

atlanta hijama

Atlanta hijama is an ancient therapeutic practice that has gained popularity in recent years, particularly within holistic health communities. Hijama, or cupping therapy, involves creating suction on the skin using specialized cups to promote healing and well-being. This article will explore the origins, benefits, techniques, and the growing interest in Atlanta hijama, providing a comprehensive overview of this fascinating therapy.

What is Hijama?

Hijama, derived from the Arabic word "hajm," meaning "to suck," is a form of alternative medicine with roots in various ancient cultures, including Chinese, Egyptian, and Greek medicine. The practice has been used for thousands of years, with references found in historical texts dating back to 3000 BC. It is most commonly associated with Islamic medicine, where it is recommended for various ailments and is considered a Sunnah (a practice of the Prophet Muhammad).

Types of Cupping Therapy

There are several types of cupping therapy, each with its unique approach and benefits:

1. **Dry Cupping:** This method involves placing cups on the skin without making any incisions. The cups create a vacuum that pulls the skin upwards, increasing blood flow to the area.
2. **Wet Cupping (Hijama):** This technique combines cupping with superficial skin incisions. After the cups are applied and suction is created, small incisions are made to draw out a small amount of blood, believed to remove toxins from the body.
3. **Fire Cupping:** A traditional method that uses fire to create suction within the cups. A cotton ball soaked in alcohol is set alight and placed inside the cup, which is then quickly placed on the skin.
4. **Silicone Cupping:** A modern adaptation that uses silicone cups that can be squeezed to create suction. This method allows for more flexibility and movement during the treatment.

Benefits of Atlanta Hijama

The practice of Atlanta hijama is associated with a wide range of health benefits. While scientific research on cupping therapy is still emerging, many practitioners and patients report positive outcomes. Some of the potential benefits include:

- **Pain Relief:** Many people turn to hijama for relief from chronic pain conditions, such as back pain, arthritis, and migraines. The increased blood flow and release of muscle tension can provide significant relief.
- **Detoxification:** Proponents of hijama believe that the removal of stagnant blood and toxins from the body can enhance overall health and promote a detoxified state.
- **Improved Circulation:** The suction from the cups increases blood flow to the treated area, which may aid in healing and recovery.
- **Reduction of Inflammation:** Cupping therapy may help reduce inflammation, which is often a contributing factor to pain and chronic health conditions.
- **Stress Relief and Relaxation:** Many people find hijama to be a relaxing experience that helps alleviate stress and anxiety.
- **Enhanced Athletic Performance:** Athletes often use cupping to improve recovery times and enhance performance by reducing muscle soreness.
- **Skin Health:** Some practitioners believe that hijama can improve skin conditions, such as acne or eczema, by promoting better circulation and detoxification.

How Hijama is Performed in Atlanta

If you're considering trying hijama in Atlanta, it's essential to understand what the procedure typically involves. Here's a step-by-step overview of what to expect during a hijama session:

Initial Consultation

Before the treatment starts, you will have an initial consultation with a trained practitioner. This step typically includes:

- Discussing your medical history
- Identifying specific health concerns
- Assessing any contraindications for cupping therapy

Preparation for the Session

Once the consultation is complete, the practitioner will prepare for the hijama session:

1. **Choosing the Right Area:** The practitioner will identify the areas of your body that will benefit most from hijama based on your symptoms.
2. **Sterilization:** All equipment, including cups and tools, will be sterilized to ensure a safe treatment environment.
3. **Skin Preparation:** The skin will be cleaned and disinfected to prevent infection.

The Cupping Process

1. **Application of Cups:** The practitioner will place the cups on the designated areas of your body. Depending on the technique, they may use dry cupping or proceed with wet cupping.
2. **Creating Suction:** If using dry cupping, suction is created using a pump or fire. For wet cupping, the practitioner will create suction before making small incisions on the skin.
3. **Duration:** The cups typically remain on the skin for 5 to 15 minutes, depending on the treatment plan.
4. **Blood Extraction:** If wet cupping is performed, the practitioner will remove the cups and gently extract a small amount of blood.
5. **Post-Treatment Care:** After the session, the practitioner may provide aftercare instructions, which may include hydration and avoiding strenuous activities for a short period.

