



 pillars

2026 BLACK MUSLIM PSYCHOLOGY CONFERENCE

DECEMBER 17-19, 2026
SENEGAL | DAKAR + GORÉE ISLAND

about
bmpc.



OMAR IBN SAID
INSTITUTE



As a flagship initiative of **Muslim Wellness Foundation's Omar ibn Said Institute for Black Muslim Studies & Research**, the **Black Muslim Psychology Conference (BMPC)** continues to advance the formal development of Black Muslim Psychology as a necessary field of study, practice, and community transformation. Rooted in the legacy of Black Muslim survival, scholarship, spirituality, and resistance, BMPC affirms that Black Muslim wellness is not marginal to American Muslim life, Black life, or the field of psychology—it is central to the work of healing, justice, and collective flourishing.

BMPC2026 is presented by Muslim Wellness Foundation, in partnership with Pillars Fund.

www.blackmuslimpsychology.org

Sr. Maryam (left) and Dr. Kameelah Mu'Min Oseguera (MWF Founder) | Village of Coppe Mangay, Fouta Toro Senegal | December 2025





Rasikh: What We Carry Forward

Dakar + Gorée Island, Senegal
December 17–19, 2026

The 2026 Black Muslim Psychology Conference (BMPC2026), guided by the theme *Rasikh: What We Carry Forward*, is a milestone gathering rooted in history, faith, and memory. Marking fifteen years of Muslim Wellness Foundation, ten years of the Black Muslim Psychology Conference, and five years of the Omar ibn Said Institute for Black Muslim Studies & Research, this convening invites scholars, clinicians, faith leaders, artists, organizers, educators, and community practitioners to ask: **What has sustained us across generations of rupture, and what wisdom are we responsible for carrying forward?**

This year's gathering is grounded in the three pillars of the Omar ibn Said Institute: **Remembrance, Reconnection, and Reclamation**. Through these pillars, BMPC2026 will explore how Black Muslim wellness on both sides of the Atlantic is shaped not only by individual experience, but also by collective history, spiritual inheritance, cultural disruption, and systems of racialized violence. In light of the United Nations' recent recognition and declaration of the **transatlantic slave trade and racialized chattel enslavement of Africans as the gravest crime against humanity**, we are called to take seriously not only the economic and political consequences of this history, but also the fractured lineages, emotional trauma, and intergenerational wounds it produced.

At the same time, BMPC2026 refuses to define Black Muslim life only through suffering. *Rasikh* is an Arabic word meaning *deeply rooted, firmly grounded, steadfast in knowledge and faith*. This conference will create space to cultivate and celebrate our commitment to embody *Rasikh* through truth-telling, healing-centered dialogue, diasporic exchange, and practical visioning. Through this embodiment, we might remember what has been deliberately and violently erased, reconnect what has been severed, and reclaim the stories, practices, and relationships needed to build more grounded, deeply rooted futures. BMPC2026 is an invitation to carry forward what has endured with clarity, dignity, and wisdom.



What histories must be remembered?

What has endured across generations and geographies?

What relationships must be restored?

What wisdom has survived across rupture and what are we called to carry forward now?



BMPC2024 Volunteer, Laila Bell

what is black muslim psychology?

Black Muslim Psychology is an emerging interdisciplinary field of inquiry, practice, and community-rooted knowledge production that centers the lived experiences, strengths, spiritual lives, racial identities, cultural traditions, and psychological well-being of people who identify as both Muslim and of Black/African descent.

Developed and advanced by Muslim Wellness Foundation, Black Muslim Psychology responds to a long-standing gap in psychology, counseling, public health, religious studies, and Muslim community life: the failure to adequately understand Black Muslims on their own terms. For too long, Black Muslim experiences have been rendered invisible within dominant narratives of American

American Islam, where Arab and South Asian Muslims are often treated as the normative center. Further, within broader Black/African-American communities, Christianity is often assumed to be the primary or default religious framework. This double marginalization produces what may be understood as an acute form of invisibility, or "Black Muslim intersectional invisibility" one shaped by anti-Black racism, anti-Muslim bias, racialized Islamophobia, Christian hegemony, and the ongoing erasure of Black Muslim histories and contributions.

