
OUTPOST



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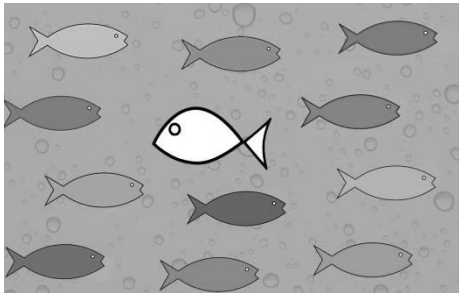
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Farewell Message to Readers

To everything there is a season....and we have decided to turn over all future publications of *Mideast Outpost* to the staff of Americans for a Safe Israel.

For close to fifty years, *Outpost* has provided editorials and articles that evoke the Zionist spirit and mandate of AFSI. We often stood alone, clinging to Kipling's words "If you can keep your head when all about you/ Are losing theirs..."

While others were swooning over Sadat, AFSI stood alone in exposing the dangerous content of his overture and in denouncing the Camp David Treaty. Apparently we were the only ones who listened to the actual words of his much-applauded speech in the Knesset. Yes, he had bravely broken Arab taboos in coming to Israel but this is what he said: "I hail the Israeli voices that called for the recognition of the Palestinian People's rights to achieve and safeguard peace. Here I tell you, ladies and gentlemen, that it is no use to refrain from recognizing the Palestinian People and their rights to statehood and rights of return." These are precisely the demands Abbas makes (and Israel rightly rejects): a state and the right to return for the millions of those calling themselves refugees (there are actually only about 30,000 surviving Arab refugees from the 1948 war). Demanding the "right of return", whether by Sadat or Abbas, is calling for Israel's destruction as a Jewish state.



We were pioneers (before CAMERA came along to do an excellent job in this area) in exposing media bias against Israel. In our documentary *NBC Goes to Lebanon* we used footage from hundreds of broadcasts. We singled out NBC not because it was alone among the networks in its naked bias, but because its coverage of the Lebanon War was the worst. We denounced the fake journalism that produced fake history of the Arab/Israeli conflict long before these terms were in vogue.

Moreover, from the outset we opposed the Oslo Accords, which conceded Israel's legal, historical and religious claims to Judea and Samaria, the heart of historic Israel. We were proven right when the infamous accords led to the longest and bloodiest spree of terrorism against Israeli civilians. That included babies in bundling, children in strollers, diners in cafes, celebrants at Passover Seders, shoppers in markets, all of them murdered and scandalously called "casualties of peace" by then Prime Minister Yitzhak Rabin.

We correctly warned that so called "tough love" criticism of Israel by Jews would only promote international anti-Semitism. Over the last forty years we have exposed the enemies of Israel from within (by those self-righteously posing as representatives of a higher 'prophetic' Jewish morality) from Breira and its successor the New Jewish Agenda to the more recent New Israel Fund, J Street and, worst of the lot, Jewish Voices for Peace.

While there is no joy in having been right, it is important that for all these years there has been a voice for sanity when, sadly, almost all well-meaning Jews (and Jewish organizations) have rushed to support one ill-thought out proposal after another that supposedly advanced peace but actually in the long run threatened Israel's survival.

There remains much to celebrate. The Jewish people have survived millennia of persecution and genocide and here we are in the unbroken chain from Abraham and Sarah in Hebron.

AFSI has been a valuable link in that chain and we are proud of our participation.

To our readers and supporters we wish a happy and sweet Passover. And we wish a peaceful Easter to all Christians with particular concerns for those who suffer daily harassment, persecution and murder in Arab and other Muslim nations.

Rael Jean Isaac and Ruth King

The African Question

William Mehlman

The division over Israel's plan, beginning in April, to gradually relocate a major portion of the 38,000 African economic migrants who infiltrated a porous Sinai border until it was walled off in 2012, has created an effluence of demagoguery, half-truths, distorted pieties and incendiary analogies reminiscent, however faintly, of the post-Rabin abandonment of civil discourse.



With high-pitched opponents of the decision accusing everybody else of forgetting that "refugeedom is in our DNA and seeking asylum in our blood" and of casting aside "the history of the Jewish people from the Exodus to the Holocaust," one hardly knows where to begin undoing this knot. Perhaps with the half truths. The most blatant of them, flogged by the Israeli far left and more or less subscribed to by the liberal ADL, HIAS, J Street, Truah and the Reform Movement's Religious Action Center, is that the African illegals would be at risk of discrimination, poverty, incarceration and possibly even death in voluntarily accepting Israel's generous offer of \$3,500 and a free air ticket to Rwanda or Uganda, which have agreed to accept them, or to their countries of origin. While the last would not be an option for the small percentage among the group from a still toxic Darfur, the UN High Commissioner for Refugees is on record as declaring both Rwanda and Uganda safe havens for the African repatriates. Moreover, even Eritrea, from whence the majority of the migrants originate, has been declared beyond any threat to the lives of its returning nationals by the Administrative Court of Switzerland.

The Court's ruling was a follow-up to a report by the European Asylum Support Office (EASO), a EU think tank, which noted that Eritreans were now ineligible for asylum or refugee status since they face no danger as repatriates. "Let's be honest," observes Douglas Altabee, chairman of the national Zionist NGO *Im Tirtzu*, "the idea that Africans returning to Africa puts them in mortal danger, is a classic example of the racism of low expectations."