Finding a Qualified Practitioner in Atlanta

When seeking hijama therapy in Atlanta, it's crucial to find a qualified practitioner. Here are some tips on how to choose the right one:

1. **Credentials:** Ensure the practitioner is certified and has undergone proper training in hijama and cupping therapy.
2. **Experience:** Look for practitioners with ample experience in performing hijama. Reviews and testimonials can provide insight into their skills.
3. **Cleanliness and Safety Standards:** Visit the clinic to assess cleanliness

and safety protocols.

4. Consultation: A good practitioner will take the time to understand your health concerns and explain the procedure in detail.

5. Personal Comfort: Choose a practitioner with whom you feel comfortable discussing your health and personal concerns.

Considerations and Safety

While hijama is generally considered safe, some individuals should approach it with caution:

- Pregnant Women: Hijama is not recommended for pregnant women.
- Individuals with Blood Disorders: Those with bleeding disorders or on anticoagulant medications should avoid hijama.
- Skin Conditions: Active skin infections or conditions may contraindicate cupping therapy.
- Recent Surgeries: Avoid hijama over areas with recent surgical scars.

Always consult with a healthcare professional before trying hijama, especially if you have underlying health concerns.

Conclusion

Atlanta hijama is a holistic therapy that offers numerous potential benefits for physical and mental well-being. With its rich history and growing popularity, it is becoming an integral part of alternative health practices in the city. As more individuals seek natural solutions for their health concerns, hijama provides a unique approach that emphasizes the body's ability to heal itself. By understanding the process, benefits, and safety considerations, individuals can make informed choices about incorporating hijama into their wellness routines. Whether you're seeking pain relief, detoxification, or simply a moment of relaxation, hijama may be a valuable addition to your holistic health journey.

Frequently Asked Questions

What is hijama and how is it practiced in Atlanta?

Hijama, also known as cupping therapy, is a traditional practice involving the application of cups to the skin to create suction. In Atlanta, practitioners often combine this technique with holistic health principles, focusing on wellness and pain relief.

What are the health benefits of hijama?

Hijama is believed to promote blood circulation, relieve muscle tension, reduce inflammation, and detoxify the body. Many individuals in Atlanta report improvements in conditions like migraines, joint pain, and stress relief.

Is hijama safe, and are there any side effects?

When performed by a trained professional, hijama is generally considered safe. However, some may experience temporary side effects such as bruising, soreness, or mild discomfort at the treatment site.

How can I find a qualified hijama practitioner in Atlanta?

You can find qualified hijama practitioners in Atlanta through online directories, local holistic health centers, or by seeking recommendations from friends or family. Ensure they are certified and have good reviews.

What should I expect during a hijama session?

During a hijama session, the practitioner will first consult with you about your health concerns. Then, they will apply cups to specific areas of your body, create suction, and may perform additional techniques like gentle scraping or massage.

How often should I get hijama treatments for optimal results?

The frequency of hijama treatments can vary based on individual needs. Many practitioners in Atlanta recommend sessions every few weeks to once a month, depending on the condition being treated and personal health goals.

Can hijama be used alongside other medical treatments?

Yes, hijama can often complement other medical treatments. However, it's essential to consult with both your medical provider and hijama practitioner to ensure a coordinated approach to your health care.

Are there any specific conditions for which hijama is particularly recommended?

Hijama is commonly recommended for conditions such as chronic pain, headaches, anxiety, and respiratory issues. Many in Atlanta also use it for general wellness and preventive health measures.

[Atlanta Hijama](#)

