



Print - Close Window

**Date:** Wed, 5 Jul 2006 08:31:50 -0700 (PDT)  
**From:** "Nabeel Khudairi" <commeye@yahoo.com>  
**Subject:** ISB-CC / Roxbury masjid vs. Islamaphobe Updates

"Mohammad Masood" <imammasood@verizon.net>, "Abdel-Rahman Mohamed" <aabduhu@usa.net>, "Edoomu Mowlood" <ewmowlood@comcast.net>, "Lawrence Muhammad" <LKM22003@yahoo.com>, "Nagurwala" <nagurwala@yahoo.com>, "Sardeie Nur" <nur.s@neu.edu>, "Asif Razvi" <vze2s8d8@verizon.net>, "M. Ghiath Reda" <mgreda@comcast.net>, "Rasul Saifullah" <rfseifullah@msn.com>, "Emad Samman" <emad.samman@fmr.com>, "Alae-Eldin Sayed" <alsayed428@aol.com>, "Sajjad Shah" <s\_h\_shah@hotmail.com>, "Ronald White" <aumhum@aol.com>, "Kalim Jafferji" <ksjafferji@yahoo.com>, "James Jones" <jonesj@mville.edu>, "Gulam Kagzi" <gkagzi@yahoo.com>, "K Kattan" <kkattan@umassd.edu>, "Anwar Kazmi" <supersec@aol.com>, "Salma Kazmi" <salmakazmi@yahoo.com>, "Omar Khalidi" <okhalidi@mit.edu>, "M Riaz Khan" <mriazkhan@yahoo.com>, "Malik Khan" <malikicb@comcast.net>, "Naseema Khan" <naseemakhan@yahoo.com>, "Saleem Khanani" <SF786@aol.com>, "Syed Latif" <SLatif@Lifespan.org>, "Talib Mahdee" <masjidalquran@aol.com>, "Ehab Dabbagh" <dabbagh1@msn.com>, "Dris Djermoun" <drisdj@comcast.net>, "Rifat Dweik" <rdweik@yahoo.com>, "Imam Talal Eid" <iteid@comcast.net>, "Sherif Elwakil" <selwakil@umassd.edu>, "Imam Faaruuq" <imamfaaruuq@aol.com>, "Hatim Fadallah" <hatimf@coe.neu.edu>, "Hossam Gabri" <Hgabri4@yahoo.com>, "Usama Hamdan" <ushamdan@aol.com>, "M. Serajul Haque" <shaque@slal.com>, "Kamal Hassan" <ka\_hassan@yahoo.com>, "Mohammad Hazratji" <abujoe@aol.com>, "Yousef Abou-Allaban" <yousefmba@yahoo.com>, "Sameh Al-Difrawy" <sameh@wi.mit.edu>, "Daoud Ali" <daoud@al-mizaan.com>, "M. Ali-Salaam" <malisalaam@hotmail.com>, "Ali Antar" <antar@ccsu.edu>, "Refai Arefin" <refai@brown.edu>, "Abdul Cader M.D. Ph.D. Asmal" <aasmal@partners.org>, "Loay Assaf" <loay@verizon.net>, "Naim Assil" <nirdm@aol.com>, "Mohammad Bajwa" <msbajwa@hotmail.com>, "Tahir Choudry" <tahirc@newmed.com>, "Nataka Craton" <nataka\_crayton@hotmail.com>

Jewish groups, afraid of paying millions in damages to the Boston Muslim community, are now trying to settle out of court.

Panel calls for quiet resolution

#### MEDIATING THE MOSQUE DISPUTE

Charles A. Radin  
 Boston Globe  
 7/4/06

[http://www.boston.com/news/local/massachusetts/articles/2006/07/04/mediating\\_the\\_mosque\\_dispute/](http://www.boston.com/news/local/massachusetts/articles/2006/07/04/mediating_the_mosque_dispute/)

A group of prominent Christian and Jewish leaders has begun trying to settle quietly a bitter dispute over construction of a mosque in Roxbury that has deeply strained relations between Muslims and Jews in Greater Boston.

