ROBBING THE JEWS: THE ANTISEMITIC ROOTS

OF THE NATION OF ISLAM’S BELIEF SYSTEM

Eunice G. Pollack

Department of History, University of North Texas

egpollack@aol.com

**Abstract**

Scholars and commentators generally refer only to Louis Farrakhan and the Nation of Islam’s antisemitic tropes, comments or claims. They fail to recognize them as interlocking parts of an antisemitic, supersessionist theology to which NOI members have always adhered. This article delineates the NOI belief-system, showing that the delegitimization of Judaism has always been at its core. Farrakhan, who identifies as “the lone Messenger of God,” preaches that the “white Jews” have been “the enemies of God,” the servants of Satan, for the last 4,000 years. They crafted a “counterfeit Torah,” which appropriated the blacks’ birthright and sanctified their mission, not only to conquer the world, but above all, to subjugate the black nation. Farrakhan has come to earth to reveal this Truth and to announce that the white Jews’ “time is up,” their “world is through.” The article shows how prominent broadcast journalists, alternately charmed and confused by Farrakhan, failed to illuminate the nature of the antisemitic ideology he embraces and the “religious war” he endlessly promotes.

**Key words**

Antisemitism, Nation of Islam, Louis Farrakhan

**Introduction**

For the last 40 years, Jewish organizations have repeatedly labeled Louis Farrakhan, head of the Nation of Islam (NOI) since 1977, America’s leading antisemite—even as they have, for the most part, failed to accurately identify the core of his (and the NOI’s) antisemitic ideology and the reasons for his wide appeal. To be sure, Farrakhan vehemently denies he is antisemitic, even though, as he insists, Jews have been blacks’ worst enemy for the last 4,000 years. He explains that Jewish groups have simply affixed the scarlet letter “A” for antisemite on every effective black leader to cripple him (Newman, 2015). The “real antisemites,” he teaches, are the Jews in “Palestine,” who victimize the Arabs of Palestine, the true Semites (Farrakhan, 2007).

 Commentators, including faculty at the schools at which Farrakhan or other NOI ministers speak, have often joined the effort to obscure their antisemitism by assuring the campus community that the students who waited in line for three hours as the Fruit of Islam searched each one, then cheered the speaker again and again and purchased the antisemitic literature on display, had come to hear—and applauded—only a narrative of “black uplift.” Whether intentional or not, this spin was wide of the mark, for the central message has always been that uplift means release from the iron grip—or the tentacles—of Jews. As Farrakhan and his surrogates informed their rapt audience, the Jews’ great success in America (and Israel) had come *only* by sucking the blood of blacks. Or as Farrakhan intoned, “Jewish people don’t have no hands that are free of the blood of us” (Farrakhan, 2005).

From its beginnings in the 1930s, the Nation of Islam crafted a new racialized form of the world’s oldest hatred. According to Elijah Muhammad, who led the Nation from 1933 until his death in 1975, the NOI was founded by “Allah in person, … who came under disguise in the person of Master W. F. [Fard] Muhammad” and “revealed Himself and His purpose to me” (Rhea, 1959). Fard, the “Savior … of the Negro,” was born in 1877, the year the last of the US troops were withdrawn from the states of the old Confederacy, in effect abandoning the freedmen to their former masters. It was Fard who transmitted to Elijah, whom he designated his Messenger, the theological narrative to which the NOI has adhered rigorously ever since. Unlike the black people, he explained, who had been “naturally” created by Allah, the white race, which had been “artificially” formed by an evil scientist 6,000 years ago (“in 4004 BC”), were inherently “evil,” each white person a “liar and a murderer by nature” (E. Muhammad, 1956a). At the core of Fard’s account, however, were the nefarious white *Jews*, who, “from the first day … [they] received the Divine Scriptures” 4,000 years ago, soon after they had emerged “naked [from] the caves and hillsides of Europe,” “started tampering with its truth,” “converting the Bible [into] the graveyard of my poor people, the so-called Negroes” (E. Muhammad, 1956b).