atlanta hijama: Liberating Sociology: From Newtonian Toward Quantum Imaginations: Volume 1: Unriddling the Quantum Enigma Mohammad H. Tamdgidi, 2020-01-20 In this major new study in the sociology of scientific knowledge, social theorist Mohammad H. Tamdgidi reports having unriddled the so-called 'quantum enigma.' This book opens the lid of the Schrödinger's Cat box of the 'quantum enigma' after decades and finds something both odd and familiar: Not only the cat is both alive and dead, it has morphed into an elephant in the room in whose interpretation Einstein, Bohr, Bohm, and others were each both right and wrong because the enigma has acquired both localized and spread-out features whose unriddling requires both physics and sociology amid both transdisciplinary and transcultural contexts. The book offers, in a transdisciplinary and transcultural sociology of self-knowledge framework, a relativistic interpretation to advance a liberating quantum sociology. Deeper methodological grounding to further advance the sociological imagination requires investigating whether and how relativistic and quantum scientific revolutions can induce a liberating reinvention of sociology in favor of creative research and a just global society. This, however, necessarily leads us to confront an elephant in the room, the 'quantum enigma.' In *Unriddling the Quantum Enigma*, the first volume of the series commonly titled *Liberating Sociology: From Newtonian toward Quantum Imaginations*, sociologist Mohammad H. Tamdgidi argues that unriddling the 'quantum enigma' depends on whether and how we succeed in dehabituating ourselves in favor of unified relativistic and quantum visions from the historically and ideologically inherited, classical Newtonian modes of imagining reality that have subconsciously persisted in the ways we have gone about posing and interpreting (or not) the enigma itself for more than a century. Once this veil is lifted and the enigma unriddled, he argues, it becomes possible to reinterpret the relativistic and quantum ways of imagining reality (including social reality) in terms of a unified, nonreductive, creative dialectic of part and whole that fosters quantum sociological imaginations, methods, theories, and practices favoring liberating and just social outcomes. The essays in this volume develop a set of relativistic interpretive solutions to the quantum enigma. Following a survey of relevant studies, and an introduction to the transdisciplinary and transcultural sociology of self-knowledge framing the study, overviews of Newtonianism, relativity and quantum scientific revolutions, the quantum enigma, and its main interpretations to date are offered. They are followed by a study of the notion of the "wave-particle duality of light" and the various experiments associated with the quantum enigma in order to arrive at a relativistic interpretation of the enigma, one that is shown to be capable of critically cohering other offered interpretations. The book concludes with a heuristic presentation of the ontology, epistemology, and methodology of what Tamdgidi calls the creative dialectics of reality. The volume essays involve critical, comparative/integrative reflections on the relevant works of founding and contemporary scientists and scholars in the field. This study is the first in the monograph series "Tayyebah Series in East-West Research and Translation" of *Human Architecture: Journal of the Sociology of Self-Knowledge* (XIII, 2020), published by OKCIR: Omar Khayyam Center for Integrative Research in Utopia, Mysticism, and Science (Utopystics). OKCIR is dedicated to exploring, in a simultaneously world-historical and self-reflective framework, the human search for a just global society. It aims to develop new conceptual (methodological, theoretical, historical), practical, pedagogical, inspirational and disseminative structures of knowledge whereby the individual can radically understand and determine how world-history and her/his selves constitute one another. Reviews "Mohammad H. Tamdgidi's *Liberating Sociology: From Newtonian Toward Quantum Imaginations*, Volume 1, *Unriddling the Quantum Enigma* hits the proverbial nail on the head of an ongoing problem not only in sociology but also much social science—namely, many practitioners' allegiance, consciously or otherwise, to persisting conceptions of 'science' that get in the way of scientific and other forms of theoretical advancement. Newtonianism has achieved the status of an idol and its methodology a fetish, the consequence of which is an ongoing failure to think through important

problems of uncertainty, indeterminacy, multivariation, multidisciplinary, and false dilemmas of individual agency versus structure, among many others. Tamdgidi has done great service to social thought by bringing to the fore this problem of disciplinary decadence and offering, in effect, a call for its teleological suspension—thinking beyond disciplinary—through drawing upon and communicating with the resources of quantum theory not as a fetish but instead as an opening for other possibilities of social, including human, understanding. The implications are far-reaching as they offer, as the main title attests, liberating sociology from persistent epistemic shackles and thus many disciplines and fields connected to things ‘social.’ This is exciting work. A triumph! The reader is left with enthusiasm for the second volume and theorists of many kinds with proverbial work to be done.” — Professor Lewis R. Gordon, Honorary President of the Global Center for Advanced Studies and author of *Disciplinary Decadence: Living Thought in Trying Times* (Routledge/Paradigm, 2006), and *Freedom, Justice, and Decolonization* (Routledge, forthcoming 2020) Social sciences are still using metatheoretical models of science based on 19th century newtonian concepts of time and space. Mohammad H. Tamdgidi has produced a 'tour de force' in social theory leaving behind the old newtonian worldview that still informs the social sciences towards a 21st century non-dualistic, non-reductionist, transcultural, transdisciplinary, post-Einsteinian quantum concept of TimeSpace. Tamdgidi goes beyond previous efforts done by titans of social theory such as Immanuel Wallerstein and Kyriakos Kontopoulos. This book is a quantum leap in the social sciences at large. Tamdgidi decolonizes the social sciences away from its Eurocentric colonial foundations bringing it closer not only to contemporary natural sciences but also to its convergence with the old Eastern philosophical and mystical worldviews. This book is a masterpiece in social theory for a 21st century decolonial social science. A must read! — Professor Ramon Grosfoguel, University of California at Berkeley