Black Muslim Psychology insists that Black Muslim life cannot be understood through deficit-based framework alone. While Black Muslims navigate systemic racism, religious marginalization,

microaggressions, surveillance, historical erasure, and the psychological toll of being misunderstood across multiple communities, they also draw from deep wells of resilience. These include Qur'anic and prophet traditions, communal care, creative expression, political resistance, and intergenerational wisdom. As a field, Black Muslim Psychology seeks to understand how Black Muslims make meaning, cultivate belonging, develop racial and religious identity, heal from trauma, resist oppression, and build lives rooted in dignity, faith, joy, and self-determination. It asks not only, "*What harms Black Muslims?*" but also, "*What sustains Black Muslims? What wisdom do Black Muslim communities carry?*"

black muslim psychology.

What forms of healing, leadership, and liberation emerge from Black Muslim life?"

Black Muslim Psychology draws from and is in conversation with multiple bodies of theory and practice, including Black identity development, psychological well-being, healing-centered engagement, community psychology, liberation psychology, Muslim womanist thought, Black feminist and decolonial methodologies, trauma-informed care, and scholarship on the identity and well-being of Black Muslim emerging adults. It is also deeply shaped by Muslim Wellness Foundation's long-standing work at the intersection of mental health, faith, racial justice, historical memory, and community healing.

This field acknowledges the rich ethnic, cultural, linguistic, theological, and sectarian diversity of Black Muslim communities. Our use of the term "Black Muslim" is intentionally expansive and includes those who identify as Muslim and of African descent, including but not limited to Black/African Americans, descendants of enslaved Africans in the United States, continental Africans, Afro/Black Arabs, AfroLatinx Muslims, AfroCaribbean Muslims, and Black Muslims across the global diaspora.

Black Muslim Psychology therefore offers a framework for research, clinical practice, spiritual care, education,

community organizing, and healing work that is culturally grounded, historically aware, spiritually responsive, and justice-oriented. It seeks to:

- Center the narratives, voices, strengths, and expertise of Black Muslims.
- Explore how race, religion, gender, culture, class, migration, ancestry, and community context shape mental health and identity development.
- Identify and strengthen protective factors that support Black Muslim well-being.
- Name and mitigate systemic stressors, including anti-Black racism, Islamophobia, religious marginalization, and historical trauma.
- Honor spiritual and cultural resilience as essential resources for healing.
- Support Black Muslims in integrating religious, racial, ethnic, and cultural identities with wholeness and dignity.
- Generate scholarship, clinical models, and community practices that emerge from Black Muslim experience rather than treating it as peripheral.



MWF Deeply Rooted Emerging Leaders Fellowship, 2017



Community member from the village of Coppe Mangay, Fouta Toro, Senegal | May 2025

conference background.

Established by Muslim Wellness Foundation in 2015, the Black Muslim Psychology Conference (BMPC) is **the only conference in the United States dedicated to centering the voices, experiences, scholarship, and healing practices of Black Muslims in relation to race, religion, trauma, identity, and collective well-being.** BMPC began as a necessary intervention: a space to center the emotional, spiritual, intellectual, and communal lives of Black Muslims within the fields of psychology, mental health, religious life, and healing justice. For too long, Black Muslim experiences have been marginalized within American Muslim spaces, overlooked within broader Black religious discourse, and underexamined within clinical, academic, and public health frameworks.

BMPC was created to address this gap by gathering scholars, clinicians, faith leaders, artists, organizers, students, and community practitioners who are committed to understanding Black Muslim life on its own terms. Since its founding, the conference has offered a rare and vital space for truth-telling, research, reflection, and community-rooted care.

BMPC2026 marks a defining milestone and convening in Senegal at this moment deepens the conference's purpose. It invites us to consider Black Muslim psychology not only as a U.S.-based field of inquiry, but as part of a broader Black Atlantic conversation about memory, rupture, faith, healing, identity and belonging.

said institute pillars.

BMPC2026 is grounded in the three interrelated pillars of the Omar ibn Said Institute for Black Muslim Studies & Research (a division of Muslim Wellness Foundation): **Remembrance, Reconnection, and Reclamation.**

Remembrance

Remembrance is the work of telling the truth about the past and requires us to recover memory, preserve lineage, and acknowledge the psychological, spiritual, and structural weight of history. In this context, remembrance is not nostalgia. It is a healing practice, a moral obligation, and a form of historical repair. Through remembrance, we ask: ***What histories must be named? What silences must be confronted? What have Black Muslims carried—across oceans, across time, and across generations?***