In step with that white plantation allusion is the largely uncorrected impression that all 38,000 of the migrants are ticketed for relocation. In fact, the program does not include some 5,000 children, their parents or guardians, anyone recognized as a victim of slavery or human trafficking or those who had requested asylum prior to the end of 2017. All of which "brings down the actual number of those subject to deportation," *Ha'aretz's* Ilan Lior notes, to "between 15,000 to 20,000." While, as the reporter adds, the Population, Immigration and Border Authority and Interior Ministry charged with carrying out the relocation have offered no guarantees that current exceptions may not later be included in the program, pending more favorable conditions in Africa, the chances of that happening seem increasingly unlikely.

No less in need of correction is the claim of burgeoning Israeli support of sanctuary for the asylum seekers touted by, among others, *Miklat Yisrael*, a group organized by Rabbi Susan Silverman, the Israel-based sister of U.S. comedian Sarah Silverman. "We are exploding the myth that ordinary Israelis don't want them," Rabbi Nava Hefetz, one of the group's leaders, told the *New York Times*. It is no myth. In the face of her assertion that Miklat's volunteers were having trouble handling a flood of phone calls and emails from Israelis offering to adopt the migrants and even hide them in their homes, Israeli support for their relocation stood at 58 percent, versus 23 percent opposed and 19 percent with no opinion in a recent poll by *Yisrael Hayom*, the country's most widely read Hebrew daily.

Are we looking at a case of Israeli hard-heartedness? Racism? Nativism? While no society can claim absolute immunity to such afflictions, the one that has singularly imbibed within its body politic over the past 70 years enough cultures, languages, colors and lifestyles to create a mini-United Nations of its own, hardly fits any of those descriptions. If the absorption of 125,000 (and counting) Ethiopian Jews – at the bottom of the ladder but rising fast – is insufficient testimony to a people free of racial distinctions, we'll have to find a fresh definition of *e pluribus unum*.

What Israelis perhaps resent most of all are the fatuous analogies and distorted pieties tossed at them by those who will face none of the consequences of the self-congratulatory bromides they've been peddling. Yes, Menachem Begin did indeed open Israel's doors to 350 Vietnamese "boat people" in 1977. But how that justifies Israel's unlimited responsibility for 38,000 Africans who used a border security lapse to ensconce themselves on its territory defies explanation. And yes, Leviticus 19:34 does urge civilized treatment of the "stranger who resides among you," but most Israelis believe they've more than fulfilled that obligation over nearly a decade to a group that was never in their house by invitation.

At the end of the day, diminishing Israeli empathy for the African migrants finds its base in both the state's limitations, physical and fiscal, and its *raison d'être*. "Israel is simply too small and too burdened with its own problems to serve as employment agency for the African continent," Justice Minister Ayelet Shaked argues. *Im Tirtzu's* Altabee avers that while showing compassion to the world's displaced, Israel's "moral imperative" is to "provide for the continuity of a Jewish state for its as yet unborn" and uningathered. Already in Tel Aviv, he asserts, one out of nine children are being raised by non-Israeli parents and the "only" 38,000 Africans some insist on the nation absorbing, would be the equivalent of 1.8 million in the U.S. He finds no surprise in the post-Zionist advocates of absorption at any cost. "What I find most surprising," he submits, "is how otherwise realistic and levelheaded people are getting caught up in heart-over-head emotional manipulation."

Though well to the left of Altabee and *Im Tirtzu's* national Zionist perspective, *Jerusalem Post* Editor in Chief Ya'akov Katz is no poster boy for "heart-over-head emotional manipulation" on any issue, African migrants included. What drives his thinking on the question, he informs us, is his allegiance to "Israel's [sole] right to determine its immigration policy." That, in his view, takes precedence over the phalanx of actors, psychologists, academics and rabbis, from New York and Los Angeles to Tel Aviv who have butted their heads against relocation, as well as those among the El Al pilots who have threatened not to fly the returnees to the two African countries that have agreed to receive them.

"The vast majority of these migrants," Katz asserts, "are young men in their 20s. The ratio is 5-1 male...who came here not because they were running away from genocide like the refugees from Darfur, but because they were pursuing a better life. While this is perfectly legitimate, it does not mean that Israel has to agree... This can be argued," he adds, "but it is also a legitimate decision by the State of Israel and one that in this case has been approved by the High Court of Justice. We may not all agree with it, but that is the government's job – to steer the country in a direction based on the platform on which it was elected."

Katz sees balancing policy and values as probably the most complicated of democratic governmental decisions. "No state is ever going to get it perfectly right," he laments. No state, to its credit, has ever tried harder than Israel.

William Mehlman represents AFSI in Israel.

From the Editor

Democrats Turn Guns on Israel

The turn of the Democratic Party against Israel has been going on for decades--blithely ignored by Jewish liberals. They may not find it possible to turn a blind eye much longer. In California, bellwether for the most foolish, destructive social and political trends that sweep the nation, the Democratic state party's convention last month adopted planks in support of the Boycott, Divert and Sanctions Movement. It's part of the party's move to the "progressive left," i.e. the fever swamps of moral imbecility.