The 40-member panel of ministers, priests, rabbis, and laymen has talked with both sides in the battle: a Jewish group that accuses the mosque's developers of anti-Semitic views and terrorist sympathies [meaning, they support human rights for Palestinians. -VVNS], and the Muslim group building the mosque, which has sued the Jewish group and several of its allies for defamation and conspiracy.

Each side presented its case to the panel and was told that court was not the place to resolve the dispute, according to participants in the reconciliation effort.

The religious leaders fear that the acrimony and public posturing that have accompanied complex legal maneuvers will poison interreligious relations in the wider community and create resentment that will endure even if the disagreements are resolved in the courts.

A subcommittee met Thursday to plan further steps. Members of the panel include the Rev. Raymond G. Helmick, who has been involved in

NK 00001

high-level mediation efforts in Northern Ireland, the Balkans, and the Middle East, and Rabbi Harold S. Kushner, author of the bestseller, "Why Bad Things Happen to Good People."

Panel members say they hope to create a more civil environment around the mosque issue and to encourage direct communication between the two sides.

"They are very angry," said Helmick, a Jesuit priest on the theology faculty of Boston College. "Anger is not a very good basis for conduct or for policy. . . . We are really anxious that this [mosque project] not become a community-destroying thing. There are a lot of people on both sides anxious to see some reconciliation."

Kushner said the mediators would suggest to the two sides that, if they continue their court fight, "this will not be a matter of somebody winning and somebody losing, but of everybody losing. . . . Victory for one side will just leave the other side aggrieved."

The Islamic Society of Boston, the Cambridge-based organization designated by the Boston Redevelopment Authority to build New England's largest mosque on a 1.9-acre site in Roxbury Crossing, presented its view of the conflict to members of the interreligious center May 11. The David Project, a Jewish leadership center, made its presentation on June 12.

Leaders of the two sides did not respond to calls about the interreligious initiative. Their lawyers said they welcomed any attempt by respected religious leaders to learn the facts of the situation, but both also said that the facts prove their side is right. Both affirmed their willingness to continue the legal battle.

"I was extraordinarily impressed with the leadership represented in this group," said Howard M. Cooper, lead attorney for the Islamic society. "Leaders from the Jewish community and leaders from the Christian community were very eager to play a constructive role. . . . We are hopeful they will be able to play a constructive role."

Jeffrey S. Robbins, attorney for The David Project, said he was pleased both with the religious leaders' efforts to learn about the case in detail and their intention to help broker a resolution. "Lawsuits like this pose a danger to any community, particularly one as diverse as Boston," Robbins said.

Rabbi David M. Gordis, president of Hebrew College, said the effort to calm the conflict over the mosque and move toward an out-of-court settlement is a project of the Interreligious Center on Public Life, a group created through unusual collaborations that have developed between the college and Andover Newton Theological School in the four years since they began operating from a single campus in Newton.

Jewish and Christian scholars and clergy at the two schools have long tried to foster good relations with the Muslim community, Gordis said, "and then this whole sad situation [over the mosque project] came to the fore and threatened the positive relations that were developing."

The Rev. Nick Carter, president of Andover Newton, said the mandate of the interreligious center is "to explore the resources of the three Abrahamic faiths for addressing the most difficult issues of our time."

"This is a difficult issue of our time, and we have engaged it," he said.

Helmick and Kushner said the next stage of the interreligious center's effort will probably be to hold a number of small, closed-door meetings with Jewish and Muslim communal leaders.

Experience in numerous international trouble spots teaches that "when people are very isolated from each other, they are very likely to be curious about what makes the others tick," Helmick said. "If they start to learn what is really going on the other side, even secondhand, sometimes that makes them more inclined to talk directly.

"Once you understand what is going on," he said, "there is a menu of options that you can spread out. It is not my business to pick, but to let people understand there are options."

Charles A. Radin can be reached at radin @ globe.com.

===

Extensive Background Information on Muslim-Jewish Conflict in Boston  
Joachim Martillo - thorsprovoni @ aol.com

Before Jewish/Zionist organizations began the initial attacks on the Islamic Society of Boston and the Roxbury Mosque, I began to see an upsurge in demonization of Islam, Arabs, and Arab media by the leaders of the Boston Jewish community at JCRC and synagogue events as well as at interfaith symposia. It may be just a matter of self-indoctrination, but there is a lot of evidence of a coordinated propaganda effort.