Reconnection

Reconnection is the work of restoring what has been fractured. It invites us to rebuild relationships across families, communities, geographies, identities, disciplines, and spiritual traditions. It recognizes that healing is not only individual, but relational and communal. Through reconnection, we ask: ***What has been separated, and how do we return to one another with care? What does belonging mean across difference and distance? How do we cultivate relationships rooted in humility, reciprocity, and mutual recognition?***

Reclamation

Reclamation is the work of defining and building on our own terms. It centers narrative sovereignty, institutional imagination, cultural continuity, and future-building. Reclamation asks us to move beyond survival toward the creation of frameworks, practices, archives, institutions, and relationships that reflect our dignity and responsibility. Through reclamation, we ask: ***What must we build so future generations inherit more than survival? What knowledge, practices, and commitments must be carried forward? What does thriving look like when Black Muslim communities define wellness for themselves?***

remembrance.
reconnection.
reclamation.

Omar ibn Said (1770 - 1863); born in the village of Coppe Mangay in the region of Fouta Toro Senegal. Kidnapped and trafficked to Charleston, South Carolina in 1807, he was enslaved by the Owen family of Bladen County, North Carolina until his death at the age of 93 in 1863.



selebeyoon paradigm.

The SelebeYoon Paradigm

BMPC2026 is guided by the SelebeYoon paradigm, a Black Muslim healing-centered framework developed by Dr. Kameelah Mu'Min Oseguera through the work of Muslim Wellness Foundation and the Omar ibn Said Institute. SelebeYoon is derived from the Wolof concept of "crossroads", a place of encounter, discernment, accountability, and transformation. In African and Islamic cosmologies, crossroads are spiritually charged spaces - a place where one must pause, discern, and choose a path with intention; where histories converge, where past and future meet, and where ethical decisions must be made. At the crossroads of history, wellness, justice and healing, SelebeYoon insists that how we come to know is inseparable from why and for whom we seek to know. It integrates emotional, spiritual, historical, and communal dimensions often excluded from dominant research paradigms.

For BMPC2026, SelebeYoon offers both a conceptual framework and a practical guide. The SelebeYoon applied praxis cycle includes:

Rasikh — Rootedness: grounding in land, lineage, faith, intention, and accountability

Recognize: naming harm, rupture, silence, and historical truth

Reflect: making meaning, grieving, interpreting, and imagining repair

Resist: refusing extraction, distortion, and oppressive narratives

Rejoice: affirming joy, beauty, faith, resilience, and cultural continuity

Reciprocity: ensuring mutual transformation between researchers, speakers, and communities

Renewal: sustaining legacy, stewardship, and future-oriented practice

Through this paradigm, BMPC2026 seeks to create a conference experience that is intellectually rigorous, spiritually grounded, emotionally honest, and relationally responsible.

conference overview.



What has endured across generations and geographies?

BMPC has long served as a national convening for Black Muslims to examine the psychological impacts of race, religion, trauma, and resilience. In this pivotal year, BMPC extends this work transnationally, situating Black Muslim psychology within its full historical and diasporic context. This international framing affirms that Black Muslim life and knowledge production have always crossed borders, shaped by enslavement, migration, faith, and survival.

This gathering is designed as a transatlantic space of inquiry, relationship, and repair. U.S.-based Black/African American Muslim scholars, clinicians, faith leaders, artists, organizers, and community practitioners will be invited into dialogue with Senegalese and West African counterparts whose work speaks to history, spirituality, healing, language, culture, memory, and community life.

BMPC2026 is not a conventional conference organized only around presentations. It is being curated as a shared circle of intellectual, spiritual, and relational inquiry and responsibility. The goal is to create a space where participants can think deeply, listen generously, engage honestly, and build relationships that extend beyond the conference itself.

**The central question guiding the gathering is:
What has endured across generations and geographies?**

This question invites us to examine what Black Muslim communities have carried through enslavement, colonization, displacement, migration, racial violence, spiritual disruption, and erasure. It also asks what forms of knowledge, faith, resistance, care, joy, creativity, and obligation have survived—and what must now be reclaimed, renewed, and protected for future generations.



preliminary conference flow.

