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EXterminating Islamic Terrorism***

Dear: If the proposals in this chapter (for exterminating Islamic terrorism) seem extreme, then I'd ask you to remember and realize that Islam was never just a religion: it's a ideology (similar to fascism and communism) proposed to govern every aspect of a Muslim's life – including, as I showed you in an earlier chapter, at least 70 rules for urinating and defecating.

Of course, Judaism (as described in the Old Testament, OT) is similarly barbaric (e.g., rules about how to beat your slaves to death and how to sell your daughter into slavery), but fortunately, most Jewish people are sufficiently intelligent to dismiss such rules as antiquated, no longer appropriate in today's world; not so, for Islam. In fact, in Islam it's even worse. For example as I also showed you in an earlier chapter, the expressed goal of Islamic fundamentalists (or "Islamists") is for them to rule the world.

As a result, Dear, in this chapter I want you to consider whether you want to be ruled by Muslims, including being forced to obey their 70 rules for how you are to urinate and defecate. And assuming you don't, then to counteract such extremism, maybe you'll agree that some extreme measures may be necessary.

At the time of my writing this chapter, the most notorious of the current Muslim extremists is Osama bin Laden, the "figure head" of the Al Qaeda terrorists. [The "brains" behind Al Qaeda (i.e., the chief fanatic) seems to be the Egyptian fanatic Al-Zawahiri.] Illustrative of bin Laden's ignorance is his statement: "The earth belongs to Allah and thus only Allah's rule should prevail over the earth." As an illustration of his insanity, consider the following quotation from an article by Raymond Ibrahim entitled "The Two Faces of Al Qaeda" published in the 21 Sept. 2007 issue of *The Chronicle of Higher Education* (Vol. 54, Issue 4, p. B13):

Soon after 9/11 [2001], an influential group of Saudis wrote an open letter to the United States saying, “The heart of the relationship between Muslims and non-Muslims is justice, kindness, and charity.” Bin Laden wrote in response:

As to the relationship between Muslims and infidels, this is summarized by the Most High’s Word [as if the first symmetry-breaking quantum-like fluctuation in a total void could use words, could communicate with people, and dictated the Koran (or anything else!)]: “We renounce you. Enmity and hate shall forever reign between us – till you believe in Allah alone.”

So there is an enmity, evidenced by fierce hostility from the heart. And this fierce hostility – that is, battle – ceases only if the infidel submits to the authority of Islam, or if his blood is forbidden from being shed, or if Muslims are at that point in time weak and incapable. But if the hate at any time extinguishes from the heart, this is great apostasy! [So, according to Bin Laden, not only has he received a communication from the first symmetry-breaking quantum-like fluctuation in a total void, he “knows” that it wants “his people” to hate – those whom Bin Laden hates!]

Allah Almighty’s Word to his Prophet recounts in summation the true relationship: “O Prophet! Wage war against the infidels and hypocrites and be ruthless. Their abode is hell – an evil fate!” [So, according to Bin Laden (and all Muslim extremists), the first symmetry-breaking quantum-like fluctuation in a total void “plans” to torture for eternity anyone who says that Bin Laden (and all Muslim extremists) are bonkers – and belong in institutions for the insane.]

Such, then, is the basis and foundation of the relationship between the infidel and the Muslim. Battle, animosity, and hatred – directed from the Muslim to the infidel – is the foundation of our religion. And we consider this a justice and kindness to them.

So, Dear, Bin Laden, Al-Zawahiri, and their terrorists consider it a “kindness” for them to “wage war” against you and then to rule you. I therefore trust you won’t mind if, in this chapter, I advocate some extreme measures to reject their “kindness” – including terminating their existences.

And most unfortunately for those of us who are sane, Muslim madness isn’t restricted to bin Laden and his Al Qaeda fanatics, who are principally funded by members of Saudi Arabia’s Wahhabi sect of maniacal Sunni Muslims. Another example of such madness is the 14 August 2007 statement by the crazy President of Iran, Mahmoud Ahmadinejad (a Shi’ite Muslim):

There is no truth on earth but monotheism and following tenets of Islam, and there is no way for salvation of mankind but rule of Islam over mankind.

And I'm very sorry to say, Dear, but I see no way forward except for your generation (and maybe the next few generations as well) to show such maniacs that they're mistaken – and for them to rue the day they adopted the goal of ruling the world.

How to win this war, how to defeat the frustrated Islamic fanatics, how to achieve the secularization of Islam, how to make sure modernity overcomes Muslim barbarity, how to ensure that intelligence prevails over ignorance, and therefore (consistent with what Socrates said), how to ensure that good triumphs over evil is of course an enormous task with many interlocking challenges. In previous X-chapters, I provided some details about how to try to defeat all religious fundamentalists; in this chapter, I'll provide some more details, focusing on exterminating Muslim extremism.

At the outset, however, I want to advise you, strongly, to be skeptical of all the comments to follow: I'm way, way out of any field of expertise that I might have once had. If you want better suggestions for how to exterminate Islamic extremism, I suggest that you first study the suggestions of those thousands of people who have studied the topic for decades and then focus on the suggestions (or hypotheses) whose predictions have already been experimentally tested. That is, I urge you to apply the scientific method.

THE WAR AGAINST ISLAMIC IGNORANCE

To start, to try to stimulate you to think about some details for defeating the Islamists, I'll list just a few topics and provide just a few details.

- As a group, Muslims are crazy: five times a day they are required to prostrate themselves before an imaginary master in the sky – and are required to do so by pointing their prostration toward Mecca, to show solidarity with their Arab conquerors. Those born into Islam who refuse to show obedience to Allah and their Arab conquerors are deemed apostates, for which the usual punishment is death. Muslims, therefore, are not only enslaved and conquered but are so delusional that they “think” that slavery and defeat are desirable – and with little provocation (e.g., a school teacher naming a teddy bear Muhammad) they can become murderously crazy.
- As a group, Muslims are dangerous for the rest of us not only because they're ignorant (forming their opinions, similar to all religious fundamentalists, based not on the scientific method but on wishful “thinking”), arrogant (convincing themselves, similar to all “fundies”, that they “know” the “truth”), and delusional (“thinking”, similar to all “fundies”, that they're under the protection of their imaginary friend in the sky) but also they're dangerous because:

- They “think” (similar to many Christian fundies) that they should rule the world,
- Many Islamic countries have become almost inconceivably wealthy thanks to western discovery, development, and demand of their vast oil reserves (and therefore they – especially the Saudis and the Iranians – have the financial means to pursue their goal of global-domination), and
- Islamic terrorists are so deluded as to “think” that if they are killed in their quest for worldwide domination of Islam, then they’ll proceed directly to live in paradise, there to live in eternal bliss with their beloved magic man in the sky – plus with 72 virgins per male to boot.
- As a group, Muslims are among the most backward people in the world, not only in their “thinking” but also in their social structure, which is predominantly the same tribal structure that prevailed throughout much of the world millennia ago: the male leaders of the family, then of the tribe or community, and then of the nation, have life-and-death power over their subordinates. As a consequence, family, tribal, national “honor” trumps human rights: the predominant “right” of children and women is to do what male leaders deem is “right”. Technologically, Muslims can seem to be advanced (e.g., with TVs, cellphones, automobiles, airplanes, weapons, etc.), but such technology is bought, none has been developed by Muslims, and most of it can’t even be maintained by Muslims.
- In their drive to dominate the world, Islamic terrorists have a huge advantage over productive people: it’s much easier to destroy than create; it’s much easier to bomb than to build. That is, rather than create a machine or an institution, it’s far easier to throw a monkey wrench into the works, to bomb a marketplace or school, or to wreck havoc on an institution. Chaos is cheap; causing harm is easy; animals do it. Creativity is the best of humanity; destruction is the worst. The result is the “asymmetric warfare” conducted by terrorists. Thus, even though the terrorists didn’t develop cell phones or the internet and can build neither jet airliners nor skyscrapers (they probably can’t even build box cutters; they’d import labor to do it!); yet, they use cell phones and the internet to arrange to use box cutters to hijack passenger planes and fly them into skyscrapers.
- The war that needs to be won is, not so much against terrorism or religion, but against ignorance, two consequences of which are religion and terrorism. To wage the misnamed “War on Terror” (“misnamed” because “terror” is “just” a tactic, and wars aren’t fought against tactics but with tactics; better would be to describe it as a “War against Muslim Terrorists”; better still would be to describe it as a “War against Religious Ignorance”), the Bush Administration chose to use violence, i.e., to fight terror with terror. And sure enough, Bush and company have terrorized almost everyone in the world – except religious fanatics, such as fundamentalist Christian and Muslims, who feel safe in their delusions that they’re headed for heaven.

- Instead, to win the war against ignorance, the principal weapon must be education. Massive campaigns (using all mass-media tools) are needed to educate adults about the damages done to Muslim societies by their ignorant, power-mongering clerics and political leaders, who promote dogma rather than scientific inquiry. In particular, rote learning (e.g., memorizing any “holy book”) must be replaced by skills in critical thinking, almost certainly best learned (as I’ve suggested in earlier X-chapters) by showing kids how to apply the scientific method in their daily lives.
- Whereas there’s great wisdom in Pindar’s summary, “[Custom is king](#)”, then as I’ve tried to show you in earlier X-chapters, it’s critical to try to change Islamic customs, especially to stop child abuse (physical, emotional, sexual, and mental), to liberate women (especially economically, but also to permit women to choose their own marriage partners and to have control over their own bodies) and transform tribalism into Humanism (e.g., to get tribalists to see that we all belong to one “human tribe”).

Given the above general features of the current confrontation between scientific humanists and the barbaric, unscientific antihumans known as Islamists, then to defeat them, to win the war against ignorance, will require prolonged attacks on many fronts simultaneously – and quite likely needing to continue, Dear, until you’re at least as old as I am.

In the long term (meaning: starting now and continuing for as long as it takes), the only way to drag the Muslim World out of its clerically-induced and clerically-imposed Dark Ages is the same way that the West has been able to at least partially climb out of its similar Dark Ages, i.e., *via* the enlightenment of Humanism. Accomplishing that, as I’ve tried to show you in many previous X-chapters, requires huge efforts in many areas: stop child abuse, teach children critical-thinking skills, liberate women from patriarchal domination, transform from tribal to democratic societies that protect basic human rights, build knowledge-based economies, and so on. It took brave and dedicated people at least 500 years to make the progress that has so far been achieved in the West; it would be a tremendous achievement if Muslims could accomplish similar in less than a century.

In this chapter, I’ll outline some suggestions about how to help the poor Muslim people break free from their clerically imposed chains and their self-imposed slavery to an imaginary magic man in the sky. Recall that ‘Islam’ means ‘submission’ – to the magic man in the sky and to those (clerics) who claim to be his spokesmen. Before showing you the suggestions, however, I think I should show you a few of the many serious “sicknesses” in all Muslim societies, sicknesses that must be cured.

