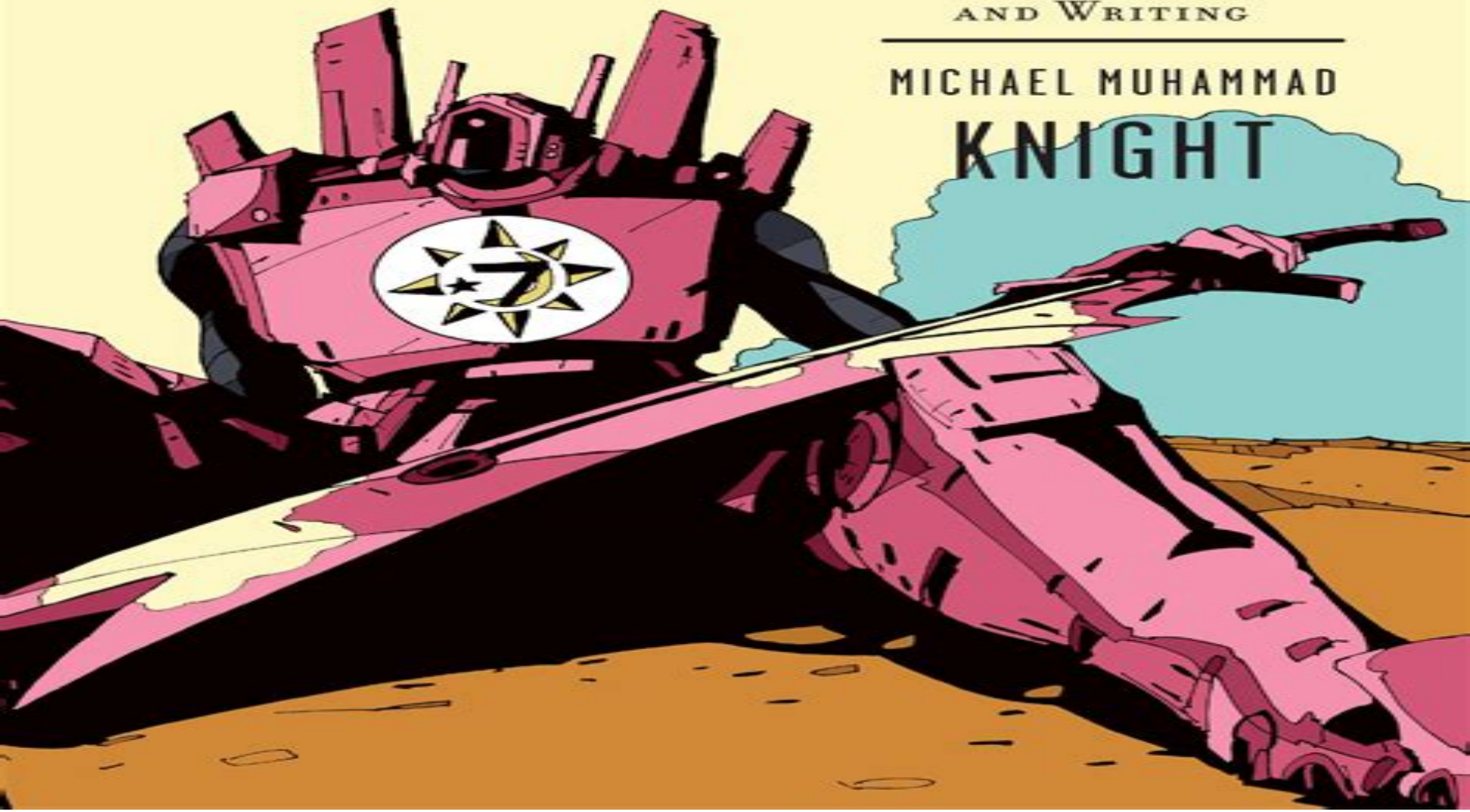


TRIPPING WITH ALLAH

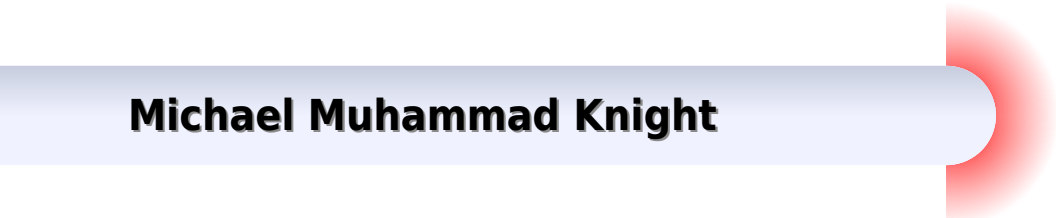
ISLAM, DRUGS,
AND WRITING

MICHAEL MUHAMMAD
KNIGHT



Tripping With Allah Islam Drugs And Writing

Michael Muhammad Knight



Tripping With Allah Islam Drugs And Writing:

