In the Name of
Elijah Muhammad
Louis Farrakhan
and the
Nation of Islam

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young Jews want to repeat the horrors of the Holocaust? No. So, in the heart of young Jews, the seed of murder is planted for Farrakhan. The classic foundation of Christian anti-Semitism, popularized throughout the centuries with or without the authorization of church and government, is the image of Jews as Christ killers. The obvious reply to anyone who brands such a remark as anti-Semitic is also a classic, seemingly innocent but viciously false, reference: "They killed Jesus. I didn't write the Bible. I didn't write the Quran. Both the Bible and the Quran say the Jews did it. I didn't say it. If the book is anti-Semitic, then burn the Bible—don't burn me. If the Bible accuses the Jews of murdering the prophets, and the Quran does the same, then you take that up with God. I didn't write any of the books. I'm just quoting the books." Jewish opposition strengthens Farrakhan's self-esteem as a messianic liberator, and his angry counterattacks are hailed with standing ovations. "This is not 2,000 years ago. You're not gonna harm me without serious consequences," Farrakhan warns, "I'm very special in God's eyes . . . if you attempt to harm me, He will kill you all." 207

In concluding this section, it should be emphasized that anti-Semitism has not, thus far, been a dominant, constant feature of Farrakhan's ideology, regardless of what is being said in the American media. Neither is anti-Semitism what attracts the multitudes that jam the halls and stadiums where Farrakhan speaks. A 1994 Time/CNN poll showed that only a fifth of the blacks familiar with Farrakhan thought him anti-Semitic, while two-thirds viewed him favorably. 208 What does appeal, it seems, is Farrakhan's boldness and his stand on and proposed solutions to a wide range of serious problems presently affecting African Americans, Hispanics, Native Americans, and poor whites, which are discussed in the following chapter: African Americans are generally not anti-Semites, they are pro-black and increasingly Afrocentric. They are used to seeing their heroes denounced by the white (Jewish or non-Jewish) American press and are capable of forming their own opinions. The inflexible refusal of Jewish organizations to engage in a dialogue with Farrakhan and the NAACP is hazardous, as it might widen the rift between the African American and Jewish communities and give the tainted seed of anti-Semitism an opportunity to grow.

The Nazi Connection Anti-Semitism is thought by some scholars to be the link between the Nation of Islam and white right-wing extremist nationalists, such as the Ku Klux Klan (KKK), the White Aryan Resistance (WAR), and some of their fellow racists at home and abroad. The British
based antifascist journal *Searchlight* revealed increasing contacts between England’s National Front (NF) and the Nation of Islam in the 1980s, and positions Farrakhan and the NOI on their map showing Britain’s right-wing extremist network. Reports of war leader Tom Metzger pledging support for the NOI, of Farrakhan convening with German Nazis and LaRouchies in support of Saddam Hussein, or of a “New Axis” linking “Islamic fundamentalists”—a label erroneously applied to Farrakhan and Qadhdhafi as well as Khomeini—with neo-Nazis, seem to support the thesis that the NOI is a sort of black Nazism headed by Louis “black Hitler” Farrakhan.