* Go to other chapters *via*

SOME SERIOUS SICKNESSES IN MUSLIM SOCIETIES

I'll start with the indictments that, in general, Muslim societies are sick, Islam is sick, and together, they create a sick dynamic. To begin to try to show you what I mean, consider some differences between President George W. Bush and Abdennabi Kounjaa, who was one of the jihadists responsible for the Madrid bombings on 11 March 2004 that killed 191 people.¹

In many ways, our society is also sick (especially in our urban ghettos), and many young people stumble badly on their way to adulthood, for example, getting into alcohol and illegal drugs as did George W. Bush. In our society and for such people, a second set of mistakes is available to try to help them to recover from their first set of mistakes: they can become (as did Bush) “born again Christians”, in which they can delude themselves into “thinking” that all their “sins” are forgiven (or better, that their mistakes have been erased).

In the Muslim world – which basically is the world's ghetto – their youth (especially young men) face even greater difficulties than do young people in the West: in most Islamic nations, unemployment is rampant, marriage without financial security is almost impossible, and there are extreme societal prohibitions (including being stoned to death!) against youths satisfying their perfectly normal sexual needs. After young Islamic men stumble (e.g., getting involved in drugs and with Western women, as did the Madrid bomber Kounjaa – and for that matter, as did Osama bin Laden), their societies, too, provide them with a way to “purge their sins”.

In Islam, however, the purging is different. In Christianity, the “born again” is given a new chance at life. In Islam, in contrast, there is the concept that Kounjaa stated in his “Will”, released after he (and others) blew themselves up as the Spanish police closed in on them: “Many people take life as a path to death. I have chosen death as a path to life.” Adoption of that sick sentiment started more than a thousand years ago, when the commander of Muslim forces at the Battle of Qadisiyya in the year 663 sent the following message to the commander of the Persians:

¹ An amazingly thorough report on the background of the Madrid bombings is the 25 November 2007 *New York Times* article at <http://www.nytimes.com/2007/11/25/magazine/25tetouan-t.html> by Andrea Elliott entitled “Where Boys Grow Up to Be Jihadis.”

You... should convert to Islam, and then you will be safe, for if you don't, you should know that I have come to you with an army of men that love death, as you love life.

That same idiocy, loving 'death' (which of course can't be known!) more than life – or more accurately, loving the dream of living in paradise more than the reality of living the only life that anyone has – has been repeated in Muslim sermons and textbooks ever since. All of which, I trust, provides at least one illustration of what I mean by saying: Muslim societies are sick, Islam is sick, and the result is a sick dynamic. In his 1965 book *Credo* (therefore written long before the West's problems with Islamic fundamentalists became extreme), Erich Fromm saw the problem clearly:

I believe that the fundamental alternative for man is the choice between "life" and "death"; between creativity and destructive violence; between reality and illusions; between objectivity and intolerance; between brotherhood-independence and dominance-submission.

Further, though, just as pneumonia and other diseases can occur with AIDS, the sickness (outlined above) in Muslim societies is derived from much more serious illnesses, namely, rampant child abuse, chronic unemployment (and underemployment), and deplorable education. Below, I'll provide you with a few glimpses of those illnesses, starting with child abuse.

Sexual abuse of children is claimed to be one of the major causes of terrorism. Illustrative are the claims made by Jamie Glazov:²

Throughout the Islamic Middle East, men and women are taught to be vehemently opposed to pleasure, especially of the sexual variety. Men are raised not only forbidden to touch women but even to look at them. Sex before marriage is not just a sin – but a criminal offence. It is punishable by a severe beating at best, and an execution at worst.

The sexual privileges that are allowed in Islamic cultures are permitted to men. Women's sexuality and social independence represent major threats to male supremacy and are tightly controlled. Thus, as the Moroccan feminist Fitna Sabbah reveals in her book *Woman in the Muslim Unconscious*, there is a disturbing conflict in the Middle East between sexual libido and repression. A deep-seated fear of, and hostility to, individuality prevails, and its main expression exists in misogyny.

Socially segregated from women, Arab men succumb to homosexual behavior. But, interestingly enough, there is no word for 'homosexual' in their culture in the modern

² Copied from an article entitled "The Sexual Rage Behind Islamic Terror", published in FrontPageMagazine.com, 4 October 2001; available at <http://www.nospank.net/glazov.htm>.

Western sense. That is because having sex with boys, or with effeminate men, is seen as a social norm. Males serve as available substitutes for unavailable women. The male who does the penetrating, meanwhile, is not emasculated any more than if he had sex with a wife. The male who is penetrated is emasculated. The boy, however, is not, since it is rationalized that he is not yet a man.

In this culture, males sexually penetrating males becomes a manifestation of male power, conferring a status of hyper-masculinity. It is considered to have nothing to do with homosexuality. An unmarried man who has sex with boys is simply doing what men do. As the scholar Bruce Dunne has demonstrated, sex in Islamic societies is not about mutuality between partners, but about the adult male's achievement of pleasure through violent domination.

There is silence around this issue. It is the silence that legitimizes sexual violence against women, such as honor crimes and female circumcision. It is also the silence that forces victimized Arab boys into invisibility. Even though the society does not see their sexual exploitation as being humiliating, the psychological and emotional scars that result from their subordination, powerlessness and humiliation is a given. Traumatized by the violation of their dignity and manliness, they spend the rest of their lives trying to get it back.

The problem is that trying to recover from sexual abuse, and to recapture one's own shattered masculinity, is quite an ordeal in a culture where women are hated and love is interpreted as hegemonic control.

With women out of touch – and out of sight – until marriage, males experience pre-marital sex only in the confines of being with other males. Their sexual outlet mostly includes victimizing younger males – just the way they were victimized.

In all of these circumstances, the idea of love is removed from men's understanding of sexuality. Like the essence of Arab masculinity, it is reduced to hurting others by violence. A gigantic rupture develops between men and women, where no harmony, affection or equality is allowed to exist. In relationships between men, meanwhile, affection, solidarity and empathy are left out of the picture. They threaten the hyper-masculine order.

It is excruciating to imagine the sexual confusion, humiliation, and repression that evolve in the mindsets of males in this culture. But it is no surprise that many of these males find their only avenue for gratification in the act of humiliating the foreign "enemy," whose masculinity must be violated at all costs – as theirs once was.

Violating the masculinity of the enemy necessitates the dishing out of severe violence against him. In the recent terrorist strikes, therefore, violence against Americans served as a much-needed release of the terrorists' bottled-up sexual rage. Moreover, it served as a desperate and pathological testament of the re-masculinization of their emasculated selves.

Now, Dear, if you were to ask something similar to “**Is that so?**”, then I’d admit, “**I don’t know – but I expect so.**” If you dig into information about the sexual exploitation of children in the Muslim world, however, I’m certain that you’ll be shocked, angered, infuriated, and deeply saddened at least as much as I was. It’s so bad that I’m reluctant to provide you with references – but if you do desire further information, then perhaps start at the homepage of ECPAT (an acronym for End Child Prostitution, Child Pornography, and Trafficking of Children for Sexual Purposes).³ What follows are two illustrative testimonials from Pakistan, one from a boy and one from a “user”.⁴

“I am from Sialkot and there are nine children in my family. I dropped out of primary school. My father is a drug addict and he is very abusive to all of us. He left me at Lorry Adda in Lahore so that I can earn some money. I work with a driver, along with two other boys. I clean the bus and do other errands. My driver is a very cruel man. When he gets angry, he beats me black and blue. He usually uses very foul language. When he is in a good mood, he has sex with me. He gives me free food and also some money. When I get sick, he buys medicine for me. I always weep whenever I am alone.” (Saheed 13, Lorry Adda, Lahore)

“Driving on highways is a tough job. We get bored and tired. I take charas (hashish) to regain energy. Occasionally I consume alcohol. I have sex with my boy helper. I am training him to become a driver. Sex is part of the relationship. My ustad (driver/mentor) used to have sex with me and that’s how I learned to drive. I am married but go home only once every two to three months. I have never used condoms and why should I – do boys get pregnant?” (Zakir, 32, bus driver, Lahore)

Although I realize that data detailing such horrors in Muslim countries are even less reliable than similar data in Western countries, yet based on what I’ve read, my guess is that at least half of all children (male and female) in Muslim countries are physically and sexually abused.

Turning to glances at chronic unemployment (and underemployment), and deplorable education, consider the following comment by the Pakistani documentary-film maker Sharmeen Obain Chinoy (who has made films on the rise of Islamists in northern Pakistan and on the everyday life of Saudi women):⁵

³ Home page is at <http://www.ecpat.net/eng/index.asp>.

⁴ From http://www.ecpat.net/eng/publications/Boy_Prostitution/PDF/Pakistan.pdf.

⁵ Copied from <http://www.sharmeenobaidfilms.com/holykingdomarticles/3.htm>.

I think most of the problems facing Islam today stems from two basic issues: education and the economy. There are very few Muslim countries that are educating their youth. I mean real education, not the type you get at a madrassah. Without education... there can never be progress. Look at Pakistan, look at Afghanistan, look at countries like Syria, Libya, etc. How much of the budget is spent on education? Also look at the economics of the Muslim world, countries like Saudi Arabia, Pakistan, Iran, Afghanistan, and Egypt where unemployment rates are high and where disillusioned youths roam the streets looking to while away their time. These are the very people who get recruited to extremist organizations. I think if we fix these two problems... we will reform the Muslim world.

With respect to employment problems, data are unreliable, but a typical estimate (for the early 2000s) is the following.⁶

Algeria's unemployment rate could be as high as 40 percent; Saudi Arabia's 30 percent; Morocco's 15-20 percent; Libya's 30 percent; and the Palestinian Territories are looking at about 50-80 percent in some places.

And given the high birth rate in most Muslim countries, leading to (quoting the same reference) “over 50 percent of the population of many Arab countries are under the age of 25”, then unemployment among Muslim youth is especially severe, for example:⁷

To cite a 2004 World Bank report: Unemployment in MENA [Middle East North Africa] is concentrated among youths, whose unemployment rates range from 37 percent of total unemployment in Morocco to 73 percent of total unemployment in Syria, with a simple average of 53 percent for all countries for which data are available.

To solve the problem of chronic unemployment of Muslims will be enormously difficult – a difficulty made worse by the ignorance of Muslim clerics who oppose birth control and family planning. Theoretically, a solution is available, if Muslim societies adopted “knowledge-based economies”, but as I've described in earlier chapters, ignorant Islamic clerics frustrate any such attempts: their idea of “knowledge” is knowing about Islam!

⁶ Copied from an article by the economist Dr. Paul Sullivan entitled “Islam, Economic Justice, and Economic Development in the Arab World”, available at http://www.islam-democracy.org/MLS_Sullivan_Nov_2004.asp.

⁷ From an article by Alejandro Paiuk entitled “The Mini Marshall Plan”, published in the 20 November 2006 issue of The Harbus (Student Weekly for the Harvard Business School), available at <http://media.www.harbus.org/media/storage/paper343/news/2006/11/20/Viewpoints/The-Mini.Marshall.Plan-2468096.shtml>.