Tripping with Allah Michael Muhammad Knight, 2013-03-01 If Tripping with Allah is a road book it is a road book in the tradition of 2001 A Space Odyssey rather than On the Road Amazonian shamanism meets Christianity meets West African religion meets Islam in this work of reflection and inward adventure Knight the Hunter S Thompson of Islamic literature seeks reconciliation between his Muslim identity and his drinking of ayahuasca a psychedelic tea that has been used in the Amazon for centuries His experience becomes an opportunity to investigate complex issues of drugs religion and modernity Though essential for readers interested in Islam or the growing popularity of ayahuasca this book is truly about neither Islam nor ayahuasca Tripping with Allah provides an accessible look into the construction of religion the often artificial borders dividing these constructions and the ways in which religion might change in an increasingly globalized world Finally Tripping with Allah not only explores Islam and drugs but also Knight's own process of creativity and discovery

Exploring the Multitude of Muslims in Europe, 2018-03-12 In Exploring the Multitude of Muslims in Europe a number of friends and colleagues of Jrgen S Nielsen have joined together to celebrate his life and work by reflecting his more than forty years of scholarly contributions to the study of Islam and Muslims in Europe The fourteen articles move through conceptualisations productions and explorations of the multitudes of Muslims in Europe and the authors draw on Jrgen S Nielsen's own work on the history and challenges of the Muslim community in Europe critical thinking ethnicities and theologies of Muslims in Europe Muslim minorities Muslim Christian relations and on Islamic legal challenges in Europe Contributors are Samim Akg n l Ahmet Aliba i Naveed Baig Safet Bektovic Mohammed Hashas Thomas Hoffmann Hans Raun Iversen G ran Larsson Werner Menski Egd nas Ra ius Lissi Rasmussen Mathias Rohe Emil B H Saggau Jakob Skovgaard Petersen Thijl Sunier and Niels Valdemar Vinding

American Journal of Islamic Social Sciences Shaireen Rasheed , Hilman Latief , Mohd Altaf Hussain , Amani Hamdan , Caroline Tee, Krista Riley , Katrina Daly Thompson, Mojtaba Ebrahimian , Taymaz G. Tabrizi , Rachel Woodlock , Sajjad Rizvi , Tammy Gaber, Vernon James Schubel , Turan Kayaoglu, Ed Martin, Halil Ibrahim Yengun, Jay Willoughby, 2014-11-14 The American Journal of Islamic Social Sciences AJISS established in 1984 is a quarterly double blind peer reviewed and interdisciplinary journal published by the International Institute of Islamic Thought IIIT and distributed worldwide The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology history philosophy and metaphysics politics psychology religious law and traditional Islam

America & Islam Lawrence Pintak, 2019-06-27 Donald Trump's first term as the 45th President of the United States of America has shocked the world His attitudes towards Islam became a key point of contention on the campaign trail and in power Trump has continued his war of divisive words and deeds Here acclaimed journalist Lawrence Pintak scrutinizes America's relationship with Islam since its foundation Casting Donald Trump as a symptom of decades of misunderstanding and demonization of the Islamic world as well as a cause of future tensions Pintak shows how and why America's relationship

with the world's largest religion has been so fractious, damaging and self-defeating. Featuring unique interviews with victims and perpetrators of Trump's policies as well as analysis of the media's role in inflaming debate, *America Islam* provides a complete guide to the twin challenges of terrorism and the polarizing rhetoric that fuels it, sketching out a future based on cooperation and the reassertion of democratic values.

