

THE MARXIST-LENINIST RESEARCH BUREAU

REPORT 4: THE 'NATION OF ISLAM'

THE 'MOORISH SCIENCE ORGANISATION'

The 'Nation of Islam' arose indirectly out of an organisation called the 'Moorish Science Organisation', established in Newark, New Jersey, USA, in 1913, by one Timothy Drew, who had been born in North Carolina in 1886. Drew changed his name to 'Noble Drew Ali'.

(Clifton E. Marsh: 'From Black Muslims to Muslims: The Resurrection, Transformation and Change of the Lost-Found Nation of Islam in America: 1930-1995'; Lanham (USA); 1996; p. 29).

'Noble Ali Drew's ideas were published in a 64-page booklet which he titled the 'Holy Koran'.

(Clifton E. Marsh: *ibid.*; p. 31).

This proclaimed that 'Noble Drew Ali' was

" . . . a prophet ordained to carry the message of Islam to people of African descent in America".

(Clifton E. Marsh: *ibid.*; p. 31).

and that black Americans were in fact

" . . . Moors, whose ancestors had come from Morocco".

(Clifton E. March: *ibid.*; p. 31).

forming

" . . . part of a far-flung Moorish Nation that had somehow made its way to North America".

(Theodore Draper: 'The Rediscovery of Black Nationalism'; London; 1971; p. 70-71).

Drew also

" . . . identified white people with the embodiment of evil in scripture, which is Satan".

(Imam Wallace D. Muhammad: Interview, 25 July 1979, in: Clifton E. Marsh: *op. cit.*; p. 41).

and taught that there was

" . . . a 'natural' conflict between Islam and Christianity. This conflict would ultimately be resolved through the Battle of Armageddon, which he defined as a religious war between Muslims and Christians".

(Clifton E. March: *op. cit.*; p. 38).

In March 1929 'Noble Drew Ali' was

" . . . arrested and charged with murder,"

(Clifton E. Marsh: *op. cit.*; p. 35).

but,

" . . . released on bond, he died a few weeks later, mysteriously".  
(Theodore Draper: op. cit.; p 71).

THE FOUNDATION OF THE 'NATION OF ISLAM'

In July 1930,

" . . . a stranger suddenly appeared in Detroit . . . -- Wallace D. Fard".  
(Theodore Draper: ibid.; p. 73).

Fard was

" . . . a door-to-door pedlar who claimed that he had been 'sent by God' and professed to have come from Mecca",  
( 'Keesing's Contemporary Archives', Volume 15; p. 20,690).

He claimed

" . . . to be 'Noble Drew Ali' reincarnated".  
(Clifton E. Marsh: op. cit.; p. 37).

Those members of the 'Moorish Science Organisation'

" . . . who believed Master Fard Muhammad's reincarnation",  
(Clifton E. Marsh: ibid.; p. 35).

broke away to

" . . . set up a temple in Detroit",  
( 'Times', 3 February 1996; p. 28).

and establish

" . . . what came to be known as the 'Nation of Islam'".  
(Clifton E. Marsh: ibid.; p. 35).

otherwise known as the 'Black Muslims'.

ELIJAH MUHAMMAD

In early 1934,

" . . . Fard disappeared as suddenly and mysteriously as he had appeared".  
(Theodore Draper: op. cit.; p. 76).

He was succeeded as leader of the 'Nation of Islam' by Robert Poole, a former car worker, the son of a Baptist minister, who had been born in Sandersville, Georgia, in October 1897.

(Charles Van Doren (Ed.): 'Webster's American Biographies'; Springfield (USA); 1974; p. 749).

Poole had moved to Detroit in 1923 and had eventually become

" . . . Fard's chief lieutenant".  
(Walter D. Abilla: 'The Black Muslims in America: An Introduction to

the Theory of Commitment'; Nairobi; 1977; p. 5).

as

" . . . Chief Minister of Islam",  
(Clifton E. Marsh: op. cit.; p. 39).