As I've described in earlier chapters, breaking free from this vicious circle will require major cultural changes in all Muslim countries. Thus, even in cases without child abuse, without horribly deficient education, without chronic unemployment, and without severe sexual frustrations and abuse of controlled substances, Muslim youngsters can still succumb to terrorist ideologies. For example, in the case described in the long quotation at the end of the previous chapter, my assessment is that the Egyptian youngster Tawfiz Hamid succumbed to the *jihadist* ideology in part because of the indoctrination he received, not from his parents, but from his peers (and his society) and in part because of the intense propaganda to which he was exposed when he was a university student.

Similarly, in a recent article (29 November 2007) entitled “The Madrid Indictment: Steps Toward Countering the Global Jihad Movement”, Douglas Farah saw that a critical feature of the radicalization was the propaganda promoted:⁸

The emphasis on the voluminous literature within the Spanish cell shows the importance such groups place on creating a narrative to give a coherent worldview to recruits and potential recruits. The worldview must justify the extreme, violent actions in which the recruits are asked to participate, either directly or indirectly. It also must give the recruit some assurance that he is serving a higher good and answering a higher calling. The proof of this, in the literature and audiovisual material, is the ample reward Allah gives those who are able to offer the ultimate sacrifice for His sake.

If one then wonders, “What makes a Muslim Radical” (which is the title of a frequently referenced article by John L. Esposito and Dalia Mogahed),⁹ then I think the answer is, not as suggested in the referenced article, but Islam, itself. Using data from interviews of ~1,000 in-home interviews “from Bangladesh, Egypt, Indonesia, Iran, Jordan, Lebanon, Morocco, Turkey, and Saudi Arabia,” Esposito and Mogahed found no significant difference ($\pm 3\%$) in opinions from “radical” vs. “moderate” Muslims in the many areas, including “importance of religion as a part of daily life” (92% vs. 91%, respectively), education, incomes, admired features of the West, and the importance of Western respect for Islam.

⁸ Available at <http://www.nefafoundation.org/>.

⁹ Available at <http://media.gallup.com/WorldPoll/PDF/MWSRRadical022207.pdf> and originally published in the November 2006 issue of *Foreign Policy*.

The authors conclude:

Although almost all Muslims believe the West should show more respect for Islam, radicals are more likely to feel that the West threatens and attempts to control their way of life. Moderates, on the other hand, are more eager to build ties with the West through economic development. This divergence of responses offers policymakers a key opportunity to develop strategies to prevent the moderate mainstream from sliding away, and to check the pervasive power of those who would do us harm.

My look at their data, however, suggests that drastically more is needed. Although the need and desirability of improving economic conditions in the Muslim world are obvious, the authors failed to suitably notice two key findings from their survey, namely, 1) The radicals' opinion that they'd be better off in the next five years, which was greater than the opinion of the moderates (53% *versus* 44%) and 2) The "nine hundred pound gorilla in the closet": more than 90% of both radicals and moderates considered religion an important part of their daily lives.

I'd summarize both results by saying: all Muslims are delusional, the radicals are even more delusional than the moderates, and all such delusions result from their indoctrination in the crazy, data-less ideas (which are central tenets of Islam) that some magic man in the sky is in control, that he's their invisible friend, and that he wants people to do what their clerics tell them to do. Consequently, if Muslim maniacs are to be modernized, the most important step would be to try to get Muslims to smarten up, to realize that a huge quantity of reliable data support the conclusion that their peers, their societies, and of course their clerics have indoctrinated them in fairy tales, and thereby, for a shocking change, for them to recognize reality.

Stated differently, the need is to enlighten the Muslim world with scientific humanism. For such enlightenment to spread to the Muslim world, what's needed is for "ordinary people" to understand humanism sufficiently well, so they could explain it to their neighbors. Later in this chapter, I'll suggest how such progress could be made (*via* the mass media), but in reality, data from the West (especially in America) suggest that Humanists will be unable to immediately purge Muslims of their religious delusions: so long as there are so many Christian fundies running around loose in the West, it's ridiculous (Pollyannaish) to think that we can help cleanse the Muslims world of their fundies. Consequently, the first reasonable steps to take are to try "just" to spread the enlightenment of Humanism to the Muslim world – without yet trying to purge them of their religious delusions.

* Go to other chapters *via*

ON SPREADING HUMANISM TO THE MUSLIM WORLD

To see some examples of what I mean, Dear, I'd encourage you to read some of the many articles at *The Liberal Islam Network*, dedicated to "enlightening, liberating" [Muslims], at <http://islamlib.com/en/page.php>. As a single example of hundreds, consider the following comments by Dr. Khaled Abou El Fadl, Professor of Islamic law at UCLA, contained in an editorial at the referenced site and entitled "Human Rights Are Above God's Rights".¹⁰ I've added a few notes [in "square brackets", such as these] and taken the liberty to try to improve the English, which seems to have suffered some in its translation from Indonesian (or Arabic); therefore, I've included some suggested changes to the English {and put these suggested changes in "curly brackets", such as these}.

The root of Islamic Humanism has to be re-explored in order to build Islamic civilization. We should not be trapped in blindly following (*'at-tab`iyah al-`amyâ*) the West or refusal (*'al-rafdhiyyah al-`amyâ*), which disables us {from seeing} the benefit of something like {Humanism}, merely because it is western. [And of course Humanism is not just "western"; when it originated, Islam was ahead of Christianity in promoting Humanism, and besides, Humanism is not so much a western tradition as it is a human tradition!]

To me, the suicide bombers who resist the West have the fantasy of being accepted well before God, since they {are} fed up {with} the world. This is a form of criminal frustrations (*ya'sun ijrâmi*). They do not want to learn, read, and make innovations. All are too difficult for them. What is easy though? Exploding oneself, going to God, and hoping for heaven.

Therefore, {to me} violence is a form of laziness... Those people do not want to use their reason, to learn, to analyze the matter carefully, to argue and to make a dialog.

As Muslims, we have complained a lot. We complain since we are oppressed and do not know what to do. My question is this: what have you done in order to deserve honor from Allah? Do we love knowledge and therefore Allah honors our dignity, as He mentioned in {the} Quran?

Complaints and laziness are viruses from which Muslims suffer today. [Italics added.] We just want to enslave others, while Allah will not help anyone who likes to enslave. We destroy the world order, while God dislikes {destruction}. We make laws but not the ones that are against tyranny and oppression.

¹⁰ Available at <http://islamlib.com/en/page.php?page=article&id=875>.

It therefore appears to me that the best procedure is, first, to promote the “Humanizing” of Islam – and then, more slowly, promote scientific humanism (to eliminate the silly god idea). Below, I’ll outline some ways that we in the West might help spread enlightenment to the “Muslim world” as well as list some suggestions for stopping the Muslims from spreading their darkness over us.

Stop Abuse of Muslim Children

To start, and as I’ve argued in earlier X-chapters, it’s especially important to try to help Muslim children, not only to teach them critical thinking but also to stop their mental, physical, emotional, and sexual abuse. In that regard, consider the following from an article by Robin Grille entitled “Parenting for a Peaceful World”:¹¹

The key to world peace and sustainability lies in the way we collectively relate to our children. I am aware, of course, that this has been said before. Until recently, however, whenever this idea has been expressed, it has been either downplayed or resisted. Perhaps we are afraid of the responsibility it entails. Today, however, groundbreaking research has brought new confirmation to this ancient idea. Our understanding of early childhood development has grown so rapidly in recent years, that we can now say the following with unprecedented confidence: the human brain and heart that are met primarily with empathy in the critical early years cannot and will not grow to choose a violent or selfish life.

In particular, as I’ve referenced in earlier chapters, deMause suggests that child abuse is a major cause of Islamic terrorism, but again, Dear, I don’t know enough about psychiatry to judge if deMause is correct. Maybe you’d want to investigate the matter for yourself. If so, perhaps you’d first examine relevant data to reach tentative conclusions about why religious fundamentalists (“fundies”) behave as they do. Are they “just” dumb? Were they “just” brainwashed as children? Are they mentally ill? What? In your evaluations, perhaps you could then move on to consider deMause’s conclusion that a common cause of such ignorance is that, in particular, violent fundies (such as suicide bombers) suffered physical, mental, emotional, and/or sexual abuse as children.

In Chapter 9 (entitled “The Evolution of the Psyche and Society”) of his on-line book *The Emotional Life of Nations*, deMause states:¹²

¹¹ Copied from <http://www.naturalchild.org/ppw/>.

¹² Available at http://www.psychohistory.com/htm/elN09_psychesociety.html.

That gods are usually perpetrators restaging early physical abuse is the answer to Freud's question: "Why does religion seem to need violence?" When violence against children disappears, religious and political violence will disappear. Religions and politics as we know them will no doubt disappear also. Religions work by constructing sacred spaces that contain triggers for switching into trances in order to access people's alters and obtain some relief from their tortures.

If deMause is correct, if such people do "switch... into trances" (or are living in trances) to gain "some relief from their tortures", then obviously, they're in need of some serious psychiatric help – and therefore, again I'd caution you NOT to try to provide such help before you have sufficient training. In his Chapter 3, entitled "The Childhood Origins of Terrorism", of his book *The Emotional Life of Nations*, deMause concludes that such an abused child can easily become a Muslim terrorist (or *jihadist*):¹³

Like serial killers – who are also sexually and physically abused as children – terrorists grow up filled with a rage that must be inflicted upon others. Many even preach violence against other Middle Eastern nations like Egypt and Saudi Arabia "for not being sufficiently fervent in the campaign against materialism and Western values." If prevention rather than revenge is our goal, rather than pursuing a lengthy military war against terrorists and killing many innocent people while increasing the number of future terrorists, it might be better for the U.S. to back a UN-sponsored Marshall Plan for them – one that could include Community Parenting Centers run by local people who could teach more humane child-rearing practices – in order to give them the chance to evolve beyond the abusive family system that has produced the terrorism, just as we provided a Marshall Plan for Germans after WWII for the families that had produced Nazism.

Now, although I can agree with deMause that abused children can become terrorists and that to defeat the terrorists will require efforts comparable in scope to the Marshall Plan for Europe, yet it seems clear that the details of any such "Marshall Plan for Muslims" would need to be dramatically different from the European Marshall Plan. Thus, in the European case, Europeans (in the main) had separated religion and state ever since the Enlightenment – even though Germany, Italy, and Russia subsequently fell prey to other ideologies, such as fascism and communism. In the case of European nations, therefore, the fundamental need addressed by the Marshall Plan was to re-establish their Enlightenment (and thereby humanist) traditions plus re-build their infrastructure, including governmental, educational, and business institutions.

¹³ Copied from http://www.psychohistory.com/htm/eln03_terrorism.html, with reference omitted.

