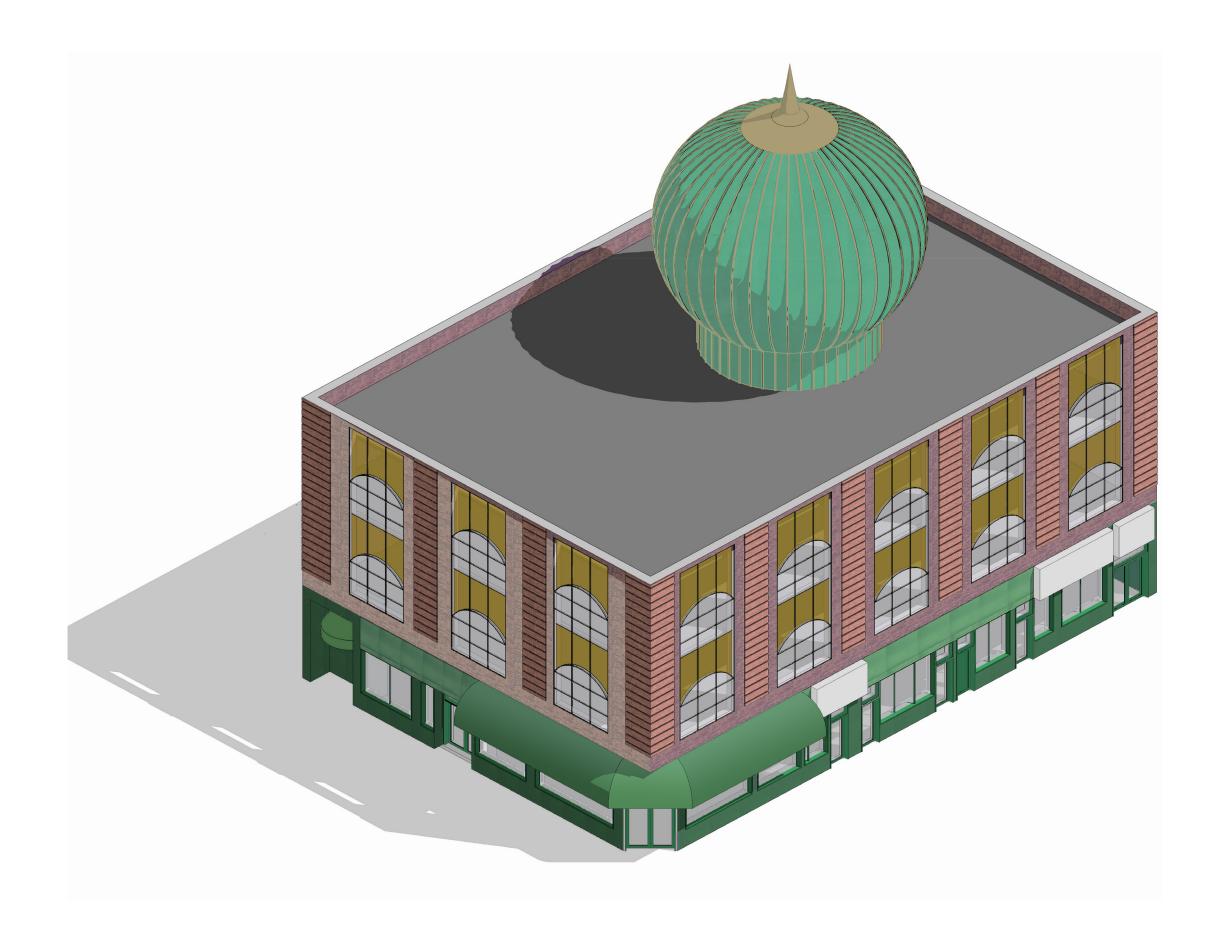
Reimagining The Sidewalk: Lenox Avenue Culture



116th Street, the heart of "Le Petit Sénégal" in Harlem, reflects a vibrant West African immigrant community with a strong Islamic cultural and religious presence. At the intersection with Malcolm X Boulevard stands Masjid Malcolm Shabazz, a multipurpose cultural center serving Black Muslim communities and a beacon for African Muslim immigrants. Across the street, the former Harlem World Club, once a cornerstone of hip-hop culture, now houses a school but lacks street-level engagement. Our proposal reimagines the corridor between these two landmarks as an African diasporic Muslim space, strengthening connections between the mosque, the neighborhood, and the community by repurposing the club's ground floor to foster social interaction, cultural expression, and support for immigrants.

