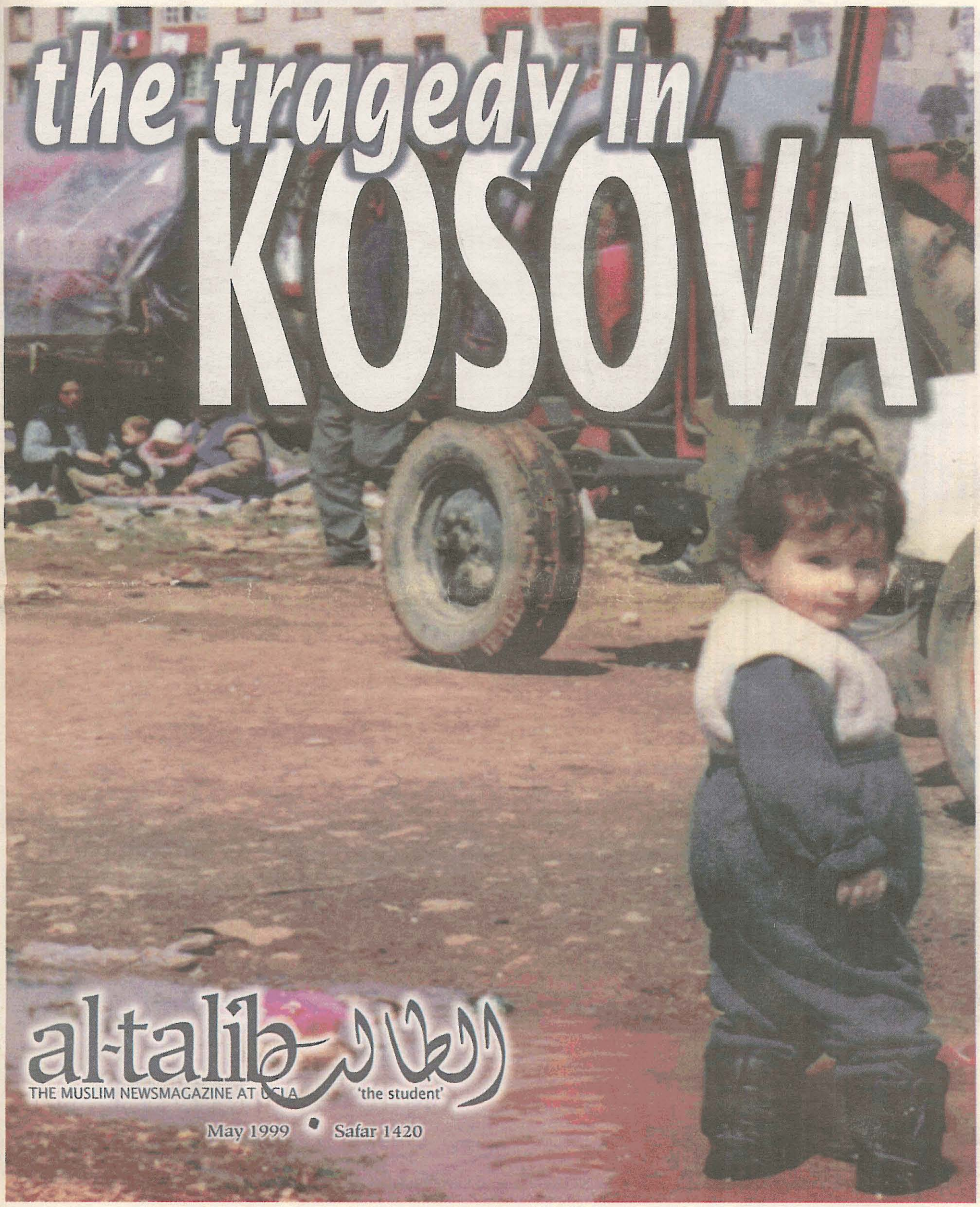


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# the tragedy in KOSOVA

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# Kosovar Refugees

## putting our conviction into action

The time has come for us, as Muslims, to act on our frequent claims that we would help our suffering brothers and sisters if only there was a way. Today, the Kosovar crisis demands that we move quickly to help the 20,000 Albanian Muslim refugees being delivered to America.