You might want to look at this web page for the Boston College Interfaith Symposium, Speaking to Each Other in Times of Controversy.

<http://frontrow.bc.edu/program/speaking/>

From this web page you can play the videorecording of the speakers and discussion.

The three main speakers are Reverend Sam Lloyd, rector, Trinity Church, Boston; Barry Shrage, Combined Jewish Philanthropies of Greater Boston; and Catholic theologian Rosann Catalano, Institute for Christian and Jewish Studies, Baltimore, Maryland. You will probably find Shrage's comments the most interesting from the standpoint of the demonization of the demonization of Arabs and Muslims.

Shrage tries to tie the attack on the WTC and the Pentagon to normative Islamic behavior over a 500 year period or so. I grant that he mentions Barukh Goldstein and the massacre at the Ibrahimi Mosque in Hebron but only as a Jewish aberration. He never addresses the murderous racist genocidalism that is an inherent component of Zionism, and he does manage a ridiculous slur against al-Jazeera, which according to Shrage broadcast the 40 part series Faris bila Jawad (Knight without a Horse) that was based on The Protocols of the Elders of Zion.

The concerted effort of the organized Jewish Zionist community of Boston to demonize Arabs and Muslims is quite impressive, and it has been going on a long time. In some sense its intellectual currents originate in the 19th century when the Czarist university system began

to employ Russian ethnic Ashkenazim as orientalists. These Russian ethnic Ashkenazim provided the academic framework by which the Russian government presented naked aggression against Turks, Persians and Muslims as a civilizing necessity. I do not believe that Russian ethnic Ashkenazi orientalists at this early period had anything personal against Muslims or Turks. Generally ethnic Ashkenazim and Polish Lithuanian Tartar Muslims got along fairly well in historic Poland.

Ethnic Ashkenazi academic defamation of Muslims and Turks during the Czarist period was just work for hire, but it has remained an important part of Russian discourse for over a century, and the Zionists found it a useful framework for depicting the conflict in Palestine between ethnic Ashkenazi invaders and the native population I have attended seminars at Hebrew University. In many regards the historic Czarist anti-Muslim anti-Persian anti-Turkish orientalism is better preserved at Israeli academic institutions than within those of the Russian Federation.

The Zionist version of Czarist orientalism permeates the attitudes of the long-resident Boston ethnic Ashkenazi community. Such bigotry has been invigorated by new Russian ethnic Ashkenazi immigrants to the Boston area because the mentality of such Russian immigrants fuses popular Russian bigotry with Zionist demonization.

If you click on the video hyperlink, you will find that

Philip Cunningham presents Shrage at 29:41 and

Shrage begins to speak at 29:54

At the time period when this symposium took place, the organized Jewish community seems to have begun a whispering campaign of defamation against the Islamic Society of Boston. It hit the media about a year later with reports in Fox News and in the Boston Herald.

Joachim Martillo

PS. The Harvard Pluralism Project has been building a resource page on Muslim Jewish conflict in Boston. You can find it at <http://www.pluralism.org/news/index.php?xref=Islamic+Society+of+Boston+Controversy&sort=ASC>

===

The Roxbury Mosque Controversy  
Joachim Martillo

I started this exchange with the ACLU after I learned that Jewish contributors were putting pressure on the ACLU-MA to support the Policastro "separation of church and state" complaint, which is a transparent attempt by right-wing Boston area Jews to deflect the defamation cases that Dr. Yousef Abu al-Laban and the Islamic Society of Boston (ISB) have brought against several major local Jewish/Zionist organizations, some of their non-Jewish associates/employees, the Fox network, and the Boston Herald. I told Nancy Murray, who is a Massachusetts ACLU official\* that I was a local resident concerned about the attempt of Jewish/Zionist organizations to deprive American citizens and legal residents of their state and federal constitution rights to assemble freely, to practice of their

NK 00004

religion and to exercise freedom of \_expression. As I see it, the Boston Jewish leadership is attempting to create the equivalent of a poll tax or literacy tests that were used to deprive Southern Blacks of their voting rights during the Jim Crow period.