South Asian Feminisms in Diaspora Amina Jamal, Jane Ku, Maryam Khan, 2025-11-06 *South Asian Feminisms in Diaspora* explores how South Asian feminisms challenge exclusionary narratives in the Global North. Conceptualizing South Asian as a transnational conjuncture that links diasporic and mainland aspirations and anxieties, the contributors to this collection describe how, at what sites and in what ways they encounter South Asianness, especially its complicity with mainstream political, social and economic interests. The authors, from diverse South Asian communities and disciplines, describe their struggles with gendered aspects of religious and cultural identities, racism and white supremacy, postcolonial and diasporic identities, violence against women and labour organizing and South Asian queerness, while critiquing mainstream representations of identity and culture. This collection connects scholars and scholarship at the nexus of diasporic South Asian studies and intersectional transnational and third world feminisms.

Contributors: Marshia Akbar, Dolores Chew, Safiyya Hosein, Amina Jamal, Nayyar S. Javed, Peruvemba S. Jaya Aaliya Khan, Ameera Sultana Khan, Maryam Khan, Kanwal Khokhar, Sailaja V. Krishnamurti, Jane Ku, Ayesha Mian, Akram Mandeep Kaur, Mucina Sarah, Shah Farah, Mahrukh Coomi Shroff, Sunera Thobani.

American Caliph Shahan Mufti, 2022-11-22 One of Publishers Weekly's Best Nonfiction Books of 2022. A New York Times Book Review Editors' Choice. The riveting true story of America's first homegrown Muslim terror attack: the 1977 Hanafi siege of Washington DC. On March 9, 1977, Washington DC came under attack. Seven men stormed the headquarters of the Black Muslim Brotherhood, quickly taking control of the venerable Jewish organization's building and holding more than a hundred employees hostage inside. A little over an hour later, three more men entered the Islamic Center of Washington, the country's biggest and most important mosque, and took hostages there. Two others subsequently penetrated the municipal government's District Building, a few hundred yards from the White House. When the gunmen there opened fire, a reporter was killed and city councilor Marion Barry, later to become the mayor of Washington DC, was shot in the chest. The deadly standoff brought downtown Washington to a standstill. The attackers belonged to the Hanafi movement, an African American Muslim group based in DC. Their leader was a former jazz drummer named Hamaas Abdul Khaalis, who had risen through the ranks of the Nation of Islam, before feuding with the organization's mercurial chief, Elijah Muhammad, and becoming Kareem Abdul Jabbar's spiritual authority. Like Malcolm X, Khaalis paid a price for his apostasy: in 1973, seven of his family members and followers were killed by Nation supporters in one of the District's most notorious murders. As Khaalis and the hostage takers took control of their DC targets, four years later they vowed to begin killing their hostages unless their demands were met: the federal government must turn over the killers of Khaalis's family, the boxer Muhammad Ali, and Elijah's son, Wallace, so that they could face true justice. They also demanded

that the American premiere of Mohammad Messenger of God a Hollywood epic about the life of the prophet Muhammad financed and supported by the Libyan leader Muammar Gaddafi be canceled and the film destroyed Shahan Mufti s American Caliph gives the first full account of the largest ever hostage taking on American soil and of the tormented man who masterminded it Informed by extensive archival research and hundreds of declassified FBI files American Caliph tracks the battle for control of American Islam the international politics of religion and oil and the hour to hour drama of a city facing a homegrown terror assault The result is a riveting true crime story that sheds new light on the disarray of the 1970s and its ongoing reverberations

Muhammad's Body Michael Muhammad Knight, 2020-08-06 Muhammad s Body introduces questions of embodiment and materiality to the study of the Prophet Muhammad Analyzing classical Muslim literary representations of Muhammad s body as they emerge in Sunni hadith and sira from the eighth through the eleventh centuries CE Michael Muhammad Knight argues that early Muslims theories and imaginings about Muhammad s body contributed in significant ways to the construction of prophetic masculinity and authority Knight approaches hadith and sira as important religiocultural and literary phenomena in their own right In rich detail he lays out the variety of ways that early believers imagined Muhammad s relationship to beneficent energy baraka and to its boundaries effects and limits Drawing on insights from contemporary theory about the body Knight shows how changing representations of the Prophet s body helped to legitimize certain types of people or individuals as religious authorities while marginalizing or delegitimizing others For some Sunni Muslims Knight concludes claims of religious authority today remain connected to ideas about Muhammad s body