Having thereby rejected God, the Jews, according to the NOI’s foundation creed, were destined to serve as the main handmaidens of Satan for the next 4,000 years. Indeed, Farrakhan explains that he has “deciphered the [real] meaning” of the Star of David, with its “6 sides … 6 angles … each angle 60 degrees.” “Well, you have 6, 6, and 6. So the Bible says, ‘Count the number of the beast … 600, 3 score, and 6’” (Farrakhan, 2010d). This is the symbol of Satan, adopted by the white Jews when they became his agents. As Satan’s primary agents, the white Jews were driven from their earliest years not only to rule the world but, above all, to subjugate and bleed black people. Drawing on the principles and methods inscribed in their counterfeit Torah—and elaborated upon in the Talmud—the white Jews developed racial slavery, becoming what Farrakhan identifies as the “architects of White Supremacy” and its main enforcers (Farrakhan, 2010e). In the NOI’s understanding, all the wealth of American Jews—or often, all Jews—has been stripped from black people. Indeed, the NOI traces all the travails of African Americans to the white Jews. Addressing a cheering, screaming audience of African Americans, Farrakhan rails that the Jews are a “Nation of devils. [And] you under the rule of maker—made by Jews into devils. Tha’s why they don’t want me to talk” (Farrakhan, 1985).

**In-depth view of NOI's Activities**

When three of the co-chairs of the Women’s March (organized to demonstrate strong opposition to the election of President Trump) were revealed to have ties to Farrakhan, it became harder to deny the nature of his appeal—as, quoting from *his* bible, they explained that they were only against “*white* Jews.” Indeed, after attending the NOI’s 2018 Saviour’s Day celebration—honoring their founder W.D. Fard, revered as the Mahdi, who “spoke 16 languages and wrote 10,” including “the language of the people on Mars” (Farrakhan, 2019a)—Tamika Mallory, one of the co-chairs, posted a photo of herself on Instagram, along with praise for Farrakhan, who had delivered the 3-hour oration, as a “GOAT”—the “Greatest of All Time” (Page, 2018). Although acknowledging that she had attended his Saviour’s Day addresses for the last 30 years, it was her subsequent tweet that exposed the antisemitic core of his appeal, as she warned: “If *your* leader does not have the same enemies as Jesus, they [sic] may not be THE leader!” (Coates, 2018). Apparently, Farrakhan, Jesus—and Mallory—shared the same enemy—the “white Jews.” Dismissing the ensuant uproar, Farrakhan explained that the Jews simply wanted to replace the co-chairs of the March—because Judaism teaches that non-Jewish women “are chattel”—which elicited little response (Farrakhan, 2019a). Others relied on the aphorism “racism equals prejudice plus power” (Coates, 2018) to deny the charge against the co-chairs—all women-of-color, who, by definition, lacked power—and therefore could not be antisemitic.

 Yet, despite attempts by Jewish organizations over the years to limit his influence, Farrakhan has remained America’s “most popular antisemite,” who routinely fills 10,000-seat arenas (ADL, 2018). As he has stated flatly, “There’s not a black organization in America that I have not been invited to address, and have addressed—not one” (Farrakhan, 2019a). In 2005, the Congressional Black Caucus asked Farrakhan to participate in its “legislative weekend,” where the now infamous photo was taken of him with then-Senator Obama. The year before, he addressed the National Black Agenda Convention. And in 2015, according to Farrakhan, U.S. Rep. Keith Ellison, who would soon be chosen deputy chair of the Democratic National Committee, conferred with him in his hotel at the commemoration of the 20th anniversary of the Million Man March (Muhammad and Muhammad, 2018).

When Facebook finally banned Farrakhan from its platform in May 2019, a number of black celebrities blasted Mark Zuckerberg, its (Jewish) CEO—“We already know where *he’s* coming from!” And none acknowledged Farrakhan’s antisemitism. In an Instagram post that went viral, the rapper Snoop Dogg complained, “All he ever do is tell the truth. But y’all gonna ban him … For putting truth out there … Ban me, mother-fucker!” The rapper Scarface concluded, “They want to keep us in the dark and blinded. I get it, because Minister Farrakhan opens a lot of eyes.” Even the president of Martin Luther King, Jr.’s Southern Christian Leadership Conference, Dr. Charles Steele, Jr., proclaimed, Farrakhan is “not a man of hate.” “He’s not been recognized in the way he should have in terms of his love for humanity, and I think that says it all” (R. B. Muhammad, 2019).