BMPC2026 is being designed as a four-part gathering that moves intentionally from arrival and grounding, to shared inquiry, to place-based remembrance, and finally toward commitment and continuity. The agenda below offers a preliminary sense of the conference arc. Specific session titles, speakers, locations, and timing will continue to be refined in conversation with invited participants, local partners, and the BMPC2026 planning team.

wednesday december 16

Pre-Conference Gathering: Arrival, Grounding, and Relationship

The pre-conference gathering is intended to welcome invited speakers, key partners, planning committee members, Senegal-based collaborators, and selected delegates into the spirit of BMPC2026 before public programming begins. This gathering will create space for orientation, relationship-building, shared intention, and cultural grounding. Rather than functioning as a formal opening program, the pre-conference gathering will serve as a relational entry point into the conference. Participants will be invited to reflect on the meaning of Rasikh: What We Carry Forward, the significance of gathering in Senegal, and the responsibilities of entering a shared circle of intellectual, spiritual, and relational inquiry. This time may include welcome remarks, prayer or spiritual reflection, informal introductions, dinner, and guidance on the days ahead.

thursday december 17

Day One: Grounding Rasikh

Dakar | Université Cheikh Anta Diop

The first full day of BMPC2026 will be centered in Dakar, with planned programming at **Université Cheikh Anta Diop**. This day will establish the intellectual, spiritual, and historical frame for the gathering. Through opening reflections, keynote or plenary conversations, and moderated dialogue, participants will explore the meaning of Rasikh as rootedness in faith, history, knowledge, identity, and responsibility. Day One will likely include sessions that introduce the conference theme, the Said Institute pillars of Remembrance, Reconnection, and Reclamation, and the SelebeYoon paradigm as the guiding methodology for the gathering. Programming will bring U.S.-based Black/African American Muslim speakers into conversation with Senegalese and West African scholars, practitioners, faith leaders, artists, and cultural workers. The goal is to begin building the shared language, trust, and conceptual grounding needed for the days that follow. Possible areas of inquiry may include Black Muslim psychology, African Muslim memory, Omar ibn Said as bridge and ancestor, healing-centered research, public history, spiritual resilience, and the emotional and psychological consequences of historical rupture.



preliminary conference flow.

friday december 18

Day Two: Memory, Faith, and Reckoning

Gorée Island

The second day will move the conference into a more reflective and place-based mode of engagement on Gorée Island. This day is being designed with particular care, recognizing the historical and emotional weight of the island and the need to approach sites of memory with humility, reverence, and ethical restraint. Friday will emphasize witnessing, prayer, reflection, and facilitated dialogue. Planned elements may include a guided visit to sites of historical memory, Jumu'ah prayer, time for quiet reflection, and small-group conversations on memory, grief, faith, trauma, and responsibility. Participants will be invited to consider how historical violence lives in bodies, families, communities, institutions, and spiritual imagination—and how remembrance can become a practice of healing rather than spectacle. The day will conclude with an evening cultural or communal gathering that honors endurance, beauty, creativity, and joy. This movement from remembrance into affirmation reflects the SelebeYoon commitment to hold both grief and rejoicing as necessary parts of healing-centered praxis.

saturday december 19

Day Three: Commitment and Continuity

Gorée Island

The final day of BMPC2026 will focus on synthesis, commitment, and future-building. Having moved through grounding, dialogue, prayer, memory, and reflection, participants will be invited to consider what must be carried forward after the conference ends. Saturday's programming may include closing plenary dialogue, facilitated working sessions, speaker reflections, and commitment-setting around the future of Black Muslim psychology, Black Atlantic collaboration, healing-centered research, oral history, archives, youth engagement, spiritual care, art, public memory, and community-based practice. The goal of this final day is to identify pathways for continuation. Invited speakers and participants may be asked to reflect on possible post-conference contributions, including written reflections, recorded conversations, curriculum or resource development, collaborative research, public scholarship, oral history projects, artistic work, or future convenings. BMPC2026 will close with collective reflection, prayer, and a shared commitment to carry forward the work of remembrance, reconnection, and reclamation with care, dignity, and responsibility.

Overall Arc

Across the four days, BMPC2026 is intended to move participants through the following:

Arrival and Grounding — entering the gathering with intention, humility, and relationship

Inquiry and Dialogue — building shared language across disciplines, geographies, and traditions

Memory and Reckoning — witnessing history with care, prayer, and ethical reflection

Commitment and Continuity — naming what must be sustained, built, and carried forward

spirit of the
Invitation.



shared circle of intellectual, spiritual, and relational inquiry and responsibility.

Invited speakers are being welcomed into BMPC2026 not only as presenters, but as thought partners, witnesses, and co-stewards of a larger Black Muslim Atlantic conversation. This gathering asks each participant to bring their expertise, but also their listening; their scholarship, but also their humility; their lived experience, but also their willingness to enter meaningful relationship.

