In his recent invocation of the “The Right to the City” in his book Rebel Cities, David Harvey (2012) heralds the potential of anti-capitalism in the form of the Occupy movement, among other things, to reclaim urban spaces. With this potential in mind, and as a counter to Harvey’s often casual dismissal of the U.S.-based immigrant rights movement, this paper argues for a rethinking of political economy and racial capitalism that accounts for immigrant social practices enmeshed in the logics of globalization with both neoliberalism and non-capitalism at its center. To understand the potential of alternatives to capitalism, I argue that neoliberalism both creates and destroys the possibility of a capitalist alternative through easily overlooked forms of restructuring hierarchy and alternative notions of power. To describe this geography of counterpower, well-being and the body, I rely on my ethnographic fieldwork in a mainly Pakistani neighborhood in Brooklyn, New York, to examine the range of possible resources of medical care from public health to alternative medicine. Whereas public health care has responded to a number of typically ‘immigrant’ health issues at the lower ends of social stratification such as heart disease, diabetes, high blood pressure, etc., alternative spaces of Islamic practice including Sufi pirs (masters) and hakims (Islamic medical practitioners) offer a wide-range of mental health and biomedical remedies. What is remarkable here is that the latter set of religious practices based in Sufi Islam transcends a strictly Muslim and Pakistani client base, serving a multi-religious and multi-racial population and as an alternative social and economic model to the medical capitalism of public health. This complex political economy speaks to the potential of social and religious practice to provide spaces of improvisation in which new logics and systems of possibility are made.