

The Worst of All Plagues

by Christina McIntosh



As I have watched the speed and despatch with which some nations – my own and our neighbours New Zealand, for example – have responded to the Covid-19 pandemic, and notably, the spectacle of a good many nations that, for years, seemed either unable or unwilling to prevent just about anybody from entering, closing their borders both rapidly and effectively to keep out potential bearers of plague, and finding it not at all difficult to identify and keep out persons from the worst-affected areas, I have been thinking: If only all those same nations were capable of recognising Islam as an equally deadly or even more deadly plague, a “mind-virus” that spreads with unpleasant ease amongst the susceptible and that has cut a vast and bloody swathe through history, enslaving tens or scores of millions, destroying economies and whole civilisations, and bringing about the deaths of many, many

millions, most of those deaths being deliberately inflicted as ritualised mass-murders, in pre-modern times, when the total human population of the planet was much smaller than it is now and the proportionate impact of those frenzies of jihad-related mass murder – e.g. some scores of millions, in pre-1800 India – therefore greater.

And so: let us reflect, yet again, on a piece of writing by an astute Israeli Jew – one A. Carlebach – who, in the Hebrew quarterly Ma'ariv, on October 7th 1955, discussed “the worst of all plagues, Islam”, which he correctly identified as fons et origo of the Arab (and non-Arab) assault upon the nascent Jewish state of Israel. Carlebach's tour de force was brought to my attention years ago, via Jihadwatch, by Hugh Fitzgerald, who I am sure will not mind my reproducing the relevant portions here, today.

“These Arab Islamic countries do not suffer from poverty, or disease, or illiteracy, or exploitation; they only suffer from the worst of all plagues, Islam.

“Wherever Islamic psychology rules, there is the inevitable rule of despotism and criminal aggression.

“The danger lies in Islamic psychology, which cannot integrate itself into the world of efficiency and progress, that lives in a world of illusion, perturbed by attacks of inferiority complexes and megalomania, lost in dreams of the holy sword.

“The danger stems from the totalitarian conception of the world, the passion for murder deeply rooted in their blood, from the lack of logic, the easily inflamed brains, the boasting, and above all, the blasphemous disregard for all that is sacred to the civilized world... their reactions, to anything, have nothing to do with good sense. They are all emotion, unbalanced, instantaneous, senseless. It is always the lunatic that speaks from their throat. You can talk ‘business’ with anyone, and even with the devil. But not

with Allah...

“This is what every grain in this country [*that is: eretz Israel* – CM] shouts. There were many great cultures here, and invaders of all kinds. All of them – even the Crusaders – left signs of culture and blossoming. But on the path of Islam, even the trees have died...”. Thus Carlebach.

And books like Bostom’s “The Legacy of Jihad”, or Pirenne’s “Mohammed and Charlemagne”, and Emmet Scott’s “Mohammed and Charlemagne Revisited”, make it plain that the desolation visited upon the land of Israel by some 1300 years of Muslim occupation and misrule – a desolation summed up by Carlebach as “even the trees have died” – is dismally typical of all regions blighted by this worst of plagues.

It strikes me, also, after reading Raymond Ibrahim’s discussions of the role of deception in Jihad, and Sam Solomon’s analysis – in his book “Al-Hijra: The Islamic Doctrine of Immigration” (profitably to be read in conjunction with Patrick Sookhdeo’s “Islam in Britain”, which offers a real-life case study of the technique in process) – of the islamic practice of Hijra, infiltration and subversion, that in some ways Islam is not unlike covid-19.

Muslims enter a country; they smile and lie low and do not necessarily at first, while their numbers are small (but they grow, swiftly and steadily) seem to be a problem; they spread through the institutions, gravitating always toward the foci of power, the vital organs; and the first small outbreaks of violence, like the first serious cases of covid-19, are dismissed as not important or typical, and tolerable because not all that numerous, really there is nothing much to worry about... until suddenly the deadly attacks are happening often and everywhere, and defences begin to be overwhelmed.

Watching modern first-world free-world nations find that it is, after all, perfectly possible – in the face of a

recognised threat, the prospect and indeed grim experienced reality of many thousands of severe illnesses and deaths happening all at once – to impose quarantines and shut their borders, swiftly and efficiently against all comers – gives me hope.

Now we have learnt we can close borders against carriers of covid-19, now we have had some practice in saying NO and establishing boundaries, for the public safety, there is no reason why we cannot – so soon as we recognise (as Hugh Fitzgerald has memorably put it) “the meaning and menace of Islam” – similarly close our borders against those infected by that worst of all plagues, Islam; and, further, given that the deadly plague that is Islam (its historic death toll roughly estimated at 270 million, so far, and quite possibly more, with more and more added each day, month and year in many countries world-wide), is not a physical disease caught by misfortune but – once the carrier is in a free-world country – the result of a person’s (even if a ‘cradle Muslim’) ongoing decision to remain ‘infected’ – expel the “carriers”, with a view to ultimately cordoning off and physically quarantining this murderous ‘mind-virus’.