Political Correctness, Polish Style

While Poland (like Hungary) is standing up to the political correctness that demands she show "solidarity" with the EU (following Germany) by taking in her "fair share" of Muslim migrants, Poland has adopted its own brand of falsifying reality. Its ruling Law and Justice Party is making it illegal to suggest that some Poles were complicit in Nazi crimes committed on Polish soil on penalty of being fined or serving up to three years in jail.

Prime Minister Netanyahu and the U.S. State Department have strongly protested the law, with Netanyahu calling it an attempt to "rewrite history." The bill has also had the effect of exacerbating current Polish anti-Semitism, with Warsaw based political scientist Rafal Pankowski saying "we're seeing an explosion of that sentiment [anti-Semitism] in popular media mainstream."

For political analyst and film-maker Inna Rogatchi what is most striking is what she calls "the crashing silence" of the rest of Europe. She notes that with the exception of France, whose foreign minister called the bill "ill advised," "the European Union countries, the European Commission, the European Parliament, the Council of Europe and the organization for Security and Cooperation in Europe have been avoiding the controversy." This is the more striking since Europe has been vocal in criticizing Poland ever since the Law and Justice Party took control in November 2015, claiming Warsaw has put "the rule of law and democracy" at risk. Rogatchi writes: "When it comes to the issue of Polish anti-Semitism, however, Europe is suddenly at a loss for words. This suggests that it is not merely ineptitude at work, but a far more worrisome trend. It is high time for the EU and its sister bodies to take a moral stand against anti-Semitism and the rewriting of history, lest Europe's distasteful history repeat itself."

Amir Taheri on Arab-Israel Peace

Amir Taheri, under the Shah editor of Iran's major newspaper *Kayhan*, and currently chairman of the Gatestone Institute, Europe, has written an interesting article in *Asharq Al Awsat*, the international Arab paper published in London.

Taheri says that the basic problem the innumerable would be "solvers" of the Arab-Israel conflict have run into is that they "never managed to define it." While Taheri is right, he fails to define it as well. Yet the definition is as simple as it is unwelcome to peace-processors. The Arab world (indeed much of the Muslim world) seeks to eliminate the Jewish state while Israel is determined to survive. It's not a definition productive of a compromise "solution."

But if Taheri fails to define the conflict, he is right when he says the best that can be achieved is a truce and Trump's chance of coming up with a workable deal is "nil." And Taheri offers a good suggestion. "There is one thing that Trump the deal-maker could do. He could ask the Israelis and the Palestinians to work on an agreement, each in their own camp, on what they exactly want, and report to him. My bet is that, at this moment, neither of the two sides would be able to shape any agreement in their own respective camp on what kind of a deal they might accept. And that, at least implicitly, means

that both are happier with the status quo rather than the prolongation of ‘peace process’ which could never lead to peace and now is no longer even a process.”

Kudos to Fordham



FIRE (the Foundation for Individual Rights in Education) has dubbed Fordham one of the “10 worst colleges for free speech” for the second year in a row. Its sin? Barring the application for club status of Students for Justice in Palestine.

That decision puts Fordham on AFSI’s “10 best colleges for free speech” given that the hallmark of Students for Justice in Palestine is shouting down and otherwise preventing anyone who is pro-Israel from speaking on campus..

Beware the Jewish Demographic Time Bomb?

David Isaac

For years, Israelis have been warned by “experts” that if they don’t give up Judea and Samaria they will be doomed by an Arab demographic time bomb. Whoops, never mind that. It’s now a Jewish time bomb demographers are warning about.



Israeli Jews are having too many children, says Prof. Alon Tal, chairman of Tel Aviv University’s department of public policy, at a recent academic conference. Israel’s population is growing by two million every 10 years, he notes, with an Israeli family numbering an average of 3.1 kids, much higher than the 1.7 children-per-family average in most Western countries.

“We are basically on a treadmill that is running faster and faster, and the gap between infrastructure and demand is getting bigger and bigger,” Tal said.

Prof. Tal comes at the problem from a sustainability perspective. He claims Israel will run out of resources. His prescription is more abortion, more birth control and fewer incentives for large families. Putting aside his predictions and prescriptions, that fact is that at the start of 2017 Israel’s Jewish fertility rate (3.16 births per woman) for the first time surpassed Israel’s Arab fertility rate (3.11).

This is, as noted, completely at odds with what Israeli demographers had been predicting for decades. Haifa University demographer Prof. Arnon Sofer was the loudest warning voice. In a 2008 paper, he described a “doomsday scenario” where Israel would be reduced to a post-Zionist “Tel-Aviv state” by 2020. “The demographic clock is ticking against the Jews of Israel at great speed,” he warned. We’re only two years from Sofer’s ‘end-times’ prediction, and lo and behold, he got it exactly wrong. It’s the Jews who are busting out all over.

The few voices that had spoken out against these Cassandra-like warnings were treated with contempt. Former Israeli diplomat Yoram Ettinger was called “delusional” for analyzing the numbers and finding that all was not lost — the Palestinian Arabs were lying about their population numbers. (Sofer accepted Palestinian statistics at face value, a curious thing to do given their penchant for lying about, well, everything). Ettinger also argued that the Arab birthrate was changing. Indeed, the Arab birthrate has slowed — down from 9.5 births per Arab woman in 1960.

Now we've come full circle. Yesterday, Prof. Tal went so far as to say, "Today Arabs are averaging roughly 40,000 births a year and the Jews are averaging over 100,000. So if there was a demographic battle, it's over."

