

# The Importance of Muhammad Ali [Abridged]

by Thomas Hauser

*This essay is provided courtesy of the Gilder Lehrman Institute of American History. It has been abridged by Readworks.*



*Muhammad Ali in Chicago, Illinois, March 1974.  
(National Archives and Records Administration)*

Cassius Marcellus Clay Jr., as Muhammad Ali was once known, was born in Louisville, Kentucky, on January 17, 1942—a time when blacks were the servant class in Louisville. They held jobs such as tending the backstretch at Churchill Downs (the famous race track where the Kentucky Derby is held) and cleaning other people’s homes. In Louisville in the 1940s, the highest career goal that most black people could realistically set for their children was that they join the clergy or teach at an all-black public school. Ali’s father, Cassius Marcellus Clay Sr., supported a wife and two sons by painting billboards and signs. Ali’s mother, Odessa Grady Clay, worked on occasion as a household domestic.

“I remember one time when Cassius was small,” Mrs. Clay later recalled. “We were downtown at a five-and-ten-cents store. He wanted a drink of water, and they wouldn’t give him one because of his color. That really affected him. He didn’t like that at all, being a child and thirsty. He started crying, and I said, ‘Come on; I’ll take you someplace and get you some water.’ But it really hurt him.”

When Cassius Clay was twelve years old, he took up boxing under the tutelage of a Louisville policeman named Joe Martin. Clay advanced through the amateur ranks, won a gold medal at the age of eighteen at the 1960 Olympics in Rome, and turned professional under the guidance of the Louisville Sponsoring Group, a syndicate comprised of eleven wealthy white men.

In the early stages of his professional career, Cassius Clay was more highly regarded for his charm and personality than for his ring skills. He told the world that he was “the Greatest,” but the brutal realities of boxing seemed to indicate otherwise.

Then, on February 25, 1964, at age twenty-two, Clay knocked out Charles “Sonny” Liston in one of the most stunning upsets in sports history to become heavyweight champion of the world.[...]

For the next three years, Ali dominated boxing as thoroughly and magnificently as any fighter ever. But outside the ring, his persona was being sculpted in ways that were even more important. “My first impression of Cassius Clay,” author Alex Haley later recalled, “was of someone with an incredibly versatile personality. You never knew quite where he was in psychic posture. But he had a belief in himself and convictions far stronger than anybody dreamed he would.”

As the 1960s grew more tumultuous, Ali became a lightning rod for dissent in America. [Two days after becoming heavyweight champion in 1964, he shocked the world again by announcing that he had accepted the teachings of a black separatist religion known as the Nation of Islam. On March 6, 1964, he took the name “Muhammad Ali,” which was given to him by his spiritual mentor, Elijah Muhammad.]

His message of black pride and resistance to white domination was on the cutting edge of the era. Not everything he preached was wise, and Ali himself later rejected some of the beliefs that he adhered to then. One might find an allegory for his life in a remark he once made to fellow 1960 Olympian Ralph Boston. “I played golf,” Ali said. “And I hit the thing long, but I never knew where it was going.”

Sometimes, though, Ali knew precisely where he was going. On April 28, 1967, citing his religious beliefs, he refused induction into the United States Army at the height of the war in Vietnam. Ali’s refusal followed a blunt statement, voiced fourteen months earlier: “I ain’t got no quarrel with them Vietcong.” And the American establishment responded with a vengeance, demanding, “Since when did war become a matter of personal quarrels? War is duty. Your country calls; you answer.”

On June 20, 1967, Ali was convicted of refusing induction into the United States Armed Forces and sentenced to five years in prison. Four years later, his conviction was overturned unanimously by the US Supreme Court. But in the interim, he was stripped of his title and barred from fighting for three-and-a-half years. “He did not believe he would ever fight again,” Ali’s wife at the time, Belinda Ali, said of her husband’s “exile” from boxing. “He wanted to, but he truly believed that he would never fight again.”

Meanwhile, Ali’s impact was growing—among black Americans, among those who opposed the war in Vietnam, among all people with grievances against “the system.”

“It’s hard to imagine that a sports figure could have so much political influence on so many people,” civil rights activist Julian Bond observed. Jerry Izenberg of the Newark Star-Ledger confirmed Bond’s observation when he recalled the scene in October 1970, when at long last Ali was allowed to return to the ring:

About two days before the fight against Jerry Quarry, it became clear to me that something had changed. Long lines of people were checking into the hotel. They were dressed differently than the people who used to go to fights. I saw men wearing capes and hats with plumes, and women wearing next-to-nothing at all. Limousines were lined up at the curb. Money was being flashed everywhere. And I was confused, until a friend of mine

who was black said to me, “You don’t get it. Don’t you understand? This is the heavyweight champion who beat The Man. The Man said he would never fight again, and here he is, fighting in Atlanta, Georgia.”