Maicoim to be Munammad's

successor, the reports said. But the immediate cause of Malcolm's difficulties was a

> the assassination of President Kennedy on Nov. 29, 1963. Malcolm had told his followers at Manhattan Center that Mr. Kennedy's death was a case of "the chickens coming home to roost." Muhammad, incensed, suspended Malcolm. "We are very shocked at Mr. Kennedy's assassination," Muhammad said. Reports spread that the movement's Chicago leaders had used Malcolm's speech about President Kennedy to "cut Malcolm down to size."

mocking speech he made about

Power Struggle Fails At first Malcolm pretended to be contrite. "Anything Mr. Muhammad does is all right with me," he said. "I believe absolutely in his wisdom and

authority." But by the time the cult was assembled for its national convention in February, 1964, Malcolm was waging a struggle for supreme power. It failed.

Therefore, he said, he was going to construct an organization based in New York that, unlike the Muslims, would take part in the civil rights struggles in the South and in political contests. "I'm going to join in the

fight wherever Negroes ask for my help;" Malcolm said. The split ended Malcolm's 15 the Black Muslims. He devot himself with single mind Fard's interests and, though posed by more moderate leade he became Fard's chief lieute ant, signalized by Fard's char ing his name to Muhamma Fard by this time had so :8,000 followers.

In the power struggle of la spring, 1934, Poole-Muhamm chose the winning side a emerged the Minister of Isla Fard disappeared without tra In the early days Muhamm had to fight splinter grou that wanted to identify 1 Muslims with the Americ Constitution, or with Comn nism, or with Japanese militi ist racial teachings, or w Ethiopian colonization schen or the white antilabor ris wing.

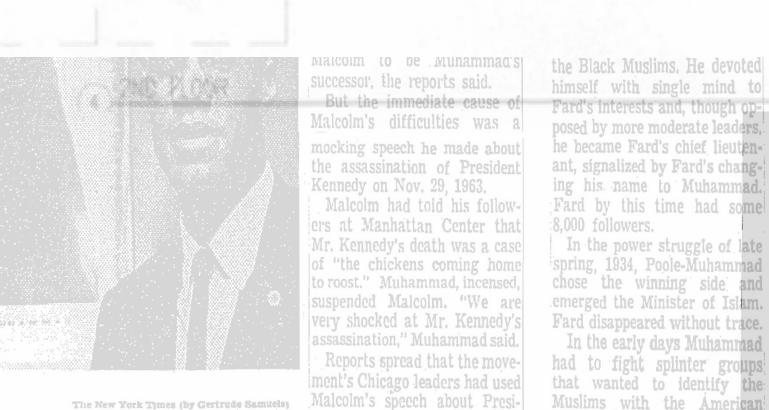
Muhammad fought them The Muslims began to decli Muhammad was driven fr Detroit by moderates in 19 Setting up shop in the Sou side Mosque in Chicago, he gan to reshape the cult. Under Muhammad's directi the Muslims, white the Fatl 7140

Divine, Daddy Grace and oth cults among the Negroes, quired a flourishing econor base. Apartment houses we acquired, groceries, restauran farms and all mannery of sin AFL

bership was between 17 and

businesses. Eventually the movementemism tracted some 100,000 member concern amid-fifties of the mor cultibekameechieftytiattnatt true to young Negroes. A surv showed 80 per cent of the me last

years of association with the Muslim movement, An erstwhile Harlem racketeer, he had been converted to the cult in prison. The Nation of Islam was a



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New York Times January 25, 1960