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Edward Curtis’ Call of Bilal offers a valuable contribution to scholars in a number of fields. The purpose of Curtis’ work is to uncover the ways in which various African diasporic communities conjure Bilal ibn Rabah, beloved companion of Prophet Muhammad and Islam’s first official muezzin. Curtis finds that the relationships between the various communities and the historical figure of Bilal, a black African Muslim who was emancipated in 7th century Makkah and became a pivotal figure within the newly-forming Muslim community, to be a quite powerful corollary in relation to the grounding of black Muslim identities in various locations around the globe that include the USA, United Kingdom, Tunisia, and South Asia. His primary intervention is to challenge diaspora scholars to think more intently about the role of religion in the development of diasporic networks and to discuss the nexus between black identities and the religion of Islam from a global perspective. As such, his secondary intervention hinges upon the first, which is to outline the boundaries of blackness and thus locate the possible boundaries of diaspora by the inclusion of examples where Muslim communities that might otherwise be assumed to identify as black, actually reject notions of blackness while also being included into those who rally around the persona of Bilal in some significant way. The book rests upon a conglomeration of research conducted by other scholars as is to be expected by the nature of what Curtis intends to accomplish. Insofar as the realm of discourse that Call of Bilal operates within is an under-published one Curtis found it prudent to provide a larger picture of intersections between African Diasporic networks and the tradition of Islam. In other words, rather than provide an in-depth study of any one particular community, Curtis highlights a thematic relationship between multiple communities in order to untether the term “black Muslim” from its North American associations, while illuminating the nature of religious identities negotiated by Muslims of African descent globally. Aside from the study of dias-
pora and the Africana world, *Call of Bilal* offers a compelling contribution to the field of Islamic Studies in particular by placing emphasis on the diversity of practice of Muslim communities, specifically those that can be placed within the Africana world. Just as the boundaries of diaspora and black religious identities are questioned through the examples outlined in the book, the boundaries of ‘Muslimness’ and orthodoxy seem to be both implicitly and explicitly questioned. Whether the conjuring of spirits via possession or other heterodox traditions that have merged into more traditional religious practices, we are given room to ponder how we embrace or unfasten observances rooted in localized interpretations of Muslim piety.