




A photograph of Barack Obama in a dark suit and tie, looking down as a man in a white thobe and ghutra pins a gold chain around his neck. The background shows an ornate interior with arches and a Saudi flag.

Obama and Islam


**By Robert Spencer
and David Horowitz**



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www.frontpagemag.com
ISBN: 1-886442-77-0
Printed in the United States


\$3.00 Each
\$1.00 each for orders of 25 or more




Speaking at the Pentagon in 2010 on the ninth anniversary of 9/11, Barack Obama returned to a recurring theme of his presidency: that the attacks on Americans and the war that has been declared against the West have nothing do with Islam. “As Americans, we will not and never will be at war with Islam,” Obama declared, echoing almost verbatim words he used in his June 2009 Cairo address, and then adding: “It was not a religion that attacked us that September day. It was al-Qaeda, a sorry band of men, which perverts religion.”¹

Given that Al-Qaeda justifies its actions as Islamic duties and seeks terror recruits on that basis; that the 9/11 terrorists flew into the World Trade Center and the Pentagon on the inspiration of the Koran; that Hizballah, whose leader has declared “Death to America,” means “the Party of God”; and that the Islamic holy book incites believers to


¹ Barack Obama, “Remarks by the President at the Pentagon Memorial,” WhiteHouse.gov, September 11, 2010. <http://www.whitehouse.gov/the-press-office/2010/09/11/remarks-president-pentagon-memorial>




kill or subjugate infidels--the idea that the jihadists merely pervert religion could be attributed to a layman's ignorance. In fact, Obama's statement represents something far more disturbing than naivete: a conscious effort to appease Islamic supremacism in Iran and elsewhere in the Middle East, and an energetic willingness to pander to the Islamic world in general.




The President has made it clear from the time he first took office that he would pursue such a course. Just after being elected, he declared that building bridges with the Islamic world would be a high priority of his administration: "I think we've got a unique opportunity to reboot America's image around the world and also in the Islamic world in particular." He said he hoped to "create a relationship of mutual respect and partnership in countries and with peoples of good will who want their citizens and ours to prosper together."² That was fine in principle, but he also apologized for the United States' alleged misdeeds, lending credence to the perverse idea promoted by apologists for the jihad that America somehow deserved the 9/11 attacks.




² Christi Parsons, John McCormick and Peter Nicholas, "Barack Obama Plans to Reach Out to Muslim World," *Chicago Tribune*, December 10, 2008.



When Obama bowed to the Saudi King whose country was home to 15 of the 9/11 attackers, and whose government funds Islamic jihad worldwide, he created an image worth a thousand words.



But more than words and gestures have been involved. The President is so committed to an energetic campaign of outreach to the Islamic world that in October 2010, in the unlikely setting of a U.S. Embassy-sponsored conference on Muslim business in Dublin,³ he praised the new Islamist government of Turkey just as it was revising that nation's Constitution to weaken Turkish secularism.⁴ This, after his 2009 trip to the Middle East, when he stopped in Ankara to enthuse over America's "model partnership" with the Turks, while obligingly dodging the still festering question of Turkey's genocide against Armenians, and dodging too the inconvenient fact that his new partner, Turkish Prime Minister Recep Erdogan, has radically degraded his country's once-firm ties with Israel since taking power, honored Mahmoud Ahmadine-




³ Patrick Cooper, "U.S. Embassy sponsors Irish Muslim business conference: Imam calls for Sharia Law in all business dealings," IrishCentral.com, October 7, 2010.


⁴ "Obama welcomes Erdogan's referendum victory," *World Tribune*, September 15, 2010.




jad with an elaborate state visit, and embraced Hamas. Obama's praise for Turkey's constitutional backsliding, moreover, came three months *after* Erdogan sponsored the "Gaza flotilla"--an effort spear-headed by terrorist organizations based in Turkey to run the Egyptian-Israeli arms blockade of the Hamas-controlled Gaza Strip. This resulting bloody confrontation with the Israeli Defense Force earned praise for its Turkish sponsors from Osama bin Laden's second in command, Ayman al-Zawahiri.