As Poole

" . . . rose in the movement, he took the name of 'Elijah Muhammad'".  
(*'Times'*, 3 February 1996; p. 28).

and

" , , , moved to Chicago, which he made his permanent base of operations".  
(Theodore Draper: op. cit.; p. 76).

THE 'NATION OF ISLAM' UNDER ELIJAH MUHAMMAD

Elijah Muhammad

" . . . gave the sect a proper organisation",  
(*'Times'*, 3 February 1996; p. 28),

and a mythology which taught that

" . . . whites were devils created by an evil wizard Yakub".  
(*'Times'*, 3 February 1996; p. 28),

and proclaimed

" . . . the superiority of the black man over the white".  
(*'Keesing's Contemporary Archives'*, Volume 15; p. 20,690).

Under Elijah Muhammad's leadership, the 'Nation' advocated

" . . . complete separation for Negroes, and strongly opposed . . . racial integration".  
(*'Keesing's Contemporary Archives'*, Volume 15; p. 20,690).

advocating

" . . . that the United States government should give the 'Nation of Islam' several states to create a separate nation"  
(Clifton E. Marsh: op. cit.; p. 71).

" . . . to include only blacks".  
(Walter D. Abilla: op. cit.; p. 15).

Membership of the 'Nation' was

" . . . secret",  
(*'Keesing's Contemporary Archives'*, Volume 15; p. 20,690).

but in 1965 was

" . . . variously estimated at between 50,000 and 250,000"  
('Keesing's Contemporary Archives', Volume 15; p. 20,690).

Its headquarters, the 'Temple of Islam', were

" . . . a 19-room mansion in Chicago, the residence of Elijah Muhammad".  
('Keesing's Contemporary Archives', Volume 15; p. 20,690).

Under Elijah Muhammad. the 'Nation'

" . . . demanded that members . . . rid themselves of their 'slave names'",  
(Clifton E. Marsh: op. cit.; p. 40).

and in their place adopt

" . . . either Arabic names or use their first with an 'X' (hence 'Malcolm X'). When more than one person has the same first name, the successive ones call themselves '2X', '3X' and so on".  
('Keesing's Contemporary Archives', Volume 15; p. 20,690).

Members of the sect were

" . . . forbidden extra-marital sexual relations; the use of alcohol, tobacco and narcotics; gambling, dancing, movies and television; and lying, stealing, discourtesy, insubordination to civil authority (except on religious grounds) and dirty homes and habits. Also prohibited are the eating of pork, hair-dyeing, and excessive make-up for women".  
('Keesing's Contemporary Archives', Volume 15; p. 20,690).

Women were accorded

" . . . a subordinate role to men".  
(Clifton E. Marsh: op. cit.; p. 72).

Male members were

" . . . organised on a para-military basis and receive training in judo and karate".  
('Keesing's Contemporary Archives', Volume 15; p. 20,690).

This small army of male followers was

" . . . known as the 'Fruit of Islam'"  
('Times', 3 February 1996; p. 28).

The 'Nation'

" . . . established schools",  
('Times', 3 February 1996; p. 28).

and a 'University of Islam', providing education for students in grades 4 to 12. Later, the university was known as the 'Clara Muhammad Schhol', after Elijah Muhammad's wife.

(Clifton E. Marsh: ibid.; p. 43).

Under Elijah Muhammad, thrift and accumulation were

" . . . articles of faith".  
(Walter D. Abilla: op. cit.; p. 16),

and he put forward a

" . . . self-help philosophy".  
(Clifton E Marsh: op. cit.; p. 109).

On the basis of members' contributions, he

" . . . established many businesses, restaurants and cleaners, and sold bean pies, whiting fish".  
(Clifton E. Marsh: ibid.; p. op. citL

Every member was

" . . . expected to 'buy black', that is, to trade with his own kind".  
(Walter D. Abilla: op. cit.; p. 86),

particularly with enterprises owned by the 'Nation'. As a result, Elijah Muhammad became

" . . . admired for building the black dollar, encouraging black people to patronise black businesses".  
(*'Independent'*, 26 July 1997; p. 22),

but was criticised from the Left

" . . . for advocating a kind of black capitalism".  
(Matthias Gardell: *'In the Name of Elijah Muhammad: Louis Farrakhan and the Nation of Islam'*; Durham (USA); 1996; p. 321).