For Muslims, in contrast, they have no Enlightenment tradition; therefore, the goal of any Muslim Marshall Plan would necessarily be to drag patriarchal, tribal, backward, religious societies (comparable to European societies a millennium ago) out of their clerically imposed Dark Ages. Consequently, any such Muslim Marshall Plan would need to address and solve a huge number of coupled problems, including: stopping child abuse, teaching children critical thinking skills, liberating women from male tyranny, transforming the Muslim concept of “family honor” to “personal honor” (or transforming their “shame culture” into a “guilt culture”),¹⁴ expanding the Muslim concept of family to include all humanity as one’s family, separating “Mosque and State” (which Muslim clerics would resist as best they could, screeching against the idea in every mosque, every Friday prayer meeting, if not more frequently), and of course, economic development. In earlier X-chapters, I’ve already outlined some of the enormous difficulties in accomplishing such changes; here, I don’t want to go into them again.

Stated differently, although I expect that deMause has discovered a gem of understanding and although (as I detailed in **X-25**) I’d certainly encourage experimental tests of his hypothesis, yet I admit to being skeptical that he has discovered “the whole truth” about the cause of terrorism. That is, in spite of my agreement with deMause that child abuse must stop, that good-parenting skills should be taught, and that substantial benefits could accrue from conducting and evaluating good-parenting experiments, yet I suspect that, even if good-parenting skills spread “like wildfire” throughout the world, the result wouldn’t be worldwide peace or even a dramatic diminution of war.

Stated more forcefully (as I’ve stated before), my assessment is that major contentions in the modern world are derived less from the abuse that people experienced during their childhood and more from “the needs” people feel as adults. A vivid case in point is the Israeli-Palestinian conflict, some details of which I mentioned in **X-25** and I’ll address more in a later chapter. In this case, claiming that child abuse is “the cause” seems almost childish: surely more important “causes” are understandable Israeli desires for security and understandable Palestinian desires for justice.

¹⁴ For more on this difference, see, e.g., the first, June 08 post at my blog <http://zenofzero.blogspot.com>.

Simultaneously, essentially all the Israelis have elevated ‘security’ above ‘nonviolence’, and essentially all the Palestinians have elevated ‘justice’ above ‘nonviolence’. Similarly, although individual terrorists may have been abused as children, surely the “War on Terror” has less to do with child abuse and more to do with different opinions about security and justice – and different opinions about the desires of some alleged magic man in the sky.

Further, the long quotation at the end of the previous chapter demonstrating how one Egyptian student succumbed to the Jihadist ideology gave no evidence that he had been subjected to physical or sexual child abuse; instead, he was “merely” brainwashed – and not by his parents, but by his community and his peers. Below, as further defense of my suggestion that “major contentions are derived less from the abuse people experienced during childhood and more from ‘the needs’ people feel as adults”, I’d like to show you some additional background information about Islamic societies and information about another “case study” of a “jihadist”.

Support Muslims Who Seek to Humanize Islam

Although it’ll take a long time to “humanize” Islam, yet starting immediately, Westerners should support secular Muslims (i.e., those who support separation of religion and government) and Muslims who seek to modernize Islam (just as Humanists eventually purged most of Judaism and Christianity of most of their barbaric policies). In an earlier chapter, I showed you some examples, such as the brave Muslims (and ex-Muslims) who created and signed the St. Petersburg Declaration. You can find many other examples at *The Liberal Islam Network* (referenced earlier) and at my blog at <http://zenofzero.blogspot.com>.

Still another example is Abdurrahman Wahid (colloquially known as Gus Dur), the president of Indonesia from 1999 to 2001 and former head of the 40 million member *Nahblatul Ulama*, the largest Muslim organization in the world. In an editorial entitled “Right Islam vs. Wrong Islam”, published in the 30 December 2005 issue of *The Wall Street Journal*, he wrote the following.¹⁵

¹⁵ You can find this article at many places on the internet. It should carry the copyright notice: “Article reprinted from *The Wall Street Journal* © 2005 Dow Jones & Company. All rights reserved. Originally published December 30, 2005.” I have contacted the Wall Street Journal and determined that they require to be paid a portion of the revenues generated by reprinting any of their articles. I’m certainly agreeable to that: whereas this book is available without charge, the only revenue I have to share with Dow Jones is the possibility that, by reprinting the article, more humans might become aware of it, of the dangers of Islamic fanatics, and of possibilities for eliminating such fanaticism.

NEWS ORGANIZATIONS REPORT THAT Osama bin Laden has obtained a religious edict from a misguided Saudi cleric, justifying the use of nuclear weapons against America and the infliction of mass casualties.

It requires great emotional strength to confront the potential ramifications of this fact. Yet, can anyone doubt that those who joyfully incinerate the occupants of office buildings, commuter trains, hotels and nightclubs would leap at the chance to magnify their damage a thousandfold?

Imagine the impact of a single nuclear bomb detonated in New York, London, Paris, Sydney or LA! What about two or three? The entire edifice of modern civilization is built on economic and technological foundations that terrorists hope to collapse with nuclear attacks like so many fishing huts in the wake of a tsunami.

Just two small, well-placed bombs devastated Bali's tourist economy in 2002 and sent much of its population back to the rice fields and out to sea, to fill their empty bellies. What would be the effect of a global economic crisis in the wake of attacks far more devastating than those of Bali or 9/11?

It is time for people of goodwill from every faith and nation to recognize that a terrible danger threatens humanity. We cannot afford to continue "business as usual" in the face of this existential threat. Rather, we must set aside our international and partisan bickering, and join to confront the danger that lies before us.

An extreme and perverse ideology in the minds of fanatics is what directly threatens us (specifically, Wahhabi/Salafi ideology – a minority fundamentalist religious cult fueled by [Saudi] petrodollars). Yet underlying, enabling and exacerbating this threat of religious extremism is a global crisis of misunderstanding.

All too many Muslims fail to grasp Islam, which teaches one to be lenient towards others and to understand their value systems, knowing that these are tolerated by Islam as a religion. The essence of Islam is encapsulated in the words of the Quran, "For you, your religion; for me, my religion." That is the essence of tolerance. Religious fanatics – either purposely or out of ignorance – pervert Islam into a dogma of intolerance, hatred, and bloodshed.

They justify their brutality with slogans such as "Islam is above everything else." They seek to intimidate and subdue anyone who does not share their extremist views, regardless of nationality or religion. While a few are quick to shed blood themselves, countless millions of others sympathize with their violent actions, or join in the complicity of silence.

This crisis of misunderstanding – of Islam by Muslims themselves – is compounded by the failure of governments, people of other faiths, and the majority of well-intentioned Muslims to resist, isolate and discredit this dangerous ideology. The

crisis thus afflicts Muslims and non-Muslims alike, with tragic consequences. Failure to understand the true nature of Islam permits the continued radicalization of Muslims worldwide, while blinding the rest of humanity to a solution which hides in plain sight.

The most effective way to overcome Islamist extremism is to explain what Islam truly is to Muslims and non-Muslims alike. Without that explanation, people will tend to accept the unrefuted extremist view – further radicalizing Muslims, and turning the rest of the world against Islam itself.

Accomplishing this task will be neither quick nor easy. In recent decades, Wahhabi/Salafi ideology has made substantial inroads throughout the Muslim world. Islamic fundamentalism has become a well-financed, multifaceted global movement that operates like a juggernaut in much of the developing world, and even among immigrant Muslim communities in the West. To neutralize the virulent ideology that underlies fundamentalist terrorism and threatens the very foundations of modern civilization, we must identify its advocates, understand their goals and strategies, evaluate their strengths and weaknesses, and effectively counter their every move. What we are talking about is nothing less than a global struggle for the soul of Islam.

The Sunni (as opposed to Shiite) fundamentalists' goals generally include: claiming to restore the perfection of the early Islam practiced by Muhammad and his companions, who are known in Arabic as *al-Salaf al-Salih*, "the Righteous Ancestors"; establishing a utopian society based on these Salafi principles, by imposing their interpretation of Islamic law on all members of society; annihilating local variants of Islam in the name of authenticity and purity; transforming Islam from a personal faith into an authoritarian political system; establishing a pan-Islamic caliphate governed according to the strict tenets of Salafi Islam, and often conceived as stretching from Morocco to Indonesia and the Philippines; and, ultimately, bringing the entire world under the sway of their extremist ideology.

Fundamentalist strategy is often simple as well as brilliant. Extremists are quick to drape themselves in the mantle of Islam and declare their opponents *kafir*, or infidels, and thus smooth the way for slaughtering nonfundamentalist Muslims. Their theology rests upon a simplistic, literal and highly selective reading of the Quran and Sunnah (prophetic traditions), through which they seek to entrap the worldwide Muslim community in the confines of their narrow ideological grasp. Expansionist by nature, most fundamentalist groups constantly probe for weakness and an opportunity to strike, at any time or place, to further their authoritarian goals.

The armed *ghazis* (Islamic warriors) raiding from New York to Jakarta, Istanbul, Baghdad, London and Madrid are only the tip of the iceberg, forerunners of a vast and growing population that shares their radical views and ultimate objectives. The formidable strengths of this world-wide fundamentalist movement include: 1) An aggressive program with clear ideological and political goals; 2) immense funding from oil-rich Wahhabi sponsors [Saudi Arabia]; 3) the ability to distribute funds in

impoverished areas to buy loyalty and power; 4) a claim to and aura of religious authenticity and Arab prestige; 5) an appeal to Islamic identity, pride and history; 6) an ability to blend into the much larger traditionalist masses and blur the distinction between moderate Islam and their brand of religious extremism; 7) full-time commitment by its agents/leadership; 8) networks of Islamic schools that propagate extremism; 9) the absence of organized opposition in the Islamic world; 10) a global network of fundamentalist imams who guide their flocks to extremism; 11) a well-oiled “machine” established to translate, publish and distribute Wahhabi/Salafi propaganda and disseminate its ideology throughout the world; 12) scholarships for locals to study in Saudi Arabia and return with degrees and indoctrination, to serve as future leaders; 13) the ability to cross national and cultural borders in the name of religion; 14) Internet communication; and 15) the reluctance of many national governments to supervise or control this entire process.

We must employ effective strategies to counter each of these fundamentalist strengths. This can be accomplished only by bringing the combined weight of the vast majority of peace-loving Muslims, and the non-Muslim world, to bear in a coordinated global campaign whose goal is to resolve the crisis of misunderstanding that threatens to engulf our entire world.

An effective counterstrategy must be based upon a realistic assessment of our own strengths and weaknesses in the face of religious extremism and terror. Disunity, of course, has proved fatal to countless human societies faced with a similar existential threat. A lack of seriousness in confronting the imminent danger is likewise often fatal.

