

# Eurabia

## The Euro-Arab Axis

### By the Same Author

*Les Juifs en Egypte.* Geneva: Editions de l'Avenir, 1971. Revised and enlarged Hebrew edition: *Yehudai Mizrayim*. Foreword by Hayyim Ze'ev Hirschberg. Translated from the French by Aharon Amir. Tel Aviv: Maariv, 1974.

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*The Decline of Eastern Christianity under Islam. From Jihad to Dhimmitude. Seventh-Twentieth Century.* With a Foreword by Jacques Ellul. Translated from the French by Miriam Kochan and David Littman. Madison, NJ: Fairleigh Dickinson University Press, 1996 (Fourth printing, 2002.)

*Juifs et Chrétiens sous l'Islam: Les dhimmis face au défi intégriste.* Paris: Berg International, 1994.

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Bat Ye'or



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## Preface

Broad historical movements that profoundly transform human societies are difficult to discern in the short term. They extend over decades, often centuries, and affect the social fabric in multiple ways that are scarcely noticed by contemporary commentators but become perceptible in times of accelerated social change. This pattern of historical development applies to the dynamic of Islamic *jihād*. For over a millennium, *jihād* has been a potent political force that has subjugated and in some cases extinguished once powerful centers of Judeo-Christian, Hindu, Buddhist and other civilizations in Asia, Africa, and Europe. This historical process can be observed today on all three of these continents. In the 1970s, *jihād* reappeared as a powerful factor in European affairs but, for nearly three decades, the revival of *jihād* passed with little comment in both popular and academic journals. European statesmen remained silent. The murderous September 11, 2001 jihadist attacks in America broke the silence. President Bush's war on terrorism forced Europeans to take sides, while investigations revealed the presence of extensive and well-established networks of *jihād* terrorists throughout Europe. The Madrid bombing of March 11, 2004 heightened awareness of this grim reality. However, constructive public debate has been hampered by profound ignorance of the *jihād* dynamic and by the tendency of Europe's political elite to continue to appease jihadist driving forces.

This book describes Europe's evolution from a Judeo-Christian civilization, with important post-Enlightenment secular elements, into a post-Judeo-Christian civilization that is subservient to the ideology of *jihād* and the Islamic powers that propagate it. The new European civilization in the making can be called a "civilization of dhimmitude." The term dhimmitude comes from the Arabic word "*dhimmi*." It refers to subjugated, non-Muslim individuals or people that accept the restrictive and humiliating subordination to an ascendant Islamic power to avoid enslavement or death.<sup>1</sup> The entire Muslim world as we know it today is a product of this 1,300 year-old *jihād* dynamic, whereby once thriving non-Muslim majority civilizations have been reduced to a state of dysfunctional dhimmitude. Many have been completely Islamized and have disappeared. Others remain as fossilized relics of the past, unable to evolve.

For over a millennium, following the seventh-century Muslim military offensives against Byzantium, European powers instinctively resisted *jihad*—militarily when necessary—to protect their independence. The response of post-Judeo-Christian Europe of the late twentieth century has been radically different. Europe, as reflected by the institutions of the EU, has abandoned resistance for dhimmitude, and independence for integration with the Islamic world of North Africa and the Middle East. The three most apparent symptoms of this fundamental change in European policy are officially sponsored anti-Americanism, antisemitism/anti-Zionism and “Palestinianism.” These increasingly visible aspects of European policy are merely components of an overall vision for the transformation of Europe into a new geopolitical entity—Eurabia.<sup>2</sup>

The decisive shift in European policy came as a result of the oil crisis of 1973 when the European Economic Community (EEC), at the initiative of France and the Arab League, established the Euro-Arab Dialogue (EAD). Since then, the EAD has been in the vanguard of engineering a convergence between Europe and the Islamic states of North Africa and the Middle East. The EAD promotes a specific conception of international politics that determines Europe’s relations with the Arab/Muslim world, and with America and Israel. It has also formulated a vision of European history, religion and culture, both past and future. Under the rubric of “dialogue,” the EEC and its Arab League partner created a formidable political and legal superstructure that encompasses the entire Euro-Arab relationship and fostered increased joint Euro-Arab diplomatic initiatives.

The following chapters describe the origin and development of the little-known EAD. EEC and subsequently EU documents reveal the development of a new ideology that is producing demographic and cultural change for the purpose of creating conditions for the fulfillment of the Eurabian vision. Eurabia’s cultural preconceptions include the “new Judeophobia,” as well as resurgent anti-Americanism. The intensity of Judeophobia and anti-Americanism reflects increasing Islamic penetration of Europe and its growing influence on European policy. Judeophobia has been a characteristic of European and Islamic societies since medieval times. The Islamic elements of the modern European Judeophobia, together with its related anti-Americanism, have been incorporated into policies emerging from the EAD. They are as much anti-Christian and anti-Western as they are anti-Jewish. I do not believe that Judeophobia and anti-Zionism are common among the majority of Europeans. These attitudes, instead, are imposed *nolens volens* on an often reluctant public by political, media, and religious elites through methods that I will elucidate.