 Even the mainstream media enabled Farrakhan—sometimes unwittingly—to broaden the reach of his antisemitic claims. Dismissing protests, the National Press Club provided a platform from which he raged against “the Synagogue of Satan” (Farrakhan, 2004). On television news programs and talk shows, seasoned journalists were inordinately deferential, allowing the NOI minister to expound at length, uninterrupted, as he leveled libelous charges against “the Jews.” Interviewed for the third time on “Meet the Press” (1998), Farrakhan, unchallenged by a sycophantic Tim Russert, announced that Jews “are the greatest controllers of black minds, black intelligence;” that it was the Jews who “put us [blacks] before the world as clowns and as purveyors of filth,” and on and on (Pollack, 1998). His appearance on the Evans and Novak talk show was nothing short of a love-fest (Evans and Novak, 1997). And, although Barbara Walters had been briefed on how to demolish the NOI claim that Jews dominated the Atlantic slave trade, when Farrakhan appeared on her show, she only asked lamely if the Jews of today were responsible for the sins of their ancestors (Walters, 1994). Even Mike Wallace proved no match for him. Determined to press Farrakhan about his distinction between “good Jews” and “Satanic Jews,” Wallace challenged him: “What constitutes a good Jew? Give me a list of a half a dozen of good Jews,” to which he replied, “Ah no, no, no, only God knows who the good are” (Wallace, 1996). Once again, Farrakhan had won the day.

 None of Farrakhan’s gentle interlocutors recognized—or posed trenchant questions about—the nature of the ideology that underlay—that shaped—his relentless conflict with the Jews. Yet the numerous lectures—really, sermons—he delivered to massive, rivetted audiences of African Americans focused invariably on the idea that he—and they—were positioned on the frontlines of a *religious* war against “the enemies of God”—the Satanic Jews. In 2019, he announced that the last battle was approaching, and he promised the Jews, “You finished today, Satan.” Addressing what he perceived as the reservations of some of his listeners, he explained, “Some of you say, ‘I like Farrakhan, but he seems obsessed with … the Jewish community.’ I am. But … the reason … is because *you*”—he points at the audience—“*you* love them, not knowing that you in love with Satan himself”—which elicited wild applause (Farrakhan, 2019a).

Moreover, Farrakhan has direct knowledge about the true identity of the Jews, because he is “the lone Messenger of God,” or, as he has recently acknowledged, because he is Jesus. At times, he remains reluctant to admit it: “You mentioned the minister as your Jesus…. I didn’t say you were wrong”—here he was interrupted by deafening applause—“but you can’t hit people in the head with the powerful truth.” At other times in the same speech he embraces his identity: “I represent the Jesus and I am *that* Jesus…. If I am not, take my life!” As it was with the original Jesus—Jesus I, “Every day they [the Jews] are after me…. For which of my good works do you stone me?” He confides, “I wasn’t auditioning for the role of Jesus… [but] my teacher kept calling me, ‘Come, come, come, come.’ Now I found out that the cross is for me…. I’m being hoisted up on a cross” (Farrakhan, 2019a; 2019c).

 Farrakhan expounded on his relationship to the original Jesus and on why he has re-emerged now. He explained that Jesus understood that he “died because he [lived] 2,000 years too soon to bring about the end of the civilization of the Jews.” Thus “he decided that he would give [up] his life, … [certain] that his name would live until the one that he prefigured”—ahem—appeared. Farrakhan then set the scene for the death of the Savior—stabbed by a Roman soldier, who wanted the $2,500-bounty if he “brought him in dead”—it was only $1,500 if he were taken alive. Notably, this momentous event didn’t take place on Calvary, but “in front of an old Jewish store…. I don’t know why the Jews had the store open on Saturday, … supposed to have been their Sabbath—[but] they don’t give a damn about no Sabbath when it comes to making money” (Farrakhan, 2019a). Although Jesus’s body was “embalmed to last 10,000 years,” he has reappeared now because “masses of the people are awakening all over the world,” and as a result “Satan [the Jews] is very angry” (Farrakhan, 2019a; 2019c). And “God wants to free you from the grip of Satan, that we may build a righteous world” (Farrakhan, 2019b).