Those who seek to promote a peaceful and tolerant understanding of Islam must overcome the paralyzing effects of inertia, and harness a number of actual or potential strengths, which can play a key role in neutralizing fundamentalist ideology. These strengths not only are assets in the struggle with religious extremism, but in their mirror form they point to the weakness at the heart of fundamentalist ideology. They are: 1) Human dignity, which demands freedom of conscience and rejects the forced imposition of religious views; 2) the ability to mobilize immense resources to bring to bear on this problem, once it is identified and a global commitment is made to solve it; 3) the ability to leverage resources by supporting individuals and organizations that truly embrace a peaceful and tolerant Islam; 4) nearly 1,400 years of Islamic traditions and spirituality, which are inimical to fundamentalist ideology; 5) appeals to local and national – as well as Islamic – culture/traditions/pride; 6) the power of the feminine spirit, and the fact that half of humanity consists of women, who have an inherent stake in the outcome of this struggle; 7) traditional and Sufi leadership and masses, who are not yet radicalized (strong numeric advantage: 85% to 90% of the world’s 1.3 billion Muslims); 8) the ability to harness networks of Islamic schools to propagate a peaceful and tolerant Islam; 9) the natural tendency of like-minded people to work together when alerted to a common danger; 10) the ability to form a global network of like-minded individuals, organizations and opinion leaders to promote moderate and progressive ideas throughout the Muslim world; 11) the

existence of a counterideology, in the form of traditional, Sufi and modern Islamic teachings, and the ability to translate such works into key languages; 12) the benefits of modernity, for all its flaws, and the widespread appeal of popular culture; 13) the ability to cross national and cultural borders in the name of religion; 14) Internet communications, to disseminate progressive views – linking and inspiring like-minded individuals and organizations throughout the world; 15) the nation-state; and 16) the universal human desire for freedom, justice and a better life for oneself and loved ones.

Though potentially decisive, most of these advantages remain latent or diffuse, and require mobilization to be effective in confronting fundamentalist ideology. In addition, no effort to defeat religious extremism can succeed without ultimately cutting off the flow of petrodollars used to finance that extremism, from Leeds to Jakarta.

Only by recognizing the problem, putting an end to the bickering within and between nation-states, and adopting a coherent long-term plan (executed with international leadership and commitment) can we begin to apply the brakes to the rampant spread of extremist ideas and hope to resolve the world's crisis of misunderstanding before the global economy and modern civilization itself begin to crumble in the face of truly devastating attacks.

Muslims themselves can and must propagate an understanding of the “right” Islam, and thereby discredit extremist ideology. Yet, to accomplish this task requires the understanding and support of like-minded individuals, organizations and governments throughout the world. Our goal must be to illuminate the hearts and minds of humanity, and offer a compelling alternate vision of Islam, one that banishes the fanatical ideology of hatred to the darkness from which it emerged.

I wholeheartedly agree with President Wahid. Consistent with his ideas, I'm certain that enormous campaigns should be undertaken to utilize the “mass media” to educate both “the masses” (emphasizing the use of television) and “the intellectuals” (emphasizing the use of the internet). Immediately below, I'll add some comments about each thrust.

Promote Humanism using Dedicated and Pervasive Television

As I've expressed in earlier X-chapters, I doubt if there's any effective method to expedite the needed cultural change in Muslim countries other than by using the mass media. Consequently, if any progress is to be made dragging the Muslims out of their clerically-imposed Dark Ages, dramatic steps must be taken to overcome the people's indoctrination by their conniving clerics. In a nutshell, what's needed is a massive propaganda campaign, promoting Humanism throughout the Muslim world.

At present, however, there's a humongous clerical nut that must be cracked. Somehow the Muslim cultural shell must be cracked open and discarded, since it protects ancient, barbaric, rotting tribalism. Then, the tribalistic, communist core of that tribalism must be replaced with healthy, freely developing, cooperative, educated individualism. Of course education is the nutcracker of choice, but what a huge nut it is that must be cracked!

To crack that Islamic nut, we need to promote openness (with education rather than indoctrination), promote freedoms (a free press, freedom of assembly, freedom to form political parties), promote human rights (especially women's rights: "[the hand that rocks the cradle is the hand that rules the world](#)"), and promote democratization (when the people learn what democracy is, they'll want it; it's only the clerics and other dictators who oppose openness, freedoms, human rights, and democracy – because they want to continue in power).

To promote those objectives, I know no better way than "simply" to show the people what's being promoted, and I know of no better way to do that, then to beam examples into every Muslim household in the world *via* appropriate programming on satellite TV channels dedicated to describing Humanism. In total, the cost of the enterprise (including, where needed, satellite dishes, TVs, and even solar power) for every Muslim household in the world will be "peanuts" compared to the cost of "the War on Terror" (which has already cost approximately a trillion dollars – and we're not winning the war). I doubt if the hardware costs would exceed \$10 billion. Another \$10 billion-or-so would be needed to develop programming.

In my view, the programming should have two emphases: one in education (especially in critical thinking) and the other in entertainment (focusing on Humanism). For the educational emphasis, we should rely on the experiences with e-learning gained by UNESCO and the International Telecommunications Union.¹⁶ For the entertainment emphasis, the brightest and the best of the producers, directors, news reporters, talk-show hosts, and comedians of the best TV programs (from Star Trek to FRONTLINE and from Seinfeld to NOVA) should be employed.

¹⁶ A particular article that you might want to read, Dear, is by Federico Mayer, former Director General of UNESCO, entitled "Peace through Global e-Learning" available at http://www.friends-partners.org/GLOSAS/Global_University/Global%20University%20System/UNESCO_Chair_Book/Manuscripts/Part_I_Greetings/Mayer,%20Federico/Mayer_web/MayerD5.htm.

In sum, what's needed is to create satellite-TV channels that would inform all Muslims of the reality that exists outside their clerically concocted cocoons. As well, we'd probably need to overcome attempts by all Muslim governments and clerics to block the channels, so we could beam such "humanist channels" to every Muslim household in the world.

Use the Internet to Inform Intellectuals about Scientific Humanism

In addition to "moving the Muslim masses" with humanist TV-channels, it's important to provide Muslim intellectuals (e.g., university professors) with the intellectual foundations of Humanism. The internet provides an unparalleled opportunity to do so (would that it had been available to help spread Humanism throughout Europe, centuries ago!) – although in some Islamic nations, it may be necessary to apply substantial diplomatic and other pressures to force their governments to permit open access to the internet.

Already, some progress is being made, as is illustrated by the following report by Joanthan Rauch.¹⁷

SOCIAL STUDIES

In Arabic, 'Internet' Means 'Freedom'

By Jonathan Rauch, *National Journal*

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Odd though it may sound, somewhere in Baghdad a man is working in secrecy to edit new Arabic versions of *Liberalism*, by the Austrian economist Ludwig von Mises, and *In Defense of Global Capitalism*, by the Swedish economist Johan Norberg. He is doing this at some risk of kidnap, beating, and death, because he hopes that a new Arabic-language Web site, called LampofLiberty.org – MisbahAlHurriyya.org in Arabic – can change the world by publishing liberal classics.

Odder still, he may be right.

Interviewed by e-mail, he asks to be known by a pseudonym, H. Ali Kamil. A Shiite from Iraq's south, he is an accomplished scholar, but he asks that no other personal details be revealed. Two of his friends have been killed in the postwar insurgency and chaos, one shot and the other "slaughtered." Others of his acquaintance are in hiding, visiting their families in secret. He has been threatened for working with an international agency.

¹⁷ Copied from <http://www.reason.com/news/show/117328.html>.

Now he is collaborating not with foreign agencies but with foreign ideas. He has made Arabic translations of all or parts of more than two dozen articles and nine books and booklets. “None,” he says, “were previously translated, to my knowledge, for the simple reason that they are all on liberalism and democracy, which unfortunately have little audience and advocates in the Middle East, where almost all publishing houses and press outlets are governmental – i.e., anti-liberal.”

Kamil’s work is anonymous out of fear, not modesty. Translating Frederic Bastiat’s *The Law*, he says, took 20 days of intense labor. “I am proud of that, especially when I knew that the book has never been translated before. This is one of the works my heart is aching for not having my name in its front page.”

Asked how he began this work, he recounts meeting an American who was lecturing in Baghdad on principles of constitutional government. The message struck home. “Yes, you could say I am libertarian,” Kamil says. “I believe in liberty for all, equality and human rights, freedom and democracy, free-market ethics, and I hate extremism in everything. I believe in life more than death as being the way to happiness.”

The American was Tom G. Palmer, a senior fellow at the Cato Institute in Washington and a man who cares a lot about books. (So much so, that he always walks around with a satchel full of them.) When the Soviet Union fell, he worked on making key liberal texts available in Russian and the languages of the former Soviet Bloc. How can democracy and markets thrive, after all, without the owner’s manual?

In 2004, Palmer traveled to Iraq for an education-ministry conference on reforming the schools. Having expunged compulsory Baathist education, the Iraqis were figuring out what came next. “They desperately wanted something different from what they had,” Palmer says. Like many Albanians and Romanians he met after the Soviet Union collapsed, Iraqis pulled him aside to tell stories of family members harassed or killed by the fallen regime. The strikingly ubiquitous statues and images of Saddam Hussein testified to how thoroughly the Baathist dictatorship had dominated intellectual life.

Intellectual isolation is a widespread Arab phenomenon, not just an Iraqi one. Some of the statistics are startling. According to the United Nations’ 2003 “Arab Human Development Report,” five times more books are translated annually into Greek, a language spoken by just 11 million people, than into Arabic. “No more than 10,000 books were translated into Arabic over the entire past millennium,” says the U.N., “equivalent to the number translated into Spanish each year.” Authors and publishers must cope with the whims of 22 Arab censors. “As a result,” writes a contributor to the report, “books do not move easily through their natural markets.” Newspapers are a fifth as common as in the non-Arab developed world; computers, a fourth as common. “Most media institutions in Arab countries remain state-owned,” the report says.

No wonder the Arab world and Western-style modernity have collided with a shock. They are virtually strangers, 300 years after the Enlightenment and 200 years after the Industrial Revolution. Much as other regions may be cursed with disease or scarcity, in recent decades the Arab world has been singularly cursed with bad ideas. First came Marxism and its offshoots; then the fascistic nationalism of Nasserism and Baathism; now, radical Islamism. Diverse as those ideologies are, they have in common authoritarianism and the suppression of any true private sphere. Instead of withering as they have done in open competition with liberalism, they flourished in the Arab world's relative isolation.

Palmer's first thought was to launch a think tank in Iraq, but that fizzled when the institute's prospective president bailed out at his wife's urging, for fear of his life. Last April, Palmer returned to Iraq to give talks on constitutional and free-market principles. At one such talk he met Kamil. Returning to Washington, Palmer connected with other liberal Arabs and, with their help, began commissioning translations: of Bastiat, Mises, Adam Smith, John Stuart Mill, Voltaire, David Hume, F.A. Hayek, and such influential contemporary writers as Mario Vargas Llosa and Hernando de Soto. Most of this stuff has either been unavailable in Arabic or available spottily, intermittently, and in poor translations.

In January, MisbahAlHurriyya.org made its Internet debut. Today it hosts about 40 texts; Palmer aims for more like 400, including a shelf of books. (It currently offers an abridged edition of Hayek's *Road to Serfdom* Bastiat's *The Law*. The Norberg book is coming soon.) Sponsored by the Cato Institute, it joins a small but growing assortment of Arabic-language blogs and Web sites promulgating liberal ideas.