That's something to celebrate.

David Isaac has written and directed over 45 films on Zionist history which can be seen, along with his blog, at ZionismU.com.

Iran Former IRGC Commander Threatens to Nuke Israel – and Why He's for Real.

Kenneth R. Timmerman

Maj. General Mohsen Rezai founded Iran's Islamic Revolutionary Guards Corps in the early days of the revolution, upon the personal orders of Ayatollah Khomeini.

While he relinquished control of the IRGC in 1997, he remains one of the regime's most influential leaders. A "principalist," who is considered a revolutionary purist, Rezai has occasionally shown a more pragmatic bent.



He regularly boasts of the Iranian regime's military power, and issues threats to all who would challenge the regime--which seem to get dismissed in the Western media.

Last week, when he vowed to "level Tel Aviv to the ground," was no exception. He was speaking in response to Israeli Prime Minister Benjamin Netanyahu, who warned at the Munich Security Conference that Israel would "act against Iran itself" if Iran continued to invade Israeli air space, as they did when they sent a drone into Israel from an air base in Syria.

And yet, outside of the Israeli media, only the *Daily Mail* paid much attention to Rezai's threats.

But make no mistake about it: General Rezai understands the cold calculus of nuclear deterrence, and he was not making an idle threat.

His message was crystal clear: Iran considers itself to be a nuclear weapons-capable state. And he speaks from direct, personal knowledge since he was himself in charge of Iran's nuclear weapons program for over a decade.

I know this because his son defected to the United States at the age of 23 in 1999, and wound up staying with me for several months, learning English in my basement by watching Jackie Chan movies. Many of the stories he told me about his father I related in a 2005 book, *Countdown to Crisis: the Coming Nuclear Showdown with Iran*.

Here is just one of them, which explains why I am confident that General Rezai was not making an idle threat to Israel. It involves a January 1993 trip Rezai made to China and North Korea with a 50-man military delegation, as well as his then teenage son.

For nearly an entire week, the North Koreans escorted Rezai and his delegation to military bases all over the country. They split them into two groups. Rezai and the men who had already taken the tour plunged directly into negotiations. His deputy, Mohammad Baqr Zolqadr, the dark-skinned fanatic who had just come back from training Osama bin Laden's terrorists in Sudan, led the second group, including his boss's son.

Young Ahmad marveled when they were taken to a top secret airbase, carved out of the rock inside a mountain. As they entered, their North Korean hosts pointed out the thickness of the special

blast doors, designed to withstand a direct nuclear hit. Deep inside the mountain they came to a huge cavern, where two dozen aircraft were parked like ducks in a row, nestled into each other's wings. In separate store rooms carved out of the rock, the North Koreans had stockpiled missiles, fuel, and all the necessary maintenance equipment. They managed the entire complex from a modern control room, where flight officers surveyed the buried runway through a giant glass window, a bit like the control tower on an aircraft carrier. But most amazing of all was the underground runway, pitched at a steep upward slant. As the jets cycled up their engines, the jetwash was deflected by a blast wall and vented through a series of long tunnels to the surface to reduce the heat signature. The jets hurtled upwards using a catapult, similar to an aircraft carrier. At the end of the runway, doors opened onto the sky. The jets shot out, burner cans lit, like a missile emerging from a launch tube buried halfway up the mountainside.

At one missile test range the elder Rezai visited, Iranian engineers were working side by side with the North Koreans, preparing telemetry equipment for a test. They were working to extend the range of the missile known in the West as the No-Dong. The original specifications called for a Circular Error Probable (CEP) from between 1,500 to 4,000 meters, an unheard of margin of error in the West. This meant that just half of the missiles would fall within 1,500 to 4,000 meters of a target area. The key was making sure the new missile could carry a warhead large enough for the Chinese bomb design Iran is believed to have purchased from Dr. A.Q. Khan. Given the density of Israel's population, it didn't much matter where it fell.

That missile, later known as the Shahab-3, was designed to be able to hit Israel.

Toward the end of the week-long visit, the elder Rezai was summoned to meet the Great Leader himself, the grandfather of "little rocket man," Kim Jong Il.

Rezai met with Kim Il Sung alone. No aides, no note-takers, not even his own translator were allowed in the room in the Great Leader's palace. Just the two of them, and Kim's personal interpreter.

The aging Kim was terminally ill, although Rezai didn't know that at the time. He still appeared robust, jovial, and keenly aware of his visitor. Look how much we have accomplished together, he said, as they reviewed work on the new joint missile project. Neither man had any doubt as to the missile's purpose as a nuclear delivery vehicle. And that's when Rezai told Kim about the bombs.

The stories about Iran's attempt to purchase nuclear warheads from Kazakhstan and other Central Asian Republics were true, he said. Rafsanjani had sent buying teams a little all over the place. But there had been problems. To avoid detection, the weapons had been disassembled and transported piece by piece in separate trucks. They had put a non-professional in charge of the operation, and the results were predictable. When the bombs arrived in Tehran in late 1991 and early 1992, key parts were missing. Iran could hardly go to the Russians and ask them for assistance, since Yeltsin's intelligence people had raised a public stink about the missing bombs. Iran needed Kim's help to get those weapons operational. The ageing North Korean leader agreed immediately...