 By identifying—and associating—himself with Jesus, Farrakhan’s teaching resonated strongly not only with numerous African-American Christians, but with the many NOI members, raised in the Church by single mothers, who had become estranged from the religion when they concluded that its savior must have overlooked black people. As one member confided, the NOI “won me back to Almighty God again” (K. Muhammad, 1985). When Farrakhan informed his audience, “You are the brother of Jesus,” who was “a black man” with “hair like lambswool and feet like burnished brass”—sometimes revealing that he was also a Muslim—the response was visceral, with many jumping up-and-down, and cheering madly (Farrakhan, 1990). The fevered reaction was sustained when Farrakhan pointed out that, as was the case with the earlier Jesus, when *he* preaches, “the deaf hear, the dumb speak, the lame walk” (Farrakhan, 2019a).

But Farrakhan chose to dwell, above all, on the parallels between Jesus’s lethal conflict with the *Jews* and his own. He reminded his awed listeners that “the Scribes, the Pharisees, the Sadducees—the Jews of his day”—had become Jesus’s eternal enemy when *he* revealed the Truth about them, and now that *Farrakhan* is exposing “the evil … [they have] done to *us* as a people, … this man that you’re looking at is a marked man” (Farrakhan, 2019c). When he then challenged his audience to “name me one preacher in America that has talked to the Jews like I do,” they roared, “None!” Shouting, Farrakhan informed them that, like the original Jesus, “I offered my life if they [the Jews] could find one word of my … teaching that is a lie. [Like Jesus,] I’m willing to die to see our people free. Prove that I have lied to my people! Prove that I’m an antisemite! … Prove it!” (Farrakhan, 2019a). To be sure, many have disproved his claims that the Jews dominated the slave trade, invented racism, created the hole in the ozone layer, injected black babies with AIDS, that the Elders of Zion drew up the *Protocols*, and more. No matter—he is never deterred.

 Frequently citing Christian scripture, Farrakhan stresses that his war with the Satanic Jews is approaching its Final Hour. This is *the Final Call*—not coincidentally, the title of the NOI newspaper. Farrakhan assures his massive audiences that “Satan is going down, and I’m here to say ‘Your time is up, your world is through’” (Farrakhan, 2018). Evidence of the end surrounds them. “Every day the weather’s getting worse and worse….” Glaciers are melting, the seas are rising, “the coasts are gonna be flooded. You heard it first here. Now watch the news bear witness that … a man taught by God is telling you things that *are* and things *to come*!” He closes by screaming, “Allah Akbar!” (Farrakhan, 2019c).

 Armed with the knowledge and methods provided by the Mahdi, the Nation of Islam has been waging a war targeting “the wicked Jews”—and Judaism itself. From Fard to Farrakhan, the Nation formulated and preaches a supersessionist theology—a racialized monotheism—which, they are certain, reveals the Satanic roots of the belief system of those who “call themselves Jews”—i.e., the “imposter Jews,” the white Jews (R.A.M. Muhammad, 2013). Although in the late 19th century, antisemites delineated a secularized form of the virus, the NOI has restored its theological origins, albeit with a new racial twist. And where Christianity long tied Jews’ singular power, intellect and evil to Satan, for the NOI, the Synagogue of Satan has always been obsessed, above all, with subjugating—and bleeding—the black people, especially, African Americans. The evil genius of the Jews—the cunning intellect shared with Satan—is deployed in an unrelenting effort to exploit *them*. Nazis taught that the Jews were bent on dominating Aryans, but the NOI’s reading of Jews’ sacred texts exposed that their focus was always on blacks. Indeed, it was through such textual analysis that Farrakhan uncovered that it was around *Jew* supremacy—more than *white* supremacy—that their belief-system has always revolved (Norwood and Pollack, 2020).

