

of Islam possess a dream for a worldwide caliphate, or umma, and differ only in how they would set out to achieve this and what the final form of such a creation will look like. Muslims regard themselves as Muslims first, and citizens of a particular state second, if at all. Shias and Sunnis quarrel and kill over religious minutiae, oil, power, and politics; but at their core the two sects are bound by Islamic theocracy, Koranic doctrine, and the universal dialectic that Islam is the only ideology that can set the world free. There exist more commonalities between the two sects than differences.

In the real world, regardless of the Sunni-Shia split, the construction of Islam leads to a monolithic approach to societal organization. It is this fundamentalist feature of Islam that is reflective of paganism and which presents a similar danger to the modern world that was evidenced in the pagan cults of Hitlerism and communism. Whether the state is Sunni or Shia matters not. Iran is Shia, and Syria is Sunni, for example; yet both fascist states are allies, both fund terrorist parties around the world, and both have jointly declared their support for each other against Israel and the West. The appeal and interaction between fundamental totalitarianisms transcends Sunni-Shia divides because the *total* nature of Islam is implanted in its ethos toward Allah. Simply put, *pure* and true Muslims must submit their *lives* to Allah—it is irrelevant whether you are a Sunni or Shia since ultimately you must give your life to Allah. Those that do not cannot be tolerated. It is this utopian fascism regardless of national divisions, political differences, ethnic rivalries, or economic exchange that drives many Islamists forward to the formation of a worldwide Caliphate. As we will discuss, such totality and fascism is encased in the Koranic holy book, sharia law, and the spoken words of Mohammed called the hadiths.<sup>79</sup>

In this sense—and regardless of political splits and rather mundane, though violent, disagreements over the bloodline of the prophet and the minutiae of religious orthodoxy—Sunni and Shia Islam both present to the West the same problem, namely, fascism in the guise of a so-called religion. To understand the core fascism that colors Islam and to comprehend what is wrong with the Muslim world, you need to look at Islam's leader, the supposedly great Mohammed, voted rather incredibly by *Time* magazine as history's most important person. Mohammed's leadership, his development of the Koran and the hadiths that formed Islam, and his establishment of a clerical "party" structure to control his paganism set the stage for the creation of the Greater Arabian empire, which

<sup>79</sup> The original Koranic book was written in a formal and ancient type of Arabic and required explication. A complement to the Koran is thus the Sunna, which is the spoken and acted example of the prophet; and the Sunnas are collected as the hadiths. The hadiths are almost as important to Islam as the Koran, for in them are contained the elaborations of Koranic teaching essential to the firm establishment of a world religion.

continues to roil history and challenge civilization. Mohammed's leadership, ideas, and fantasies have also ensured the complete poverty and failure of the Arab-Islamic social model.<sup>80</sup>

### PARTY AND LEADER

Essentially, the leadership of Mohammed and his clerical "party" establishment were similar in design and philosophy to that built by the Lenin and Hitler cults. Mohammed did not set up a party per se, but his organization of friends, blood relations, and supporters that created the inner circle of Islamic control, mimicked the Nazi cult or the Stalin gang. Mohammed's development of priestly interpreters and guardians of God's spoken word harken back to the mystical paganism of his Arab roots—akin to the cultish group that formed around Hitler and Lenin. Like its twins Nazism and communism, Islam was and still is a pagan cult and an expression of Arabian and, later, Turkic arrogance and intolerance manifested, for instance, in infantile outrage over Danish cartoons lampooning Mohammed, which ignited unrest, death, and protests across the Islamic world. It is hard to take seriously an ideology that is so adolescent and immature. Yet the roots of infantile Muslim hate and rage lie with its founder—the criminally insane Mohammed.

Mohammed and his gang were essentially pagan Arab criminals and vagabonds. Anyone who has read the history of Islam and Mohammed knows that there is nothing divine in either. As D. S. Margoliouth states in his book on Mohammed and the rise of Islam:

Of any moralizing or demoralizing effect that Mohammed's teaching had upon his followers we cannot say with precision. When he was at the head of the Robber community, it is probable that the demoralizing influence began to be felt; it was then that men who had never broken an oath learnt that they might evade their obligations, and that men to whom the blood of their clan had been as their own, began to shed it with impunity in the "cause of God." And that lying and treachery in the cause of Islam received divine approval. It was then too that Moslems became distinguished by the obscenity of their language. It was then too, that the coveting of goods and wives possessed by Non-Muslims was avowed without discouragement from the Prophet.<sup>81</sup>

<sup>80</sup> See as well Oliver Roy, *The Political Failure of Islam* (Cambridge Massachusetts: Harvard University Press, 1994).

<sup>81</sup> Late professor of Arabic Studies at Oxford University; wrote *Mohammed and the Rise of Islam* (Oxford University Press, 1940).