



NAMING THE ENEMY

President Bush no longer uses the phrase “Islamic fascism,” but in a lot of ways, the term still fits.

by Stephen Adams

What do you call a religious culture whose parents turn their baby's bottle into a liquid bomb?

President Bush ignited a firestorm of criticism last August when he called these alleged terrorists “Islamic fascists.” British authorities had just arrested 21 suspects, including the parents with the baby bottle, who apparently planned to blow up trans-Atlantic flights. Bush made the comment on a campaign stop in Wisconsin.

Soon after, an Islamic public-relations group, the Council for American Islamic Relations (CAIR), criticized Bush for equating “the religion of peace with the ugliness of fascism.”

“We believe that this is an ill-advised term and we believe that it is counter-productive to associate Islamic Muslims with fascism,” said Nihad Awad, CAIR's executive director. “We ought to take advantage of these incidents to make sure that we do not start a religious war against Islam and Muslims ... We urge

him and we urge other public officials to restrain themselves.”

Former Sen. Rick Santorum, R-Pa., could not disagree more. “This is not saying all Islamists are fascists,” he told *Citizen*. “What we're saying is that these people who are fascists are using Islam as the theology or underpinning of their motivation to conquer and to enforce certain rules on society.”

Santorum called Islamic fascism “the great test of this generation” in July at the National Press Club. He persuaded a few of his colleagues on the Hill to take up the term, but then Bush dropped it.

“The President has gotten pressure from the State Department because of concern for our Islamic allies in the region,” Santorum said. “Rather high-up people in the State Department went to him personally and asked him to stop using it.”

One expert who speaks on the issue, Joseph Loconte of the Ethics and Public Policy Center in Washington, D.C., says Bush should use the term more, not less.

“We have to marginalize this way of thinking within the Islamic world,” Loconte told *Citizen*. “And by using the

TERRORIST INTERRUPTUS: An artist's drawing shows seven men accused of a plot to bomb British government buildings. They are, from left, Omar Khyam, Anthony Garcia (a.k.a. Rahman Adam), Nabel Hussain, Jawad Akbar, Waheed Mahmood, Shujah Mahmood and Salahuddin Amin.

expression ‘Islamic fascism,’ that is a real way to begin to marginalize it. It has the advantage of making clear to believing Muslims that we don't necessarily think that this radical Islam is a legitimate part of their tradition. These are not martyrs. These are not heroes of the faith. These are fascists.”

STRIKING PARALLELS

The first public use of the term “Islamic fascism” appeared in a Sept. 22, 2001, article by Stephen Schwartz, a Sufi Muslim. He told *Citizen* that the term is not “something that was made up by Karl Rove. It's not a political slogan. It's not a sound bite.” In fact, Schwartz said, he didn't originate the term—he heard it from other Muslims. “It's a response by normal, mainstream, moderate Mus-

lims—of whom there are quite a lot—saying, ‘We don’t like the radicals.’”

Observers cite striking parallels between today’s Islamic fascism and the conditions in Germany and Italy in the 1930s:

Racist hatred and violence directed against a minority group.

Walid Shoebat, author of *Why I Left Jihad* (Top Executive Media, 2005), is a former terrorist with the Palestine Liberation Organization (PLO) who is now a Christian living in America. He points out that during World War II, an Islamic judge, Haj Amin al-Husseini, cooperated closely with Adolf Hitler in extermination of European Jews.

“[Muslims] destroyed 90 percent of the Jews of Bosnia and were the most ardent Islamic fundamentalists and radicals of that time,” Shoebat told *Citizen*. “Haj Amin stopped the immigration of half a million Jews to Israel. All of them ended up in the ovens.”

The yellow patches Nazis forced Jews to wear were a Muslim invention, according to Bernard Lewis, the foremost Western scholar on Islam. The yellow patch was “introduced by a caliph in Baghdad in the ninth century and spread into Western lands in later medieval times.”

A willingness to break treaties.

Throughout history, whenever Muslims have been at a military disadvantage, they have negotiated a *hudna*—a treaty they may break after they have made adequate preparations for conquest.

Similarly, Hitler negotiated a non-aggression pact with Josef Stalin in 1939 and two years later, after preparing his army for battle on the Eastern Front, invaded Russia, killing 10 million Soviet soldiers in history’s bloodiest battle.

Shoebat says Americans should consider radical Muslims as untrustworthy as Hitler’s diplomats.

“How can you negotiate peace with an entity that in their own dogma they call for breaking any treaty?” Shoebat

said. “You’re not dealing with people who have Judeo-Christian principles as we do in America. You’re dealing with an enemy very similar to Nazi Germany.”

Radical nationalism.

Nazism strived for a millennial Third Reich of national and racial purity. Schwartz, author of *The Two Faces of Islam* (Doubleday, 2002), says Islamic fundamentalists aspire to subject all people to the law of the Quran.

Brutal suppression of dissent.

The Nazis brutally silenced dissent, and so do Islamic fascists. Just ask Salman Rushdie, who’s been under a

lim treatment of women.

“The few of us who are speaking out, we are harassed, and they try to silence us,” Darwish said. “It’s almost like, ‘Here I am, facing the same problem I escaped from.’”

The primary sponsor of this fascist form of Islam is an American ally, Saudi Arabia, Schwartz said. Wahhabi Islam, the official state religion of the Kingdom of Saudi Arabia, produced 15 of the 19 Sept. 11 terrorist hijackers; Deobandi Islam, a spiritual cousin of Wahhabism, is the religious system of the radical Afghan Taliban.

“The Wahhabis teach extremely nefarious things,” Schwartz said. “They teach you can borrow money from a non-Muslim and don’t have to pay it back. They teach you can break the law against a non-Muslim. You can rob a non-Muslim. They teach that you can make a non-Muslim woman pregnant and not take responsibility for it. This is not traditional Islam.”

And Wahhabism is very active in America. CAIR, in fact, is one of its agents. Dr. Albert Mohler, president of Southern Seminary (Southern Baptist) in Louisville, Ky., warns Americans not to be deceived by CAIR’s disinformation.

CAIR wants Americans to believe that “what we see with our own eyes, read in the headlines and understand to be true is nothing but a myth put forward by the enemies of Islam,” Mohler told *Citizen*. “This is patent nonsense.”

Schwartz testified in 2003 to the U.S. Senate Subcommittee on Terrorism, Technology and Homeland Security that “80 percent of American mosques are under Wahhabi control.” Saudi money bankrolled the construction

of scores of U.S. mosques and major Islamic centers in Washington, Los Angeles, Fresno, Denver, New York City, northern Virginia and elsewhere. Schwartz said sources have told him that Friday sermons are faxed to American mosques from Riyadh, Saudi Arabia.

Darwish said many moderate Muslims come to the United States for a better life and end up becoming radicalized here in the mosques. ●



THE PRICE OF EXTREMISM: Longer security checks with ever-stricter rules at airports are just part of the price people have to pay as a result of Islamic extremism aimed at Americans.

sentence of death in Iran since the 1980s for writing a book that offended the Ayatollah. Ask friends of Theo van Gogh, the Dutch filmmaker murdered for producing a film that criticized Islam’s treatment of women as chattel. And ask Nonie Darwish, Egyptian-born daughter of a *Fedayeen* terrorist and martyr, and author of *Now They Call Me Infidel* (Sentinel, 2006). On at least three recent occasions, colleges have canceled Darwish’s plans to speak on issues like Mus-