"The Internet is a historical opportunity for Arab liberalism," Pierre Akel, the Lebanese host of one such site, metransparent.com, said in a recent interview with *Reason* magazine. "In the Arab world, much more than in the West, we can genuinely talk of a blog revolution." The Internet provides Arab liberals with the platform and anonymity that they need; helpfully, Arabic-language blogware, developed by liberal bloggers, recently came online for free downloading.

During the recent controversy over a Danish newspaper's publication of cartoons depicting the Prophet Mohammed, an Egyptian blog, EgyptianSandMonkey.blogspot.com, made a splash by pointing out that no one had protested when the same cartoons had previously been published on the front page of an Egyptian newspaper – and by calling, sardonically, for a Muslim boycott of Egypt. (The site boasts a "Buy Danish" sticker.)

Since the 1950s, the US State Department (and the former US Information Agency, now folded into State) has steadily commissioned and published Arabic translations of American books, including a sprinkling of political classics, such as *The Federalist Papers*. Its translation programs are run by the embassies in Cairo and Jordan. According to Alberto Fernandez, of the State Department's Near Eastern Affairs

Bureau, a third program, managed from Washington and still fledgling, seeks to bring translated books to Iraq.

Those print editions, worthy though they are, are subject to the vagaries of commercial book distribution, which is decidedly spotty in the region. The UN report notes that in the Arab world – a region of 284 million – a book that sells 5,000 copies qualifies as a best-seller.

The Internet, in contrast, makes possible worldwide, instant distribution, at a nearly negligible cost. MisbahAlHurriyya.org relies heavily on volunteers and donated Web services; its budget, says Palmer, is in the five figures. Thanks to e-mail, conferring and passing manuscripts between Washington, Baghdad, and Amman – a logistical nightmare in the days of mail and fax – is a cinch. The site, entirely in Arabic, advertises on the popular Arabic Web sites Albawaba.com and Aljazeera.net. The whole enterprise was impossible a decade ago.

Firmly establishing liberal ideas took centuries in the West, and may yet take decades in the Arab world. Authoritarian and sectarian and tribalist notions are easier to explain than liberal ones, and it is inherently harder to build trust in mercurial markets and flowing democratic coalitions than in charismatic leaders, visionary clerics, and esteemed elders. The liberal world's intellectual underpinnings are as difficult to grasp as its cultural reach is difficult to escape. Thus the disjunctions within which Baathism, Islamism, and Arab tribalism have festered.

Yet few who are genuinely intellectually curious can read J.S. Mill or Adam Smith and come away entirely unchanged. The suffocating Arab duopoly of state-controlled media and Islamist pulpits is cracking – only a little bit so far, but keep watching. In the Arab world, the Enlightenment is going online.

That is a great step forward – but only the tiniest step. A bigger step – and not clandestine – was recently made by the Abu Dhabi Authority for Culture and Heritage, starting the translation of 100 Western books into Arabic and adopting the goal to translate 100 titles per year.¹⁸ Meanwhile, though, it's asinine of the American Administration not to back such activities with a thousand times more funding, to at least a billion dollars per year, to publish humanist texts on the internet in every language used by any Muslim. Instead, the American Administration spends hundreds of billions of dollars on bombs – which truly are “bombs” when it comes to winning the war against ignorance.

¹⁸ See, e.g., the 2 January 2008 news report entitled “Greenspan, Keynes in Arabic?” at http://www.bloomberg.com/apps/news?pid=newsarchive&sid=a_N.h1yCGPOs.

Nonetheless, I do agree that we must fight the war against the terrorists on many fronts, including militarily. Below, I'll outline some of the war fronts that need to be enlarged or opened to defeat terrorism and where your generation will need to seriously engage the enemy. But with this outline, Dear, again I include the huge caveat: these are just ideas that seem obvious to your cranky but concerned old grandfather. In contrast, what should be done to defeat the Islamists must be decided after extensive considerations by those who are vastly more experienced and knowledgeable than I am. I've listed my thoughts under various subheadings, starting with:

Monitor and Constrain Islamists' Use of the Internet

It's astounding that a political group (the Islamists) with a 7th century worldview is permitted to use 21st century communication systems. They use the internet, for example, for everything from soliciting funds to spreading information about making bombs, and from promoting their propaganda to making travel plans. Already, of course, much has been done to monitor and constrain their use of the internet (and most of it, no doubt, is unknown to the Western public), but I'm certain that a huge increase in such efforts should be undertaken. For example, every Western government should entice (with almost "whatever it takes"!) every competent "hacker" in the West (including those in prison!) and engage the most competent people who have developed "search engines" to join in efforts to monitor and, when it seems advisable, to break into the computers of Islamists – to find out who and where they are, to download the contents of their computers, and to plant appropriate monitoring and other "bugs".

Cut-off Funding of Terrorists and Their Clerical Supporters

Already, some progress on curtailing the funding of terrorists is occurring, in part resulting from efforts by the international community (including some Muslim nations) to curtail money flows to Al Qaeda. Substantial information is available on the internet about, in particular, US efforts to curtail terrorist funding. Suggestions of some success in such efforts can be seen in an article by Andrew Cochran entitled *In "Call for Donations," Al Qaeda Admits Financial Stress*, in which the following message from Al Qaeda is translated.¹⁹

¹⁹ Available at http://counterterrorismblog.org/2007/11/in_call_for_donations_al_qaeda.php; in turn from Rueben Paz of PRISM (Project for the Research of Islamist Movements, described at <http://www.e-prism.org/aboutprism.html>).

Oh Muslims!! this is a call for you from the fighters to the entire Muslims. Following the campaign against Islam to dry its sources, many of the people who support this religion suffer from lack of equipments and basic means for their Jihad, after the belief in Allah. The situation became really bad. Imagine brothers, that some of them carry weapons with no ammunition. Sometimes they have no food or place of refuge. I see you calling for Jihad day and night without implementing it, as if the Jihad is just carrying weapons.

Brothers, in many cases the financial Jihad is not less than Jihad by fighting (Al-Jihad bil-Nafs). How could the Mujahid fulfill his huge tasks without weapons? Or without the support for his family while he is away or martyred?

The Noble Qur'an gave the financial Jihad a great priority. It is always compared to the Jihad by fighting as two sides of the equation. Moreover, in all the Qur'anic verses that record the two, except for one verse, the financial Jihad has a priority over the fighting Jihad.

... From these verses and stories, the significance of the financial Jihad is clear. The infidels spend their money to fight [the supporters of] Allah, and their reward, at the end of the day, is only defeat. Should not the believers spend their money to strengthen the basics of religion and enable its spread in the world? No one can claim that he owns nothing. I tell him, don't you know any wealthy Muslim? Approach him and encourage him [to donate]. We know how far the infidels (Taghout) are suffocating the finance of the Mujahidin, and how dangerous it is.

In addition to governmental efforts to curtail terrorist funding, financial support for Al Qaeda may also be fading because Muslim "popular support" for them may be decreasing, apparently (as you can confirm by searching on the internet) in part because of rivalry among different Muslim fanatics in Iraq and in part because of their killings of so many fellow Muslims in their suicide bombings. If so, this is a significant development, because in the long run, the most effective way to eliminate Islamic extremism is for the Muslim majority to reject it: when the people conclude that the Islamic terrorists are wrong, then just as in the case of Soviet Communism, the Islamist movement will "self destruct" – which alone provides sufficient justification for the massive program (outlined above) to educate Muslims about humanism using TV channels dedicated to Humanism.

Confront the Terrorist Militarily

Unfortunately, Dear, trying to reason with Islamists (or even with American fundies who are similarly bonkers) is almost certainly pointless. Just as I could find no way (although trying for two decades) to reason with my own son when he was a Mormon, almost certainly it would be fruitless to try to

reason with Islamists: they're off in their dream world, incapable of feeling empathy for their victims (such as captives they decapitate).

To illustrate the problem, imagine trying to have a reasonable, rational discussion with the acting speaker of the Palestinian Legislative Council, Ahmad Bahr. The following is an excerpt from a sermon he delivered in Sudan and which aired on Sudan TV on 13 April 2007:²⁰

“You will be victorious” on the face of this planet. You are the masters of the world on the face of this planet. Yes, [the Koran says that] “you will be victorious”, but only “if you are believers”. Allah willing, “you will be victorious”, while America and Israel will be annihilated, Allah willing. I guarantee you that the power of belief and faith is greater than the power of America and Israel. They are cowards, as is said in the Book of Allah: “You shall find them the people most eager to protect their lives.” They are cowards, who are eager for life, while we are eager for death for the sake of Allah. That is why America’s nose was rubbed in the mud in Iraq, in Afghanistan, in Somalia, and everywhere... Oh Allah, vanquish the Jews and their supporters. Oh Allah, vanquish the Americans and their supporters. Oh Allah, count their numbers, and kill them all, down to the very last one...

In such cases, Dear, what we are faced with is similar to the rattlesnake of a man that, in Chapter **J3** (dealing with Interpersonal Justice and Morality), I imagined you encountered when you were one of only two people on Earth. Such terrorists, however, are worse than rattlesnakes, because rattlesnakes kill so that they can survive: they “love life”. In contrast, as Bahr states, such terrorists are “eager for death”. And as I argued before, there’s no other moral way to deal with such people (with the basis of morality being the choice of life over death) except to oblige them, that is, to assist them to reach their desired death.

At present, the biggest “nest” of such terrorists is in western Pakistan, although obviously there are many terrorists in the Palestinian territories, in Sudan, and still in Afghanistan, Iraq, Iran, and Saudi Arabia. The Pakistani army is apparently unable to eliminate these terrorist nests – apparently because the allegiance of many members of the Pakistani army is not with the government but with the terrorists. In the near term, therefore, some of our efforts should be focused on destroying terrorist nests in Pakistan.

In general, the best method to exterminate groups of terrorist is by bombing them from the air: that method utilizes our tactical advantage. In contrast,

²⁰ Copied from <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP155307>.

using our “troops on the ground” is to the tactical advantage, not of us, but of mentally disturbed Muslims. In my view, the desirable limiting case is that no uniformed soldier from the West would set foot in any Muslim country: the terrorists should be bombed, and in the best case, bombed using unmanned aircraft (viz., “drones”) or missiles.

Nonetheless, it would be advisable, also, for Western forces to substantially increase their “special operations” and covert capabilities and for these capabilities to be used much more frequently against terrorists. To do so, then in this country (to conform to our Constitution), Congress must first declare war on the terrorists.²¹ With such authority (and existing Executive Orders dealing with assassinations notwithstanding, e.g., Executive Order 12333, signed by President Ford, which deals with assassinations of “foreign leaders” during peacetime), then when such hate mongers as the acting speaker of the Palestinian Legislative Council, Ahmad Bahr, make statements such as those quoted above, they should be “terminated with extreme prejudice”, i.e., assassinated.

