

Why Farrakhan Is Loved By Black America & Is Always Welcomed Among Us!



Why Farrakhan Is Loved By Black America, and Is Always Welcomed Among Us!

By Demetric Muhammad



Black people are never given a say in who white people choose to be their leaders. Black people are never given a say in who Jewish people choose to be their leaders. Black people are never given a say in who Asian people choose to be their leaders. Black people are never given a say in who any other self-respecting ethnic or racial group chooses to be their leader. And we are no longer going to allow those outside of our community to choose who speaks for us and who among the diverse array of Black community stake holders we will accept, associate with and honor. The Honorable Minister Louis Farrakhan's presence at the funeral and "home going celebration" of the Queen of Soul Aretha Franklin signified that in a mighty way. And this was despite the disapproval of many in the mainstream white and Jewish communities.

So please know and understand, we owe no one an explanation for why the Minister was graciously invited into the pulpit dais to sit as an honored guest at our dear sister's funeral and memorial services!

Yet as a student of the Minister, I wanted to take this as a significant and teachable moment. You see, I have seen many article headlines and FOX News commentary asking 'why was the Honorable Minister present at Aretha's funeral'. And most in the Black community implicitly understand why and were happy to see the Minister there. Quite frankly, most who love the Minister can't really put into words why they do. And this phenomenon as I have studied it, is indicative of a deep spiritual connection between the Minister and the Black community. And it is not just the Minister's kindness, personal humbleness and generosity, all of which are characteristic virtues of the Minister that are omitted in the media's reporting about him; the connection is deeper.

When we in the Black community hear the Minister's bold and beautiful preaching it is an experience where we feel as though he has read our minds; he says the things we feel but don't have the words to say. We see in him the courage, strength and forthrightness that we know needs to be expressed from Black people living in a white dominated society. And we have come to take comfort in the fact that he will always "keep it real" with us, teach us and risk his own life exposing to us truths and information that white America wants to hide from us. But most of all, we simply feel good, when we hear him speak. Hearing the Minister speak makes us feel secure. And as the

old saying goes, often “people may forget what you have said, but they never forget how you make them feel”. And the Minister makes a people who have endure so much pain to feel good. When we hear him our souls leap for joy!

In this teachable moment I also wanted to write for the benefit of the many who love the Minister but feel that they must do so privately out of fear of the reactions of powerful white and Jewish people that they may have relationships with and or do business with. So despite their embrace of him within their hearts, they aren’t prepared to offer a word in defense or public support for him. So, I want to show them how to do that. Because the Minister is not only worthy to sit on the stage at a funeral; he is worthy to be defended against the slander of his enemies.

I maintain that when you consider the good works and dedication of Minister Farrakhan to the survival and improvement of the Black community, that one cannot say that they are a friend of the Black community and yet oppose Minister Farrakhan. Our community does not have friends and allies that express disdain and act in opposition to our beloved Minister and champion. And the stronger we become as a people, opposition to Minister Farrakhan must and will become anathema to the Black community.

The Minister’s Message Literally Gives Life

First, I want to cite the testimony of Bay Area journalist Fahizah Alim who is very powerful in her telling of her personal experience with the ministry of the Hon. Min. Louis Farrakhan. She writes:



“I know Farrakhan’s real world impact on people. For example, when I started attending the University of California, Berkley, I also started taking the birth control pill. I think it was included in the registration packet. I mention the birth control pill because at the time, it was the drug of choice for most single young women. Many who were still in high school and not yet sexually active were prescribed the potent drugs, allegedly to “regulate their cycles.”

Moreover, marijuana, “drop out,” and “free love” were the buzzwords of my generation. The Beatles, Jimi Hendrix, Sly and the Family Stone, our Pied Pipers of modernity, lured us into a dark and swirling hole of hedonism. And Farrakhan,

espousing the teachings of Elijah Muhammad, brought me out of the tailspin. Until that point, I had been taking birth control pills to keep from getting pregnant. But after listening to Louis Farrakhan speak about how potent a drug must be to be capable of shutting down one of nature’s powerful biological functions-that of reproducing itself-I stopped.

It took me another 2 years to ovulate or produce eggs again. And some years later, the pharmaceutical companies revealed that we had been guinea pigs and the pills prescribed to some young women were about 10 times more potent than they should have been.

“You are poisoning yourself,” Farrakhan has said. “Why kill the fruit of your womb and prevent maybe another great Black Leader from being born? Hasn’t Pharaoh killed enough of our children?” I am glad I heard him, I stopped taking the pill. And now I am the proud mother of 4 children: a daughter and 3 sons.”