Tamdgidi's *Liberating Sociology* succeeds in adding physical structures to the breadth of the world-changing vision of C. Wright Mills, the man who mentored me at Columbia. Relativity theory and quantum mechanics can help us to understand the human universe no less than the physical universe. Just as my *Creating Life Before Death* challenges bureaucracy's conformist orientation, so does *Liberating Sociology* “liberate the infinite possibilities inherent in us.” Given our isolation in the Coronavirus era, we have time to follow Tamdgidi in his journey into the depth of inner space, where few men have gone before. It is there that we can gain emotional strength, just as Churchill, Roosevelt and Mandela empowered themselves. That personal development was needed to address not only their own personal problems, but also the mammoth problems of their societies. We must learn to do the same. — Bernard Phillips, Emeritus Sociology Professor, Boston University

atlanta hijama: California Services Register , 1987

atlanta hijama: Requiem for a Lost City Sarah Conley Clayton, 1999 *Requiem for a Lost City* shows us the reality of Civil War Atlanta from the eve of secession to the memorials for the fallen, through the memories of a participant. Sallie Clayton would have been the same age as the fictional Scarlett O'Hara during the Civil War. Sallie Clayton's memoirs, however, are not a work of fiction but bittersweet reminiscences of growing up in a doomed city in the midst of losing a war. Although her memoirs provide invaluable detail on Civil War Atlanta, they also tell of her personal experiences on a plantation in Montgomery, Alabama, and in postwar Augusta and Athens. Sallie Clayton belonged to one of Georgia's wealthiest and most prominent families. Her memoirs are colored by the losses suffered by her family. Robert Davis's introduction to this work illustrates the background of the Claytons, Sallie's writings, and Civil War Atlanta, providing a balanced account of life at the crossroads of the Confederacy. The introduction also provides a corrective to the popular, *Gone With the Wind* view of Civil War Atlanta.

atlanta hijama: Atlanta Larry Keating, 2010-05-03 Troubling stories about private interests over public development in Atlanta.

atlanta hijama: Hanging the Peachtree Bandit Tom Hughes, 2019-06-24 The crime that led to “the first significant challenge to capital punishment in Georgia” and inspired the Grateful Dead song “Dupree's Diamond Blues” (Atlanta INtown). On December 15, 1921, gunshots echoed across Atlanta's famous Peachtree Street moments before a handsome young man darted away from

Kaiser's Jewelers. Frank DuPre left in his wake a dead Pinkerton guard and a missing ring. As Christmas shoppers looked on in panic, he raced through the Kimball House Hotel and shot another victim. The brazen events terrified a crime-filled city already on edge. A manhunt captured the nineteen-year-old, unemployed DuPre, who faced a quick conviction and a hanging sentence. Months of appeals pitted a prosecutor demanding some "good old-fashioned rope" against "maudlin sentimentalists" and "sob sisters." Author Tom Hughes recounts the true harrowing story behind the legend of one of the last men hanged in Atlanta. "Revisits the crime, the trial, and the execution that captured newspaper headlines for months."—WABE.org

atlanta hijama: *Atlanta Paradox* David L. Sjoquist, 2000-05-25 Despite the rapid creation of jobs in the greater Atlanta region, poverty in the city itself remains surprisingly high, and Atlanta's economic boom has yet to play a significant role in narrowing the gap between the suburban rich and the city poor. This book investigates the key factors underlying this paradox. The authors show that the legacy of past residential segregation as well as the more recent phenomenon of urban sprawl both work against inner city blacks. Many remain concentrated near traditional black neighborhoods south of the city center and face prohibitive commuting distances now that jobs have migrated to outlying northern suburbs. The book also presents some promising signs. Few whites still hold overt negative stereotypes of blacks, and both whites and blacks would prefer to live in more integrated neighborhoods. The emergence of a dynamic, black middle class and the success of many black-owned businesses in the area also give the authors reason to hope that racial inequality will not remain entrenched in a city where so much else has changed. A Volume in the Multi-City Study of Urban Inequality