In Mumbai in November 2010, Obama used an appearance at St. Xavier's College to praise Islam again as "the religion that teaches peace, justice, fairness and tolerance" He condemned the 2008 Mumbai attacks and even noted that some Muslims were victims, but did not indicate that the terrorists who committed the atrocity were also Muslim.




In his haste to placate, the President has even changed the mission of the National Aeronautics and Space Administration (NASA), directing it to turn from space exploration to--of all things--Muslim outreach, as Charlie Bolden, the man Obama appointed NASA chief, revealed in the summer of 2010: "Perhaps foremost, [Obama] wanted me to




find a way to reach out to the Muslim world and engage much more with predominantly Muslim nations to help them feel good about their historic contribution to science, math, and engineering.”⁵ These contributions, such as they were, took place centuries ago and were followed by extreme intellectual calcification. Islamic self-esteem would be better served by permitting women to have an education and by fostering actual scientific achievements, rather than by launching a public relations campaign to glorify a distant and largely fictive past.



These efforts on the President’s part to “reassure” Muslims at home and abroad culminated in his speech to Muslims attending a 2010 Ramadan dinner at the White House, during which he supported the construction of a 16-story Islamic center two blocks from the site where nearly 3,000 Americans were killed on 9/11. Obama framed his support with high-minded appeals to “religious freedom” and praise of the “moderate” Islam whose evidence is nowhere visible in the world. One of the construction workers who had been at Ground Zero when the attack occurred echoed the feelings



⁵ Keith Cowing, “Charlie Bolden: Stealth Middle East Diplomat?,” by NASA Watch, July 2, 2010.



of most Americans when he compared construction of this mosque to “spraying swastikas all over a Jewish memorial.”

Such initiatives might be dismissed as mere symbolism on the administration’s part, but Obama’s decision to hit the “reset button” with Islam has also involved much larger foreign policy decisions carrying daunting consequences -- especially his willingness to abandon Israel, the only democracy in the Middle East, as a way of currying favor with Muslim autocracies.



Journalist Caroline Glick noted weeks after Obama took office the new and disturbing tone emanating from the White House in regard to the jihadists’ longest-standing war against a Western democracy: “From President Barack Obama’s intense desire to appease Iran’s mullahs in open discussions; to his stated commitment to establish a Palestinian state as quickly as possible despite the Palestinians’ open rejection of Israel’s right to exist and support for terrorism... to his plan to withdraw US forces from Iraq and so give Iran an arc of uninterrupted control extending from Iran to Lebanon, every single concrete policy Obama has



enunciated harms Israel.”⁶

Contempt for Israel and the existential threat it faces from Islamic supremacists was on full display in Obama’s rude and dismissive treatment of Israeli Prime Minister Binyamin Netanyahu during his March 2010 visit to the White House—another signal the President sent to the Islamic world that the principles that had guided U.S. support for its only ally in the Middle East over the last sixty years no longer applied. Obama used his November 2010 visit to Indonesia, the largest Muslim country in the world, to launch a criticism of Israel’s housing construction in Jerusalem, which he had to be reminded was the capital of a nation, not a “settlement.”

The fact that even his willingness to throw Israel under the bus has won no gestures of good will from Iran or its terrorist clients Hamas and Hizballah, nor from the Palestinian Authority has not deterred Obama from continuing to appease the Muslim world. His insistence on pursuing this course raises a question yet again that many have asked, only to have the question itself dismissed as evidence of “Islamophobia” and “bigotry”: what exactly is Barak Obama’s relationship to Islam?

⁶ Caroline Glick, “Our World: Obama’s new world order and Israel,” *Jerusalem Post*, February 9, 2009.

