

# Establish proper relations with the Jewish community, says Farrakhan

*The following are excerpts from a news conference by Minister Louis Farrakhan of the Nation of Islam on Feb. 3 at the Vista Hotel in Washington, D.C.*

Recent events surrounding the remarks by one of my ministers is causing intense concern among many people. Brother Khalid Abdul Muhammad spoke at Kean College. . . . I found the speech, after listening to it in context, vile in manner, repugnant, malicious, mean spirited, and spoken in mockery of individuals and people, which is against the spirit of Islam. While I stand by those truths that he spoke, I must condemn in the strongest terms the manner in which those truths were represented. . . .

I, therefore, have dismissed Brother Khalid from his post as my minister, representative, and national assistant until he demonstrates that he can conform to the manner of representing Allah . . . in a manner that would be pleasing to Allah. . . .

Brother Khalid's remarks, no matter what is thought of them, *are not the real issue*. These remarks, spoken to a small audience of less than 150 persons, are almost two months old. The Anti-Defamation League (ADL) chose to give the remarks lifted from Brother Khalid's speech a national and international platform, in a full-page paid advertisement in the *New York Times* and the *Washington Post*. What was their aim and purpose? Their aim was and is to destroy the reputation and character of Louis Farrakhan in the eyes of the world and to ultimately destroy the Nation of Islam.

Their desire is to destroy the unity of the Nation of Islam with any of the established black leaders. Their desire is also to destroy any acceptance of Louis Farrakhan and the Nation of Islam by the black church or by white people of good will. They desire that no institution, civic or governmental, recognize or praise Louis Farrakhan and the Nation of Islam for the work that we are doing in reforming our people. . . .

A summit meeting should be called of black leaders to discuss this and other issues in private to prevent a total rupture that would not be in the best interest of the suffering people that we all are attempting to serve.

I have in my possession an internal and secret document put out by the civil rights division of the ADL in January [see **Documentation**]. This document reveals their strategy for dealing with Louis Farrakhan and the Nation of Islam. In this document, "Mainstreaming Anti-Semitism: The Legitimation of Louis Farrakhan" . . . the ADL raises the question, "Does Farrakhan's acceptance by the mainstream black com-

munity represent a new-found tolerance for anti-Semitism which ADL must fight with every weapon at our disposal? . . ."

What do these weapons include? One of the weapons identified by the ADL and mentioned in their document is their exploitation of "some of the nation's top black political and civil rights leaders, who have long been envious of Farrakhan's ability to reach large enthusiastic black audiences."

## ADL has a long history of spying

The ADL has a history of spying, not only on black leaders, but all those leaders and organizations that have popular support—black, white, Arab, and even other Jews of whom they disapprove. The ADL seeks total control of the masses of Jewish people, many of whom would have dialogued with us, if it were not for the wicked aim and purpose of the ADL and its leadership.

Why have not the black leaders denounced the ADL for spying on and keeping dossiers on our leaders, cooperating with the federal government in its attempts to destroy, discredit, and disqualify black leaders and black organizations? Why have not our prominent leaders organized a protest against the ADL when the truth of the wicked machinations of the organization was made known? Why have these leaders not called on Abraham Foxman and the board of directors of the ADL to denounce their spying activities and to distance himself and the organization from this illegal practice? The silence of the black leaders on this issue is deafening. In view of the history and the practice of the ADL, this organization must be considered anti-black, and even anti-American.

Crime and violence was the number-one topic in the President's State of the Union address and is the number-one topic on the minds of the American people. This means that at the root of this number-one topic is the spiralling crime and violence in the black community.

When I came to New York City on Dec. 18, 1993 to address the topic "Stop the Killing" at the Jacob Javits Center to nearly 25,000 people, I asked the men in the audience if they would be willing to be disciplined and then, in turn, discipline our communities that our communities may be safer and more decent places to live. Approximately 10,000 black men stood and stated they were willing. . . . When I returned to New York City, on Jan. 24, 1994 . . . it was for the express purpose of beginning this process. I called on the black men and they came out. . . .

The ADL seeks to promote division. They *hate* the Reverend Jackson and Louis Farrakhan. Nothing would please



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them more than to be able to use us against each other.