 Still, even when confronted directly with the NOI’s denunciations of those they called the “modern-day Scribes and Pharisees,” interviewers failed to recognize that they were waging a battle to delegitimize Judaism—the religion of the “so-called Jews” (R.A.M. Muhammad, 2013). In 1984, broadcasters played and replayed the audiotape of Farrakhan screaming, “Now that nation called Israel never has had any peace in 40 years and she will never have any peace—because there can *be* no peace structured on injustice, thievery, lying and deceit, and using the name of God to shield your gutter religion.” But the questions that followed focused strictly on his insistence that “I never used the word ‘gutter.’ I use the word ‘dirty’” (Freeman, 1984). (He was adamant that he said “dirty religion” because those were Elijah Muhammad’s words, conveyed by the Mahdi.) Journalists’ confusion only increased when he emphasized, “I never said Judaism,” adding, “I am prepared to offer $100,000 and my life if … anyone can examine that tape and come up with the fact that I said ‘Judaism is a gutter religion’” (Freeman, 1984).

Interviewers did not recognize that Farrakhan and the NOI taught that those whom *they* had always considered Jews are only the “false Jews,” who worship a false god and adhere to a falsified text—to a bogus Judaism. As Farrakhan stressed to his audiences again and again, they “are Satan, *masquerading* as a covenanted people of God—[who] must be exposed” (Farrakhan, 2014). “You … think that those who refer to themselves as Jews are the real Children of Israel? No. You have made a real *theological* mistake” (Farrakhan, 2013). Informed by the Qur’an, Farrakhan and the NOI had learned that soon after receiving the Torah, “a party from among the Jews … heard it, understood it, then [intentionally] altered it”—radically changing the “testimony from Almighty God.” (Farrakhan wags his finger menacingly.) (Farrakhan, 1985). Applying its own racial spin to the Islamic paradigm, the NOI added that these Jews—“the white Jews”—had expressly structured the counterfeit text around “thievery, lying and deceit,” as the means to rob *black* people of the promise of God (Freeman, 1984). Convinced that the NOI alone recognized the origins and true nature of what the “so-called Jews” called the Torah, Farrakhan repeatedly challenged “the Board of Rabbis in any city in America” to a debate (Wallace, 1996). Notably, Farrakhan and the NOI’s claims about Jews’ supposed acts of oppression of blacks were often based more on extrapolations from their understanding of the altered sacred texts than on any facts on-the-ground. For the NOI, believing is seeing.

 Indeed, in April 1984, when an interviewer informed the NOI leader that she had just been notified that the U.S. Senate had passed a resolution 95 – 0, repudiating “the sentiments and expressions of hatred made by Mr. Farrakhan,” he responded by repudiating the Senate. After all, he explained, “*My* repudiation of the Senate carries more weight *with God* than the Senate’s repudiation of me…. I warned the Senate and I warned the government…. My voice is the voice of God in your midst and you are doing to me just what you did to all the prophets … before me…. The Roman Senate repudiated [Jesus], but today you worship him. What will you do for *me* tomorrow?” (Freeman, 1984).

 The NOI had discovered—and Farrakhan taught—that in Genesis they could discern the origins of the perfidy of the Jews—and the trajectory of their relentless oppression of blacks. Here they traced the beginnings of the arc of injustice to the time when Rebecca, wife of Isaac, was told that “two *nations* are within your womb … two *manner of people* shall be separated from that bowels.” As Farrakhan explained, Esau was the first to emerge, and so “the birthright falls on [him]”—but Jacob immediately began scheming to steal it. The plot culminated when, with Isaac nearing death, Rebecca conspired with Jacob, dressing him in Esau’s garments, covering his hands with hair, so he could be mistaken for his “older,” hirsute sibling, even providing him with the venison her husband had requested of Esau. With Isaac’s sight failing, the ruse succeeded, and he bestows his blessing on Jacob—promising that he will “*rule* the nations. They all will be your servants.” When Esau—the firstborn—finally arrived and the deception was exposed, it was too late, and Isaac could only inform his elder—albeit stronger—son that henceforth, “you gonna have to serve your [younger, weaker] brother” until it will come to pass when “the yoke of your brother will be broken” (Farrakhan, 2010b).