Therefore, the intention is not simply to assemble a roster of notable speakers. The intention is to cultivate a circle of people capable of engaging the complexity of Black Muslim life across histories, geographies, languages, and disciplines. We are gathering those who can help us remember truthfully, reconnect responsibly, and reclaim futures rooted in dignity, faith, healing, and collective care.

All - speakers, attendees, advisors, artists, special guests - are invited to approach BMPC2026 as a space of mutual recognition rather than performance. This means entering the gathering with openness to dialogue, respect for place, awareness of historical weight, and willingness to contribute to relationships and collaborations that may continue beyond Dakar and Gorée Island. In gathering in Senegal, we do not come seeking symbolic return alone. We come to honor memory, build relationship, and deepen our shared responsibility to the past, present, and future of Black Muslim life.





Second oldest mosque in the village of Coppe Mangay, Fouta Toro, Senegal | December 2022

We are looking forward to a cohort of thinkers, practitioners, artists, faith leaders, and community witnesses who will help shape a milestone gathering across the Black Atlantic. Our hope is that speakers leave BMPC2026 having contributed to a meaningful conference, encountered new collaborators, and helped carry forward a larger movement rooted in remembrance, reconnection, reclamation, and collective care.

We ask the Almighty Creator to bless this gathering with sincerity of intention, clarity of vision, and protection from arrogance, harm, and extraction. May what we build together in Dakar and on Gorée Island carry forward beyond these days. May it nourish our communities, strengthen future generations, and draw us closer to Him, through service, justice, and love. Ameen.



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FOR BLACK MUSLIM STUDIES & RESEARCH

WHO WAS OMAR IBN SAID?



Omar ibn Said (c. 1770–1863) was a West African Muslim scholar, writer, and enslaved African whose life offers a powerful bridge for the study of Black Muslim history, faith, identity, and memory. Born in the village of Coppe Mangay in Fouta Toro, present-day Senegal, Omar belonged to a world shaped by Islamic learning, Pulaar-speaking communities, West African intellectual traditions, and deep spiritual formation. Before his capture, he spent more than twenty-five years engaged in Islamic study, including theology, law, Arabic grammar, and Qur’anic learning. His life reminds us that enslaved Africans did not arrive in the Americas as people without history, knowledge, language, or faith.

Kidnapped and forcibly transported through the transatlantic slave trade in 1807, Omar was sold in Charleston, South Carolina, fled and was later re-captured in Fayetteville, North Carolina where he spent the majority of his life enslaved by the Owen family. Omar is best known for his Arabic writings, especially his 1831 autobiography, written twenty-one years after he was purchased and enslaved by James Owen. Preserved today at the Library of Congress, this text is the only known enslaved narrative written in Arabic in the United States. Across his lifetime, Omar wrote multiple Arabic manuscripts that reflect sustained spiritual practice, intellectual discipline, and resilience under conditions of coercion, captivity, and surveillance. His writings offer rare insight into the interior life of an enslaved African Muslim scholar navigating a world determined to deliberately and grossly distort his identities.

Omar’s experience connects multiple geographies central to Black Atlantic history: Fouta Toro, Charleston, Fayetteville, Bladen County, and Wilmington. It also connects multiple fields of inquiry: African diaspora studies, Islamic studies, Black religious history, slavery studies, archival studies, psychology, and memory work. For this reason, Omar ibn Said serves as both bridge and anchor. He bridges West Africa and the United States, Islam and the Black freedom struggle, archival memory and living community, scholarly inquiry and spiritual inheritance. He anchors the study of Black Muslim life by making visible a longer history of African Muslim presence in the Americas—one that predates contemporary debates about Islam, race, migration, and belonging. His life challenges the false assumption that Black Muslim identity is marginal to American history. Instead, Omar’s story reveals Black Muslim faith, scholarship, and endurance as foundational to the religious and intellectual history of the United States.

Muslim Wellness Foundation established the Omar ibn Said Institute for Black Muslim Studies & Research in 2021 to deepen this work through healing-centered research, ethical storytelling, and community accountability.



OMAR IBN SAID INSTITUTE

OUR MISSION

The Said Institute advances the **healing, wellness, and flourishing of Black Muslim communities** through research, education, and cultural preservation. Rooted in the legacy of Omar Ibn Said and the spiritual traditions of the African diaspora, the Institute **cultivates spaces for remembrance, reconnection, and reclamation**—bridging scholarship, storytelling, and community care across generations and geographies.