The response from the ACLU to the email that I sent to Nancy and that Sara Wunsch included seems somewhat positive except that the ACLU really is not doing anything as far as I can tell. I am not sure the conspiracy case is as hard as Wunsch implies although at this point it would probably require more detective work than legal work. There is an ongoing and concerted effort to ruin Dr. Ron Francis professionally and force him out of the Andover public school system because he has been leading Somerville Divestment Project. All the same people and groups are targeting him that have been attempting to stop the Roxbury Mosque and that have been persecuting Professors Joseph Massad, Rachid Khalidi and others at Columbia. If such repetitive carefully scripted organized efforts to deprive law-abiding Americans of their right to free \_expression and ability to earn a livelihood in their chosen professions do not constitute conspiracy, there are no conspiracies.

There is a little more to the imbroglia than I suggest because the same people that are organizing the attack on the ISB and the Roxbury Mosque were also very close to Lawrence Summers and his supporters at Harvard. This larger group seems to have been involved in extremely questionable Alston and Brighton real estate transactions associated with property acquisitions by Harvard and Boston College although Summers himself does not seem to have been implicated directly. (But I would not rule out the possible involvement of Summers' wife.) It is probably unrelated, but Summers himself may have been much more deeply linked to the corrupt dealings of Harvard Professor Schleifer in the Russian Federation\*\* than the Harvard community and the public were lead to believe. I have the impression that Summers had to leave Harvard because the risk of disclosure of serious financial improprieties was becoming too large.

BTW, in a separate email, Nancy told me that the information on the Vilna Shul was very helpful.

\* She is the director of the Bill of Rights Education Project at the ACLU of Massachusetts and also direct its Civil Liberties Task Force, which focuses on post 9/11 developments.

\*\* There may in fact be a connection. I just have not spent much time among the local Russian Ashkenazim, and I am not sure how connected Schleifer is to the local community. It is interesting that the leaders of the Russian Ashkenazim have been extremely vociferous in condemning Massachusetts American Jewish Committee (AJC) director Larry Lowenthal for being too easy on the ISB and the Roxbury Mosque. Some of this sort of behavior is just Russian anti-Muslim bigotry, but the attacks on the ISB and the Summers controversy are the perfect distraction from financial malfeasance.

Joachim Martillo

-----Original Message-----

From: Sarah Wunsch <Wunsch@aclu-mass.org>

To: thorsprovoni@aol.com

Cc: Nancy Murray <Nancy@aclu-mass.org>

Sent: Thu, 15 Jun 2006 11:27:57 -0400

NK 00005

Subject: roxbury mosque

Mr. Martillo, I wanted to respond to your message to Nancy Murray. Since she is not an attorney, she passed it along to me.

Re the lawsuit against the ISB and the City of Boston, the ACLU of Massachusetts does not generally participate as amicus curiae in cases at the trial court level, particularly when complex factual issues are involved. Nonetheless, we are watching this case with interest and will not hesitate to weigh in as a friend of the court if our doing so would further the cause of civil rights and liberties. We have also been following the Somerville Divestment Project problem with the arts festival in Somerville and will take action in appropriate circumstances.

We are generally concerned with discrimination against members of the Arab, Muslim, and South Asian communities and have been working with other organizations to speak out against it and to provide information that might be helpful to the community.

Re your allegations of a broad conspiracy, it is extremely difficult to bring cases involving such allegations and we are not in a position to take on a case like that at this time. Thank you for contacting us.

Sarah Wunsch, Staff Attorney  
ACLU Foundation of Massachusetts

From: <ThorsProvoni@aol.com>  
Date: Thu, 25 May 2006 06:38:14 EDT  
To: <nancy@aclu-mass.org>  
Subject: Constitutional Rights and the Roxbury Mosque Controversy

Dear Ms Murray::

I became interested in the Roxbury Mosque issue because so many of the people, who are giving the Islamic Society of Boston (ISB) grief, were really strong supporters of Lawrence Summers, whose presidency I strongly opposed as a concerned alumnus. My wife has always believed that the Muslim community should take an active role in the Somerville Divestment Project (<http://www.divestmentproject.org/>). Summers went out his way to crush Divestment at Harvard. Along the way my wife wrote an email that was distributed on the Boston Muslim Students Association list. Organizations that are members of the Combined Jewish Philanthropies apparently monitor the Boston MSA list, and my wife's email became part of the court filings in one of the Roxbury Mosque legal actions.