 Instructed by the Mahdi—that is, by God himself—the NOI understood that Esau—the “older” stronger son—represented the Black Nation—Original Man—who had thrived without sin or disease for millions of years before the evil genius Yakub—whose name Jacob would bear—created the white race. Thus it was the Black Nation—Original Man—who was the firstborn—the authentic Chosen People of God, and it was Jacob—the progenitor of “the white Jews”—who contrived to steal his/the Black Nation’s birthright—and has “hidden [this] from the world” (A. Muhammad, 2010). (Where Christianity taught that Jews *lost* their status as the Chosen—as punishment for their disobedience to God—the Nation of Islam discovered that the Jews were *never* the Chosen at all.) It was Jacob—the “master deceiver”—patriarch of the “so-called Jews”—who initiated the corruption of the Torah out of his overweening drive “to rule”—to “enslave”—not to serve—the nations (E. Muhammad, 1959). He even cunningly substituted Satan for God, who would bless his treachery and “wicked” designs. Hence, the “gutter”—or “dirty”—religion. And when Jacob wrestled with the angel, and the angel said, “your name shall no longer be … Jacob, … [you] shall be known as Israel,” Farrakhan divulged that Israel means “the supplanter”—the usurper—one who takes “by devious … means” “something that don’t belong to you” (Farrakhan, 2010c). After all, the white Jews had stolen the birthright of the Black Nation. “The Holy Land don’t belong to … a white Jew.” “Abraham … ain’t promised you a damn thing!” he shouts at the so-called Jew (Kelly, 2017; Farrakhan, 2017a). Certain the NOI received “the invincible truth,” he challenges any scholar to a debate (A. Muhammad, 2010).

**Conclusions**

For the NOI, the release of blacks from Jacob’s clutches required not only the erasure—and arrogation—of Jews’ status as the Chosen and the dispossession of Zion, but the appropriation of their foundation narrative. The bulk of the biblical accounts of the history of the Jews is, the NOI maintains, *not* about Jews at all. They are, instead, prophecies about black people, for the most part, the blacks of the United States. (They reached this conclusion because Fard Muhammad, the Mahdi, had chosen Detroit as his destiny, traveling “9,000 miles” from Mecca to reach the African Americans. In reality, the distance he traversed was shorter—he had come from San Quentin, the maximum security prison in California.) Thus, no Jews—or forebears of Jews—had ever been “in bondage in Egypt.” This was only an “outlandish claim” “put over … by a smart, crooked deceiver” (Farrakhan, 2010a; J. Muhammad, 2012). The biblical tale only foretold that black people, not Jews, would be enslaved “in a strange land, among strange people, being afflicted in this country, for 400 years.” (It is not “Moses … [who] warned Pharaoh of Jehovah’s anger,” but Farrakhan who warns the Jews to let his people go [Freeman, 1984].)

Having learned from the Torah the duration of their bondage, the NOI dates African American enslavement from 1555, when blacks allegedly first landed at Jamestown, to 1955, when Farrakhan, then 21, arrived—landed—at his first NOI meeting. When Farrakhan at last learned that Jamestown wasn’t founded until 1607, and that blacks disembarked there in 1619, he resolved the discrepancy by observing that it had taken “64 years to break us from an African people of high civilization and intelligence … [and] make us completely savage, living the life of the beasts of the field” (Farrakhan, 2019a).

More important, the NOI had inferred from their study of the corrupted Torah that it was the “so-called Jewish community”—driven to subjugate black people—who “brought our fathers out of Africa, owned the slaves, owned the plantations, were the Number 1 buyers of slaves” (Farrakhan, 2019a). Moreover, the first black Africans came on “the ship of the notorious slave trader John Hawkins,” which, the NOI contends, “was commissioned by Jews, supplied with African human cargo by Jews, and guided across the Atlantic by Jewish pilots, his African captives sold to Jewish buyers in the Caribbean” (T. Muhammad, 2018). Farrakhan adds that the clever Jews had even christened the ship “Jesus,” but as soon as it left port, “they took the sign of ‘Jesus’ down and ran up the skull-and-crossbones” (Farrakhan, 2019a).

 Similarly, Wesley Muhammad, member of the NOI’s Executive Council and Research Group, determined that the biblical saga in which Pharaoh, fearing “the children of Israel” were “multiplying” and might “‘become numerous [and] join unto an enemy and fight against us,’” “hatched a secret plot to keep the people of God … from increasing in number,” was “not a tale of some ancient Egyptian conspiracy against some Jews 4,000 years ago” at all. It was only a prophecy about plots to keep African Americans from multiplying. Alerted by the Torah, the NOI uncovered that it is the “Jews [who] are the principal architects of the [US] governmental plot to interfere with the reproductive habits and capabilities of the [true] People of God” (W. Muhammad, 2019). Indeed, Farrakhan converted the birth-control advocate Margaret Sanger, of Irish-Catholic origins, who “didn’t want black babies in the world,” into a “so-called Jewish woman” (Farrakhan, 2019c).

