity as brothers and sisters, moving beyond the divisions and prejudices that have been imposed upon them.

By centering the agency of the colonized and emphasizing the need for self-transformation, the passage aligns with postcolonial theories that seek to challenge and subvert the power dynamics of colonization. It recognizes the importance of reclaiming one's own identity and challenging the internalized narratives imposed by the colonizer. The call for seeing each other with new eyes and coming together with warmth suggests a vision of unity, solidarity, and mutual respect that transcends the divisions perpetuated by colonialism.

In conclusion, this passage offers a postcolonial analysis that critiques the moral bankruptcy of the dominant power, highlights the need for self-transformation within the colonized community, and emphasizes the importance of unity and solidarity in overcoming the lasting effects of colonialism. By examining power dynamics, morality, and the agency of the colonized in which illustrates the important Islamic impact on Malcolm X's philosophy ,also this analysis sheds light on the complexities and challenges faced by marginalized "Negros " communities in their struggle for liberation and empowerment

1.2.3 The Islamic Vision

Malcolm X, an influential civil rights activist and orator, underwent a profound transformation during his pilgrimage to Mecca in 1964. This spiritual journey led him to embrace Sunni Islam and adopt a more inclusive and universal approach to his philosophy. In his renowned speech, "The Ballot or The Bullet," Malcolm X articulates the impact of his newfound faith on his thinking and its significance in shaping his message of self-determination, unity, and empowerment for African Americans. Through his speech, he emphasizes the importance of political mobilization, education, and economic empowerment as essential components in achieving racial equality and justice. Malcolm X's Sunni Islamic perspective infused his philosophy with a renewed sense of hope, resilience, and determination which clearly appeared in his speech "The Ballot or The Bullet" through our postcolonial analyses

In "The Ballot or the Bullet," Malcolm X advocated for African Americans to use any means necessary, including political participation, to achieve their rights and liberation. His speech reflected his evolving understanding that the struggle for justice should not be limited to a particular religious or racial group. Instead, he emphasized the importance of unity among individuals of diverse backgrounds who shared a common struggle against oppression.

Drawing upon the principles of Sunni Islam, which prioritize unity and equality among Muslims, Malcolm undertakes the path of this Sunni concept which is clearly seen through his words :“I'm still a Muslim, I'm not here tonight to discuss my religion. I'm not here to try and change your religion. I'm not here to argue or discuss anything that we differ about, because it's time for us to submerge our differences and realize that it is best for us to first see that we have the same problem” (George ,1990, p23 p44).

Here, the focus was on the union of negroes to achieve his right as a human being not a muslim nor negro_

In essence, the Sunni Islamic impact on Malcolm X's philosophy, as demonstrated in "The Ballot or the Bullet," can be seen in his intention to promote brotherhood and unity among people, transcending racial and religious boundaries. By incorporating the principles of Sunni Islam into his activism, Malcolm X aimed to create a society where individuals are judged not by their race or religion, but by their character and contributions to the collective struggle for justice

2. The transition from the nation of Islam to Sunni Islam

The transition from the Nation of Islam to Sunni Islam represents a significant shift in both ideology and practices. This transformation is marked by notable changes in attitudes towards violence and the adoption of a more flexible and inclusive approach.

The nation of Islam had a militant stance and embraced a more confrontational approach to achieving its objectives. Elijah Muhammad's successor, Malcolm X, was known for his fiery speeches and advocated for self-defense against white oppression. Violence was seen as a justifiable means to fight for the rights of African Americans.

With the adoption of Sunni Islam, Malcolm X's emphasis shifted towards peace, tolerance, and non-violence. The Sunni tradition promotes the concept of non-violently as long as the enemy is nonviolent, but violent when the enemy gets violent.

وَكُذِّبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۗ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (45) المائدة.

which MalcolmX uses the same concept in his speech remarked by the analyses we made before all over his speech as a form of prohibition and announcement of what could be happen to avoid it that is to say ,at the

level of violence, the shift from the Nation of Islam to Sunni Islam brought about a significant reduction in militant rhetoric and aggressive tactics. The Nation of Islam's confrontational posture, which had once advocated for self-defense and separatism, gave way to a more pacifist outlook that sought to promote understanding, peace, and cooperation.

Moreover, the adoption of Sunni Islam allowed for greater integration with the broader Muslim community. Sunni Islam is the largest denomination within Islam, and by aligning themselves with this mainstream branch, former Nation of Islam members gained acceptance and recognition from the wider Muslim world. This shift opened up opportunities for engagement, education, and cultural exchange, enabling a more nuanced and adaptable understanding of Islamic teachings.