Obama's Muslim background

The President's personal attachment to Islam, of course, began early, although just how early is a matter of contention. Obama's own comments haven't given much clarity to this question. In December 2007, when the issue came up in the Democratic primary, he said: "I was raised by my mother. So, I've always been a Christian. The only connection I've had to Islam is that my grandfather on my father's side came from that country. But I've never practiced Islam. For a while, I lived in Indonesia because my mother was teaching there. And that's a Muslim country. And I went to school. But I didn't practice."⁷

But a few months later, in March 2007, *New York Times* columnist Nicholas Kristof wrote, "Mr. Obama recalled the opening lines of the Arabic call to prayer, reciting them with a first-rate accent. In a remark that seemed delightfully uncalculated (it'll give Alabama voters heart attacks), Mr. Obama describe the call to prayer as 'one of the prettiest sounds on Earth at sunset.'"⁸ He might

⁷ "Obama asked about connection to Islam," MSNBC First Read, December 22, 2007.

⁸ Nicholas D. Kristof, "Obama: Man of the World," *New York Times*, March 6, 2007.



have learned the call to prayer simply as a result of living in a place where it was repeated five times every day. But as Kristof noted, Obama recounts in his autobiography, *Dreams From My Father*, that “in the Muslim school, the teacher wrote to tell my mother that I made faces during Koranic studies.”⁹ At the time Obama attended school in Indonesia, only Muslim children attended Koranic studies.¹⁰ Obama’s first-grade teacher contradicted his assertion about always being Christian when she recalled that the future president “was Muslim.”¹¹ Obama’s half-sister Maya Soetoro-Ng said flatly: “My whole family was Muslim.”¹²

While Obama downplayed or outright denied these Muslim roots during his campaign, he began carefully to highlight them as soon as he became president. In his June 2009 Cairo address, he declared: “I am a Christian, but my father came from a Kenyan family that includes generations

⁹ Barack Obama, *Dreams from My Father*, Crown Publishing, 2004, p. 154.

¹⁰ Kim Barker, “Obama madrassa myth debunked,” *Chicago Tribune*, March 25, 2007.

¹¹ Paul Watson, “As a child, Obama crossed a cultural divide in Indonesia,” *Los Angeles Times*, March 15, 2007.

¹² Jodi Kantor, “A Candidate, His Minister and the Search for Faith,” *New York Times*, April 30, 2007.



of Muslims.”¹³ He also referred to the Koran as “holy,” and said “peace be upon them” after mentioning Moses, Jesus, and Muhammad, adding that “peace be upon him” after uttering the name of a prophet is standard practice for Muslims.

The degree to which the personal was political could be seen in his 2010 trip to Jakarta. While he might be forgiven for indulging in a nostalgic moment for the years he spent there as a boy, such a point of personal privilege could not so easily be extended to his praise of Indonesia’s “religious tolerance” and its “shared values” with the U.S. In fact, the nation Obama praised for diversity and compared favorably to the United States had killed tens of thousands of Christians in a campaign of genocide in East Timor and also had perpetuated this policy in West Papua. Nor did Obama mention that Indonesia, like Hamas and Fatah, does not recognize Israel’s right to exist. When he compared Jakarta’s national motto “unity in diversity” favorably to *e pluribus unum*, he was no doubt attracted by the p.c. sound of “diversity” because this motto is honored in the breach rather than in observance. Indonesia prevents Israelis from even entering the country.

¹³ Barack Obama, “Remarks By The President On A New Beginning,” June 4, 2009.



One-Way Mutual Respect

Rumors from the 2008 campaign that Obama was a secret Muslim lingered into the beginning of his presidency, primarily because of his many and various efforts not only to placate but to embrace members of that religion, while continuing to deny the obvious about his past. He set the tone in his Inaugural Address, in words he frequently repeated thereafter: “To the Muslim world, we seek a new way forward, based on mutual interest and mutual respect.”¹⁴

Obama’s urgency to find a “new paradigm” in the West’s relationship with the Islamic world may come from a belief, embraced by the political left, that that conflict was primarily the West’s fault. In his Cairo address, Obama asserted that this “tension has been fed by colonialism that denied rights and opportunities to many Muslims, and a Cold War in which Muslim-majority countries were too often treated as proxies without regard to their own aspirations. Moreover, the sweeping change brought by modernity and globalization led many Muslims to view the West as hostile to the tradi-

¹⁴ Barack Obama, “President Barack Obama’s Inaugural Address,” WhiteHouse.gov, January 21, 2009.



tions of Islam.”¹⁵

Modernity and globalization: both bear the stamp of the West, not of the Islamic world. In other words, it was up to the West to offer unilateral respect to followers of Islam left behind by history as a result of their own self-lacerating theological and political commitments, which inspired in them bitter hostility to the modern world.