These enterprises gave employment or petty bourgeois status to many members of the 'Nation of Islam', thus binding them to the 'Nation' by economic as well as religious bonds. However.

" . . . the financial empire was tied tightly to the Messenger personally",  
(Matthias Gardell: ibid.; p. 110).

that is, to Elijah Muhammad. By the 1970s, his assets had grown to constitute

" . . . an empire worth \$40 million".  
(*'Sunday Times'*, Section 9, 7 August 1994; p. 4).

and his family became known as

" . . . the 'Royal Family' among members of the organisation".  
(Clifton E. Marsh: op. cit.; p. 69),

By the 1970s, the 'Nation of Islam' had grown to

" . . . approximately one million members".  
(Clifton E. Marsh: ibid.; p. 68),

THE DISSOLUTION OF THE 'NATION OF ISLAM'

Upon Elijah Muhammad's death in February 1975, he was succeeded by his son Wallace D. Muhammad, who had been born in Detroit in October 1933.  
(Clifton E. Marsh: op. cit.; p. 13, 67. 69).

Wallace had previously been excommunicated several times by his father, according to Wallace

" . . . always on the same charge. I was not accepting the God image given to Fard Muhammad".  
(Wallace D. Muhammad: Interview in Chicago, 25 July 1979, in; Clifton E. Marsh: ibid.; p. 67-68).

Wallace changed the name of the 'Nation of Islam' to the 'World Community of Al-Islam in the West' (WCIW), and his own name to Warith Deen Muhammed.  
(Clifton E Marsh: 115, 102).

More important, he began

" . . . to turn the sect towards orthodox Islam".  
( 'Times' Magazine, 3 Februsry 1996; p. 28).

Thus, the WCIW practised

" . . . the devotional duties of the pillars of Islam (testimony, prayer, fasting , alms and pilgrimages)".  
(Clifton E. Marsh: ibid.; p. 72).

Wallace also

" . . . rejected his father's racist teachings".  
( 'Times', Magazine, 3 February 1996; p. 28).

and abandoned

" . . . the notion of African Americans as a separate nation",  
(Matthias Gardell: op. cit.; p. 112),

and with it the demand for a separate state within the United States,  
(Matthias Gardell: ibid.; p. 112),

Members were now instructed

" . . . to honour the American flag and . . . to vote".  
(Clifton E, Marsh: ibid.; p. 71).

Black Americans were now called by the WCIW

" . . . Bilalians. Bilal was an Ethiopian Muslim who was born circa AD 600,  
(Clifton E. Marsh: op. cit.; p. 70).

and

" . . . the 'Muhammad Speaks' newspaper was renamed the 'Bilalian

News".  
(Clifton E. Marsh: op. cit.; p. 70).

Furthermore, he

" . . . began dismantling the . . . economic enterprises"  
(Clifton E. Marsh: op. cit.; p. 115),

built up under his father's regime.

These changes

" . . . enabled the 'World Community of Al-Islam in the West' to be accepted by the Islamic World Community and also to be accepted by the United States government".  
(Clifton E. Marsh: ibid.; p. 77).

In the spring of 1980, Wallace changed the name of the 'World Community of Al-Islam in the West' to

" . . . the 'American Muslim Mission'"  
(Clifton E. Marsh: op. cit.; p. 115).

and in late 1987 he dropped this name,

" . . . dissolving the entire organisation, urging the former membership to affiliate with any local mosque".  
(Matthias Gardell: op. cit.; p. 113),

#### THE EXCOMMUNICATION OF LOUIS X

Some members of the former 'Nation of Islam' were strongly opposed to the changes introduced by Wallace Muhammad. The movement of resistance was headed by Louis X, who had been born Louis Walcott in May 1933 and had become

" . . . a calypso singer known as 'Calypso Gene'".  
( 'Independent' Magazine, 26 July 1997; p. 25),

Walcott had

" . . . become a follower of the Honourable Elijah Nuhammad",  
(Clifton E. Marsh: op. cit.; p. 96).

in February 1955.