On the plane back to Tehran, Rezai was ecstatic. His lifelong dream of making Iran an independent nuclear power capable of defending itself against aggression—even by a superpower!—was about to come true. As he mulled over his meeting with Kim in the executive cabin of the Boeing 707, [his son] asked him how they would ever manage to ship atomic weapons from North Korea to Iran.

We don't need to, Rezai said. We have all the parts but one. And now North Korea has agreed to supply us what we are missing.

Ahmad told me he assumed the missing bomb part was the fissile material core. But Clinton administration officials I shared this anecdote with at the time said they believed the North Koreans did not have enough fissile material or the inclination to share it, even with Iran.

Ahmad Rezai's defection to the United States placed General Rezai in a precarious position. The young Rezai's information proved to be so valuable to the U.S. intelligence community that they fast-tracked his application for U.S. citizenship and awarded him a passport and a new identity.

He died in Dubai on November 2011 at the age of 35. My own investigation on the ground led me to believe he was murdered by a Russian hitman, hired by Tehran.

General Rezai is a cold-blooded killer, but he is also a survivor. He remains a top Godfather of the Islamic regime.

It would be unwise to sweep away as idle threats comments such as those he made last week. He knows Iran is a nuclear-weapons capable state, because he was present at the creation. With the Iran nuclear deal safely guaranteeing that Iran's nuclear programs will not be challenged, General Rezai and other regime leaders can now brandish them as a deterrent.

These are dangerous times, indeed.

This appeared on February 26 at frontpagemag.com. Timmerman's new book Dark Forces is an expose of what actually happened in Benghazi before, during, and after the Americans were attacked there.

Punished for Not Chanting "Death to America, Israel, Britain"

Majid Rafizadeh

One of the most astonishing misconceptions I have come across in the West is the habit that some people — especially many media outlets — have of attempting to trivialize radical Islamist chants such as "Death to America", "Death to Israel", and "Death to Britain". Even government officials tend to reduce these outbursts of hatred from the threats they really are to common banter.

Some of the so-called leftists, as well as agents of the extremist Muslim groups in the West, or spokesmen for the Islamic Republic of Iran, try to explain that these chants do not mean what they say, and what most people probably assume they say. Some sympathizers with extremist Muslims even try to insist that these messages are merely examples of "cultural differences". The purpose of these sympathizers is seemingly to mislead a vulnerable populace into thinking that they should not worry about those chants or about the open and passionate threats against their communities.

This dumbing-down is especially intriguing because the same people who attempt culturally to explain, justify or minimize the meaning of "Death to America" and "Death to Israel" have never lived under Islamic rule or even studied those fundamentalist states. Yet they take it upon themselves to explain the meaning of these chants as if they know better than the people issuing them.

The objective of these sympathizers seems clear: to coax Westerners into a false sense of security and encourage them not to take these threats seriously. These sympathizers stress the importance of not being alarmed by these chants, and try to convince the public that being afraid is simply a sign of ignorance. Ultimately this conditioning of the Western culture allows the extremist Muslims to expand their agenda slowly and covertly, while those who raise the alarm are shoved to the edge of society and ostracized as "racists" or "Islamophobes", while the public remains lulled into a slumbering state.

I grew up being taught every morning in school to raise my fist and chant loudly "Death to America", "Death to Israel" and "Death to Britain". There was no confusion as to the meaning of those chants. If I did not do so, I was severely punished. Unfortunately, "Death to" means exactly what it says.

Where I grew up, chants were, and still are, one of the most powerful brainwashing tools utilized by extremist Muslim leaders to coerce their followers to fulfill the leaders' religious and political wishes. Chants and slogans served to mobilize, unite, and empower people in a way that almost no other tool has succeeded in doing.

"Death to" has both religious and political connotations in Islamism. As advocated and spread by leaders, many of whom are extremists, not only does the chant promote the desire for someone to die;

it also instructs the populace to take matters into their own hands to fulfill a supposedly, good, noble and “Godly” duty.

The phrase was first coined by Ayatollah Khomeini, a Grand Ayatollah whose words are equal to Islamic laws and fatwas [opinions on Islamic law] that are mandatory for every Muslim to follow. If any Muslim resists, he is considered no longer to be a Muslim, and therefore subject to death for apostasy.

I remember one morning in the middle of school when our studies were suddenly interrupted by the Islamic school authorities. They arrived with gifts of chocolates and other sweets, which they distributed to everyone. The sweetness turned bitter when I realized the gifts were given to celebrate the assassination of Yitzhak Rabin, the former Prime Minister of Israel. When I refused to participate, I was punished.

Punishments included being ostracized by the community; being unable to attend classes in that school or any other school in the country and being forbidden to speak to any student from that school. If anyone dared to associate with me in any way, they would receive the same punishment. There was also physical violence: punches in the stomach or the backs of my hands beaten with a stick. While I was attacked, they would parade me in front of the students and teachers with demeaning insults such as dirty Zionist, dirty American or Westerner, and a disgrace to the Islamist rule of Iran.

The question is: if “Death to” does not mean what it says, why is it that when anyone in a targeted nation or group is killed, the extremist Muslims go out of their way to celebrate?