Deport (and in Some Cases, Eliminate) Muslim Hate Mongers

Let me show you one example of such “hate mongering” (from the probably thousands of examples that are available). This one was recently posted on the internet but has subsequently been taken down by the web hosting company, with the statement that the website was “suspended for a violation of our Terms of Service.” What follows is just an excerpt from pages and pages of similar, maniacal ranting posted at the website.²²

Al-Walaa wal-Baraa Part 4: Hating all Jews & Christians.

Generally speaking, there are two types of Kuffar [unbelievers]; and both of them are automatically the enemies of Allah because of their Shirk [sin] as we have pointed out before: 1. The non-Muslim, 2. The non-Muslim that fights Islam and/or Muslims.

So this ayah [quotation from the Quran] is quite clear before us. Who are we to be harsh against? The answer is both categories of the Kuffar. And how do we show this harshness? Ibn Katheer... mentioned one quality of these believers and that is they automatically feel anger in their heart when they see or meet a disbeliever; why? Because of their Shirk. So it actually becomes hard for the believer to smile at a non-

²¹ A petition for Congress to take such a step is at <http://www.petitiononline.com/declwar/petition.html/>.

²² Dear: Because the website is no longer active, I can't give you a current reference. When the site was active, it stated: “Posted by inshallahshaeed in *Reflections, Knowledge, Jihad, Closer to God.*”

Muslim because they are simply the people of misguidance and the people of Hellfire. This is our basic ‘Aqeeda; if you think this is wrong, then you are not a Muslim and there is no point in being a Muslim.

What’s the point in being a Muslim if you believe that the non-Muslim can still go to Paradise? What’s the point of working so hard for the sake of Allah (i.e., Salaat, Zakat, Hajj, Fasting, Learning, Teaching, Da’wah, Jihad, etc.) when you believe that the non-Muslim still has a chance of entering into Paradise? There **is no point** in being a Muslim if you believe that. You tell me, O Muslim, what is the point in being Muslim then? I might as well be a Jew or Christian since their religion is easier and their practices are a lot less and their religion suits my desires that I control when being a practicing Muslim. Furthermore, what’s the purpose of Da’wah if you believe they are not the people of Hellfire?

So this issue is crystal clear. They are indeed the people of Hellfire. So how can you love them? How can you take the person of Hellfire as your intimate friend? How can you take the person of Hellfire as a person who will guide you to the straight path or guide you to that which is moral and upright? How can you even smile and laugh with these people knowing that they have been condemned by Allah as the people of Hellfire?! And we’ll see later that this is why Allah had forbidden all of this from a few ayaat of Qur’an. So you must have great hatred in your heart towards these people because they are the people of Hellfire. And this is the meaning of being harsh against the Kuffar.

However, the Kuffar that are the worst are the Jews and Christians. Why? Because Allah spoke directly about them in our Book. Allah didn’t speak directly about the Hindus, Buddhists, Sikhs or any other Religion in a voice of condemnation. Of course, one can apply some ayaat to them indirectly; but there are no ayaat in Qur’an that addresses these people directly. But for the Jews and Christians, Allah addresses them directly, and in most cases, in the strongest form of condemnation which shows His Great hatred for these people and their Religion. One of these condemnations is actually mandatory on every single Muslim to recite more than seventeen times a day! Which ayah is this?

Allah says, **عَلَيْهِمْ وَلَا لِأَصْنَائِنَ غَيْرَ □ الْمَعْضُوبِ** **Not of those who earned Your anger, Nor of those who went astray.** (al-Fatiha: 7)

Why do you think Allah wanted us to recite this ayah – along with the whole Surah – seventeen times a day or more? Because Allah wants to make it clear to all of us that the misguidance of these people that He is referring to in this ayah, are the people of Hellfire and that we must avoid them and show our hatred towards them...

I would urge that all such “religious leaders” in all Western countries, those who promote jihad, martyrdom, and hate of “unbelievers” (i.e., unbelievers in their fairy tales), be arrested and at least deported.

In fact, I'd urge that all such people, in whatever country they are located (and there are thousands if not tens of thousands of them in Muslim countries), be classified as war criminals and targeted for assassination.

And yes, Dear, I realize what I'm saying. But you should realize that we are engaged in war and that such clerics are the enemy. What comes to mind, again, is the wisdom from ~2500 years ago in Aesop's fable

The Trumpeter Taken Prisoner: A Trumpeter, bravely leading on the soldiers, was captured by the enemy. He cried out to his captors, "Pray spare me, and do not take my life without cause or without inquiry. I have not slain a single man of your troop. I have no arms, and carry nothing but this one brass trumpet." "That is the very reason for which you should be put to death," they said; "for, while you do not fight yourself, your trumpet stirs all the others to battle."

For all Islamists who urge hate, then as a kindness to them and those who would follow them, we need to show them the consequences for them of their preaching hate, namely, they'll get what they want: their own death. As Kurt Vonnegut wrote:

There are plenty of good reasons for fighting, but no good reason ever to hate without reservation – [and worse] to imagine that God Almighty Himself hates with you, too.

Actually, there are cases, also, of American, "Christian" hate mongers, including various "neo-Nazi" groups and the idiots who have created the "godhatesfags" website (which includes, besides God Hates Fags, God Hates Canadians, God Hates Swedes, and so on). Maybe our "freedom of speech" laws protect such people, but I'd encourage that a special division of the "Welfare Department" proceed to at least protect children from indoctrination in hate by their maniacal parents – and indict such parents for child abuse.

Break the West's Dependence on Islamic Petroleum

If it hadn't been for Western discovery and development of (and demand for) Islamic oil, Westerners would have continued to essentially ignore Muslim madness. Without Western money and technologies, Muslims would have continued wallowing in their millennium old delusions, riding their camels, and treating their women as cows. In time, perhaps a millennium from now, maybe they would have been able to change.

Now, though, most Muslims still wallow in their delusions and treat their women as breeding cows, but instead of riding camels, the oil-rich sheiks ride in the world's most expensive automobiles and fleets of 747s, and western oil money is used in what is likely the most elaborate system of bribery and corruption the world has ever experienced. A single example is OPEC (the Organization of Petroleum Exporting Countries): within any society, such an organization is called what it is, namely, a monopoly, designed to destroy the free-enterprise economic system for the sole benefit of the monopolists. To destroy that monopoly and the associated corrupt Muslim governments – and thereby to eliminate the resulting threats to Western societies – the most effective way is for the West to break its dependence on Islamic oil.

James Woolsey, a former director of the CIA, described the need forcefully in a recent speech. The following is from a news report on his speech.²³

**Oil dependency is fueling Islamic terrorism: ex-CIA head
by Janice Arnold**

Every time an American fills up his gas tank, he is helping to send an eight-year-old boy to an Islamic religious school in the West Bank or Pakistan where he will learn to grow up to be a suicide bomber, said former Central Intelligence Agency director James Woolsey.

Woolsey's message at a recent fundraiser for the Canadian Institute for Jewish Research, was that reducing dependency on oil imported from Arab dictatorships may, in the long run, be the only effective means of stemming Islamic totalitarianism and radicalism.

Woolsey, who headed the CIA from 1993-95 during the Clinton administration, is co-chair of the Washington-based Committee on the Present Danger, along with George Schultz, former president Ronald Reagan's secretary of state. The committee seeks to fight global terrorism and spread democracy.

He warned that the war on Islamic terrorism will be a very long one, probably lasting decades, because it is rooted in a centuries-old religion that is not going to be abandoned like the secular totalitarian movements of the 20th century, fascism and communism.

²³ Copied from the website "No Peace Without Justice"; the author is a staff reporter for the Canadian Jewish News; the date of the speech isn't given but seems to be during June 2007; the url for the article is: http://www.npwj.org/2007/06/21/oil_dependency_fueling_islamic_terrorism_ex_cia_head_canadian_jewish_news_cjn

There is also little difference in the ultimate aim of the extremist elements in Islam's two main branches, Shi'a and Sunni, to defeat the West and establish religious domination.

But he characterized the Saudi Arabia-based Wahabi movement, which is closely linked ideologically to Al Qaida, as "one of the most fanatical in world history. Its fatwas call for the genocide of Shiites, Jews, homosexuals and apostates."

And its reach is staggering. "With just over one per cent of the Muslims in the world, Saudi Arabia dominates 90 per cent of the Muslim institutions in the world," he said.

The United States is paying Saudi Arabia \$170-\$180 billion a year for oil, he noted.

The radicals are empowered by their massive oil wealth, he argued. Two-thirds of the world's known oil reserves are in the Middle East.

"The price of oil and the path to freedom move in opposite directions. With two or three exceptions, the countries with the largest oil reserves tend to be the most autocratic, while those that are consuming and importing the most oil are democratic," he said.

Woolsey warned against "lapsing into moral relativism" by accepting fundamentalist Islamic practices that are contrary to Western values, especially those that degrade women.

"Sharia (Islamic religious law) is the camel's nose under the tent that we need to oppose with every fiber in our being," he said.

Woolsey said the West has to do more than simply defend itself against the terrorists. He urged development as soon as possible of oil alternatives, such as electricity and other liquid fuels, for vehicles.

Women's and human rights organizations also have to put the "absolutely horrible treatment of women in much of the Arab and Muslim world front and centre of their agendas," he said.

"The West has been uncomfortable about confronting Muslims on this, or has dismissed it as quaint customs... We need to make the abominable treatment of women central in our public discourse." The totalitarian streak of Islam begins in the home with younger brothers supervising their older sisters and may escalate into honor killings, he said.

The inverse relationship between oil wealth and moderation is clear, he argued. "Which Arab country's oil is running out most quickly? Bahrain's. Which Arab country treats women the best and is making the most progress toward democracy? Bahrain."

In particular, the US could relatively easily break free from dependence on Islamic oil – if only (for a change) some competence was demonstrated by American political leaders. We have substantial coal (and coal gasification is feasible), in our oil shale reserves we have more oil than Saudi Arabia, and we easily have the potential to meet all American demands for electricity by using nuclear power. Our politicians, however, apparently don't have the brains or the courage or the capabilities (or all of the above) to convince the American public that we must pay the price for energy independence.

For example, we could and should IMMEDIATELY begin to cut imports of oil from Islamic countries by 10% per year – and on behalf of the people, the US government should simultaneously enter contracts to purchase replacement oil produced from US oil shale or other, unconventional US oil resources at \$100 per barrel (or at any higher price set by the market). In addition, we can save substantial energy by using it more efficiently, and some of our energy demands can be met by using renewable sources (solar, wind, geothermal, etc.). If we don't get busy on such tasks, if our politicians continue to be such incompetent wimps, then we'll get what we deserve, e.g., the worldwide idiocy called Islam.

Purge Western Societies of Islamists

This proposed action has many facets. To see at least some of them, consider the following quotation from an article by Jason Trahan in the 17 September 2007 issue of *The Dallas Morning News*, reporting on evidence presented at “the terrorism financing trial” of the Holy Land Foundation:²⁴

A 1991 strategy paper for the [Muslim] Brotherhood, often referred to as the *Ikhwan* in Arabic, found in the Virginia home of an unindicted co-conspirator in the case, describes the group's US goals, referred to as a “civilization-jihadist process.”