Ms. Alim’s powerful personal testimony is far from exceptional; it is typical of the experiences, both private and public, that many in the Black community have had with Minister Farrakhan.

Minister Farrakhan’s Impact in Black America is Vast and Overwhelmingly Positive

Second, I remind the reader of the overwhelming and tremendous event known as the Million Man March. On October 16, 1995 Minister Farrakhan called for 1 million men to meet him in Washington, D.C. to rally and organize around the themes of “atonement, reconciliation and responsibility.” Nearly 2 million men showed up to answer the Minister’s call! Authors Gary Fields and Maria Puente wrote in the USA Today some of the early successes of the Million Man March:

The Million Man March caused up to 15,000 new applicants wanting to adopt black children.
The Million Man March spawned spin-offs: Million Woman March; Million Youth March; Million Fathers March; Million Hoodie March; Million Man March in Tahrir Square in Egypt.
The Million Man March Increased interest among black men in serving their communities.
Anecdotal evidence suggests this may be the march's most tangible legacy. In Philadelphia, 19 men joined the Big Brother program during a November 1995 recruiting drive as a direct result of the march.
"Many of them were still on that high of 'you got to do something for the community,' " says Cheryl Dennis, head of recruitment for the Big Brother/ Big Sister Association of Philadelphia.
The Memphis Big Brother organization estimates that 33 of the 100 people picked up in last year's recruitment drive came as a direct result of the march.
In Denver, 100 black men went door-to-door in a neighborhood after a 3-year-old was killed in a drive-by shooting, seeking information. In a neighborhood not known for cooperating with police, their efforts helped lead to an arrest.
In Atlanta, the local organizing committee held a drive to encourage people to open accounts at black-owned banks. Timothy McDonald, leader of the committee, said the drive resulted in \$3 million being transferred into Atlanta's black-owned banks. The committee also ran a Saturday school during the summer that helped 75 students with reading, writing, math, geography and English literature.”

The Million March is important for a variety of reasons. Consider how FOX news and those who have come under the influence of the ADL and the Southern Poverty Law Center continue to slander the Minister by referring to him as being anti-Semitic. But on the largest possible stage and in front of his largest audience ever, Minister Farrakhan did not ask those nearly 2 million men to do harm or commit any offense to a member of the Jewish community. If he was an anti-Semite as he has been portrayed to be then this largest of all crowds assembled to hear him would have been rallied to oppose Jewish survival.

In fact Rabbi Brue Kahn was in attendance at the Million Man March and he offered this testimony as a reflection of his experience that day. According to Rabbi Kahn:

I am White. I am a rabbi. I attended the Million Man March where I stood hour after hour in the midst of a sea of excited, highly principled, welcoming Black men. On that Monday, I was enveloped in an overwhelming sense of joy, pride, responsibility, thoughtfulness, hope and love. ...Yet, no one seemed to dodge one bit an awareness of what is wrong and what needs repair in the Black neighborhoods across America. Speaker after speaker,

especially Minister Louis Farrakhan, confronted self-destructive behavior by too many Black males in a hard hitting, no nonsense, clearly defined and agonizingly descriptive fashion. The people around me did the same. No cover-ups. But there was so much more that made this day unique. It was a day of atonement and affirmation. ... When it comes to reporting on African Americans in general and Minister Louis Farrakhan and the Nation of Islam in particular, this weakness [of the media] is most pronounced. Reporters are driven to take the quotes that will antagonize the reader and do not let go of those words. Convey a negative impression and generate conflict, regardless of how out of line that is with the point and mass of a presentation. There seems to be a mission, conscious or subconscious, to put before the American people as much bad stuff about Blacks as possible. ... the people who listen to him do not go chasing down Jews, or gays or Whites or Koreans to beat them and murder them. They do not do that for two reasons:

First, he warns them against such violent behavior. Second, these verbal onslaughts do not constitute the main thrust of his message. As unacceptable as they are, they are also tangential. His listeners know that. They are sufferers who know how tough it is to get a fair shake as Black people. They want that to change. They hear in Minister Farrakhan's words inspiration and instructions to begin to bring about that change. That is the message on which he focuses and on which they focus. That is not the message on which the media focuses.

Third, the reader must be reminded or introduced to the fact that the Minister's ability to transform the lives of Black youth is well documented. And for that, Black America loves him especially. The Minister directly and through his representatives have intervened in the lives of young men and women who were basically casualties in the U.S. government's War on Drugs. Professor Mattias Gardell has written of the Minister:

"Farrakhan has a unique capability ...able to reach deeply into the souls of black youths...is able to talk to them in a way that really makes them listen...this rapport enables Farrakhan to criticize and redirect destructive behavioral patterns".