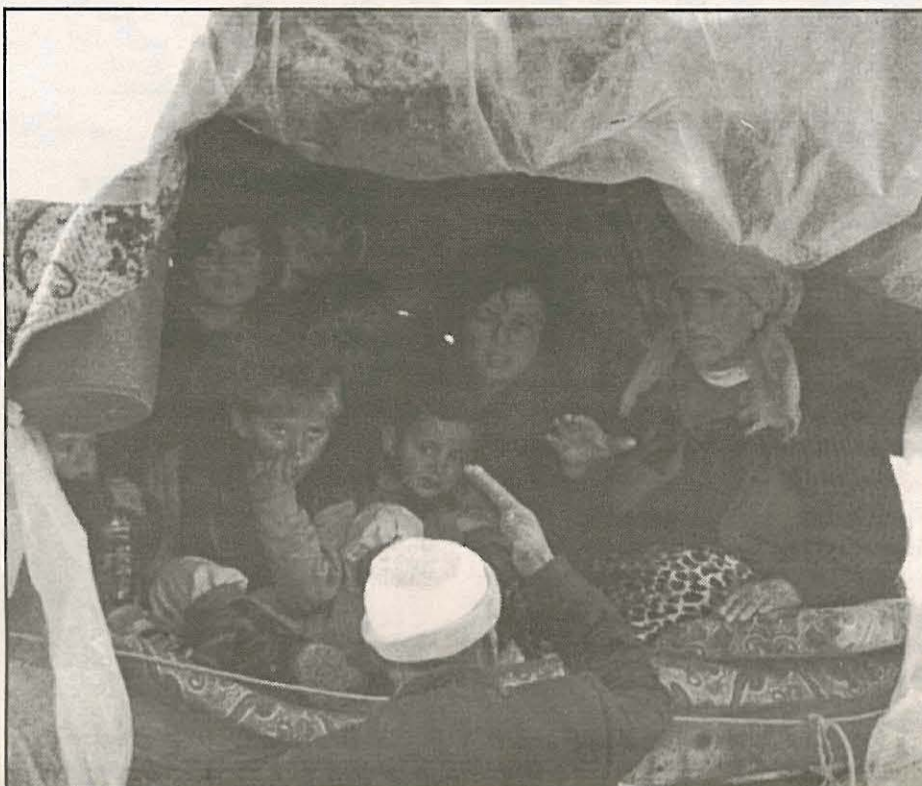
The latest tragedy in Kosova is only the most recent example of Muslims coming under attack. Despite the daily murder of our brothers and sisters, we are desensitized to terms such as "genocide" and "ethnic cleansing." These horrifying acts have simply become stories on the 10 o'clock news — something we hear about and forget. We conduct our lives as if genocide was normal.

While Muslims are under attack throughout the world, we in the United States frequently hear that Islam is the fastest growing religion in the world. The addition of 20,000 Albanian Muslims can strengthen the cause of Muslims in America tremendously if we act to help our brothers and sisters in their settlement in American cities. Numerous non-Muslim organizations have stepped forward, offering to take refugee families into their homes. In order to help preserve and nurture the *din* (religion, way of life) of the refugees, Muslims in America must also act quickly to assist the refugees.

The plight of the Kosovars is not a new one. Serb forces have been torturing and displacing Muslims and non-Muslim ethnic Albanians for close to a decade. The stories of these innocent souls are so horrifying, it is only natural to compare them to the Jewish Holocaust. However, while the massacre is comparable, it has not gained nearly as much attention.