Paradoxical as it might seem, there does exist a kind of relationship or mutual understanding between black and white radical racists that extends back in history to the era of classic black nationalism, before the first resurrection of the NOI. The common ground is laid out by Marcus Garvey, who said that he believed “in a pure black race just as how all self-respecting whites believe in a pure white race, as far as that can be.” Garvey argued that all whites shared the perspective of white supremacy and the intention to permanent its hegemony. White unionists and communists might theorize on interracial class solidarity and use the African American as front-line soldiers to overthrow the American capitalist society, but will, if successful, create a communist version of white power with their former allies still on the bottom. White liberals and “pseudophilanthropists” feel the blacks into viewing some whites as their friends and disarm their anger by redirecting them from the race struggle toward the “impossible dream of equality that shall never materialize.” The “greatest enemies” of the African American are thus those whites who “hypocratically profess love and fellowship for him” when in truth they “despise and hate him.” Garvey wrote, “I regard the Klan, the Anglo-Saxon Clubs and White American Societies, as far as the Negro is concerned, as better friends of the race than all other groups of hypocritical whites put together. I like honesty and fair play. . . . potentially, every whitman is a Klansman, as far as the Negro in competition with whites socially, economically and politically is concerned, and there is no use lying about it.” This reasoning was adopted and accentuated by the Nation of Islam in the theory of the genetic evilness of all whites, reducing the difference between white racists and professed antiracists to a distinction of the devils’ strategies to get their prey, the people of color. Malcolm X termed the dual categories of devils “wolves” and “foxes,” of which he, like Garvey, undoubtedly preferred the former: “The white conservatives aren’t friends of the Negro . . . but they at least don’t try to hide it. They are like wolves; they show their teeth in a snarl that keeps the Negro always of where he stands with them. But the white liberals are foxes, who also show their teeth to the Negro but pretend that they are smiling. The white liberals are more dangerous than the conservatives; they lure the Negro, and as the Negro runs from the growling wolf, he flies into the open jaws of the ‘smiling’ fox.”

When Malcolm X turned against the Messenger as the rift between them widened, he accused the NOI of having entered into a secret agreement with the American Nazi Party and the Ku Klux Klan. “I know for a fact,” Malcolm X told the press a week before his assassination, “that there is a conspiracy between . . . the Muslims and the Lincoln Rockwell Nazis and also the Ku Klux Klan.” Concerning the latter, Malcolm referred to a series of negotiations between the Klan and the NOI, which had been conducted at the home of Atlanta NOI minister Jeremiah X in 1960. Malcolm said that they were trying to make a county-sized tract of land in Georgia or South Carolina available for the Muslims, thereby making the program for a separate state feasible. He said that he himself had taken part in one of those meetings, in December 1960, and had reported back to Elijah Muhammad. Malcolm continued to deny any further knowledge of the outcome, but alleged that the Nation could from then on operate without hindrance in Klan territory in the South and that the whole direction of the NOI changed. While it formerly had been militant, the NOI became oriented to the accumulation of wealth, in effect disarming the black struggle. In addition, Klan historian David Chalmers reports that in 1964, the said Jeremiah X attended a daylight Klan rally in Hunt Park, Atlanta, and was praised by Imperial Wizard Robert M. Shelton. FBI files confirm Malcolm’s testimony regarding a meeting between Klan officials and NOI leaders, and report that it took place in Atlanta on January 28, 1961. Malcolm was to have stated that he had 175,000 separatist followers and that they “were soliciting the aid of the Klan to obtain land.” Karl Evanzz, who views John X Ali as the FBI’s man in the top leadership of the NOI, notes that Texas multimillionaire and far-rightist Harold Lafayette Hunt began funding the NOI shortly after John X Ali’s ascension to the post of national secretary early in 1960. Evanzz claims, in addition, that it was John X Ali who proposed the NOI-KKK land deal that he says was worked out by Malcolm X, with real estate agent Slater Hunter King arranging the actual purchase.

Apart from other reasons, one motive for an agreement with the KKK can
for Native Americans or for Asians or for Jews,” Farrakhan said. “It was founded by White people for White people.” Applauding prowhite whites and problack blacks, Farrakhan elaborated on the need for a separate racial development. “You’re not going to integrate with the Blacks in the ghettos of Washington,” Farrakhan stated. “But when we [the NOI] get finished with these people, we produce dignified, intelligent people. The American system can’t produce that. We can. Give us a chance to make our people worth something.”

As the U.S. government became increasingly more involved in the escalating conflict in the Persian Gulf, Farrakhan and the NOI took part in the disparately composed antiwar movement. In the course of events, the NOI made contact with LaRouchies operating, as is their strategy, under various fronts. Lyndon H. LaRouche is the founder of a far-right political cult that over the years has crisscrossed ideologically from the far left to the far right, seeking alliances, advocating conspiracy theories, and bizarre agendas—such as using soldier-citizens to industrialize Mars. LaRouche ran for president in 1976, 1980, 1984, and 1988, and his parties abroad, such as the Swedish Europeiska Arbetarpartiet (the European Labor Party), repeatedly try to make inroads in national elections outside the United States. In 1988 LaRouche was convicted on fraud and conspiracy charges, and was released in 1994.