In summary, the transition from the Nation of Islam to Sunni Islam witnessed a notable transformation in terms of violence and flexibility. The movement's shift towards Sunni Islam led to a departure from militant rhetoric and tactics, embracing peace, tolerance, and non-violence. The adoption of Sunni Islam also facilitated integration with the wider Muslim community, fostering greater acceptance and opportunities for dialogue and mutual understanding

3. Islamic identity :

Self-improvement holds great significance in the Islamic faith, as it encompasses the pursuit of spiritual, intellectual, and moral growth. Muslims believe that personal development not only benefits individuals but also contributes to the betterment of society as a whole. Islam encourages adherents to continually strive for self-improvement, seeking knowledge, developing virtuous qualities, and refining their character. Through introspection, self-discipline, and adherence to Islamic teachings, individuals can elevate their relationship with Allah, strengthen their connection to the community, and attain inner peace and fulfillment. In Islam, self-improvement is seen as a lifelong journey that nurtures personal growth and enables individuals to make positive contributions to the world around them.

"قوله تعالى: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ" {الرعد: 1}

the Islamic religion declare in this Aya that God will never improve or change a situation of folks unless the individual members of the community change themselves by themselves and by change means developing and enhance , in the other hand Malcolm x represent clearly : principal in which he said in his speech the same

“ So it is not necessary to change the white man's mind. We have to change our own mind. You can't change his mind about us. We've got to change our own minds about each other .We have to see each other with new eyes. We have to see each other as brothers and sisters. We have to come to-gether with warmth “(George ,1990, p23 p44).

In conclusion, through Malcolm X’s postcolonial analyses of his speech “ The Ballot or The Bullet” we can mark the Islamic influence on Malcolm X's philosophy that played a transformative role in his life, leading him towards becoming more adaptable, less violent, and open to global solidarity. By embracing Islam, Malcolm X discovered the concept of flexibility and adaptability with any kind of organization or community under the goal of achieving the human justes . He recognized that change was possible and that personal growth required a willingness to evolve and adapt one's beliefs and actions. Additionally, Islam's emphasis on peace and non-violence helped Malcolm X re-evaluate his previous militant stance and adopt a more peaceful approach to effecting change. Islam taught him the importance of dialogue, understanding, and resolving conflicts through peaceful means. Furthermore, Islam's universal message of brotherhood and sisterhood inspired Malcolm X to broaden his perspective and advocate for global solidarity. He realized that the struggles of African Americans were not isolated, but interconnected with the struggles faced by oppressed communities worldwide. Lastly, Islam's focus on self-improvement resonated deeply with Malcolm X, driving him to continually strive for personal growth, knowledge, and moral development. Through Islam, Malcolm X found a path to transform himself and empower others. Thus, the Islamic impact on Malcolm X's phi-

osophy not only shaped his individual journey but also contributed to his pursuit of justice, equality, and a better world for all.



Conclusion

Malcolm x was one of the world's most important human rights leader and an incredible gifted speaker . Through his speech and interviews we could interrupt allot of things considering his personal act and views and more important his philosophy in the concern of black civil right , Malcolm x philosophy and path started from an integration to Islam (nation of Islam) to ended as Sunna Muslim one of the known figures of an African activism through the knowledge of our data we can expect that the Islamic belief has an great impact on Malcolm x philosophy toward the human rights and his vision to reach it by use Islam as a tool ,

Malcolm x philosophy during his presence in the nation of Islam leading by Elijah Mohamed and his Islamic believe at the time before the visit to Mecca was mainly about using violence acting racist to whit people looking and support the segregation that was so clear in his statement from the interview

.They know that they've been violent .And their brutality? Against *****.And they feel that someday the Nigro is going to wake up .And try and do unto them as they have done unto the whites as the whites have done unto us. We are a violent group

At a specific point Malcolm start acting in extremist way he reached a high level from supporting any kind of segregation by one of the two ways gives a separated land to create a nation for ourselves or sand us to our land mother, he was not even looking for equality which is something against the Islamic religion

We believe that separation is the best way and the only sensible way, not integration. And on. But on the other hand, when we see our people being brutalized by white bigots, white racists. We think that they are foolish to allow themselves to be beaten and brutalized and do nothing whatsoever to protect themselves.

Malcolm at that time make his position clear of refusing the nonviolent movement by martin Luther king even for black people how have a friend relation with whit people he could them puppies

But the at the moment he visited Mecca every thing became more clear to him he gat to know the real Islamic basics with out any extremis act he started by living the nation of Islam his thoughts become more clear that appears in his speech the ballot or the bullet he even developed a plan that can mix together between reaching your goals the freedom and the civil right for his people and Islamic basics as an example using violence only when you have to as self defiance but never incitement others on using violence ,he start thinking and give more attention to the case of black people and their racial equality. Specially In his speech "The Ballot or The Bullet," he advocated for unity among African Americans and start having support the law of integration he emphasized that the primary objective was to achieve equality through political means. He believed that African Americans could use their collective strength to bring about meaningful change without resorting to violence, but that they must be prepared to defend themselves if necessary.



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