It is now obvious that Islam in Europe has not followed a process of Westernization; instead, the West becomes increasingly compliant to accommodate the religious and political norms of Muslim immigrants out of a fear

of social unrest and terrorism. Policies aimed at the integration of Muslim immigrants and their offspring have generally failed. Many Europeans have perceived this profound civilizational shift. A significant minority of Europeans have responded by voting for rightist or even extreme right-wing political parties. Despite popular protests, European immigration policies were not substantially altered until 2003.

Observing this disturbing phenomenon, one gets the impression of a sinking continent, a colossal Titanic wreck, where the passengers run from one desperate situation to another. Indeed the situation does seem hopelessly compromised, as the European political authorities responsible for a state of affairs that they have knowingly created refuse obstinately to confront it. Instead, they tend to escape into a virtual world of rhetoric that replaces reality.

Over the past three decades, the EEC and the EU's political and cultural organizations have invented a fantasy Islamic civilization and history. The voluminous historical record of violations of basic human rights for all non-Muslims and women under the *shari'a* (Islamic Law)—throughout the past, and in contemporary Muslim societies—is ignored, or dismissed. Immunized from criticism by this fabricated historical construct, Europeans could engage in mutually fruitful business transactions and diplomatic ventures—particularly at the United Nations and other world bodies—with dictatorial regimes. It is in this context of international relations—pompously called “international legality”—that “old Europe” driven by France, the main architect of this policy, opposed America and supported Palestinian terrorist organizations.

In this book, Euro-Arab Judeophobia will be examined only as an indicator of the common Euro-Arab culture that is permeating, even overwhelming, all levels of West European society. It is no easy task to avoid an analysis of the current European Judeophobic trend. Under the euphemism of “peace process,” the EU has made Israel the cornerstone of its relations with the Arab states, with the USA, and of its own security—as a quid pro quo against Islamist terror. Hence, from whatever angle we observe these three positions, we find that Israel is at the core of Europe's strategies. In fact, as it will become clearer in the following pages, under Arab pressure, the EU has willingly made Israel hostage to its own Arab policy and its security.

Fostering and promoting such hate through policies, speeches, and the media impact both the elite responsible for its expression, and the larger society.<sup>3</sup> For Jew-hatred, as abetted by EU policy decisions, does not concern only the Jews, but also non-Jewish Europeans—either as active or passive supporters of this dynamic, or in opposition to it.

Judeophobia does affect the way Europeans—whether Christian, “post-Christian,” or atheist—understand their past and conceive their future.

This understanding of history, and conception of the future, is also influenced by European anti-Americanism. The nexus between European Jew-hatred and anti-Americanism becomes apparent when Americans resist Islamization and perceive their identity and culture as an emanation of biblical history and values—a heritage scorned by contemporary Eurabia.

The recurrence of antisemitism across Western Europe is mentioned here as a reliable indicator of more fundamental changes that impact, ultimately, all of Western civilization. It relates to a profound structural transformation of the western part of the European continent that affects its demography, culture, and religious orientation. These tectonic shifts have deep sociopolitical divisions, which came to the fore during the acrimonious public debates and demonstrations that surrounded the American-led Coalition War against Iraq in Spring 2003.

European anti-Americanism is not a new phenomenon. During the Cold War, it was perceived as an almost exclusively, albeit widespread, Soviet-inspired phenomenon. However, a contemptuous anti-Americanism among some Europeans—particularly certain French and Germans trends—reflected a sense of cultural superiority and compensated for the Nazi, Fascist, and Communist defeats. The collapse of the Communist system exposed other currents of anti-American hatred, manifested by Third-Worldists, neo-Communists, and Islamists reoriented into a powerful jihadist coalition against Western democracies and their values. This recast ideological war is deeply rooted in a Euro-Arab political alliance and growing cultural symbiosis, which propagates—and expresses, often unabashedly—virulent antisemitism and anti-Zionism.<sup>4</sup>

The Euro-Arab Dialogue implemented in the 1970s a new sociopolitical and cultural conception, which has now affected profound changes within Western Europe. In the following pages, I use the terms “Europeans” and “Eurabians.” Eurabia designates a new entity—with political, economic, religious, cultural, and media components—superimposed on Europe by powerful governmental lobbies. While Europeans live within Eurabia’s constraints, few are really conscious of them on a daily basis, beyond a somewhat confused awareness. Eurabians are the agents and enforcers of this all-encompassing new Eurabian policy and culture. The tension between Europeans and Eurabians arises from fundamental and uncompromising differences over political, societal, and cultural values, as well as core religious identities. This tension is also apparent in disputes regarding the strength and durability of the European-American transatlantic alliance and the cohesion of what we still call Western civilization. The divisive European-Eurabian arguments over the war in Iraq, or the larger global war on *jihad* terrorism, reflect a deeper religious and cultural confrontation between Western and Arab/Islamic civilizations where, con-

sciously or not, Eurabians have become the agents of Islamic political ambitions in Europe.