At Cairo Obama also made the strange statement: “I consider it part of my responsibility as President of the United States to fight against negative stereotypes of Islam wherever they appear.”¹⁶ Why should this be part of his job description? How about negative stereotypes about America, or about Jews?

Obama’s desire to pander to the Islamic world, even to the extent of falsifying its basic tenets, was also apparent in his 2010 Ramadan message, in which he claimed that during this holy time, Muslims “provide support to others to advance oppor-

¹⁵ Barack Obama, “Remarks By The President On A New Beginning,” June 4, 2009.

¹⁶ Ibid.

tunity and prosperity for people everywhere.”¹⁷

But in fact, it’s against Islamic law to give *zakat*, the almsgiving that is one of the pillars of Islam and is required of every Muslim, to non-Muslims. With the divide in Islam between believers and unbelievers so deep that Muslims are commanded to be “merciful to one another, but ruthless to the unbelievers” (Koran 48:29), the only reason for the President to have made such a statement was to give Islam the political equivalent of cosmetic surgery.

In the same speech, Obama also said that Ramadan’s rituals of fasting and prayer “remind us of the principles that we hold in common, and Islam’s role in advancing justice, progress, tolerance, and the dignity of all human beings.”¹⁸ This flies in the face of such passages in the Koran as the one that designates non-Muslims as “the most vile of created beings” (98:6). The Koran’s command that Muslims must fight against Jews and Christians until they pay a religion-based

¹⁷ Barack Obama, “Statement by the President on the Occasion of Ramadan,” WhiteHouse.gov, August 11, 2010. <http://www.whitehouse.gov/the-press-office/2010/08/11/statement-president-occasion-ramadan>

¹⁸ Ibid.

poll tax, *jizya*, “with willing submission and feel themselves subdued” (9:29) likewise militates against the idea of universal human dignity that Obama professes to have discovered in Islam. “And here in the United States,” Obama continued, “Ramadan is a reminder that Islam has always been part of America and that American Muslims have made extraordinary contributions to our country.”¹⁹

But is this true? Could Obama provide a list of the Muslim Founding Fathers, the Muslim heroes of the American Revolution, the names of the Muslims killed fighting in the Civil War, World War I, and World War II? And could he support his rhetoric by producing a list of those “extraordinary contributions”? It is important for a President to speak for all American citizens in his public pronouncements, not just one religious group – and it is also important that his efforts at “inclusiveness” not be justified by historical fabrication.

And during the same August 2010 Ramadan address, as if rewarding Muslims for these unnamed – and unnameable – “extraordinary contributions,” Obama gave U.S. Muslims his support for a grand triumphal mosque at Ground Zero in

¹⁹ Ibid.




New York. In his endorsement of this project, half-withdrawn the next day as a result of the political blowback it provoked, the President was in effect saying that Muslims could build a mosque marking Islam's superiority and victory — which is how this mosque will be viewed in the Islamic world — and could lie about their funding (as Ground Zero mosque Imam Feisal Abdul Rauf had done), and lie about their commitment to interreligious dialogue and harmony (as Rauf had also done), and refuse to denounce Islamic terrorists (as Rauf has refused to denounce Hamas), and all this would be just fine with the President of the United States.²⁰


Obama cited religious freedom with typically high-minded rhetoric. He did not explain how or why this principle now gave religious groups — or one particular religious group — the privilege to create whatever monuments they wished in public spaces. Typically in contemporary America, religious groups encounter an implacably hostile secularism from the left when they try to claim space in the public square. A crèche celebrating Christmas

²⁰ Pamela Geller and Robert Spencer, "The 9/11 Mosque's Peace Charade," BigGovernment.com, May 18, 2010; Tom Topousis, "Foreign mosque money," *New York Post*, May 25, 2010; Walid Shoebat, "Ground Zero Imam: 'I Don't Believe In Religious Dialogue,'" PajamasMedia.com, May 27, 2010; Tom Topousis, "Imam terror error," *New York Post* June 19, 2010.