Four months later, Ali’s comeback was temporarily derailed when he lost to Joe Frazier. It was a fight of truly historic proportions. Nobody in America was neutral that night. Ali avenged his loss to Frazier twice with victories in later bouts. Ultimately, he won the heavyweight championship of the world an unprecedented three times.

[...]

[Ali’s impact infiltrated other major struggles of the time, beyond the war effort.] When Ali appeared on the scene [in the 1960s], it was popular among those in the vanguard of the Civil Rights Movement to take the “safe” path. That path was unsafe for those who participated in the struggle. Martin Luther King Jr., Medgar Evers, Viola Liuzzo, and other courageous men and women were subjected to economic assaults, violence, and death when they carried the struggle “too far.” But the road they traveled was designed to be as nonthreatening as possible for white America. White Americans were told, “All that black people want is what you want for yourselves. We’re appealing to your conscience.”

Then along came Ali, preaching not “white American values,” but freedom and equality of a kind rarely seen anywhere in the world. And as if that wasn’t threatening enough, Ali attacked the status quo from outside of politics and the accepted strategies of the Civil Rights Movement. [Even though his religious beliefs changed in the mid-1970’s, as he focused on Orthodox Islam rather than the separatist doctrine of the Nation of Islam, Ali’s original beliefs spoke volumes.]

“I remember when Ali joined the Nation of Islam,” Julian Bond recalled. “The act of joining was not something many of us particularly liked. But the notion he’d do it, that he’d jump out there, join this group that was so despised by mainstream America, and be proud of it, sent a little thrill through you.”

“The nature of the controversy,” said football great Jim Brown (also the founder of the Black Economic Union), “was that white folks could not stand free black folks. White America could not stand to think that a sports hero that it was allowing to make big dollars would embrace something like the Nation of Islam. But this young man had the courage to stand up like no one else and risk not only his life, but everything else that he had.”

Ali downplayed his role. “I’m not no leader. I’m a little humble follower,” he said in 1964. But for millions of people, the experience of being black changed because of Muhammad Ali. [...] In the words of tennis legend and author Arthur Ashe, “Ali didn’t just change the image that African Americans have of themselves. He opened the eyes of a lot of white people to the potential of African Americans; who we are and what we can be.”

[...]

Ali's appeal was extending far beyond black America. When he refused induction into the United States Army, he stood up to armies everywhere in support of the proposition that, "Unless you have a very good reason to kill, war is wrong."

Many Americans vehemently condemned Ali's stand. It came at a time when most people in the United States still supported the war. But as Julian Bond noted, "When Ali refused to take the symbolic step forward, everybody knew about it moments later. [...]"

Ali's refusal to join the army "rang serious alarm bells," sociologist Noam Chomsky later wrote, "because it raised the question of why poor people in the United States were being forced by rich people in the United States to kill poor people in Vietnam. Putting it simply, that's what it amounted to. And Ali put it very simply in ways that people could understand."

Ali's refusal to accept induction placed him once and for all in the vortex of the 1960s. "You had riots in the streets; you had assassinations; you had the war in Vietnam," journalist Dave Kindred remembered. "It was a violent, turbulent, almost indecipherable time in America, and Ali was in all of those fires at once, in addition to being heavyweight champion of the world."

The title of world heavyweight champion was soon taken from Ali, but he never wavered from his cause. Speaking to a college audience, he proclaimed, "I would like to say to those of you who think I've lost so much, I have gained everything. I have peace of heart; I have a clear free conscience. And I'm proud. I wake up happy. I go to bed happy. And if I go to jail, I'll go to jail happy. Boys go to war and die for what they believe, so I don't see why the world is so shook up over me suffering for what I believe. What's so unusual about that?"

By the late 1960s, Ali had become a living embodiment of the proposition that principles matter. His power no longer resided in his fists. It came from his conscience.

[...]

More than anyone else of his generation, Muhammad Ali belongs to the world. He encouraged millions of people to believe in themselves, raise their aspirations, and accomplish things that might not have been done without him. He wasn't just a standard-bearer for black Americans. He stood up for everyone.

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Thomas Hauser was awarded the William Hill Sports Book of the Year award in 1991 for *Muhammad Ali: His Life and Times*, a biography of the boxer.

The full text can be found on the Gilder Lehrman Institute of American History [site](#).