The LaRouches organization for years has been in contact with the Iraqi Baath Party and different fronts, such as the Schiller Institute and Food for Peace, cosponsored antiwar demonstrations and conferences, and become part of various antiwar coalitions. Nation of Islam Minister Alim Muhammad appeared on the podium together with Helga Zepp-LaRouche, wife of Lyndon and head of the Schiller Institute, at a Paris conference on November 23–24, 1990, which was assembled to demand Lyndon LaRouche’s immediate release from prison. Alim Muhammad again addressed a LaRouche conference held in Chicago on December 15–16, 1990. The NOI’s involvement with LaRouche continued with Final Call editor in chief Abdul Walli Muhammad writing an article based on documentation provided by the Executive Intelligence Review, a LaRouche front promoting its conspiratorial views. Abdul Wall Muhammad alleged that President Bush was moving “very close to total, unfettered dictatorial power” in a plan to “suspend the Constitution,” a scheme that “also advocated the roundup and transfer to assembly centers or relocation camps of at least 21 million Black Americans.” In the article, Muhammad argued that “LaRouche, a world-renowned economist, is in prison for his outspokenness against the world power brokers” following a character-assassination campaign launched by the media machine, which is controlled by international drug traders, and further attested that “Mr. Bush has similar, although much more malicious, intentions toward the Honorable Louis Farrakhan.” A further instance of a LaRouche NOI connection was the presence of LaRouche Sheila A. Jones at the Saviour’s Day celebrations in February 1994.

What could possibly be the underlying reason for this unholy relationship between the Nation of Islam and the various white neo-Nazi leaders and organizations? The alliance theory proposed by Lisbeth Lindeborg, Anna-Lena Lodenius and Stieg Larsen, and Searchlight, that with slight variations prospects that a white-black extremist coalition has been established, gives too much credence to the small white Third Positionist groups’ own fantasies of “a New Axis.” While a connection undoubtedly does exist, the nature of the relationship has not been analyzed. The alliance theory is based on an incomplete understanding of the religious motives underpinning the Nation of Islam’s position. The relationship between the Nation and white extreme nationalism has to be seen in the context of the former’s apocalyptic perspective.

Answering a direct question about the relationship between the Nation and the white extremist nationals mentioned above, Farrakhan denied any direct contact: “I have never met with any of them and their leaders. I have never written to them, nor have I received any correspondence from them.” This might literally be true, taking into account three possible circumstances: the National Front representative visiting the United States in 1988 only met with Minister Alim Muhammad of Washington, D.C.; Tom Metzger could be exaggerating and might have met with one or more top laborers and not with Farrakhan in person; and the interview was made in May 1989, the year before Farrakhan used Spotlight as a forum through which to address the white far-right nationalists. On the other hand, Farrakhan confirmed a level of mutual understanding: “[The white racist] see integration as the destruction of their race and their people. And since I represent the Honorable Elijah Muhammad and his plan not of integration but of separation, they feel that they have common cause with me, though there is no linkage of myself with the KKK or any of these groups that you name. But I must tell you that I have got respect for any white man who wants to keep his race white, ‘cause I certainly wanna keep mine black.” When questioned about the fact that these same organizations and groups are brutally attacking black people in the United States, Farrakhan stated that “integration is the destruction of their race and people.”
down illegal Mexican immigrants. In 1980, Metzger left the KKK and formed the California Knights of the Ku Klux Klan. The same fall, he won a California Democratic Party primary and ran an unsuccessful race against Republican Clair Burg 
ner (he was defeated, receiving 35,377 votes to Burgner’s 253,946 in California’s 45th Congressional District). Following his defeat, Metzger formed the White American Political Association to promote white candidates, and later the White Student Union, which was headed by his son John Metzger. In 1983, War and in 1987, its affiliate the Aryan Youth Movement, again with the Metzgers as heads, were founded and they began a series of overtures to neo-Nazi skinheads (i.e., “boneheads”). The War was initially successful, but a case linking the Metzgers with a group of Portland East Side White Pride Skins who murdered Ethiopian guest student Mulugeta Serew in 1988, won in 1990 by Morris Dees and associates from the Southern Poverty Law Center, will mean at least a temporary set-back, as the defendants were forced to pay $12,500,000 in punitive damages. In 1987, Dees linked the United Klans of America with the lynching of a black female student in Alabama and bankrupted this once powerful Klan by winning a $7,000,000 verdict (Extremism as the Right, 1988:43, 127f.; Ridgeway 1990: 169—76; Dees and Fifer 1993).