in a public park--no; but a 16-story, \$100 million mosque built virtually over the unmarked graves of thousands of Americans who were killed in the name of Islam--apparently yes. Would it be equally just for Shinto revivalists to build a shrine to the kamikazes at Pearl Harbor, or Ku Klux Klan “Christians” to build a chapel honoring the Confederate dead at the Birmingham church where four little girls were murdered by a terror bomb in 1963? In his rush to find a “teachable moment” that would validate Islam, the President may have demonstrated compassion to Muslims, but he showed no identification with the American people he was elected to lead and serve.



Ignoring Realities of the “Religion of Peace”




Nor did he show himself capable of honestly considering whether the Islamic world was prepared to grant to non-Muslims the same religious freedom he was pressing Americans to give Muslims at Ground Zero. It is true that the U.S. should not condition the rights it guarantees its citizens on those offered by other countries. But in his ongoing dialogue with Americans about the “religion of peace,” his praise of “moderate” Muslim governments abroad, and his praise for Islam’s generos-


ity towards others, the President should certainly indicate reasonable displeasure with the lack of religious freedom in the Islamic world. He should acknowledge as well the inequality and oppression of women, the persecution of gays and the fact that no Christian or Jew or atheist is permitted to set foot in Mecca, and the fact that the Christian Bible is banned in Saudi Arabia. He might also be expected to mention the repression of “infidel” religions generally in the Muslim world. The 2010 annual report his administration had just received from the United States Commission on International Religious Freedom (USCIRF) named ten Muslim countries among the 13 designated as Countries of Particular Concern for their persecution of non-Islamic religions: Eritrea, Iraq, Iran, Nigeria, Pakistan, Saudi Arabia, Sudan, Turkmenistan, and Uzbekistan.

Along with those, the worst violators of religious freedom around the world, six other Muslim countries were on the USCIRF’s watch list: Afghanistan, Egypt, Indonesia, Somalia, Tajikistan and Turkey.²¹ Afghanistan, remember, is the country where the Karzai government, America’s ally,


²¹ “Turkey On US Watch List For Violating Religious Freedoms,” ANSAmEd, April 30, 2010.



had to be prevented from executing a convert from Islam to Christianity because the Koran makes this apostacy punishable by death. (The execution was averted only after America intervened and offered to find another country for the apostate to settle in.)



And while official Washington was claiming that Islam teaches peace and tolerance, Islamic jihadists in Iraq exploded two bombs near buses full of Christian students, killing one and injuring over one hundred.²² In Indonesia, thousands of enraged Muslims destroyed cars, burned down buildings, and attacked a Christian center. What goaded them to this insane frenzy? Rumors that the Christians were going to build a church.²³ Islamic law forbids Christians to build new churches or repair old ones, and none of the leading Muslim institutions in America – the Council on American-Islamic Relations, the Muslim American Society, or the Islamic Society of North America – are attempting to change that.



The President has the obligation to tell the

²² “Bombs target buses of Christian students in Iraq,” Associated Press, May 2, 2010.


²³ Mathias Hariyadi, “West Java, thousands of Islamic extremists attack a Christian center,” *AsiaNews*, April 28, 2010.

truth to the American people. Urging tolerance on the home front does not require revising the facts about a religion whose texts are used to justify anti-American, anti-Christian and anti-Jewish violence. A White House that worries about “Islamophobia” should also have spoken up for people oppressed by Islamic intolerance and xenophobia, and should demand that Muslim groups in America who present themselves as “moderate” do so as well.



Reaching Out to Jihad Terrorists

As part of his “opening” to the Muslim world, the President, in the early days of his administration, began reaching out to domestic groups with ties to jihad terrorism. He sent his Senior Adviser Valerie Jarrett to give the keynote address at the Islamic Society of North America’s convention, ignorant of or indifferent to the fact that this group was created by the Muslim Students Association, a subsidiary group of the Muslim Brotherhood, godfather to al-Qaeda and Hamas. ISNA was named an unindicted co-conspirator in the FBI’s case against the Holy Land Foundation for funding Hamas.²⁴

²⁴ “Mainstream’ Islamist Convention Features Hate Speech and Hezbollah Defense,” IPT News, July 8, 2009.