The reason for these events can only be explained by one phenomenon — Hate. Slobodan Milosevic and his Serbian government counterparts have proven to be one of the biggest enemies of Islam during this century. Despite the fact that his hatred for Bosnians led to the murders of thousands just a few short years ago, Milosevic has somehow maintained his popularity and managed to pull off yet another unthinkable massacre.

Now comes the involvement of NATO. After months of "cleansing" by Serbian forces, NATO decided to conduct air strikes against the Serbs. Before Muslims become excited and begin writing thank you letters to President Clinton, we must look at the facts. Since the air strikes began, the displacement and tortures of Muslims have not only not ceased but have been propelled to outrageous levels. Despite daily strikes



Kosovar refugees wait to be transported to a temporary camp.

against Serb forces, the U.N. has set no clear plans to ensure Kosovar autonomy. For this reason, we should question Clinton's agenda in Kosova. In Iraq, Clinton's agenda for bombing Saddam Hussein was to prevent Saddam from producing chemical and biological weapons. Yet these bombings have not resulted in Saddam's compliance to U.S. demands, but instead sparked more intense oppression of the Iraqi people. Today, Iraqis are dying from malnutrition and disease at a catastrophic level.

We must question NATO involvement because their agenda does not include help and protection of Muslims. Of course, this job belongs to the Muslims. It is not within our *din* (Islamic way of life) to expect help and support from non-Muslims. NATO, the Red Cross and other organizations of the like may provide food, clothing, etc. to our brethren who are suffering, but the support that Muslims can provide is unparalleled. Although there may be good that comes out of it, the agenda of non-Muslims is almost certainly questionable.

While we cannot control the U.N.'s airstrikes against Yugoslavia, we must put our activism into action. Muslims always talk about standing up against injustice and oppression against our brothers and sisters but very rarely do we put our convictions into action. Many of us would love to go to Bosnia and Kosova to assist our brothers and sisters, but frequently we are unable to. We would love to go fight in *jihad* (struggle in the cause of Islam), but often times that also does not happen.

But, now there is one duty that all Muslims must fulfill in order to turn their rhetoric into real action — the help, shelter and protection of Kosovar refugees who will be arriving in the United States shortly. This will be a true test for the *Ummah* (global Muslim community).

The Kosova tragedy is a Muslim tragedy; the refugee problem is a Muslim problem. It is necessary for us, as Muslims to step up and help our brothers and sisters in establishing their new lives in America.

Islam's growth and resurgence in the United States is plain to see. But, it is imperative that we continue this revolution by showing the world that we, as Muslims in America, will take responsibility to help our own.

For more information about hosting or helping Kosovar refugees:

The Muslim American Society is inviting Muslim community members in the United States to accommodate any number of Kosovar refugees. To do so, call The USAID telephone number: 1-800-872-4373 x5433. Please dial the whole number with the extension together. A computer will transfer your call directly to one of their representatives who will take your call. Also, to donate money to help with accommodating refugees, as well as any other help, send money to *Al-Talib*, and we will make sure that the money reaches them.

Jazakum Allahu khayran,  
-The *Al-Talib* staff. •

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the name of Allah.  
Please treat it with respect.  
Jazakum Allahu khayran.

*Al-Talib* welcomes and  
encourages letters from our  
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*Al-Talib* exists to serve the needs of the UCLA Muslim community, the general Muslim community, and the general non-Muslim community. It is an independent forum for a diverse spectrum of views and concerns. *Al-Talib* serves to educate about Islam and Muslim cultures. *Al-Talib* corrects the mainstream media's misinformation about Islam and Muslim people. *Al-Talib* is the first publication of its kind in the United States — a news-magazine run by volunteer students dedicated to Muslim issues.