atlanta hijama: *Secret Atlanta: A Guide to the Weird, Wonderful, and Obscure* Jonah McDonald, 2020-03-15 What's really inside Atlanta's sealed Crypt of Civilization? Where can you experience a midnight costume party or get your hair cut at a museum? And is there really an elephant graveyard in the city? Sometimes the truth is stranger than fiction, and *Secret Atlanta* is the right book to prove this over and over again. Beyond the standard Atlanta tourist attractions, visitors and natives will find a city full of secrets—in the history, art, culture, nature, and places that are just plain weird. Tour the most hidden spots in the metro area, or see the famous sites through a new lens. You'll find the answers to common questions, like why there are so many streets named "Peachtree." Don't miss Atlanta's more uncommon quirks too, such as the story behind the clergy parking spaces at one local bar. Whether you're a lifelong Atlantan or a first-time visitor, local writer Jonah McDonald will help you marvel at Atlanta's most obscure oddities. His adventures through the city might sound too interesting to be true—but you couldn't even make this stuff up if you tried.

atlanta hijama: *Atlanta Blues* Robert Lamb, 2004 Fictional character Ben Blake investigates a girl's disappearance and grisly murders in Atlanta, Ga.

atlanta hijama: *Atlanta Live* Carmen Green, 2003 Three best friends and hosts of a radical talk radio show must believe in themselves, their faith, and the power of their friendship in order to overcome profound challenges and make some positive changes in their lives.

atlanta hijama: *The Legend of the Black Mecca* Maurice J. Hobson, 2017-10-03 For more than a century, the city of Atlanta has been associated with black achievement in education, business, politics, media, and music, earning it the nickname "the black Mecca." Atlanta's long tradition of black education dates back to Reconstruction, and produced an elite that flourished in spite of Jim Crow, rose to leadership during the civil rights movement, and then took power in the 1970s by building a coalition between white progressives, business interests, and black Atlantans. But as Maurice J. Hobson demonstrates, Atlanta's political leadership — from the election of Maynard Jackson, Atlanta's first black mayor, through the city's hosting of the 1996 Olympic Games — has consistently mishandled the black poor. Drawn from vivid primary sources and unnerving oral histories of working-class city-dwellers and hip-hop artists from Atlanta's underbelly, Hobson argues that Atlanta's political leadership has governed by bargaining with white business interests to the detriment of ordinary black Atlantans. In telling this history through the prism of the black New South and Atlanta politics, policy, and pop culture, Hobson portrays a striking schism between the

black political elite and poor city-dwellers, complicating the long-held view of Atlanta as a mecca for black people.

atlanta hijama: Atlanta's Red Light District - Cheshire Bridge Road Teri Darnell, 2017-07-25 Atlanta's Red Light District, Cheshire Bridge Road is an alluring look into the lives of a diverse urban community within Atlanta, Georgia. Initially, I began this project as a way to get exercise, then it turned into a passion. For the last twenty years, I lived in a neighborhood along Cheshire Bridge Road know as Atlanta's Red Light District. For twelve of those years, I submersed myself into the culture by walking up and down this infamous one-mile road photographing people, and the environment. On my journey, I discovered that Cheshire Bridge Road provides a community where all people are free to live with the person they are inside regardless of sexuality, gender, and race. A couple years ago, Cheshire Bridge Road began suffering from an explosion of redevelopment. Many decades old small businesses are being demolished and replaced with high-rise apartments, and storage facilities. Still, seedy strip clubs, sex shops, and gay nightclubs line Cheshire Bridge Road. Drag shows come alive most nights of the week, as they have been for decades. Drag queens have a tight community of support. After hours of preparation, they are rewarded with one-dollar bills during their performance, one-dollar at a time. They perform not for the money, but for the love shared with each other. For many, this night job is their 'day job', and only income. Soon, many long-time patrons of Cheshire Bridge Road won't be coming back either. The establishments are disappearing quickly. It's just a matter of time before this unique community is forced to disperse, the diversity along this road no longer exists, and the opportunity to live freely gives way to heartless steel structures.

atlanta hijama: *The Sears in Atlanta Story* Sears, Roebuck and Company. Atlanta Branch, 1952*

atlanta hijama: *Wicked Atlanta* Laurel-Ann Dooley, 2015-11-16 This true crime history reveals Atlanta's frontier brothels, daredevil bootleggers, killer politicians, Reconstruction Era rogues, and much more. Over the centuries, Atlanta has seen its share of sordid and salacious stories. Wealthy felons once hosted elaborate parties inside the federal penitentiary. Billionaire bootleggers and murderous socialites practiced corruption that reached all the way to the White House. The city's fast and fearless drivers, complete with glamorous reputations and criminal careers, gave rise to auto racing. In *Wicked Atlanta*, author and local historian Laurel-Ann Dooley digs up some of the most shocking and fascinating true tales from Atlanta's infamous history. She reveals a colorful past of murder, kidnapping, bribery, wives hiring hit men and all sorts of criminal debauchery.