 But, according to Wesley Muhammad, “Jewish genius” also inhibited their increase by “laying the foundation for the scientific production of homosexuality and transgenderism among black people” (W. Muhammad, 2019). As Farrakhan explained, “Homosexuality can be produced through chemistry.” And the black man is now “being chemically programmed against [his] nature” (Farrakhan, 2017b; 2018). The “Synagogue of Satan” has developed a new grade of marijuana, which, Wesley Muhammad asserts, was formulated expressly to “de-masculinize” and “feminize the black male in America” (W. Muhammad, 2019). To Farrakhan, this is just the latest means by which so-called Jews have “made us [blacks] unfit to be recognized as the People of God” (Farrakhan, 2019c).

 Thus it is through antisemitism—that all-purpose poison, now tinged with a strong racial hue—that the Nation of Islam exposes the blacks’ demonic oppressor, and finds the promise to free the descendants of Esau—of Original Man—from 4,000 years of Jacob’s satanic hold.

**References**

Anti-Defamation League of B’nai B’rith (2018). Introduction. In *Farrakhan: In His Own Words*. New York: Anti-Defamation League of B’nai B’rith, 2018.

<https://www.adl.org/education/resources/reports/nation-of-islam-farrakhan-in-his-own-words>

Coates, T. (2018). American Anti-Semitism in Context. *Atlantic*, March 8, 2018.

Evans, R. and R. Novak. (1997). Farrakhan interviewed on Evans & Novak Show, CNN. November 29, 1997.

<https://www.youtube.com/watch?v=0oJ9moxNOms>

Farrakhan, L. (1985). The Making of a Devil, November 24, 1985.

<https://www.youtube.com/watch?v=tfI5PPxmySQ>

Farrakhan, L. (1990). Address at Nation of Islam Mosque No. 22, Pittsburgh, Pennsylvania, April 13, 1990.

<https://www.youtube.com/watch?v=0oJ9moxNOms>

Farrakhan, L. (2004). Guidance to America and the World in a Time of Trouble, May 3, 2004.

<https://www.youtube.com/watch?v=wANXKE12B24>

Farrakhan, L. (2005). Saviour’s Day Address, February 27, 2005. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2007). Interviewed on Al Jazeera TV, March 18, 2007. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2010a). Address at Civic Center, Atlanta, Georgia, June 26, 2010. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2010b). Farrakhan Explains Israel in Bible. Part 1. June 30, 2010.

<https://www.youtube.com/watch?v=G278VrZOAjU>

Farrakhan, L. (2010c). Farrakhan Explains Israel in Bible. Part 2. June 30, 2010.

<https://www.youtube.com/watch?v=HXVsG1fpvp>

Farrakhan, L. (2010d). Minister Farrakhan Explains the Star of David. July 11, 2010.

<https://www.youtube.com/watch?v=5RUIY5t_cRI>

Farrakhan, L. (2010e). An Open Letter to Black Leadership. July 19, 2010.

<https://www.noi.org/open-letter-black-leadership>

Farrakhan, L. (2013). The Time and What Must Be Done, Part 5, February 9, 2013. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2014). The Time and What Must Be Done, Part 57, February 8, 2014. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2017a). Saviour’s Day Address, February 26, 2017. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2017b). Address at Watergate Hotel, Washington, DC, November 11, 2017. In *Farrakhan: In His Own Words*.

Farrakhan, L. (2018). Saviour’s Day Address, February 25, 2018.

<https://www.youtube.com/watch?v=WDd7QVm151U>

Farrakhan, L. (2019a). Saviour’s Day Address, February 17, 2019.

<https://www.youtube.com/watch?v=Dp-4A_Yn2QXs>

Farrakhan, L. (2019b). I’m Here to Separate the ‘Good Jews’ from the ‘Satanic Jews,’ May 10, 2019.

<https://www.youtube.com/watch?v=7O5eL2MzNtA>

Farrakhan, L. (2019c). The Honorable Minister Farrakhan Speaks, July 21, 2019.