Why I Am a Salafi Michael Muhammad Knight, 2015-08-01 The Salafi movement invests supreme Islamic authority in the precedents of the Salaf the first three generations of Muslims who represent a Golden Age from which all subsequent eras can only decline In Why I Am a Salafi Michael Muhammad Knight confronts the problem of origins questioning the possibility of accessing pure Islam through its canonical texts Why I Am a Salafi is also a confrontation of Knight s own origins as a Muslim Reconsidering Salafism Knight explores the historical processes that informed Islam as he once knew it having converted to a Salafi vision of Islam in 1994 In the decades since he has drifted away from Salafism in favor of an alternative Islam that celebrates the freaks misfits and heretical innovators What happens to Islam when everything s up for grabs and can anything go Islam allow space for reputedly intolerant Salafism In Why I Am a Salafi Knight explores not only Salafism s valorization of the origins but takes the Salafi project further than its advocates are willing to go and reflects upon the consequences of surrendering the origins forever

Muhammad: Forty Introductions Michael Muhammad Knight, 2019-01-08 A scholarly hip and digressive primer on the life and teachings of the great prophet Muhammad and the stunning diversity of Islam New Yorker Muhammad is perfect a book designed to seduce educate and irritate its audience into curiosity about Islam and Muhammad and on all three fronts it succeeds NPR Books He ranks among the most venerated historical figures in the world as well as among the most contested Muhammad Forty

Introductions offers a distinct and nuanced take on the life and teachings of the prophet Muhammad using a traditional genre of Islamic literature called the forty hadiths collection. Hadiths are the reported sayings and actions of Muhammad that have been collected by the tens of thousands throughout Islamic history. There is a tradition in which Muslim scholars take from this vast textual ocean to compile their own smaller collections of forty hadiths, an act of curation that allows them to present their particular understanding of Muhammad's legacy and the essential points of Islam. Here Michael Muhammad Knight offers forty narrations that provide windows into the diverse ways in which Muslims envision Muhammad. He also examines his own relationship to Muslim traditions while exploring such topics as law, mysticism, sectarianism, gender, and sexuality. By revealing the Prophet to be an ongoing construction, he carefully unravels notions about Islam's center and margins.

William S. Burroughs vs. The Qur'an Michael Muhammad Knight, 2012-03-01 When Michael Muhammad Knight sets out to write the definitive biography of his Anarcho-Sufi hero and mentor, writer Peter Lamborn Wilson aka Hakim Bey, he makes a startling discovery that changes everything. At the same time that he grows disillusioned with his idol, Knight finds that his own books have led to American Muslim youths making a countercultural idol of him, placing him on the same pedestal that he had given Wilson. In an attempt to forge his own path, Knight pledges himself to an Iranian Sufi order that Wilson had almost joined, attempts to write the Great American Queer Islamo-Futurist Novel, and even creates his own mosque in the wilderness of West Virginia. He also employs the cut-up writing method of Bey's friend, the late William S. Burroughs, to the Qur'an, subjecting Islam's holiest scripture to literary experimentation. *William S. Burroughs vs. the Qur'an* is the struggle of a hero worshiper without heroes and the meeting of religious and artistic paths, the quest of a writer as spiritual seeker.

Magic In Islam Michael Muhammad Knight, 2016-05-24 The progenitor of Muslim punk rock and one of today's freshest spiritual voices pushes back against the common assumption that the historic faiths have no occult or magical tradition. In this richly learned historical and personal journey through the practice of magic in Islam, *Magic in Islam* offers a look at magical and occult technologies throughout Muslim history, starting with Islam's earliest and most canonical sources. In addition to providing a highly accessible introduction to magic as it is defined, practiced, condemned, and defended within Muslim traditions, *Magic in Islam* challenges common assumptions about organized religion. Michael Muhammad Knight's deeply original book fills a gap within existing literature on the place of magic in Islamic traditions and opens a new window on Islam for general readers and students of religion alike. In doing so, the book counters and complicates widespread perceptions of Islam as well as of magic as it is practiced outside of European contexts. *Magic in Islam* also challenges our view of organized religions as clearly defined systems that can be reduced to checklists of key doctrines, texts, and rules. As a result, *Magic in Islam* throws a monkey wrench into the conventions of the intro to Islam genre, threatening to flip popular notions of a religion's center and margins.