Name: \_\_\_\_\_ Date: \_\_\_\_\_

1. What sport did Muhammad Ali (also known as Cassius Clay) pursue as his career?

- A boxing
- B golf
- C baseball
- D tennis

2. What does the first paragraph of the text mostly describe?

- A the values and principles that Cassius Clay Jr.'s parents taught him when he was young
- B the history of racial tension between blacks and whites in Louisville, Kentucky
- C the details of Cassius Clay Jr.'s childhood in Louisville, Kentucky
- D the typical jobs and career expectations of African Americans during the 1940s

3. Read these sentences from the text.

"On April 28, 1967, citing his religious beliefs, he refused induction into the United States Army at the height of the war in Vietnam. Ali's refusal followed a blunt statement, voiced fourteen months earlier: 'I ain't got no quarrel with them Vietcong.' And the American establishment responded with a vengeance, demanding, 'Since when did war become a matter of personal quarrels? War is duty. Your country calls; you answer.'"

Based on this evidence, what can you conclude about Ali's sense of duty?

- A Ali felt a strong duty to help the people of Vietnam.
- B Ali felt a strong duty to America.
- C Ali felt a strong duty to his own personal beliefs.
- D Ali felt a strong duty to his family.

4. Based on the information in the text, which action of Ali's was probably the most controversial among both blacks and whites?

- A beginning to focus on Orthodox Islam after preaching the ideas of the Nation of Islam
- B defeating Charles Liston and becoming heavyweight champion of the world
- C joining the Nation of Islam and accepting its teachings of black separatism
- D returning to professional boxing after being sentenced to prison and barred from fighting

5. What is the main idea of this text?

- A Muhammad Ali is an important figure because he became the boxing heavyweight champion of the world three times, against all odds.
- B Muhammad Ali is an important figure not just because of his success in boxing, but also because of his refusal to back down from his principles.
- C Muhammad Ali is an important figure because he joined the Nation of Islam, a black separatist religion that was not aligned with the ideas of the Civil Rights Movement leaders.
- D Muhammad Ali is an important figure because he refused to fight in the Vietnam War, causing some other Americans to question the war as well.

6. Read these sentences from the text.

"Ali downplayed his role. 'I'm not no leader. I'm a little humble follower,' he said in 1964. But for millions of people, the experience of being black changed because of Muhammad Ali."

Why might the author have included this quote from Muhammad Ali?

- A to emphasize that Ali was pretending to be something that he was not
- B to hint that Ali was vain and only looked out for himself
- C to show that Ali actually followed other people's beliefs, actions, and examples
- D to indicate that Ali was a leader even though he did not actively choose to be one

7. Choose the answer that best completes the sentence.

When Ali appeared on the scene in the 1960s, it was popular among those in the vanguard of the Civil Rights Movement to take the "safe," nonthreatening path.

\_\_\_\_\_, Ali preached not "white American values," but freedom and equality of a kind rarely seen anywhere in the world.

- A Therefore
- B In contrast
- C Consequently
- D Similarly

8. Why did Ali refuse to fight in the Vietnam War?

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9. How did Muhammad Ali's actions challenge the "status quo" of mainstream white America? Use at least one example from the text to support your answer.

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10. Read this sentence from the text.

"By the late 1960s, Ali had become a living embodiment of the proposition that principles matter."

How did Muhammad Ali demonstrate that principles matter in his life? Use at least two examples from the text to support your answer.

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## Teacher Guide &amp; Answers

Passage Reading Level: Lexile 1140

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7. Choose the answer that best completes the sentence.

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- A Therefore
- B **In contrast**
- C Consequently
- D Similarly

8. Why did Ali refuse to fight in the Vietnam War?

**Suggested answer:** He refused to fight in the Vietnam War because of his religious beliefs. Students may also note that he refused to fight because he did not have a personal problem with the Vietcong.

9. How did Muhammad Ali's actions challenge the "status quo" of mainstream white America? Use at least one example from the text to support your answer.

**Suggested answer:** Answers may vary in depth but should include an example from the text of how Ali challenged the status quo. For instance, Ali refused to fight in the Vietnam War, challenging "the system" of the American government. Ali also joined the Nation of Islam, a group that was "despised by mainstream America".

10. Read this sentence from the text.

"By the late 1960s, Ali had become a living embodiment of the proposition that principles matter."

How did Muhammad Ali demonstrate that principles matter in his life? Use at least two examples from the text to support your answer.

**Suggested answer:** Answers may vary. Students should recognize that Ali adhered closely to his principles and acted on them. For example, he clearly did not think the war in Vietnam was (or should have been) his personal duty, so he refused to fight, even though he was sentenced to jail and barred from boxing. He also preached the beliefs of black separatism and resistance to white dominance, even though he was not only challenging mainstream white American values but also the ideals of the vanguard of the Civil Rights Movement.