

Michael Radu: A Clue to Overcoming Islamism*

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The threat of another Holocaust confronts Israel. This threat has been repeatedly declared by the Hitler of Iran, Mahmoud Ahmadinejad, who vows to “wipe Israel off the map.” This is nothing less than a declaration of war. Hence it is the duty of Israel’s government to prepare the country to wage war against Iran in one way or another. Here I shall only say how this may be done vis-à-vis Islamism as a whole.

Michael Radu’s posthumous book, *Europe’s Ghost, Tolerance, Jihadism, and the Crisis of the West* (2009), is perhaps unequaled in discernment and comprehensiveness. His book contains a clue how to overcome Islam’s threat to Israel and Western Civilization. The discerning reader does not need me to discuss this clue, and it would be unwise to do so.

First, let us mention the 200 mosques and 90 imams in Austria, as well as the 50 mosques and 90 imams in Denmark. The big concentration of mosques and imams is in Britain, France, and Germany:

Country	Mosques	Imams
France	1,600	1,250
Germany	1,000	1,500
Britain	500	2,000
Total	3,100	4,750

Unfortunately, Britain and most Western European countries have succumbed to the error of identifying tolerance with moral or cultural relativism, and this leads them to tolerate Islamic intolerance or Islamism. As a consequence, these democracies—above all Britain—constitute the world’s major center of jihadist recruitment. In fact, several Arab states have lodged official complaints in London because of Britain’s ultra-tolerant attitude toward terrorists.

Suffice to mention four factors that characterize Britain as “Londonistan”: (1) permissive immigration laws; (2) an ultra-liberal judicial system; (3) the “race card” or “victimology” tactic Muslims and left-wing intellectuals use against Europe’s guilt-ridden colonialist past; (4) an indiscriminate or absolutist view of “human rights” which often favors the release of terrorists over the security of its own citizens—the view fostered by Amnesty International.

Thanks to the protests of “human rights” ideologues, the deportation of terrorists in England is sometimes blocked by the European Court of Human Rights in Strasbourg. Translated, this means that the rights of terrorists trump the duty of governments to provide security for their citizens (588). According to the Human Rights Convention, “No State ... shall expel, return, or extradite a person to another State where there are substantial grounds for believing that he would be in danger of being subjected to

torture.” So many terrorists, after a few years in prison, are released, free to roam at large and return to their terrorist activities—sometimes with a government dole.

By the way, the four so-called homegrown Arab perpetrators of the London bombings of July 2005 received a combined total of \$1 million in welfare benefits before murdering dozens of commuters. Dr. Radu ruefully points out, “These are not isolated but common cases, and not just in Britain” (471). Now let’s ponder some passages from his book (162-163):

Without ... radical imams, the entire ideological, political, and psychological edifice of Islamism would crumble. Indeed, no jihadist terrorist act has ever been committed or planned in Europe (or anywhere else, for that matter) without some kind of theological sanction from a cleric. It thus follows that any long-term solution to the threat of Islamist terrorism has to start with Islam’s radical clerics—especially in the West, where they are more free to operate than in most Muslim countries. The terrorist operatives themselves, most obviously those willing to commit suicide, are expendable, since their motivators and recruiters can always produce more—as they always do.

Radu explains why Islamism is more prevalent in Europe than in Islamic countries. He points out that “While imams and religious leaders in general have an obvious influence throughout Islam, especially among the Shias, there are a number of reasons why that influence is stronger still among Muslims in Europe.” To begin with, Muslims in Europe, especially those born there, know much less about their faith than Muslims who live in Muslim majority countries, where Islam has permeated everyday life for centuries.

This means that for a Muslim in France, the Netherlands, or Britain the imam (supplemented, among the young, by the Internet) is the main vehicle for introduction to Islam. Furthermore, in Europe the “mosque,” however defined [some are in homes and even in garages] more often than not plays a major role in maintaining cultural cohesion ... which could easily produce a terrorist cell. Ironically, multiculturalist polices [of the host governments] that encourage the preservation of ethnic and cultural distinctiveness also, at least indirectly magnify the influence of imams over the Muslim population...

Few of these imams are locally trained—at least in part because of the generally lower educational level of Muslims in Europe. Language is also an obstacle—a trained imam is expected to read and know the Quran and its original Arabic. This difficulty is heightened further by the fact that Turks and Southern Asians do not understand Arabic, and most young Arabs born in Europe do not speak Arabic, or speak it poorly. The inevitable result of this reality is that the overwhelming majority of imams in Europe are at best immigrants themselves and at worst temporary imports from the countries of immigrants’ origin, unfamiliar with Europe’s cultural surroundings and often unable even to speak the language of their new flock. As for the relatively few Muslims from Europe who

do train as imams abroad, far too often they do so in places like Saudi Arabia, attracted by financial incentives and the presence of the Holy Places, or Pakistan—the two major sources of radical Islamism.

From this it's obvious that the number of imams in Europe on which jihadism depends is only a small fraction of the number mentioned earlier, and most are located in England, France, and Germany. (By the way, it was in Germany where the 9/11 attacks were planned.)

Now, let's leave aside Europe's permissive immigration laws, its turnstile system of justice for terrorists, and its "human rights" ideology that molly coddles terrorists at the public expense and more victims. We must also mention Europe's fear of being accused of "racism"—a term extended to mean almost any proposal or law intended to protect peaceful citizens against jihadism. To this add politicians who take a permissive view of terrorists for partisan reasons. The Muslim vote can make a difference, especially in close races.

When all is said and done, it should be reiterated that terrorist attacks are sanctioned by a small percentage of the number of imams previously mentioned. Realistically, the West is not confronted by 1.5 billion Arab jihadists; and even if the percentage of Muslims that support jihad to exceeds the 10 to 15 percent estimated by Daniel Pipes, the term "support" doesn't translate into active jihadists. Whatever the percentage, it can be drastically reduced by addressing the question: What should be done about the small number of imams that trigger terrorist attacks? The least that might be done is to incarcerate them for 20 years without parole, to say nothing of capital punishment.

To be sure, Europe's left-wing elites or humanists—judges and politicians, as well as intellectuals and journalists—will call this "racism" and a violation of "human rights." The same humanists that support partial birth abortion and euthanasia will vociferously oppose anticipatory self-defense against jihadists. These inhuman humanists are facilitating murder and the disintegration of Europe. Fortunately, public opinion is overwhelmingly opposed to this pathological state of affairs. According to Radu, public opinion is becoming increasingly assertive against Europe's ruling elites. Hence we can expect more European countries to elect politicians comparable to Dutch parliamentarian Geert Wilders or to French president Nicolas Sarkozy, whose nationalist orientations stand opposed to the Islamization of Europe.

As for the United States, thanks very much to its tens of millions of evangelical Christians, America has not succumbed to the malaise of post-Christian Europe. Besides, America has a politically significant number of high profile individuals and organizations that strongly identify with the Judeo-Christian foundations of Western Civilization.

Of course, with a Muslim in the White House whose multicultural relativism attracts many citizens who reject American "exceptionalism," we need a national and ultimately an international, organization with branches almost everywhere, that affirms

and elucidates the blessings of Western Civilization. For this we cannot rely primarily, if at all, on existing governments, which are distracted, divided, and demoralized by a plethora of partisan interests. Perhaps I will enlarge upon this topic in a future report.

*Edited transcript of the Eidelberg Report, Israel National Radio, April 12, 2010.

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