<https://www.youtube.com/watch?v=gx05xeAd1fg&feature=youtu.be>

Freeman, S. (1984). Farrakhan interviewed by Sandy Freeman on CNN, April 5, 1984.

<http://www.youtube.com/watch?v=kJOPkx9eozY>

Kelly, C. (2017). Farrakhan interviewed on Cliff Kelly Show, WVON, Chicago, May 9, 2017. In *Farrakhan: In His Own Words*.

Muhammad, A. (2010). Farrakhan Continues to Uncover Jewish Role in Black Suffering. *Final Call*, July 13, 2010.

Muhammad, E. (1956a). Mr. Muhammad Speaks. *Pittsburgh Courier*, June 16, 1956: C7.

Muhammad, E. (1956b). The Bible and the Qur-an. *Pittsburgh Courier*, June 30, 1956: B2.

Muhammad, E. (1959). The White Race’s False Claim of Divinity. *Pittsburgh Courier*, June 27, 1959:A6.

Muhammad, J. (2012). Farrakhan and the Real Children of Israel. *Final Call*, May 24, 2012.

Muhammad, K. (1985). Introduces Farrakhan, The Making of a Devil. November 24, 1985.

<https://www.youtube.com/watch?v=tfI5PPxmySQ>

Muhammad, R.A.M. (2013). Does the ‘God of Jacob’ Love a Good ‘Conspiracy’? *Final Call*, July 8, 2013.

Muhammad, R. B. and C. Muhammad (2018). Farrakhan’s Defenders Challenge Jewish Lies. *Final Call*, March 6, 2018.

Muhammad, R. B., et al. (2019). We Are Farrakhan! *Final Call*, May 13, 2019.

Muhammad, T. (2018). Jews Targeted Black Self-Help Long Before Attacking Farrakhan. *Final Call*, April 16, 2018.

Muhammad, W. (2019). Introduction to Farrakhan’s Saviour’s Day Address, February 17, 2019.

<https://www.youtube.com/watch?v=Dp-4A_Yn2QXs>

Newman, R. (2015). Farrakhan interviewed on Rock Newman Show, WHUT, Washington, DC, October 1, 2015.

<https://www.youtube.com/watch?v=ZBKlIcTI-bY>

Norwood, S. H. and E. G. Pollack, (2020). White Devils, Satanic Jews: the Nation of Islam from Fard to Farrakhan. Modern Judaism 40 (4): 137-168.

Page, C. (2018). How Farrakhan Kills the Joy in Identity Politics. *Chicago Tribune*, March 13, 2018.

Pollack, E. (1998). Viewpoint: Disagrees with Hentoff Column about Farrakhan’s Anti-Semitism. *Kalamazoo (Michigan) Gazette*, November 27, 1998.

Rhea, J. (1959). Islamic Group Woos Negroes with Racial Superiority Pledge. *Providence (Rhode Island) Bulletin*, August 6, 1959.

Wallace, M. (1996). Farrakhan interviewed by Mike Wallace, “60 Minutes,” 1996.

<https://www.youtube.com/watch?v=zuqBHd61jfE>

Walters, B. (1994). Farrakhan interviewed by Barbara Walters, “20/20,” April 21, 1994.

<https://www.youtube.com/watch?v=fRLnjzIzNZA>

<https://www.youtube.com/watch?v=79thZbhL9yU>

**About the Author**

Eunice G. Pollack received her PhD from Columbia University and was a professor of History and Jewish Studies at the University of North Texas, 2001-2019. She is the editor of a book series on Antisemitism in the English-Speaking World (Academic Studies Press) and coeditor (with Stephen H. Norwood) of the prize-winning 2-volume *Encyclopedia of American Jewish History*. She edited and contributed chapters to: *Antisemitism on the Campus: Past & Present* and *From Antisemitism to Anti-Zionism: the Past & Present of a Lethal Ideology*. Her recent publications include “White Devils, Satanic Jews: the Nation of Islam from Fard to Farrakhan,” in *Modern Judaism* (May 2020), coauthored with Stephen H. Norwood, and *Racializing Antisemitism: Black Militants, Jews and Israel, 1950 – Present* (Jerusalem: the Hebrew University of Jerusalem).