At first, when such extremist Muslim chants began, many took them lightly. It seemed foolish to believe that such threats were actually serious. But soon some Islamic nations and groups, such as Iran, Al Qaeda and ISIS, and their followers, started transforming these chants from words into actions: crashing airplanes into buildings, slitting throats, ramming trucks into people, murdering people in restaurants, nightclubs or simply on

the street.

Other examples of this behaviour include the suicide bombing in Lebanon that killed 241 American servicemen (220 Marines, 18 sailors, and three soldiers); the Khobar Towers bombing; the bombing of the USS Cole with the direct support and involvement of Hezbollah, Al Qaeda and Iran.

Moreover, such chants by leading imams and states serve to incite further global hatred and antagonism towards Christians, Americans, Jews, Israelis and people in the West. Such chants do lead to acts of terrorism and will again. They inspire the radicals and their strict followers to feel the urge to take matters into their own hands and kill “the enemy”. By fulfilling the calls of Islamic rulers, many followers believe that in the next world, they will receive “blessings”, such as Allah giving them 72 virgins in the afterlife.

There are countless examples of followers committing such acts: the Berlin Christmas market attack; the Los Angeles International Airport shooting; the murders of the staff of the French satirical magazine, Charlie Hebdo or those in the Parisian kosher supermarket; the Little Rock recruiting office shooting by the jihadist Addulhakim Muhajid Muhammad; the Fort Hood shooting by a U.S. army psychiatrist, Major Nidal Malik Hasan, whose business cards read SoA: Soldier of Allah; the Boston Marathon bombings; the terrorist attack with a hatchet against four New York policemen on a subway; the San Bernardino attack, the mass shooting at a nightclub in Orlando, Florida, the Ohio State University attack, the United States embassy bombings in Dar es Salaam and Nairobi, and in 2017 the Lower Manhattan attack, just to name a few. That does not even mention the attacks in Israel, Australia, Canada or the Indian Subcontinent.

How many acts of terror and innocent lives lost are needed before everyone, and the mainstream media, begin to recognize that yes, these chants mean “Death to America”, “Death to Israel, and “Death to Britain”? They are very literal threats, meant to incite followers into murderous action.

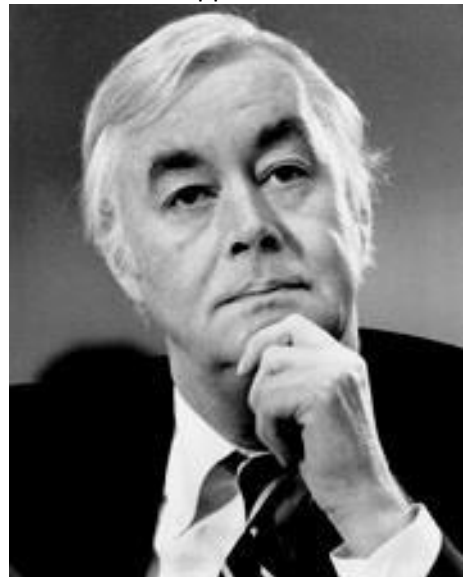
Their calls are far more than words. They express intentions that, if we do nothing to stop them, will, without question, continue to result in more and more innocent deaths.

Dr. Majid Rafizadeh is president of the International American Council on the Middle East. This appeared on March 3rd at gatestoneinstitute.org.

Ambassador Daniel Moynihan of Blessed Memory Ruth King

On 10 November 1975 by a vote of 72 to 35 (with 32 abstentions), the United Nations General Assembly adopted Resolution 3379, which declared “Zionism is a form of racism and racial discrimination”. That vote came one year after UNGA 3237 granted the PLO “observer status”, following Arafat’s “olive branch” speech to the General Assembly in November 1974.

The United States Ambassador to the United Nations delivered this eloquent and stinging response the same day the resolution was passed:



There appears to have developed in the United Nations the practice for a number of countries

to combine for the purpose of doing something outrageous, and thereafter, the outrageous thing having been done, to profess themselves outraged by those who have the temerity to point it out, and subsequently to declare themselves innocent of any wrong-doing in consequence of its having been brought about wholly in reaction to the “insufferable” acts of those who pointed the wrong-doing out in the first place. Out of deference to these curious sensibilities, the United States chose not to speak in advance of this vote: we speak in its aftermath and in tones of the utmost concern.

The United States rises to declare before the General Assembly of the United Nations, and before the world, that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act.

Not three weeks ago, the United States Representative in the Social, Humanitarian, and Cultural Committee pleaded in measured and fully considered terms for the United Nations not to do this thing. It was, he said, “obscene.” It is something more today, for the furtiveness with which this obscenity first appeared among us has been replaced by a shameless openness.

There will be time enough to contemplate the harm this act will have done the United Nations. Historians will do that for us, and it is sufficient for the moment only to note the foreboding fact. A great evil has been loosed upon the world. The abomination of anti-Semitism — as this year’s Nobel Peace Laureate Andrei Sakharov observed in Moscow just a few days ago — the abomination of anti-Semitism has been given the appearance of international sanction. The General Assembly today grants symbolic amnesty — and more — to the murderers of the six million European Jews. Evil enough in itself, but

more ominous by far is the realization that now presses upon us — the realization that if there were no General Assembly, this could never have happened.

As this day will live in infamy, it behooves those who sought to avert it to declare their thoughts so that historians will know that we fought here, that we were not small in number — not this time — and that while we lost, we fought with full knowledge of what indeed would be lost.