In April 2010, the *New York Times* reported that Obama was reaching out to unnamed “Muslim and Arab-American advocates” groups in the United States to accommodate their views on airline security. *Times* reporter Andrea Elliott wrote that this meeting with top White House officials, including Jarrett, Homeland Security Secretary Janet Napolitano and Attorney General Eric Holder had discussed, among other things, “counterterrorism strategy.”²⁵ White Houses sources said that the protests of these Muslim leaders played a role in Obama’s decision to scrap a policy that subjected airline passengers from 13 Muslim countries to greater security scrutiny than travelers from other places. According to Elliott, “That emergency directive, enacted after a failed December 25 bombing plot, has been replaced with a new set of intelligence-based protocols that law enforcement officials consider more effective.”²⁶



Which ones? On what grounds? How could it be more effective to subject people from areas with active jihad terror groups to the same scrutiny as people from countries without these security concerns?

²⁵ Andrea Elliott, “White House Quietly Courts Muslims in U.S.,” *New York Times*, April 20, 2010.

²⁶ *Ibid.*

Yet despite all Obama's efforts, the objects of his affections were not yet satisfied with his performance. "Arab-American and Muslim leaders," Elliott reported, "said they had yet to see substantive changes on a variety of issues, including what they describe as excessive airport screening, that have chilled Muslim charitable giving and invasive FBI surveillance guidelines."²⁷

Worse, Obama's chief counter-terrorism adviser, John Brennan, told a Muslim audience that there has been "an unhelpful atmosphere around many Muslim charities." He was not referring to the fact that the Islamic charities such as the Holy Land Foundation (once the largest Islamic charity in the U.S.) were passing charitable contributions on to jihad terrorist groups. He meant that it was "unhelpful" of the U.S. government to want to stop that money flow. And so it would, presumably, soon flow again.²⁸

Brennan's statement appeared in *The New York Times*, which also noted that Brennan "and other officials have made a point of disassociating Islam from terrorism in public comments, using the

²⁷ Ibid.

²⁸ Ibid.

phrase ‘violent extremism’ in place of words like ‘jihad’ and ‘Islamic terrorism.’” Like Obama, Brennan apparently believed that words could change reality. Islamic jihadists refer to Islamic texts and teachings to justify anti-infidel violence and Islamic supremacy, and to make recruits among peaceful Muslims. Who benefits when government and law enforcement officials ignore that? Only the jihadists, whose motives and goals remain unknown, unexplored, and unchallenged because they are no longer called by the right name.

The President’s Islamist Advisor

Perhaps Obama has been advised to take this course by Dalia Mogahed. Mogahed is the President’s adviser on Muslim affairs. She said on British television in 2009, “Sharia is not well understood and Islam as a faith is not well understood.”²⁹ How have Westerners misunderstood Islamic law? From Mogahed’s perspective, we have unjustly associated it with “maximum criminal punishments” and “laws that... to many people seem unequal to women.”

²⁹ Andrew Gilligan and Alex Spillius, “Barack Obama adviser says Sharia Law is misunderstood,” *Telegraph*, October 8, 2009.



Seem unequal? The Koran, which is the first pillar and foundation of Sharia, teaches that men are superior to women: while women “have rights similar to those (of men) over them in kindness,” those rights are subordinate to the fact that “men are a degree above them” (2:228). The Koran likens a woman to a field (tilth), to be used by a man as he wills: “Your women are a tilth for you (to cultivate) so go to your tilth as ye will” (2:223). It tells Muslim men to “marry women who seem good to you” (4:3). And according to tradition, Muhammad’s ideal qualities in a good wife include that “she obeys when instructed” and “the husband is pleased to look at her.”



Islam allows men to marry up to four wives, and have sex with slave girls also: “If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice” (Koran 4:3). It also rules that a son’s inheritance should be twice the size of that of a daughter: “Allah (thus) directs you as regards your children’s (inheritance): to the male, a portion equal to that of two females”



(Koran 4:11). It even allows for marriage to pre-pubescent girls, stipulating that Islamic divorce procedures “shall apply to those who have not yet menstruated” (Koran 65:4).