This book will elucidate the origins of contemporary European dhimmitude and examine its propagation. Similar developments, at a much more inchoate stage, have been discerned in America, through examination of school textbooks and university curricula.<sup>5</sup>

Switzerland, October 2004

# Notes

## Preface

1. Bat Ye'or, *The Dhimmi: Jews and Christians under Islam*, translated from the French by David Maisel, Paul Fenton and David Littman. With a preface by Jacques Ellul. Revised and enlarged English edition (Rutherford, NJ: Fairleigh Dickinson University Press, 1985).

2. Bat Ye'or, "Le dialogue Euro-Arabe et la naissance d'Eurabia," *Observatoire du monde juif* 4/5 (December 2002), English translation, "The Euro-Arab Dialogue and the Birth of Eurabia," [http://www.dhimmitude.org/d\\_today\\_dhimmitude\\_issues.php](http://www.dhimmitude.org/d_today_dhimmitude_issues.php); see also by the author, "Eurabia and Euro-Arab Antisemitism," *FrontPageMagazine.com*, April 5, 2004; "Eurabia, the Road to Munich," *National Revue on Line*, October 9, 2002; "European Fears of the Gathering Jihad," *FrontPageMagazine.com*, February 21, 2003; "Beyond Munich—The Spirit of Eurabia," *FrontPageMagazine.com*, July 2, 2004; Niall Ferguson, "EURABIA?" *New York Times Magazine*, April 4, 2004.

3. Pierre-André Taguieff, *La nouvelle judéophobie* (Paris: Mille et une Nuits, 2002); English translation by Patrick Cammiller, *Rising from the Muck: The New Antisemitism in Europe* (Chicago: Ivan R. Dee, 2004); Alexandre Del Valle, "Stratégies islamistes et nouvelle judéophobie en Europe," *Observatoire du monde juif* 4/5 (December 2002): 17–22; Per Ahlmark, "Europe errs in choice of foes," *The Australian*, Sydney, June 12, 2004. Jean-Claude Milner, *Les Penchants Criminels de l'Euopre démocratique*, Paris, Editions Verdier, 2004; Manfred Gerstenfeld, *Europe's Crumbling Myths. The Post-Holocaust Origins of Today's Anti-Semitism*, Jerusalem, Jerusalem Center for Public Affairs, 2003; Robert S. Wistrich, ed., *Antisemitism International*, Jerusalem, 2003.

4. Alexandre Del Valle, *Le Totalitarisme islamiste à l'assaut des démocraties*, with a preface by Rachid Kaci (Paris: Editions des Syrtes, 2002). See also Jeanne-Hélène Kaltenbach and Michèle Tribalat, *La République et l'Islam. Entre crainte et aveuglement* (Paris: Gallimard, 2002); Shmuel Trigano, *La démission de la République. Juifs et Musulmans en France*, (Paris: Presses Universitaires de France, 2003); Oriana Fallaci, *The Rage and the Pride* (New York: Rizzoli, 2002); Fallaci, *La Forza della Ragione* (Milan: Rizzoli, 2004).

5. See Gilbert Sewall, "Islam and the Textbooks," <http://www.historytextbooks.org/islamreport.pdf>, The American Textbook Council, 2003, 35 pp.; [www.Campus-Watch.org](http://www.Campus-Watch.org); Daniel Pipes, "Jihad and the Professors," *Commentary*, November 2002; and for all Pipes's writings on this subject, <http://www.danielpipes.org/art/cat/47>. Martin Kramer, *Ivory Towers on Sand: The Failure of Middle Eastern Studies in America* (Washington, DC: The Washington Institute for Near East Policy, 2001).

## Chapter 1. Eurabia Revealed

1. Fallaci, *La Forza della Ragione*, 147.

2. Literally, "malicious joy."

3. See Arab press extracts reproduced by the Anti-Defamation League (New York), September 21, 2001.

4. Report on the situation of human rights in Iraq for the year 1994 by UN Special Rapporteur in Iraq, Max van der Stoep, E/CN. 4/ 1995/ 56, § 34. See Bat Ye'or, *Islam and Dhimmitude: Where Civilizations Collide* (Madison, NJ: Fairleigh Dickinson University Press), 2002, 234