Louis X had written

" . . . and starred in a play called 'The Trial'. . . . One of the songs he wrote for the play became the 'Nation of Islam's' anthem 'The White Man's Heaven is the Black Man's Hell'".  
( 'Times', 3 February 1996; p. 28).

Because of his opposition to Wallace Muhammad's changes, in November 1977 Louis X

" . . . was excommunicated from the 'World Community of Al-Islam in

the West'  
(Introduction: Clifton E. Marsh: op. cit.; p. 108).

THE RESURRECTION OF THE 'NATION OF ISLAM'

Taking the name 'Louis Farrakhan', Louis X now announced

" . . . his intention to re-establish the 'Nation of Islam' 'on the platform of the Honourable Elijah Muhammad'".  
(Matthias Gardell: op. cit.; p. 123),

Farrakhan

" . . . not only took over as undisputed head of the 'Nation of Islam', but also moved into Elijah Muhammad's mansion, the house in which he still lives, in a posh neighbourhood of Chicago much favoured by doctors, lawyers and stockbrokers".  
(*'Sunday Times'*, Section 11, 2 April 1995; p. 25).

In this

" . . . fortress-like mansion",  
(*'Independent on Sunday'*, 8 October 1995; p. 19).

he

" . . . lives in considerable luxury".  
(*'Sunday Times'*, Section 11, 2 April 1995; p. 25).

Under Farrakhan, the new weekly newspaper of the 'Nation of Islam' is called

" . . . 'The Final Call'".  
(*'Independent'*, 36 July 1997; p. 22),

The membership of the revived 'Nation' is predominantly

" . . . young; up to 80% of a typical congregation is between the ages of 17 and 35;  
The membership is predominantly male".  
(Walter D. Abilla: op. cit.; p. 1).

Today the 'Nation' owns

" . . . about 120 mosques across the country".  
(*'Times'*, 3 February 1996; p. 28).

'Self-Help'

Under Farrakhan's leadership, the 'Nation of Islam' continued

" . . . the self-help policy of the Hon. Elijah Mohammad",  
(Clifton E. Marsh: op. cit.; p. 109).

Members

" . . . pay a mandatory tithe, which he (Farrakhan -- Ed.) has used to



create a network of small businesses, and to fund a long-planned venture into farming".

('Guardian' Supplement, 1 April 1994; p. 13).

so that the 'Nation' has again become

" . . . a rapidly growing business empire".

('Sunday Times', Section 9, 7 August 1994; p. 4).

The 'Nation', which

" . . . has its own line of skin and hair care products, set up a soap-selling business with a multi-million dollar loan from Colonel Gadafy of Libya".

('Guardian' Supplement, 1 April 1994; p 13).

while its clinic in Washington DC

" . . . promises a miracle cure for AIDS".

('Times', 3 February 1996; p. 30).

On the positive side, the 'Nation of Islam'

" . . . are respected for their practical programmes to reduce crime and drugs. . . .

They go on to estates where the police can do nothing, and close down the drug peddlers"

('Independent' Magazine, 26 July 1997; p. 26).

This reputation has been turned to financial advantage. Security firms affiliated to the 'Nation'

" . . . have won lucrative government contracts policing hardened housing estates".

('Guardian' Supplement, 1 April 1994; p. 13).

The 'Nation of Islam' Security Agency,

" . . . manned by members of the 'Fruit, was formed in 1990".

('Sunday Times', Section 9, 7 August 1994; p. 4).

It

" . . . acts as security guard for hire by other prominent black figures",

('Sunday Times', Section 9, 7 August 1994; p. 4).

and

" . . . has won government contracts worth millions of dollars to police crime-wracked housing estates".

('Sunday Times', Section 8, 7 August 1994; p. 4).

"Some of the grants were as much as \$50,000 per month".

(Clifton E. Marsh: op. cit.; p. 129).

Farrakhan

" . . . aims to establish a black media empire of broadcasting and entertainment interests, with the 'Nation's newspaper, 'The Final Call', as its foundation".  
(*'Guardian' Supplement*, 1 April 1994; p. 13).