Minister Farrakhan's Generosity

Also, many many many in the Black community have been the beneficiaries of the generosity of Minister Farrakhan. The Minister is extremely generous with his time, his knowledge and with his money. Consider the testimony of the Rev. Charles Steele. As the in-coming president of the SCLC (Southern Christian Leadership Conference) several years ago, Rev. Steele inherited an organization that was financially in ruins. Rev. Steele said:

"Minister Farrakhan is a great leader and I always respected that.... So, SCLC called upon me to come to the helm of the organization 2004. When I got here, it was devastation. We ran into many problems that I didn't realize existed, even though I was on the board. I was a state senator at the time. I resigned my state senate seat and came to SCLC and realized that it's one thing being on the board of SCLC. But it's another thing when you're sitting in the chair of the organization that was co-founded by Dr. Martin Luther King.... We couldn't meet payroll! The headline in the Atlanta Journal constitution said, SCLC has collapsed, it's dead. The only thing that can save SCLC is God himself!... And so, I called the Minister. I called Minister Louis Farrakhan and I didn't tell what the subject matter was. I just said, "Minister, this is Charles Steele Jr. President and CEO of the Southern Christian Leadership Conference. As you know Minister I've just taken over the helm of SCLC.

I want to come to the palace to Chicago to just converse with you for an hour or two.” And he said, “No problem my brother. Brother Steele when do you want to come?” I said, “What about tomorrow?” He said “Great, come on up tomorrow let’s talk.” And after talking with us for about two hours or so, along with Reverend Albert E. Love who was my special assistant at the time who accompanied me, I looked at the Minister, I said, “Minister let me just be honest with you. I’m broke. SCLC is broke. We don’t have no money. But if you just help me and loan me a few dollars. In terms of my plight of SCLC. I promise you that I will multiply it and I will pay you back.” And the Minister looked at me and he said, “My brother, you got my attention.” He said, “Just one thing that I want you to realize. I’m going to give you the money that you asked for because I know you mean well and you are going to do what is right to uplift the organization.” He said, “You must realize you can’t pay me back. You just go and be successful with Dr. King’s organization and make it work for our people and I will be proud, and I will commend the fact that you had enough motivation to come all the way to Chicago and to share with me your vision and your strategy. I encourage, you to continue and this is what I will do to help you. But. I repeat you can’t pay me back.” ... We were able to build a brand-new building that we are so proud of, of the mere fact that God enable us to raise the money to buy it, to pay it off debt free. We were able to keep our payroll in its existence and we were able to take SCLC to another level and that’s internationally. And again, this would not have been done had it not been for Minister Farrakhan and others. But he was the first one; he was the first one to write the check. Because we had no money; we had no encouragement. We had no financial resource that we could go to. The bank wouldn’t loan us no money. We didn’t have any individuals that would volunteer to help us at the magnitude that we needed.

To lift us up financially, God has blessed us to multiply the contribution that Minister Farrakhan gave us. And within three and a half years we built a brand-new building and raised a total of twenty million dollars.”

It should be noted that what the Minister did for Rev. Steele and the SCLC is in keeping with the Quranic principle of “do no favor seeking gain.” The Quran commands the believers to be charitable and to give both openly and secretly, but only for the glory of Allah (God) and never for self-aggrandizement or prestige. And this is also true of the Minister because if it was not for Rev. Steele publicizing the Minister’s gift of financial support, we wouldn’t know anything about it; the Minister never made it known publicly. It was the goodness and gratitude of Rev. Steele who wanted the world to know of the goodness and sincerity of Minister Farrakhan.



A final note on why Black America loves the Minister in spite of the disapproval of many in the White America is found in the commentary of Theology Professor Andre C. Willis who said of Minister Farrakhan:

The best of the legacy of Farrakhan is twofold. First, he has demonstrated a deep understanding of and shown an unswerving courage to publicly detail the lived reality of anti-black racism. There is simply no Black person in the world that has — over so many years — been as consistent, as unrestricted, and as forthright in defending the humanity of Black people throughout the world against its attackers.

The Minister has defended us and unfortunately, we have not done a good enough job in defending him. But rest assured, this too is changing. And the Minister’s prominent placement at the funeral of Aretha Franklin is a sign that we as a people are getting strong enough to say to the descendants

of our former slave masters; **“we are free, and we will choose our own friends, family and leaders. Leave us alone!”**