Thirty years ago around this very season, the most popular Minister of the Nation of Islam, Malcolm X, made a statement from which the Honorable Elijah Muhammad had to disassociate himself and the Nation of Islam. The Honorable Elijah Muhammad rebuked Malcolm publicly, and Malcolm chose to leave the Nation and attempted to discredit his teacher. The aim of the ADL is to create divisions both on the outside of the Nation in the black community, but more importantly within the ranks of the Nation of Islam.

They would love to use Reverend Jackson and civil rights leaders against the rising tide of black youth, and the rising tide of anger and resentment over injustice that permeates the black community. And they would hope to produce another schism within the Nation by exalting Brother Khalid's remarks to produce a conflict, hoping that he would resist my discipline and become an enemy against his leader and teacher as it was 30 years ago. I believe by the help of Allah that their plan is doomed to fail. . . .

False reports of my alleged defense of Brother Khalid's remarks have become so pervasive, that even the vice president of the United States of America, Mr. Al Gore, has used the power of the chief executive office to give more credence to a lie. His response points out the possible collusion between the ADL and the United States government, not only in sharing intelligence files, but also in shaping policies at the highest level.

## Repudiate the ADL

I, therefore, am calling on the Black Caucus, the NAACP, Reverend Jackson and the Rainbow Coalition, black churches, and black leaders to review their relationship

with the ADL in view of its wickedness against our people. I am calling on the black community to alienate this spy organization and establish proper relationships with Jewish organizations, people, and leaders who are not as self-centered, bigoted, and malicious as the ADL.

The obsession of the ADL with my destruction and the destruction of the Nation of Islam has blinded them to the terrible need in the black community for a unified programmatic approach to solving our problems and the position that I and the Nation of Islam occupy in that approach to the solution of our problems.

This obsession has also blinded them to the need for the utilization of Louis Farrakhan and the Nation of Islam in America, to reduce the spiralling rate of crime and violence, particularly as it affects the black community. . . .

I would also like to thank all of those who have suffered undue pressure because of the ADL's desire to have you denounce me. I thank you for waiting. I know that nothing that I say or do here today will please the ADL and other enemies of the rise of black people. . . . However, as long as what I do is right in the sight of Allah, I trust that what I do will be right in the sight of the righteous. Although I earnestly desire the unity of black leadership and to be a part of that unity, to work for the good of our people, those who are unable to abide by the truth may distance themselves from me and from us. And if working with me proves to be too much for you, then do what you must do.

I, Louis Farrakhan, am not dependent on relationships with any organizations or individuals for my security or my success. I depend solely on my relationship with Allah. And as long as that relationship is secure, so am I.

## 'I have never been anti-Semitic'

*In the questions, Minister Farrakhan was asked the difference between a Jew, a Zionist, a Semite, and a Hebrew. He answered:*

We have been charged with [anti-Semitism] and I really want to state here for the press and for the world that I denounce anti-Semitism in all its forms and manifestations. I denounce racism in all its forms and manifestations. If I believed that I were an anti-Semite, meaning somebody who hates somebody else simply because of their faith, I would be unfit to call myself a servant of God, or a member of the righteous.

I am not now, nor have I ever been anti-Semitic.

Now what is the true definition of that word? Well, we know that *anti* means against, and Semite is referring to those persons who originated in the Middle Eastern area of the world that have a base in African, Asian language and culture. Among these are Jews, or Hebrews, Arabs, the Phoenicians, all of that group in there. The languages are Aramaic, Hebrew, Arabic, and one or two more. These are the Semitic people.

Now, the ADL has narrowed that definition to mean ex-

clusive anti-Jewish. Now to be a Jew, is it a race or is it a faith? There are those who see it as a national identity that does not have anything to do with faith. In Israel today there are several kinds of Jews. There are the Falasha Jews, the Sephardic Jews, the Ashkanazi Jews, all of whom are bound by the common denominator of faith, but race has come in there to play a negative role, because the Sephardic Jews and the Falasha Jews are not really equal in sharing power in Israel.

So now, when you talk about anti-Semitic, according to the definition, if I were against that body of people, I might find myself against myself. So, I must ask the question, why do they use that term, for what purpose?