Farrakhan himself

" . . . can be seen on 95 TV stations throughout the country and can be heard on 43 radio stations throughout the United States".  
(Clifton E. Marsh: op. cit.; p. 91).

#### Right-wing Political Views

Not surprisingly, Tony Robson, of the anti-fascist magazine *'Searchlight'*, says of the *'Nation'*:

"They are extreme right-wingers -- the religious input is minimal".  
(Tony Robson, in: *'Times' 'Life and Times' Supplement*, 3 August 1992; p. 4).

Farrakhan's political views are indeed close to those of right-wing Republicans. Like them he

" . . . denounces sex and violence in popular culture, and preaches 'family values'".  
(*'Times'*, 3 February 1996; p. 30).

Under his leadership, the *'Nation'*

" . . . rejects the American welfare system".  
(Matthias Gardell: op. cit.; p. 319).

and denounces it in particular

" . . . for 'subsidising single mothers'".  
(*'Guardian' Supplement*, 1 April 1994; p. 13).

It

" . . . approves of harsh penal codes adopted by countries such as Saudi Arabia",  
(*'Sunday Times'*. Section 10, 2 April 1995; p. 25).

wants

" . . . to prohibit marriage between different races".  
(*'Independent on Sunday'*, Section 11, 12 November 1995; p. 3).

and demands the death penalty for

" . . . interracial sex".  
(Matthias Gardell: op. cit.; p. 337).

#### Political Abstention

Continuing the abstentionist policies pursued under the leadership of Elijah Muhammad, members of Farrakhan's *'Nation of Islam'*

" . . . do not take part in any election".  
(Walter D. Abilla: op. cit.; p. 15).

#### Sexism

The discrimination against women practised under Elijah Muhammad has been accentuated under Louis Farrakhan. Men

" . . . are designated as the 'maintainers of women and children'"  
(*'Independent on Sunday'*, Section 11, 20 October 1997; p. 3).

and women

" . . . cover themselves from head to toe and sit in segregated areas during services".  
(*'Independent on Sunday'*, Section 11, 20 October 1997; p. 3).

'Nation of Islam' rallies

" . . . are often of men only, and when they are mixed it is common for the women, wearing regulation long-sleeved white robes to cover their flesh, to be asked to vacate their seats for men".  
(*'Guardian' Supplement*. 1 April 1994; p. 13),

Since January 1994,

" . . . Farrakhan has barred women from speeches in public buildings in New York, Boston and Washington".  
(*'Guardian' Supplement*. 1 April 1994; p. 13),

In March 1994,

" . . . Farrakhan cancelled a speech at the Texas Southern University rather than admit women. Farrakhan had billed the April 11 address as a man-to-man discussion of issues involving black men, But the state university said the speech could not go ahead without the women".  
(*'Guardian' Supplement*. 1 April 1994; p. 13),

In October 1995.

" . . . several hundred thousand black men attended a rally in Washington DC . . . organised by Louis Farrakhan".  
(*'Keesing's Record of World Events'*, Volume 41; p. 40,765).

This event,

" . . . named the 'Million Men March',  
(*'Keesing's Record of World Events'*, Volume 41; p. 40,765).

was one

" . . . from which women had been excluded".  
(*'Independent on Sunday'*, Section 11; 20 October 1996; p. 3),

#### Racism

Under Farrakhan, the 'Nation of Islam' has revived the racism of Elijah

Muhammad. In her autobiography, Sonsyrea Tate describes the racist ideas about white people she received as a 'Nation of Islam' child in Washington:

"I'd learned that they were wicked, that they smelled like wet dogs when it rained, and that, in general, they had unsanitary habits, such as picking up food and eating it after they dropped it on the floor -- and not wearing underclothes. I thought I might start itching if one of them sat next to me".

(Sonsyrea Tate: 'Little X: Growing up in the Nation of Islam'; San Francisco; 1997; p. 131).

Farrakhan

" . . . goes round saying that whites are inferior"  
('Sunday Times', Section 9, 2 April 1885; p. 25).