254 Blaifuss 1985; “Brothers in Bigotry,” 1985; Rosenblatt 1985. P.O.W.E.R. (an acronym for People Organized and Working for Economic Reform) was launched by Farrakhan in 1985 as an economic plan for the NOT and the black community, to be discussed in the next chapter.

255 The October 1985 meeting was held near Flint, Michigan, on the Cohocta farm owned by Robert Miles. Klan leaders and minister for a Christian Identity-related Mormon Church. Miles’ farm housed annual extremist summits during the 1980s as part of Miles’ efforts to unite the different organizations to the national organizations. At the 1985 meeting, some 200 leaders and their supporters from various groups were present. Besides Metzger, Arthur Jones from the neo-Nazi America First Committee and one-time candidate for the National Socialist White People’s Party, hailed Farrakhan, saying that the enemy of his enemy was his friend, and that he saluted Louis Farrakhan and anyone else who stands up against the Jews (King, W. 1985; Ridgeway 1988:114).


257 Gallo 1990. Gallo, a Maryland lawyer, founded the NDF in 1985 as a revolutionary movement based on Romanian Nationalist-Christian socialism, Italian fascism, and German National Socialism. Gallo was closely inspired by the NF Third Positionist leadership. He lived with the NF during 1984, officially to help them finance the organization through sales of T-shirts, badges, books, tapes, etc. Mat Unger, alias Mat Malone, was second in command in the NDF when he traveled to Britain to confer with the NF. According to NF writers, the relationship with Gallo later ran sour and Mat Unger established his own organization. The idea of dividing the United States into different areas populated by different ethnic groups is not unique to the NDF or Metzger, but is shared among other white racialist organizations, for example, by the Aryan Nations and David Duke’s NFNP (the National Association for People of White Stock), which created an organization in 1980. If many plans, the Northwestern states (Washington, Oregon, Montana, Wyoming, and Idaho) would be the homeland for white racists; the Southwest (except Navaho territories, which would become all


259 LaRouche was born to right-wing Quakers and became a member of the Trotskyist Socialist Workers Party in 1948 and was expelled in 1966. In the early 1970s LaRouche began his shift toward the right, developing friendships with key individuals such as Willis Carter, founder of Liberty Lobby, and he ran as the candidate for America’s right-wing extremists in the 1980 presidential campaign. LaRouche uses cultish strategies in recruiting new members and controls the cadre through depersonalizing psychological methods. Aiming to create a perfect world populated by a biological master race, “the golden souls,” LaRouche intends to “procreate in America, and disrupt this once powerful Klan by the influence from Jews, leftists, environmentalists, and other inferior minds who are manipulated by the British Zionist oligarchical forces of evil. Dennis King has shown that LaRouche, twisting the concepts in an Orwellian fashion, argues that those who call themselves Jews are the real Nazis, that Hitler was put in power by Rothschild and other British Jews who are not-really-Jews, that Menachim Begin is a Nazi, and Elizabeth a Queen of the Jews. The German Nazis who opposed the Jews-who-in-reality-are-the-true-Nazis thus are the real anti-Nazis, as are their successors in the modern neo-Nazi movement. (For an account on LaRouches see King, D. 1989. See also, Extremism on the Right, 1988:114f.; Berlet 1993a; 1993b; 1993c.).