Blue-Eyed Devil Michael Muhammad Knight, 2009-03-25 Michael Muhammad Knight embarks on a quest for an indigenous American Islam in a series of interstate odysseys. Traveling 20,000 miles by

Greyhound in sixty days he squats in run down mosques pursues Muslim romance is detained at the U S Canadian border with a trunkload of Shia literature crashes Islamic Society of North America conventions stink palms Cat Stevens and limps across Chicago to find the grave of Noble Drew Ali filling dozens of notebooks along the way The result is this semi autobiographical book with multiple histories of Fard and the landscape of American Islam woven into Knight s own story In the course of his adventures Knight sorts out his own relationship to Islam as he journeys from punk provocateur to a recognized voice in the community and watches first hand the collapse of a liberal Islamic dream The book s extensive cast of characters includes anarchist Sufi heretics vegan kungfu punks tattoo sleeved converts in hard core bands spiritual drug dealers Islamic feminists slick media entrepreneurs sages of the street the grandsons of Elijah Muhammad and Malcolm X and a group called Muslims for Bush *Journey to the End of Islam* Michael Muhammad Knight,2009-11-17 Born Irish Catholic in upstate New York Knight converted to Islam as a teenager He probes and prods the boundaries of his faith with unabashed emotion and honesty even questioning near the end of his journey whether he really understands anything about Islam Knight s travels culminate at Islam s spiritual center the holy city of Mecca where he performs the hajj required of every Muslim During the rites of pilgrimage he watches as all variations of Islam converge in one place under the supervision of Saudi Arabia s religious police **Osama Van Halen** Michael Muhammad Knight,2009-06-02 Amazing Ayyub an Iranian Shi ite skinhead and Rabeya a burqa wearing punk have kidnapped Matt Damon and are holding him hostage They demand that Hollywood depict Muslims in a positive light just one movie where we re not these two dimensional al Qaeda stereotypes But Damon s concerned they re playing into that same terrorist paradigm thereby furthering the neoconservative perception of Islam Meanwhile Ayyub embarks on a mission to rid the taqwacore scene of a Muslim pop punk band called Shah 79 Along the way he makes himself invisible escapes punk eating zombies in a mosque off the desert highway and runs into some psychobilly jinns Things turn existential when Ayyub finds himself face to face with his creator no not Allah but the author This riotous journey of enlightenment reads like a religious service for teenagers on Halloween But it isn t all raucous fun written into his own novel the author finds he is at the mercy of his creation *The Taqwacores* Michael Muhammad Knight,2008-12-23 A Muslim punk house in Buffalo New York inhabited by burqa wearing riot girls mohawked Sufis straightedge Sunnis Shi a skinheads Indonesian skaters Sudanese rude boys gay Muslims drunk Muslims and feminists Their living room hosts parties and prayers with a hole smashed in the wall to indicate the direction of Mecca Their life together mixes sex dope and religion in roughly equal amounts expressed in devotion to an Islamo punk subculture taqwacore named for taqwa an Arabic term for consciousness of the divine Originally self published on photocopiers and spiralbound by hand The Taqwacores has now come to be read as a manifesto for Muslim punk rockers and a *Catcher in the Rye* for young Muslims There are three different cover colors red white and blue *Impossible Man* Michael Muhammad Knight,2009-04-01 Recognized by readers of his novel *The Taqwacores* as the godfather of American Muslim punk Michael

Muhammad Knight is a voice for the growing number of teenagers who choose neither side of the Clash of Civilizations Knight has now written his personal story a chronicle of his bizarre and traumatic boyhood and his conversion to Islam during a turbulent adolescence Impossible Man follows a boy s struggle in coming to terms with his father a paranoid schizophrenic and white supremacist who had threatened to decapitate Michael when he was a baby and his father s place in his own identity It is also the story of a teenager s troubled path to maturity and the influences that steady him along the way Knight s encounter with Malcolm X s autobiography transforms him from a disturbed teenager engaged in correspondence with Charles Manson to a zealous Muslim convert who travels to Pakistan and studies in a madrassa Later disillusioned by radical religion he again faces the crisis of self definition For all its extremes Impossible Man describes a universal journey a wounded boy in search of a working model of manhood going to outrageous lengths to find it **The Literary Review** ,2007

Black Newspapers Index ,1995 **Books Out-of-print** ,1981 **From Addict To Allah** Yusuf Saleh,2020-02 Here are the origins of my mindset that lead me to Islam I became rebellious and sought change in this world Islam is the path to see change within ourselves which will spread to our communities state and county Those origins started with drugs but that was the rough beginnings Now that I am in the middle the path is still rough but I have guidance and a strong direction I don t have regret about what I did in the past because our lives are written I look back on it all philosophically so that I can apply my experiences learnings and growth and make a better world for everyone around me

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