Indeed, the 'Nation's' propaganda on whites is

" . . . a mirror image of what the Ku Klux Klan is saying"  
('Sunday Times', Section 9, 2 April 1995; p. 25).

about black people.

Under Farrakhan, the 'Nation' has revived the demand for

" . . . the withdrawal of Negroes into a separate black nation".  
(George Breitman: 'Malcolm X: The Man and his Ideas', in: Malik Miah (Ed.): 'The Assassination of Malcolm X'; London; 1968; p. 42).

and one of Farrakhan's principal aims is

" . . . to establish an independent black Islamic state".  
(Matthias Gardell: op. cit.; p. 327).

In Britain in 1987,

" . . . the 'National Front' announced a campaign to promote Farrakhan's ideas. Posters went up: Louis Farrakhan speaks for his nation. We speak for ours".  
('Sunday Times', Section 9, 2 April 1995; p. 25).

"The promotion of racial separatism by the NoI has unfortunately found common ground with the likes of the 'National Front' in Britain. An editorial in 'Nationalism Today' in 1988 praised Mr. Farrakhan for his contribution to 'the fight against multiracialism', adding: We are ready and willing to work with those of other races who wish to maintain their separateness and identity".

('Times', Supplement, 3 August 1992; p. 4),

In the mid-1980s, the 'Nation of Islam'

" . . . admitted to dealings with a former leader of the Californian Ku Klux Klan, Tom Metcalfe, now in gaol for a racist murder".  
('Sunday Times', Section 9; 7 August 1994; p. 5).

Anti-Semitism

Apart from anti-white racism, the 'Nation of Islam' under Farrakhan indulges in virulent anti-Semitism. Since the mid-1980s,

" . . . the targets for the 'Nation's political fulminations have been the Jews".

('Sunday Times', Section 9, 7 August 1994; p. 65).

In 1991,

" . . . the 'Nation of Islam' published 'The Secret Relationship between Blacks and Jews' . . . which accused Jews of being 'key operatives' in the African slave trade".

('Times' Magazine, 3 February 1996; p. 31),

In 1985, Farrakhan told a black audience:

"I have a difficulty with Jewish people. . . . They are not the chosen people of God. . . . The black people of America and the Western hemisphere are God's chosen people".

('Times' 'Life and Times' Supplement, 2 August 1992; p. 4).

Robson affirms that

" . . . Farrakhan is notoriously anti-Semitic".

('Times' 'Life and Times' Supplement, 2 August 1992; p. 4).

Indeed, Farrakhan is on record as saying that Jews

" . . . are 'bloodsuckers' who have become rich on the sweat and toil of blacks. Judaism is a 'gutter religion'; the Holocaust was nothing compared to the historical oppression of American blacks".

('Independent on Sunday', 8 October 1995; p. 19).

In July 1998, Donu Kogbara wrote:

"The anti-Semitism displayed by Louis Farrakhan, the 'Nation of Islam's black American leader, is despicable".

('Sunday Times', 5 July 1998; p. 5),

and refers to

" . . . his obsession with racial separation — apartheid by another name".

('Sunday Times', 5 July 1998; p. 5),

Mainly as a result of representations by Jewish organisations Farrakhan

" . . . has been banned from Britain since 1988".

('Times' 'Life and Times' Supplement, 3 August 1992; p. 4).

The ban

" . . . also prohibits all broadcasts of his image and likeness".

('Guardian' 'The Editor', 4 July 1998; p. 4).

In November 1993, Khalid Muhammad, a leading member of the 'Nation of Islam', referred to Jews

" . . . as 'Christ-killers', alleging that they controlled the global financial system. . . . 'It's that old no-good Jew, that old imposter Jew, that old hook-nosed, bagel-eating, lox-eating Johnny-come-lately". ('Guardian' Supplement, 1 April 1994; p. 13).

He accused the

" . . . Jews of being 'bloodsuckers' on the black community, questioned the Holocaust and . . . called for the killing of all whites in South Africa". ('Keesing's Record of World Events', Volume 40; p. 39,854).