atlanta hijama: Prohibition in Atlanta Ron Smith, Mary O. Boyle, 2015-06-15 After the Civil War, state and national Prohibition galvanized in Atlanta the issues of classism, racism and anti-immigrant sentiment. While many consider flappers and gangsters the iconic images of the era, in reality, it was marked with temperance zealotry, blind tigers and white lightning. Georgia's protracted and intense battle changed the industrial and social landscapes of its capital city and unleashed a flood of illegal liquor that continually flowed in the wettest city in the South. Moonshine was the toast of the town from mill houses to the state capitol. The state eventually repealed prohibition, but the social, moral and legal repercussions still linger seventy years later. Join authors Ron Smith and Mary O. Boyle as they recount the colorful history of Atlanta's struggle to freely enjoy a drink.

atlanta hijama: Goldie's Inheritance Louisa Maretta Bailey Whitney, 1903

atlanta hijama: *Rage in the Gate City* Rebecca Burns, 2009 During the hot summer of 1906, anger simmered in Atlanta, a city that outwardly savored its reputation as the Gate City of the New South, a place where the races lived peacefully, if apart, and everyone focused more on prosperity than prejudice. But racial hatred came to the forefront during a heated political campaign, and the city's newspapers fanned its flames with sensational reports alleging assaults on white women by black men. The rage erupted in late September, and, during one of the most brutal race riots in the history of America, roving groups of whites attacked and killed at least twenty-five blacks. After four days of violence, black and white civic leaders came together in unprecedented meetings that can be

viewed either as concerted public relations efforts to downplay the events or as setting the stage for Atlanta's civil rights leadership half a century later. Rage in the Gate City focuses on the events of August and September 1906, offering readers a tightly woven narrative account of those eventful days. Fast-paced and vividly detailed, it brings history to life. As June Dobbs Butts writes in her foreword, For too long, this chapter of Atlanta's history was covered up, or was explained away. . . . Rebecca Burns casts the bright light of truth upon those events, offering a vital lesson.

atlanta hijama: Peachtree Street, U.S.A. Celestine Sibley, 1963

atlanta hijama: We Would Be Descendants of Buttermilk Bottom, Atlanta, Georgia Cassandra Huff DD JD, Cassandra Huff, Ph.d., 2019-08-26 So the story goes on for one side of the family. In all these stories, it's hard to tell which are true and which are not! Let's view the stories as different perspectives. Then we won't care to discount any because even in falsehood, we do find some truth. Someone else's truth may not apply to you or to the one telling the account. Nevertheless, all those stories may definitely apply to others. Now wear that for a while. Decide which of this and that will register; as for the other one, let it enter one ear and travel through and out the other ear. As my daddy would say while we were growing up, Now some of this and that you would necessarily let in one ear and out the other.

atlanta hijama: Leaving Atlanta Tayari Jones, 2005

atlanta hijama: I Fell For An Atlanta Drug Lord 2 Dejah Rice, 2017-08-09 The Bluff is hot and everyone seems to want to take it over, but Death and Rain Escobar refuse to let it happen. The throne is theirs, and they don't plan on getting off of it anytime soon. After being hit with a low blow by Zee, they quickly see what he is after and they don't like it at all. The last person that tried to take The Bluff away from them ended up dead, and death isn't an issue for them. Death and Rain has kidnapped Zee's sister in an attempt to lure Zee to them. So what will he do in this hard time? Confrontation is key in the streets, but how will Zee handle it being that his sister's life is on the line? Will he come out blasting? Or will he try to outsmart the main players in the game. Things have heated up, and Nariah seems to be unknowingly in the middle of everything. But, the big question remains to be, which side will she choose once she finds out what is going on. Everyone has a role to play and everyone has a position to be in. The only thing is, everyone isn't satisfied with their spots, and when people are unsatisfied, changes have to be made. Death and Rain seem to be the main target, but there's nothing like a little pressure to get the blood pumping. Will they come out on top, or will someone knock them off of their square? Will Zee take control with Nariah on his side like he so badly wants to do, or will this in fact be the end to his very existence? Loving a Drug Lord is hard. But love in The Bluff is harder.

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