260 Berlet 1991b.

261 Bierse 1990.

262 Berlet 1991b. The Chicago Conference attracted some 350 participants and was entitled “Development is the New Name for Peace,” but proved to be the annual LaRouchie Food for Peace conference. During the meeting a videotaped message from the Iraqi cultural attaché in the United States, Mayser Al-Mallah, was shown and LaRouche’s Mel Klenetsky and Nancy Spannaus acted as moderators.

263 Muhammad, A. W. 1991a. This was not the first time Final Call stuff used material from the KKK. In 1990, an essay on Panama, Bush, and Noriega was reprinted from the Executive Intelligence Review (Wesley 1990).

264 Muhammad, James 1994a. It seems as if the LaRouchies are more eager to connect with the NOT than vice versa. A strange incidence occurred in Stockholm, Sweden, on September 20, 1995. The author was invited by a student organization at Stockholm University to give yet another open lecture about the Nation of Islam. Halfway through the lecture, an angry voice cut across the jam packed lecture hall. "I strongly object to your misrepresentation of Minister Farrakhan," a black man, standing in the back, shouted. "I represent the Nation of Islam, and this man is misrepresenting the Minister." I responded that I don't misrepresent Farrakhan, that I did not represent him at all. I told him that I was not a member but a researcher, who was only trying to explain what the NOT was all about. Then I realized that the angry black man did not speak Swedish and had not been able to understand anything of what I had been saying. Trying.
to be fair, I asked the man to let me finish my lecture and offered him a possibility to address the audience after the question-and-answer session. This he did. To my surprise, he presented himself as “Gardell X” and began to talk. On the back of his blue jacket was three yellow block letters, “EAN,” in the famous “fat” fashion. EAP is the Swedish branch of the LaRouche organization, and during his aggressive speech he surely exposed himself as a LaRouche. He spoke far more about LaRouche than Minister Farrakhan, mainly by saying that LaRouche and the Nation had built a strong coalition. Claiming that LaRouche sponsored the upcoming Million Man March, he devoted most of his time trying to clear LaRouche of all “misunderstandings” surrounding his leader. Later, I checked his claims, finding no trace of LaRouche organizations in the list of official sponsors of the Million Man March. Moreover, I found out that his claimed name, Gardell X, was a fake and probably adopted to cause confusion. According to informants who for a long time have been following the LaRouche sect’s undertakings in Sweden and abroad, he used a conventional LaRouche strategy to get attention.


Lodenius and Larsen are more in tune with the white extremist far-right organizations and leaders than with the NOI and Farrakhan. Besides numerous errors in their account of the NOI history and an underestimation of Farrakhan’s influence in the African American community, the authors argue that white racists and blacks have an established “cooperation.” The authors argue that “the connections between the Nation of Islam and the British NF roughly followed the same pattern as in the United States” and thereby indicate that American white extremist nationalists have promoted the growth of the Nation, the way they describe the NF doing in England. Lodenius and Larsen further claim that unidentified and undefined “serious black activists” take exception with Farrakhan (do they mean that only those who distance themselves from Farrakhan are serious activists, or that his ideas “aroused great enthusiasm among traditional white racists who for years have propagated exactly the same form of apartheid and anti-Semitism.” The last unfooded statement only reveals the authors’ ignorance of the NOI creed, as does the assertion that the NOI is a “fundamentalist church.” (Lodenius and Larsen 1991:157. Translation mine.)

Farrakhan, interview, 1989b.

Ibid.

Ibid.

Qu'r an 30:14, as translated by Maulana Muhammad Ali.

Farrakhan, interview, 1989b.


See, for example, “Klan shooting.” 1990.

X Manasp 1993.