“The *Ikhwan* must understand that their work in America is a kind of grand jihad in eliminating and destroying the Western civilization from within and sabotaging its miserable house by their hands and the hands of the believers so that it is eliminated and God's religion is made victorious over all other religions,” it states. This process requires a “mastery of the art of ‘coalitions’, the art of ‘absorption’ and the principles of ‘cooperation’.”

²⁴ Copied from

<http://www.dallasnews.com/sharedcontent/dws/news/localnews/stories/091707dnmetbrotherhood.35ce2b6.html>.

Success in the US “in establishing an observant Islamic base with power and effectiveness will be the best support and aid to the global movement,” it states.

That, my Dear, is an example of what’s called a “Fifth Column”, i.e.,

a group within a country at war who are sympathetic to or working for its enemies; the term dates from the Spanish Civil War, when General Mola, leading four columns of troops toward Madrid, declared that he had a fifth column inside the city.

One way to attempt to defeat the Fifth Column in our midst is as James Woolsey (director of the CIA during 1993-95) said (reported by Janice Arnold in the news report quoted a couple of pages ago):

As for dealing with radical Muslims living in the United States, Woolsey suggested they be treated in a similar way as Communists were during the Cold War.

Americans, he said, are reluctant to interfere with anything of a religious nature, and there is a lot of difficulty in sorting out who is a threat, he said.

Woolsey would classify any Muslim who seeks to establish religious dictatorship as the enemy, in much the same way good socialists and bad socialists were distinguished in the 1950s.

The US constitution prevented the outlawing of the American Communist party, but “we caused it enough trouble that it stopped being a force,” he said...

In particular, Dear, if we are to defeat this Fifth Column in America (and similar is needed in all Western countries), then a critical step is for our representatives in government to reclassify Islam, to strip it of its status as a religious organization, and to identify it as it really is, namely, a political party. Then, our laws against foreign funding of American political parties can be enforced against, especially, Saudi funding of Islam in America.

But your generation, Dear, will need to determine what else will be needed to defeat them. It may be necessary to force the closure of every mosque in America (since they are political not religious “meeting houses”, promoting the overthrow of our Constitution) and to require every Muslim-American to publicly profess and demonstrate support for our Constitution – in particular, to the principle that “We the people...” rule (not Allah) – with failure to profess support for that concept resulting in exile from America (or imprisonment), with all Islamists figuratively “branded” as traitors.

Drastically Modify Western Immigration Policies

In an addition to deporting (or jailing or eliminating) Islamists from Western countries, major modifications to Western immigration policies are needed, including massively tightening borders against the entry of illegal immigrants, significantly increasing the difficulties for Muslims to be granted visas, and drastically restricting Muslim immigration. Bruce Bawer recently summarized such views in an article entitled “Tolerating Intolerance: The Challenge of Fundamentalist Islam in Western Europe”:²⁵

The good news is that ordinary Western Europeans are beginning to recognize all this. They are also coming to realize some crucial truths. Fundamentalist Islam is not a race or an ethnicity; it is an ideology. Its critics are not racists, any more than critics of Nazi or Stalinist ideology are racists. And as an ideology, furthermore, Islamic fundamentalism is something that people can be drawn away from. Some of those who arrive in Europe as fundamentalist Muslims do indeed change their stripes, shedding narrow dogma and dangerous prejudices, and learning to value tolerance and practice pluralism. It does not seem excessive to suggest that Western European immigration authorities (who have a superfluity of potential immigrants to choose from, and who are already in the habit of weeding out candidates on economic and other grounds) should begin to concentrate on screening for adaptability, accepting only those who seem likely to make an effort to fit in – and admitting them only tentatively, on the condition that they indeed adapt to democratic ways both outwardly and inwardly.

This adaptation should be encouraged in every way possible. Muslim immigrants should not only be taught the language of their adopted country; they should be comprehensively educated in the ways of democracy. They must learn – no small order – to think for themselves, to read critically, to question. Most important, they must learn to question those things they have been taught to regard as most sacred. And they must be encouraged to see themselves as free individuals in a free land rather than as members of a straitjacketing subculture whose religion obliges them to take their marching orders from autocratic community leaders...

As for those who, after a period in the West, make it obvious that they are unwilling or unable to adapt, they must be sent home and replaced by deserving individuals who *can* adapt. This may appear extreme, but there is no reasonable alternative. For at stake in all this, ultimately, are the basic freedoms of all Westerners – not only women and homosexuals, but everyone, including Muslims and former Muslims who wish to live in a place where they can be themselves. At stake, indeed, is Western civilization.

²⁵ Copied from <http://www.bu.edu/partisanreview/archive/2002/3/bawer.html>; originally published in *Partisan Review*, PR2/2002, Vol. LXIX, No.3.

One US immigration policy that should be immediately instigated is to drastically revise conditions for student visas, eliminating visas for students enrolled in any of the physical sciences (which then provides Islamists with techniques and capabilities to develop bombs, including weapons of mass destruction) and permitting visas only for students enrolled in the social sciences (including psychiatry) and in the humanities.

Initiate New Diplomatic Activities

Realize, Dear, that I'm way out of any field of expertise that I might have once had – and that, in interpersonal relations, I never scored high on any “diplomatic scale”! Therefore, I'd advise you to rely on what more competent people recommend. Nonetheless, I advocate that our representative in Congress pass legislation to instruct our diplomats to proceed as follows:

- 1) Inform Pakistani leaders that either they immediately and effectively exterminate the Al Qaeda (hornet) nests in their territory or we will – *via* bombing,
- 2) Inform Iranian leaders that either they permit complete UN inspection of their nuclear program or we'll eliminate whatever they have – *via* bombing,
- 3) Inform Saudi Arabian leaders (the prime promoter and financial supporter of Wahhabi/Salafi ideology) that either they stop exporting their idiocy or their nation will be the next to experience a “regime change” – *via* bombing, and
- 4) Inform all Muslims (especially Muslim supremacists) that if there's another terrorist attack on the US (or any of our allies) comparable to or worse than 9/11, then Mecca will be obliterated – *via* bombing.

I expect that the fourth suggestion above, to pass legislation approving the bombing of Islam's most “holy site” under the stated conditions, seems most extreme, Dear, but after thinking about it for some time, weighing alternatives, and attempting to evaluate consequences, I'm convinced that it would be a wise way both to deter and to defeat the terrorists with minimum casualties (both American and Muslim).

And yes, Dear, I, too, was shocked by the idea when I first heard it – from your grandmother! – but months later, by the time that Representative Tom Tancredo of Colorado proposed the idea, I had concluded that threatening to obliterate Mecca would be prudent, useful, and essential. Of course we wouldn't need to use nuclear bombs (but if the terrorists use a nuclear weapon or a similar WMD against the US or our allies, then I suspect that

there would be substantial public pressure in the West to quickly turn Mecca into a pile of radioactive rubble) and of course adequate warning should be provided so that all people in Mecca could abandon it before it's obliterated, but again and for reasons to be outlined below, the option seems wise.

To see these reasons, Dear, first realize (as I've described in earlier chapters) that Muslim supremacists are living in a mystical, dramatic, delusional, dream world. Each imagines himself (and now herself) as a heroic figure in a cosmic battle with infinite repercussions. The main prop for their cosmic stage is Mecca, toward which they grovel five times a day. And I agree that our threatening to obliterate Mecca may not deter them from attacking the West again (since they probably "think" that Allah will protect "His holy site"), but: 1) the threat may move many Muslims to attempt to eliminate the terrorists in their midst, and 2) I expect that we would obliterate Mecca (and probably invade any nation from which the majority of terrorists came, including Saudi Arabia and Pakistan) if the terrorists hit the US with a WMD. So, in advance of it all, we should warn them of the consequences.

I should add that there are both needs and values for our representatives in Congress to withdraw our agreement to abide by the part of the Geneva Conventions dealing with the preservation of "cultural artifacts" and to have Congress advise the President to seek Congress' approval to obliterate Mecca should another terrorist attack occur in the West comparable to (or worse than) the attack that occurred on 9/11. The need for Congress to pass legislation to constrain the President is contained in our Constitution, which states that only Congress has the authority to declare war.

As you can find on the internet, the relevant Article of the Geneva Conventions is the following.

Additional to the Geneva Conventions of 12 August 1949, and relating to the Protection of Victims of International Armed Conflicts, 8 June 1977.

Geneva Conventions

Protocol I

Part IV. Civilian Population

Section I. General Protection Against Effects of Hostilities

Chapter III. Civilian objects

Art. 53. Protection of cultural objects and of places of worship

Without prejudice to the provisions of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 14 May 1954, and of other

relevant international instruments, it is prohibited: (a) to commit any acts of hostility directed against the historic monuments, works of art or places of worship which constitute the cultural or spiritual heritage of peoples; (b) to use such objects in support of the military effort; (c) to make such objects the object of reprisals.

The need to pass legislation to nullify our agreement to the above portion of the Geneva Conventions follows if Saudi Arabia has signed the accord, even though the terrorists have not; that is, Articles of the Geneva Conventions are binding only on signatory nations.

As for the value of Congress passing such legislation, the uproar that will occur in the Muslim world will undoubtedly be almost deafening. Given Muslim reactions to a couple of silly little cartoons depicting Muhammad (and Muslim reactions even to an English teacher's adopting the suggestion of one of her students to name a teddy bear 'Muhammad'), then I suspect that a huge number of Muslims will go berserk when our Congress even begins to discuss (let alone approve) obliterating Mecca. Thus, I have no doubt that Congress will thereby "stir up hornets' nests" even of "peaceful" Muslims, worldwide.

But then, on the one hand, perhaps the stirred Muslims would initiate serious efforts to eliminate the terrorists in their midst, and on the other hand, perhaps it would be useful to notice that the hornets are already buzzing in our midst – and stinging us apparently at their will and to their delight. Further, should it come to the point that we do proceed to obliterate Mecca, then maybe many Muslims will finally see that they were living in a mystical, dramatic, delusional, dream world: that their Allah has no power, not only unable to protect Mecca but also unable even to turn on a light bulb – and certainly no power to give them eternal life in any paradise.

And with that thought, I can end this chapter with some optimism. I return to the wisdom conveyed by H.L. Mencken about 75 years ago:

The liberation of the human mind has never been furthered by dunderheads; it has been furthered by gay fellows who heaved dead cats into sanctuaries and then went roistering down the highways of the world, proving to all men that doubt, after all, was safe – that the god in the sanctuary was finite in his power and hence a fraud.

In the long run, I'm sure that all gods will be banished to the impotence and ignorance from which they came. I'm certain that any religion that doesn't promote Humanism is doomed. And I'd lay good money on the possibility

that, eventually, essentially everyone will agree that anyone who believes in eternal life in paradise is a moron and anyone who believes in eternal torture in hell is a monster.

With a little bit of luck and I hope with some contributions from you, maybe it'll all happen before you're as old as I am – assuming, of course, that you reach my age, i.e., that you take care of your health, e.g., by getting more exercise.