Thus the Ayatollah Khomeini’s granddaughter, Zahra Eshraghi, declared that under Islamic law “a woman is there to fill her husband’s stomach and raise children.”³⁰

Yet the Western view of Sharia was “oversimplified,” said Mogahed: most Muslim women worldwide, she said with a straight face, associated it with “gender justice.”

Mogahed, a member of the President’s Council on Faith-Based and Neighborhood Partnerships, made her defense of Sharia as a guest on a TV show hosted by a member of Hizb-ut-Tahrir, an international organization that is banned as a terrorist group in many nations, and which is openly dedicated to the worldwide imposition of Sharia and the destruction of all governments that are constituted according to any other political philosophy -- including Constitutional republics that do not establish a state religion.

³⁰ Moni Basu, “Women in Iran march against discrimination,” CNN, June 19, 2009.

On the show with Mogahed were two Hizb-ut-Tahrir spokesmen who repeatedly attacked “man-made law” and the “lethal cocktail of liberty and capitalism” encountered in Western societies. They said Sharia should be “the source of legislation.” (Not *a* source, *the* source.) Mogahed did not disagree with any of this.

Instead of defending the American system of government, she continued to maintain that Sharia was popular among Muslim women: “I think the reason so many women support Sharia is because they have a very different understanding of Sharia than the common perception in Western media.”

On the same show, Mogahed described her job in the Obama administration as involving efforts “to convey...to the President and other public officials what it is Muslims want.”³¹ If some want Sharia, they will not be told how it contradicts the Constitution regarding the equality of all people before the law.

In other words, the president’s own adviser on Muslim affairs is an Islamic supremacist. No wonder American policy towards Islam makes no sense.

³¹ Ibid.

Joining the Islamic War on the Freedom of Speech

Perhaps worst of all its efforts to curry favor with the Islamic world without conditions was the Obama Administration's willingness in 2009 to co-sponsor an anti-free speech resolution at the United Nations, sponsored by the Organization of the Islamic Conference (OIC) and its allies. Approved by the U.N. Human Rights Council, the resolution called on states to condemn and criminalize "any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence."³²

The resolution also condemned "negative stereotyping of religions and racial groups," which was of course an oblique reference to accurate reporting about the jihad doctrine and Islamic supremacism. That, and not actual negative stereotyping or hateful language, is always the focus of anti-free speech agitation by the OIC and allied groups.

In an analysis of the measure, legal expert Eugene Volokh explained why it was so disturbing:

³²Bob Unruh, "U.S. sponsors plan to restrict free speech," WorldNetDaily, October 19, 2009.

“If the U.S. backs a resolution that urges the suppression of some speech,” he explained, “presumably we are taking the view that all countries -- including the U.S. -- should adhere to this resolution. If we are constitutionally barred from adhering to it by our domestic constitution, then we’re implicitly criticizing that constitution, and committing ourselves to do what we can to change it.” In order to be consistent, Volokh continues, “the Administration would presumably have to take what steps it can to ensure that supposed ‘hate speech’ that incites hostility will indeed be punished. It would presumably be committed to filing amicus briefs supporting changes in First Amendment law to allow such punishment, and in principle perhaps the appointment of Justices who would endorse such changes (or even the proposal of express constitutional amendments that would work such changes).”³³

The Secretary General of the OIC, Ekmeleddin Ihsanoglu, issued a warning in 2008: “We sent a clear message to the West regarding the red lines that should not be crossed” regarding free speech about Islam and terrorism. And he reported suc-

³³ Eugene Volokh, “Is the Obama Administration Supporting Calls to Outlaw Supposed Hate Speech?,” *Huffington Post*, October 1, 2009.

cess: “The official West and its public opinion are all now well-aware of the sensitivities of these issues. They have also started to look seriously into the question of freedom of expression from the perspective of its inherent responsibility, which should not be overlooked.”³⁴