The reader should note that far from all skinheads are neo-Nazis or racists. The skinhead movement started as an outgrowth of the mods and rude boys in Britain and was heavily influenced by Caribbean immigrants, as is obvious in their ska music. Most skins were working class and if politically interested, frequently oriented toward workers’ power ideologies, such as authoritarian socialism (social democracy or communism) or libertarian socialism (anarchism and/or revolutionary syndicalism). Many American skin individuals and gangs belong to the sharp and rash federations (Skin Heads Against Racial Prejudice and Red

Noi Creed, as propagated by Maulana Ali. The NOI is a black Muslim, a movement created in 1930 by Elijah Muhammad, who promised that blacks could get their rights through a combination of nonviolent civil rights activism and black nationalism. Some NOI leaders called for the establishment of an independent black nation. The NOI is the precursor of the Nation of Islam (NOI), a religious organization founded by Malcolm X in 1964. This organization is based on the teachings of the NOI.

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Anarchist Skin Heads). Fascist, neo-Nazi, and racist skinheads are known as bohemians. For Metzger’s influence on West Coast bohemians, see Does and Tiffer 1993.

Besides Minister Farrakhan, the death list included Rev. Cecil Murray of the First AME Church, Rodney King (who was almost murdered by the LAPD in 1991), Rev. Al Sharpton, Easy E (a renowned rapper), and Danny Bakewell (a community activist). See, DeSilvio 1993; Muhammad and Moore 1993; Muhammad, Rosalind 1993. Metzger, of course, denied any association with the Fourth Reich Skinheads. Federal officials said that besides WAR, the PIR also had ties to the Florida-based white supremacist Church of the Creator.

British Israeliism originated with Richard Brothers (1757–1824), a visionary who argued that he was a direct descendant of King David and therefore the rightful King of England. Brothers, who was sent to an asylum, found no support for his thesis until after his death, when John Wilson published his restatement in a series of five volumes called Lectures on Our Israelitish Origin, published between 1843 and 1876 (the last volume published posthumously). In 1871, Edward Hine published the one time best-seller Identification of the British Nation with Lost Israel in which Germans were purged from the Lost Tribes and identified with the “lost” Assyrians. This locked the British and the Germans in a battle commenced in biblical times, looking in Hine’s time in the conflict between the British Empire and the reunited Germany. Early exponents in the United States were M. M. Eshelman, minister in the Church of Brethren and author of Two Sticks or the Lost Tribes of Israel Discovered (1887), and J. J. Allen, whose Judah’s Sceptre and Joseph’s Birthright (1902) became a best-seller, spreading British-Israelism in Adventist and Bible study circles. Early independent identity churches were the World Church of God, founded by Church of God (Seventh Day) minister Herbert W. Armstrong and the Anglo-Saxon Federation of America, founded by Howard B. Rand, former editor of Dearborn Independent, the Henry Ford paper that was instrumental in spreading anti-Semitism and the Protocols in the United States. After World War II, Gerald K. Smith’s Christian Nations Crusade inspired many of the prominent identity churches in modern times. British-Israelism in the United States transformed into Christian Identity. Adherers generally believe that America was settled by the thirteenth tribe, the Manasseh. Their number had a bearing on early American history: there were thirteen original colonies, thirteen stars and stripes on the first flag, on the official seal there are thirteen stars in the glory cloud, thirteen arrows in the eagle’s claws, thirteen bars on the escutcheon borne on its breast, and thirteen letters in the motto E pluribus unum. Although Christian Identity in the United States is composed of different, sometimes warring factions, they unite on a higher ideological level to form one movement based on the convictions that they are the chosen people of the Sacred Covenant and that Jewry and, to a varying extent, the nonwhite mud races, are descendants of the Devil, thus representing forces of good and evil locked in an eternal battle for global hegemony. This opposition is accentuated by Bob Miles, minister of the Black King, who founded “the Dualist religion,” based on the belief that God and Satan represent primal forces that use the earth as a battle stage to which they have sent down armies of look-alike races, soldiers of light versus mud, in their quest for universal dominion. This dualism echoes the racist dualist Theosophy known as Theozology of Jörg