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## Holocaust

from page 18

A Florida high school essay champion, in a topic dealing with the policies of the Holocaust, wrote: "The Third Reich has fallen ... but the people of Israel have survived and regained the land of their ancient fathers. This peculiar people now thrives in the land that it holds as a promise from heaven that it will endure, despite present threats, until the end of time." It has become commonplace – almost fashionable – to in one breath both condemn Germany and its policy of anti-Semitism, and simultaneously praise Israel despite its racist, apartheid policies towards the Palestinians, its disregard for international censure (it has flouted more Security Council Resolutions than any other nation), and its morbid record of political assassinations, intellectual blackmail, torture of civilians, and never-ending human rights violations.

When a critic begins discussing any of the above, mention of the Holocaust is made, and a silent hush falls over the discussion, making it impossible to objectively identify Israel as the rogue nation that its policies show it in fact is. Rabbi Yaacov Perrin was quoted as saying, "One million Arabs are not worth a Jewish fingernail." It is this sort of sentiment that goes without mention, and the parade of dead bodies from half a century ago continue to be used as a shield by modern day racists and cowards parading as Israeli statesmen and lobbyists. Volumes more have been written about the track record of this modern-day Nazi state, and it is perhaps best to leave further mention of its gruesome policies to another piece.

One last major point that deserves to be broadcast: Mention of the Holocaust normally occurs to the exclusion of any other peoples' suffering.

Many have asked, why is there no motto to remember the millions of Native Americans slaughtered by white settlers? Why is there no public relations action to memorialize the millions of Africans who were slaughtered in the slave business? Why is there no mention of the millions of Cambodians – nearly half their population – who were slaughtered by Pol Pot, or the twenty million Russians killed in World War II? The seven million Ukrainian farmers starved to death in 1930? The 15 million Russian Kulak farmers exterminated in the late 1920's? These questions aren't designed to be a rhetorical compilation of human suffering; rather they're meant to pose the very real question that the Holocaust entrepreneurs can't successfully answer: Why is your suffering the only suffering that counts?

It is common to see Jews bristle when a historian begins to say that there were others besides Jews who suffered at the hands of the Germans

in WWII (gypsies, etc.). This indignant reaction belies the Jewish belief that they "own" the suffering, that they somehow have a monopoly on bad times, and that the world owes them something for this. The term "Holocaust" is generally used only in reference to the events surrounding the Jews in WWII; any application of the term to other instances of wide-scale human suffering – even two or three times as great – is somehow considered an insult to the Jews who suffered. Apparently, there can be many holocausts, but there can be only one Holocaust.

It is blameworthy to deny the suffering of another individual or group, but what makes the Holocaust entrepreneur's position even more reprehensible is that, for the most part, American Jews enjoy a high social, political, and economic status, while groups such as Native Americans and African-Americans generally do not. It is a farce, and an insult to human decency, to promote, exhibit, and market the suffering of rela-

Shahack).

"Even the best of the Gentiles should be killed" (Abodah Zara 26b).

"Jesus is in hell and is being punished by being boiled in hot semen. Christians are boiled in dung" (Gittin 57a).

Among individuals who are even partially familiar with the writings of the Talmud or basic concepts of Judaic law as pertaining to non-Jews, these above sentiments come as no surprise.

Returning to the main point, one might further question why the Holocaust enjoys such a prominent place in everyday discourse. Movies, billboards, talk shows, newspapers, and a plethora of Internet sites are all dedicated to making sure that the world "never forgets," supposedly so that repetition of the atrocities doesn't occur to another group. However, has this strategy of "remind & prevent" been effective? Bosnia? Kosova? The Killing Fields of Cambodia? The illegitimate state of Israel itself?

## "However, has this strategy of 'remind & prevent' been effective? Bosnia? Kosova? The Killing Fields of Cambodia? The illegitimate state of Israel itself?"

tives of the former, while completely ignoring that of the latter. Their quest to be the "market leaders" and solicit guilt and sympathy in suffering to the exclusion of other minorities is shameful, especially when one considers that many minority groups are STILL suffering a great deal, while the Jewish community in America is generally in a position of affluence, power, and comfort. (Incidentally, it is a curious psychological phenomena that when Jews' enviable positions of executive power in politics, media, and business is mentioned, the observation is somehow considered anti-Semitic.)