Obama as Caliph

Obama’s persistent “outreach” to Muslims may have confused Americans, but it has gained the notice of Islamic leaders. In early September 2010, Pakistan’s Minister of State for Industries, Ayatullah Durrani, went so far as to propose Obama as the right man to become caliph of all Muslims. Durrani, a member of Pakistan’s governing People’s Party, said: “The time is approaching fast. Barack Hussein Obama must act now. This is a golden opportunity, Muslims badly need it.”³⁵


He added that on the Muslim feast of Eid-ul-

³⁴ Ekmeleddin Ihsanoglu, “Speech of Secretary General at the thirty-fifth session of the Council of Foreign Ministers of the Organisation of the Islamic Conference,” June 18, 2008.


³⁵ “Pak Minister wants Obama to be ‘leader of all Muslims,’” Press Trust of India, September 2, 2010.



Fitr, which marks the end of the fasting month of Ramadan and fell in 2010 on September 11, Obama should offer the prescribed Eid prayers at Ground Zero in New York City and seize the moment to declare himself caliph: “In this way all the problems of the Muslim world would be solved.”



In Sunni Islam the caliph is the symbol of the supranational unity of all Muslims, and successor of Muhammad as the military, political, and spiritual leader of the Islamic community. There hasn't been a caliph for nearly 90 years, as the caliphate was abolished in 1924 by the secular Turkish government. High on the agenda of Islamic supremacists worldwide is the restoration of the caliphate, because they see its abolition as responsible for the loss of the unity of the *umma*, the Islamic global community, which they regard as having been humiliated by the colonialist and neo-colonialist powers of the West.



Durrani's specification of Ground Zero as the site where Obama should proclaim himself caliph was significant. With the caliph uniquely authorized by Sunni Islamic law to wage offensive jihad against non-Muslim states in order to bring them under the hegemony of Sharia, clearly Durrani





had picked this spot in order to mark the victory of Islam there—as innumerable Muslims around the world were certain to understand the planned Ground Zero mosque to be doing as well.

It was difficult to take Durrani’s recommendation seriously, but the proposal was apparently made in earnest. It was noteworthy that a member of the Pakistani government could look at Obama’s record as President and conclude that he should become the leader of the worldwide community of Muslims.

But Durrani’s views should not surprise us. Anyone looking at the first two years of the Obama presidency with open eyes would see an indefatigably Islamophilic president, determined at all costs to show a friendly face to the Islamic world, even if it means betraying American values, America’s allies and America’s own national interests, which is sworn to uphold. He has done this even when it has meant falsifying the realities of the war Islamists have declared on America and Israel and the infidel West. Most disheartening about Obama’s strenuous efforts at Muslim outreach is that they are entirely unreciprocated, and instead generally seen in the Islamic world as a sign of weakness. It is hard to

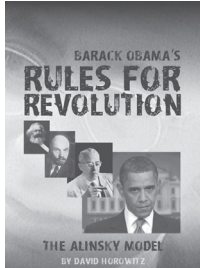




imagine, as the second half of Obama's first four years in office begins, that the consequences of this perception will not eventually be catastrophic.

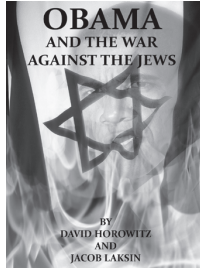


Posturing as a moderate during the 2008 campaign, Barack Obama has governed as a radical during his first two years in office. Why has he taken this path?



In part, because he has been working from the playbook of Saul Alinsky, his fellow “community organizer” from Chicago and radical theorist of the 1960s. In the Alinsky model, “organizing” is another word for a “revolution” whose objective is the radical transformation of America’s social and economic institutions. This pamphlet shows that the President learned Alinsky’s lessons very well.

For decades Israel has been isolated in the community of nations, with only the United States guaranteeing its survival.



But, as this disturbing pamphlet documents, in his first year and half in office, Barack Obama has adopted policies that have further jeopardized America’s only ally in the Middle East and made the people of the region’s only democracy more vulnerable to Hamas, Ahmadinejad’s Iran, and the other forces preparing for a new genocide.

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