Following widespread complaints about the speech, in February 1994

" . . . Farrakhan demoted Khalid Muhammad"; ('Sunday Times', Section 9, 7 August 1994; p. 4).

Nevertheless, Farrakhan

" . . . is still very close to Khalid". ('Sunday Times', Section 9, 7 August 1994; p. 4).

since he

" . . . uses Khalid Muhammad as a stalking horse". ('Sunday Times', Section 9, 7 August 1994; p. 5).

#### Fascism

Chips Berlet, of 'Political Research Associates', says:

"Many of the key elements of a fascist political movement are present in the NOI, including theories of racial nationalism, organic leadership and the appropriateness of authoritarian measures". ('Sunday Times', Section 9, 7 August 1994; p 5).

The 'Nation of Islam' has revived the 'Fruit of Islam' as its uniformed storm troopers, which are run along military lines. ('Independent' Magazine, 26 July 1997; p. 25).

It is composed of

" . . . shaven-headed men, all of whom are identically attired, from the tips of their shiny black shoes, to their zip-up black bomber jackets, crisp white cotton shirts and trade-mark red bow-ties". ('Independent', 26 July 1997; p. 20).

'Fruit' members

" . . . take martial arts classes", ('Independent', 26 July 1997; p. 22).  
and

" . . . frisk the queues to 'Nation' rallies, stand with Farrakhan on

stage, and act as sentries at his home".  
(*'Guardian' Supplement*. 1 April 1994; p. 13),

After he had left the *'Nation'*, Malcolm X told a press conference:

"I know for a fact that there is a conspiracy between . . . the Muslims and the Lincoln Rockwell Nazis and also the Ku Klux Klan".  
(Matthias Gardell: op, cit.; p. 273).

Indeed, John X Ali

" . . . arranged for American Nazi Party leader George Lincoln Rockwell to speak at the 1962 Saviour's Day celebration in Chicago".  
(Matthias Gardell: ibid.; p. 273).

#### THE 'NATION OF ISLAM' IN BRITAIN

In Britain, the *'Nation of Islam'*

" . . . began informally in 1986".  
(*'Independent'*, Section 11, 26 July 1997; p. 25).

when

" . . . the first mosque was set up in Brixton",  
(*'Independent'*, Section 11, 26 July 1997; p. 25).

Today it has

" . . . three mosques, in south, north and east London:.  
(*'Independent'*, Section 11, 26 July 1997; p. 25).

together with

" . . . a study group working towards a mosque in north London".  
(*'Independent'*, Section 11, 26 July 1997; p. 26).

The *'Nation's'* London headquarters are situated

" . . . in Goldhawk Road".  
(*'Independent'*, Section 11, 26 July 1997; p. 22).

and it owns

" . . . a shop on Harlesden High Street".  
(*'Independent'*, 26 July 1997; p. 26).

Since its foundation,

" . . . it has grown tenfold . . . to 2,500 (half-male, half-female)".  
(*'Independent'*, Section 11, 26 July 1997; p. 22-23).

Jamaican-born Hugh Chester Jones, now known as *'Leo Muhammad'*, is Farrakhan's

" . . . mouthpiece in London".  
('Independent', Section 11, 26 July 1997; p. 20).

where there is published

" . . . a new locally produced magazine called 'Signs of the Times'".  
('Independent', Section 11, 26 July 1997; p. 22).

#### CONCLUSION

THE 'NATION OF ISLAM' IS A FUNDAMENTALLY REACTIONARY, SEXIST AND RACIST, FASCIST-TYPE ORGANISATION WHICH OBJECTIVELY SERVES IMPERIALISM, ESPECIALLY UNITED STATES IMPERIALISM, BY SEEKING TO BUILD A BLACK PETTY BOURGEOISIE AS A BUFFER AGAINST SOCIALIST REVOLUTION AND WHICH SEEKS TO UTILISE RACIAL PREJUDICES AND SUPERSTITION TO DIVIDE THE AMERICAN NATION, INCLUDING THE AMERICAN WORKING CLASS, ALONG RACIAL LINES.

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