As a sidenote I should mention that the underlying racism and exclusivity in Jewish thought shouldn't catch the reader off-guard. It is a well-documented fact (supported by, among others Professor Israel Shahack, currently a resident of Israel and one of the few remaining survivors of the German concentration camps), that Jewish Talmudic law is insulting towards all non-Jews. A few illustrative examples follow:

"Murdering Goyim [non-Jews] is like killing a wild animal" (Sanhedrin 59A).

The etymology for the word "shiksa" (non-Jewish girl) comes from a word meaning "unclean animal; loathsome creature, abomination" (from Israel Shahack).

The concept of adultery does not apply to intercourse between a Jewish man and a non-Jew woman; rather the Talmud equates such intercourse to the sin of bestiality..." (from Israel

Clearly, repeated readings of "The Diary of Anne Frank" (in public schools, it is on the required reading list at almost every grade level above the 7th) has done nothing to prevent us as adults from ceasing genocidal behavior in pockets of the world. It is almost as though Holocaust "education" takes place in one part of our consciousness, and witnessing horrific modern-day atrocities takes place in another. The point is that history has shown that talking about, being reminded about, being brain-washed about the Jewish suffering, does not prevent further atrocities.

Why then are we continually asked to "be a witness," to "never forget," to ingest images of suffering children from nearly a half-century ago? History has shown that it has little to do with education, and everything to do with a psychological assault on our sentiments, an emotional blackmail of sorts:

*Even if you were born as far away from Germany as Newport Beach 40 years after the atrocities, we will make you feel like a cold-blooded killer. When our indoctrination is complete, and you feel an overwhelming sense of guilt – one whose irrationality future generations of psychiatrists will marvel at, we=92ll allow you to assuage your feelings of inadequacy by giving "our people" a state, funding it at the rate of \$8 million per day, and turning a blind-eye to our Nazi-like treatment of the Palestinian people. We have become*

*untouchable, and if anyone criticizes our inhuman practices or doctrines, we will bludgeon him with the label of anti-Semite, and throw him in a den of outcasts, with others who our intellectual terrorism has made impotent. First Amendment? Free Speech? Our apologies, but though you can burn the U.S. flag and call your founding fathers by insulting nick-names to your heart's content, you cannot criticize us. We are above criticism. We are above free speech.*

*After all, our people suffered the Holocaust.*

When Mark Price was asked why he engaged in his Holocaust business, he responded haltingly, "Why do I sell Holocaust materials? Why? Because in order to understand what you want never of, you have to look at what was." This incoherent response masks the real answer: In between the stutters and halts are unexpressed, ulterior motives of

guilt-assault, psychological domination, and secular greed. In between the stutters and the halts is a simple, straightforward sentiment never expressed, but always present:

We suffered the Holocaust. Now make it up to us. \*

**Author's note:** For the purpose of this piece, so as to not get derailed from the main argument, I'm assuming that traditional Holocaust history is true, though of course there are libraries of compelling evidence to indicate that the numbers, accounts, and narratives are either exaggerated, or in some cases, wholly imaginary. Suffice it to say that proponents of a less-gory account of Holocaust history are no longer fringe racists spouting nonsense, but now include a number of once-prominent historians who have been ostracized from university and intellectual circles that once held them in high esteem. The mere mention that things might be different than that of conventional wisdom is usually enough to brand a once well-regarded professor an anti-Semite, a radical, and for the growing number of JEWISH scholars questioning standard Holocaust history, a "self-hating Jew." The author's position is that rather than open a topic that can generate volumes of work, we'll assume that standard history is true. Readers are nevertheless encouraged to explore the growing body of literature detailing alternative accounts on their own accord. \*

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