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Racism in the Islamic World

How can peace prevail in the Middle East in the face of Islamic bigotry and hate? When will moderate Muslims speak out?

For years, the U.N., led by Islamic and Arab nations and their sympathizers, has accused Israel of racism and “apartheid.” That is nonsense, of course. But the world consistently turns a blind eye to open, seething anti-Semitism in Islamic society.

What are the facts?

In one of the most astonishing propaganda coups ever, a United Nations conference on racism, which took place in Durban South Africa, declared that Zionism is racism. No wonder the U.S. and Israel walked out of the meeting, which was dominated by representatives of Islamic and Arab states and other anti-Israel forces, and whose conclusions were predictable from the outset.

The supreme irony of this conference was that it accused no other nation of racism—only Israel. In truth, Israel is perhaps the most racially and ethnically diverse and tolerant country in the world. More than half of Israel’s Jewish population consists of people of color—blacks from Ethiopia and Yemen, as well as brown-skinned people from Morocco, Iran, Syria, Egypt and Israel itself. In addition, Israel’s population includes more than one million Arabs, who enjoy the same civil rights as Jewish Israelis. In Israel hate speech is banned, and it is against the law to discriminate based on race or religion.

In contrast, anti-Semitism—a poisonous form of racism directed specifically against the Jewish people—is rampant in most all Islamic societies. Not only is anti-Semitism commonplace in Muslim nations, but it is propagated shamelessly by their leaders, in state-sponsored media, and by Muslim clergy.

For example, former Malaysian Prime Minister Mahathir Mohamed declared in a speech to the Organization of Islamic Conference that, “today Jews rule the world by proxy. They get others to fight and die for them.” Imagine if an American president had made a similarly sweeping and bigoted statement about blacks, Latinos or any other race—what a justifiable uproar, perhaps even an impeachment, would ensue. Yet there was no condemnation by the Muslim world of Mr. Mohamed’s comments. Rather, virtually all of the conference’s Muslim leaders actually voiced their approval.

In response to a terrorist attack in Saudi Arabia in May 2004, Crown Prince Abdullah declared that “Zionism is behind [these] terrorist actions in the kingdom.” (Zionism is

the code word often used by Islamic anti-Semites for Jews.) Tom Lantos, the late U.S. Congressman, called the Prince’s assertion “an outrage . . . blatant hypocrisy,” but Islamic leaders were silent. In fact, millions of Muslims still insist that Zionists were behind the September 11 attacks on the World Trade Center.

Anti-Semitism is expressed so freely and ubiquitously in most Islamic societies that no citizen can escape it. During Ramadan a few years ago, Egypt’s state-controlled TV aired “Horseman Without a Horse,” a program based on the notorious forgery, *The Protocols of the Elders of Zion*, in which Jews allegedly use the blood of non-Jews to make

Passover matzot. In Iran, a TV series, “Zahra’s Blue Eyes,” portrays “Zionists” kidnapping Palestinian children and harvesting their organs.

Perhaps nowhere is the hatred of Jews more virulent than among the Palestinians. Most perniciously, Palestinian children are taught in

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school that Jews are descended from apes and pigs and that the most noble thing they can do is to kill Jews. Muslim clerics like Imam Ibrahim Madiras, an employee of the Palestinian Authority, declared in a television sermon, “Jews are a cancer” and later that, “Muslims will kill the Jews . . . [and] rejoice in Allah’s victory.” No surprise, then, that the 1982 doctoral dissertation of Palestinian president Mahmoud Abbas makes the astounding claim that “Zionists” collaborated with the Nazis to annihilate the Jewish people in order to drive the survivors to Palestine.

Anti-Semitism and the prospects for peace. Islamic anti-Semitism permeates the Arab Middle East and creates an atmosphere in which Jews are reviled and represented as subhuman. How can the Palestinian people embrace peace with a people represented by their religious and political leaders as dehumanized, evil beings? Even more importantly, how can Israel be expected to trust a so-called peace partner who expresses abject hatred and murderous intent toward Jews on a daily basis? Yet the U.S. and many European nations continue to demand that Israel make one-sided sacrifices for peace with a people steeped in racism and committed to its destruction.

Until Islamic leaders muster the integrity to relentlessly condemn anti-Semitism (and its evil twin, anti-Zionism), we can’t expect Israel to accept a forced peace with the Palestinians. Likewise, until moderate Muslims reject racism in all forms, they can’t expect Islam to enjoy full respect as a political and spiritual force among the world’s people.

This message has been published and paid for by

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