The ADL and other Zionists use the term to stifle legitimate criticism of Zionism and the state of Israel, and the Zionist policies of the state of Israel. They also use that term to stifle legitimate criticism of the errant behavior of Jewish people vis-a-vis their relationship with the non-Jewish population of the world.

This is not right. The Jews cannot be held above criticism, and if a prophet is to point out your wrong, don't accuse the prophet of being anti-Semitic when the prophet's role is to change your behavior to make you more acceptable to God. And this is why the prophets were killed and beaten and imprisoned, and this is why many of us are suffering from a false charge, anti-Semitism.

Now whenever the ADL and the Zionists feel that somebody is not bowing to their will, they drop that on them, anti-Semite. Now [New York] Mayor [David] Dinkins has done everything to please Jewish people except just go right out and say, "I've changed my faith." But he was accused of being anti-Semitic.

Mayor Tom Bradley had a magnificent relationship with Jews in the city of Los Angeles for 20 years, but when he didn't do what they wanted him to do in denouncing me as quickly as they thought he should, they charged him with being anti-Semitic.

And because Nelson Mandela visited Libya and [with PLO Chairman Yasser] Arafat . . . some have called Nelson Mandela anti-Semitic. They have called Jesse Jackson anti-Semitic, they have called Percy Sutton anti-Semitic, they have called Andrew Young anti-Semitic. These brothers are not anti-Semitic. And if they have legitimate criticism of Jews in their relationship with black people, why can't you accept the criticism and then see if it's true, and then correct yourselves. But to say, "whooh, look at them, they hate Jews, they hate us all," this is a bold lie and it's wicked at the core.

Even President Bush and members of his cabinet were called anti-Semitic because they were acting too slow on a \$10 billion loan, or gift, to the state of Israel.

So I am saying to you, there is an old saying that I heard, it used to be that an anti-Semite was one who disliked Jews. Now anti-Semite is anyone the Jews dislike.

## Media scramble to defend the ADL

In January, Adm. Bobby Ray Inman scored the eastern seaboard media, particularly the *New York Times* and columnist William Safire, for running a "new McCarthyism" against any public officials perceived to be soft on their support for Zionist causes. This month, a war broke out among pundits over the Anti-Defamation League's publicizing of remarks by a Nation of Islam spokesman, and subsequent actions by Minister Louis Farrakhan rebuking the aide. More media attention was devoted to Farrakhan's public repudiation of the aide than to the original remarks. The media wars took some interesting turns, as longtime ADL poison pens such as A.M. Rosenthal and Richard Cohen found themselves at odds with *Time* magazine, while Rep. Charles Rangel (D-N.Y.), a former chairman of the Congressional Black Caucus, found himself in a war of words with ADL National Director Abraham Foxman on nationwide television. Following are excerpts of some of the exchanges:

**Time** magazine, Feb. 7 (actual issue release date Feb. 3), "Enforcing Correctness—A Black Muslim Spews Bigotry, and Black Leaders Across the U.S. Are Pressured to Condemn Him": "And so it began. Muhammad, who is a top aide to Louis Farrakhan, delivered his incendiary talk on Nov. 29. Ever since, there's been a slow burn of controversy, finally exploding into the kind of racial brushfire that's becoming familiar in American political discourse. Here's how it works: 1) a semi-obscure black figure says something outrageous or anti-Semitic; 2) pundits pontificate, word processors whirr; 3) one by one, black leaders are forced to condemn the offending words and the offensive speaker. . . . Several weeks after the speech, columnists Richard Cohen of the *Washington Post* and A.M. Rosenthal of the *New York Times* called for black leaders to repudiate [Khalid] Muhammad publicly. The Anti-Defamation League of B'nai B'rith took out a full-page ad in the *New York Times* with excerpts from the speech and the headline 'Minister Louis Farrakhan and the Nation of Islam Claim They Are Moving to Moderation . . . You Decide.' Feeling the heat, black leaders begin the ritual of condemnation and racial correctness. . . . What rankles some blacks is that some whites feel a need to make all black leaders speak out whenever one black says something stupid. 'People are deeply offended that whites always seem to feel that they have to tell black people what to object to, what to condemn,' says Clayton Riles, a talk-show host on WLIB, a black radio station in New York City. Says