OUR VISION

A world in which Black Muslim **histories, voices, and ways of knowing** are honored as sacred sources of wisdom and healing. A future where **Black Muslims thrive** in communities grounded in dignity, truth, and collective well-being.

IG: Said_Institute

FB: OmarIbnSaidInstitute

REMEMBERING OUR **PAST**, RECONNECTING OUR **PRESENT**, RECLAIMING OUR **FUTURE**.

The **Omar Ibn Said Institute for Black Muslim Studies & Research** is a division of the **Muslim Wellness Foundation** (MWF), established in 2021 to deepen and expand MWF's 15-year legacy of promoting healing, mental health, and collective well-being in American Muslim communities. Named in honor of Omar Ibn Said, a West African Muslim scholar whose intellect and faith endured through enslavement in North Carolina, the **Institute stands as a living tribute to Black Muslim resilience, scholarship, and spiritual lineage**. It serves as a home for research, education, and creative practice that centers Black Muslim healing, history, leadership, and narrative sovereignty. Through initiatives such as the annual **Black Muslim Psychology Conference**, the **Deeply Rooted Emerging Leaders Fellowship**, and the **Imam Roundtable**, the Institute fosters intergenerational connection and transnational collaboration—from the United States to West Africa. Guided by three interwoven pillars of work, the Institute embodies a transformative approach:

Remembrance: Honoring the Past

We recover, preserve, and uplift the histories of Black Muslims whose contributions have been obscured or forgotten. Through archival research, oral history, and storytelling, we ensure that their legacies are not only remembered but recognized as foundational to the story of Islam in America.

Reconnection: Bridging the Present

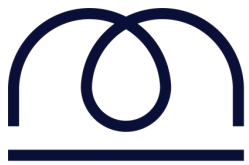
We cultivate spaces for dialogue, learning, and care that connect individuals, generations, and communities across the diaspora. This includes programs such as the Black Muslim Psychology Conference, the Deeply Rooted Emerging Leaders Fellowship, and the Imam Roundtable, which nurture intergenerational mentorship, spiritual growth, and collective resilience.

Reclamation: Shaping the Future

We envision and design new models of healing, leadership, and scholarship rooted in Black Muslim ways of knowing. Through research collaborations, cultural exchange, and creative practice, we reclaim agency over our narratives and chart pathways toward thriving, justice, and self-determination.

Together with MWF, the Omar Ibn Said Institute advances a shared vision: to remember, reconnect, and reclaim the stories that sustain us—and to build communities of care where Black Muslims can truly flourish.

ABOUT MUSLIM WELLNESS FOUNDATION



MUSLIM WELLNESS FOUNDATION

Muslim Wellness Foundation (MWF) is a 501(c)(3) nonprofit organization dedicated to advancing healing, emotional well-being, and collective care in American Muslim communities through dialogue, education, training, research, and community-centered practice.

Over the past fifteen years, MWF has helped shift conversations about mental health, trauma, addiction, racial justice, and faith from narrow frameworks of stigma toward a broader healing-centered model rooted in dignity, cultural relevance, and collective well-being.

In 2021, MWF established the Omar ibn Said Institute for Black Muslim Studies & Research as a division of the organization. Named in honor of Omar ibn Said (1770-1863), a West African Muslim scholar whose intellect and faith endured through enslavement in North Carolina, the Said Institute extends MWF's healing-centered mission into research, archival recovery, public scholarship, cultural preservation, and narrative justice. The Institute advances Black Muslim histories, voices, and ways of knowing as sacred sources of wisdom, resilience, and healing. Its work is organized around remembrance, reconnection, and reclamation: honoring the past, bridging the present, and shaping futures rooted in truth, dignity, and self-determination.

As MWF marks its 15th anniversary in 2026, its guiding theme is **Rasikh: What We Carry Forward**. Rasikh speaks to rootedness in knowledge, faith, and moral clarity. It names MWF's ongoing commitment to care that is spiritually grounded, community-based, and liberatory. Through its SelebeYoon paradigm, MWF continues to develop healing-centered models of research, education, leadership, and community engagement that attend to the links between oppression and wellness while also affirming joy, resilience, creativity, and belonging.

Today, Muslim Wellness Foundation stands as a leading voice in wellness, healing justice, and community-based knowledge production. Across its programs, research initiatives, and public scholarship, MWF remains committed to building communities of care where American Muslims—especially Black Muslims and other historically marginalized communities—can heal, grow, thrive, and carry forward the stories, practices, and relationships that sustain us.

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