

A comment by Bat Ye'or

The acquittal of Geert Wilders has deeper meanings for Europe's future than it appears at first glance. As Geert Wilders said: it is a victory for truth. But what does truth mean in international policy? Do we not see that in Eurabia the words 'justice and peace' are travesties for submission to injustice and terrorism? Here one needs to know the extensive system of lies spread at every political and cultural level in Eurabia, to understand the Copernican revolution achieved by Geert Wilders. A victory performed by a single unarmed man, constantly threatened by death and whose only defence was his courageous and unbending commitment to say the truth. A truth buried by the whole Eurabian transnational and international system created since the 1970s.

Imposed on Europeans by controlling networks such a system emanates from the European Commission whose masters are no other than the political leaders of the European governments. The EU, a mastodon Kafkaesque structure, consuming astronomical sums, often enables European leaders to implement an authoritarian policy escaping people's awareness. Rivalries for power, ambitions, ideology, oppose Eurocrats to those they disdainfully call "racist, populist, xenophobic" opponents to their globalist Islamophile ideology. Yet there is more than usual policy into these clashes. There is what Wilders calls: the truth, a human moral element.

To understand the tremendous revolution achieved by Geert Wilders, one has to realise that the foundational stone of the Eurabian mind consist of two principles stated in article 22 of the 1990 Cairo Declaration on Human Rights in Islam: Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'a. Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'a. Europe, while claiming to defend human rights has, in effect, adopted these principles and obeys a fundamental law of dhimmitude: dhimmis are forbidden on pain of death to propagate ideas considered hostile to Islam. Qadi 'Iyad (d. 1149), the famous Andalusian Imam, prolific author and scholar, described explicitly blasphemy. It consists in cursing Muhammad, blaming him or attributing imperfection to him, to his religion, whether in the form of a curse, contempt or belittling him or maligning him. He stated that any Jew or Christian who reviled the Prophet should be beheaded or burned, unless he converts. Under the pressure of the Organization of the Islamic Conference, Eurabia has adopted these Islamic blasphemy rules.

The dhimmi attitude that has developed among European intellectuals, politicians, and the

clergy requires the Western public to conform to one of the basic rules of dhimmitude: the express prohibition on Christians and Jews to criticize Islamic history and doctrine. This means that shari'a law has been imposed on Europeans by their own dhimmi leaders in their outreach to Islam. No wonder that since the 1970s Eurocrats censor any criticism of jihad and incriminate Israel's right to exist as an aggression, triggering wars and terrorism. The denial of the jihadist current trend by Europe, its compliance to shari'a laws by prosecuting and punishing its own citizens for criticizing them, constitute the basic issues of Wilders trial. By exposing them, he has overturned EU's policy.

In this tremendous fight for truth, Wilders is not alone. Many sacrificed their position and reputation, many despaired such as the sociologist Jacques Ellul (d. 1994) who saw the return of Nazism in a machinery disguising its Fascist authoritarianism and antisemitism with the words 'peace, justice, love, human rights'.

Can Wilders and his courageous supporters – each fighting in his own country against their dhimmi leaders – succeed in bringing some morality into a sordid policy of lies, corruption, hate and cowardice? Or could this success for truth be just a moment of light and hope before being crushed? Will Muslims themselves take this opportunity offered by the sacrifices of Wilders and the young anti-racist militants for freedom of speech, to ponder upon their own history of a long genocidal jihad over four continents with its trail of enslavement and dispossession of people? We are waiting to hear them acknowledging that jihadist ideology is criminal and that dhimmitude is a dehumanising oppression.

Now, the world sees the fanatical and revolting persecution of Copts and other Christians in Islamic countries, and the jihadist genocidal hatred against Israel. And Now, Jews, Christians, Hindus and others victims of Islamic wars, who suffered dispossession, apartheid, deportations, humiliations, child abductions – crimes perpetrated altogether within the context of dhimmitude – are hoping for a reconciliation that can only come with Muslim acknowledgement of a criminal supremacist ideology and its rejection.

This text by Bat Ye'or was first published in Danish on the website Sappho.dk:
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