Nor should any historian of the event, nor yet any who have participated in it, suppose, that we have fought only as governments, as chancelleries, and on an issue well removed from the concerns of our respective peoples. Others will speak for their nations: I will speak for mine.

In all our postwar history there had not been another issue which has brought forth such unanimity of American opinion. The President of the United States has from the first been explicit: This must not happen. The Congress of the United States in a measure unanimously adopted in the Senate and sponsored by 436 of 437 Representatives in the House, declared its utter opposition. Following only American Jews themselves, the American trade union movements was first to the fore in denouncing this infamous undertaking. Next, one after another, the great private institutions of American life pronounced anathema in this evil thing — and most particularly, the Christian churches have done so. Reminded that the United Nations was born in struggle against just such abominations as we are committing today — the wartime alliance of the United Nations dates from 1942 — the United Nations Association of the United States has for the first time in its history appealed directly to each of the 141 other delegations in New York not to do this unspeakable thing.

The proposition to be sanctioned by a resolution of the General Assembly of the United Nations is that “Zionism is a form of racism and racial discrimination.” Now this is a lie. But as it is a lie which the United Nations has now declared to be a truth, the actual truth must be restated.

The very first point to be made is that the United Nations has declared Zionism to be racism — without ever having defined racism. “Sentence first — verdict afterwards,” as the Queen of Hearts said. But this is not wonderland, but a real world, where there are real consequences to folly and to venality. Just on Friday, the President of the General Assembly, speaking on behalf of Luxembourg, warned not only of the trouble which would follow from the adoption of this resolution but of its essential irresponsibility — for, he noted, members have wholly different ideas as to what they are condemning. “It seems to me that before a body like this takes a decision they should agree very clearly on what they are approving or condemning, and it takes more time.”

Lest I be unclear, the United Nations has in fact on several occasions defined “racial discrimination.” The definitions have been loose, but recognizable. It is “racism,” incomparably the more serious charge — racial discrimination is a practice; racism is a doctrine — which has never been defined. Indeed, the term has only recently appeared in the United Nations General Assembly documents. The one occasion on which we know the meaning to have been discussed was the 1644th meeting of the Third Committee on December 16, 1968, in connection with the report of the Secretary-General on the status of the international convention on the elimination of all racial discrimination. On that occasion — to give some feeling for the intellectual precision with which the matter was being treated — the question arose, as to what should be the relative positioning of the terms “racism” and “Nazism” in a number of the “preambular paragraphs.” The distinguished delegate from Tunisia argued that “racism” should go first because “Nazism was merely a form of racism.” Not so, said the no less distinguished delegate from the Union Soviet Socialist Republics. For, he explained, “Nazism contained the main elements of racism within its ambit and should be mentioned first.” This is to say that racism was merely a form of Nazism.

The discussion wound to its weary and inconclusive end, and we are left with nothing to guide us for even this one discussion of “racism” confined itself to world orders in preambular paragraphs, and did not at all touch on the meaning of the words as such. Still, one cannot but ponder the situation we have made for ourselves in the context of the Soviet statement on that not so distant occasion. If, as the

distinguished delegate declared, racism is a form of Nazism — and if, as this resolution declares, Zionism is a form of racism — then we have step to step taken ourselves to the point of proclaiming — the United Nations is solemnly proclaiming — that Zionism is a form of Nazism.

What we have here is a lie — a political lie of a variety well known to the twentieth century, and scarcely exceeded in all that annal of untruth and outrage. The lie is that Zionism is a form of racism. The overwhelmingly clear truth is that it is not.

The word “racism” is a creation of the English language, and relatively new to it. It is not, for instance, to be found in the Oxford English Dictionary (appears in 1982 supplement to Oxford Dictionary). The term derives from relatively new doctrines — all of them discredited — concerning the human population of the world, to the effect that there are significant biological differences among clearly identifiable groups, and that these differences establish, in effect, different levels of humanity. Racism, as defined in Webster’s Third New International Dictionary, is “The Assumption that . . . traits and capacities are determined by biological race and that races differ decisively from one another.” It further involves “a belief in the inherent superiority of a particular race and its right to dominate over others.”

This meaning is clear. It is equally clear that this assumption, this belief, has always been altogether alien to the political and religious movement known as Zionism. As a strictly political movement, Zionism was established only in 1897, although there is a clearly legitimate sense in which its origins are indeed ancient. For example, many branches of Christianity have always held that from the standpoint of biblical prophets, Israel would be reborn one day. But the modern Zionism movement arose in Europe in the context of a general upsurge of national consciousness and aspiration that overtook most other people of Central and Eastern Europe after 1848, and that in time spread to all of Africa and Asia. It was, to those persons of the Jewish religion, a Jewish form of what today is called a national liberation movement. Probably a majority of those persons who became active Zionists and sought to emigrate to Palestine were born within the confines of Czarist Russia, and it was only natural for Soviet Prime Minister Andrei Gromyko to deplore, as he did in 1948, in the 299th meeting of the Security Council, the act by Israel’s neighbors of “sending troops into Palestine and carrying out military operations aimed” — in Mr. Gromyko’s words — “at the suppression of the national liberation movement in Palestine.”

Now it was the singular nature — if, I am not mistaken, it was the unique nature — of this national liberation movement that in contrast with the movements that preceded it, those of that time, and those that have come since, it defined its members in terms not of birth, but of belief. That is to say, it was not a movement of the Irish to free Ireland, or of the Polish to free Poland, not a movement of the Algerians to free Algeria, nor of Indians to free India. It was not a movement of persons connected by historic membership to a genetic pool of the kind that enables us to speak loosely but not meaninglessly, say, of the Chinese people, nor yet of diverse groups occupying the same territory which enables us to speak of the American people with no greater indignity to truth. To the contrary, Zionists defined themselves merely as Jews, and declared to be Jewish anyone born of a Jewish mother or — and this is the absolutely crucial fact — anyone who converted to Judaism. Which is to say, in terms of the International Convention on the Elimination of All Forms of Racial Discrimination, adopted by the 20th General Assembly, anyone — regardless of “race, colour, descent, or national or ethnic origin”

The state of Israel, which in time was the creation of the Zionist Movement, has been extraordinary in nothing so much as the range of “racial stocks” from which it draws — from the Orient as well as Jews from the West. Most such persons could be said to have been “born” Jewish, just as most Presbyterians and most Hindus are “born” to their faith, but there are many Jews who are just converts. With a consistency in the matter which surely attests to the importance of this issue to that religion and political culture, Israeli courts have held that a Jew who converts to another religion is no longer a Jew. In the meantime the population of Israel also includes large numbers of non-Jews, among them Arabs of

both the Muslim and Christian religions and Christians of other national origins. Many of these persons are citizens of Israel, and those who are not can become citizens by legal procedures very much like those which obtain in a typical nation of Western Europe.

Now I should wish to be understood that I am here making one point, and one point only, which is that whatever else Zionism may be, it is not and cannot be “a form of racism.” In logic, the State of Israel could be, or could become, many things, theoretically, including many things undesirable, but it could not be and could not become racism unless it ceased to be Zionist.

Indeed, the idea that Jews are a “race” was invented not by Jews but by those who hated Jews. The idea of Jews as a race was invented by nineteenth century anti-Semites such as Houston Stewart Chamberlain and Edouard Drumont, who saw that in an increasingly secular age, which is to say an age made for fewer distinctions between people, the old religious grounds for anti-Semitism were losing force. New justifications were needed for excluding and persecuting Jews, and so the new idea of Jews as a race — rather than as a religion — was born. It was a contemptible idea at the beginning, and no civilized person would be associated with it. To think that it is an idea now endorsed by the United Nations is to reflect on what civilization has come to.

It is precisely a concern for civilization, for civilized values that are or should be precious to all mankind, that arouses us at this moment to such special passion. What we have at stake here is not merely the honor and the legitimacy of the State of Israel — although a challenge to the legitimacy of any member nation ought always to arouse the vigilance of all members of the United Nations. For a yet more important matter is at issue, which is the integrity of the whole body of moral and legal precepts which we know as human rights.

The terrible lie that has been told here today will have terrible consequences. Not only will people begin to say, indeed they have already begun to say, that the United Nations is a place where lies are told, but far more serious, grave and perhaps irreparable harm will be done to the cause of human rights itself. The harm will arise first because it will strip from racism the precise and abhorrent meaning that it still precariously holds today. How will the people of the world feel about racism and the need to struggle against it, when they are told that it is an idea as broad as to include the Jewish national liberation movement?

As the lie spreads, it will do harm in a second way. Many of the members of the United Nations owe their independence in no small part to the notion of human rights, as it has spread from the domestic sphere to the international sphere and . exercised its influence over the old colonial powers. We are now coming into a time when that independence is likely to be threatened again. There will be new forces, some of them arising now, new prophets and new despots, who will justify their actions with the help of just such distortions of words as we have sanctioned here today. Today we have drained the word “racism” of its meaning. Tomorrow, terms like “national self-determination” and “national honor” will be perverted in the same way to serve the purposes of conquest and exploitation. And when these claims begin to be made — as they already have begun to be made — it is the small nations of the world whose integrity will suffer. And how will the small nations of the world defend themselves, on what grounds will others be moved to defend and protect them, when the language of human rights, the only language by which the small can be defended, is no longer believed and no longer has a power of its own?

There is this danger, and then a final danger that is the most serious of all. Which is that the damage we now do to the idea of human rights and the language of human rights could well be irreversible.

The idea of human rights as we know it today is not an idea which has always existed in human affairs. It is an idea which appeared at a specific time in the world, and under very special circumstances. It appeared when European philosophers of the seventeenth century began to argue that man was a being whose existence was independent from that of the State, that he need join a

political community only if he did not lose by that association more than he gained. From this very specific political philosophy stemmed the idea of political rights, of claims that the individual could justly make against the state; it was because the individual was seen as so separate from the State that he could make legitimate demands upon it.

That was the philosophy from which the idea of domestic and international rights sprang. But most of the world does not hold with that philosophy now. Most of the world believes in newer modes of political thought, in philosophies that do not accept the individual as distinct from and prior to the State, in philosophies that therefore do not provide any justification for the idea of human rights and philosophies that have no words by which to explain their value. If we destroy the words that were given to us by past centuries, we will not have words to replace them, for philosophy today has no such words.

But there are those of us who have not forsaken these older words, still so new to much of the world. Not forsaken them now, not here, not anywhere, not ever.

The United States of America declares that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act.

Outpost

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