After reading the legal documents on the ISB (<http://www.isboston.org/>) and The David Project (<http://www.davidproject.org/>) web site, I have concluded that a significant part of the organized Boston Jewish community has engaged in a conspiracy to deprive Arab and Muslim American citizens of their state and federal constitutional right to assemble and to practice their religion freely.

I would pray at the ~~Roxbury~~ Mosque once it is built as would my wife and children. Because we have suffered a denial of our constitutional rights as a result of the action of individuals and organizations associated with the Combined Jewish Philanthropies, we are investigating whether we should file a civil complaint against the individuals and organizations that have conspired to deny us our

NK 00006

constitutional rights. I would recommend that each and every Muslim American that wants to make use of the Roxbury Mosque also file a complaint or join us in any legal action.

As I review the materials associated with the Roxbury Mosque case and the history of divestment activities in Somerville, I believe there was also the intent to deny Arab and Muslim Americans their constitutional right to express their political opinions. The JCRC of Boston, the AJC (American Jewish Committee) and the AJC-CWJ (American Jewish Congress-Council for World Jewry) seem to have become convinced because of my wife's email that Boston-area Muslims were heavily involved in Somerville Divestment activities. In response, they suborned Mayor Curtatone with various emoluments into preventing the Somerville Divestment Project from canvassing voters at Somerville Artbeat. In fact, because the involvement of Arab and Muslim Americans in the Somerville Divestment Project was small, the conspirators mostly denied non-Arab and non-Muslim Americans their right to political \_expression.

There is another aspect to the conspiracy to deny the constitutional right of \_expression. The Islamic Society of Boston was expressing its solidarity with the largely non-white often Muslim population of the community where the Mosque was sited. The ISB was expressing its desire to invest in that neighborhood. The wealthy white conspirators from Newton and Brookline adorn their own rich white neighborhoods with beautiful synagogues and community centers. The organized Jewish community does not invest in Black and Latino sections of Boston, but the ISB does. Thus, in preventing the ISB from exercising its constitutional right of \_expression, the conspirators also deny the Boston Black and Latino communities access to development investment in an action that constitutes racial discrimination.

I have attended enough Boston-area Israel strategy and Jewish community media information sessions to understand the reasoning behind the effort to thwart the Roxbury Mosque construction. The American Jewish community is in permanent decline due to attrition and assimilation while the American Muslim community is vital and growing. The political voice of American Muslims can only grow as is appropriate in a democracy, and the organized Jewish community definitely does not want it to connect with the non-Muslim Black and Latino communities, with whom American Muslims share many interests. The organized Jewish community wants Muslims to leave, The conspirators hope that sufficient demonization and denial of constitutional rights will force a large part of the American Muslim population to relocate outside of the USA and render the remaining Muslim population so despised that it will have no voice whatsoever in American politics. It is very much a reprise of the sorts of tactics that have been used to deny American Blacks their constitutional rights since the end of the Civil War.

In any case, I am fully convinced that the conspirators against the Roxbury Mosque have undertaken their activities because they believe (probably correctly) that the vast majority of Muslims are hostile to Israel. Last time I looked, I saw no requirement in either the state or federal constitutions that one has to love the State of Israel before an American citizen can exercise the freedom of assembly or of practicing his religion. The conspirators have done so much damage to the Boston Muslim and Roxbury communities that I would seek relief in the from the organized Jewish community that consisted of \$3-5 million to finish the construction of the mosque, multimillions of dollars for

the lack of development opportunity in Roxbury, and hundreds of millions of dollars for education to counteract the demonization that the conspirators have undertaken against the American Muslim community. The last named amount is appropriate because the conspirators include Edgar Bronfman, who heads the International Hillel Society. As owner of Universal he spent hundreds of millions of dollars in producing movies to render Muslims completely odious to non-Muslim Americans.

I would like to discuss possible legal action with you. Could I make an appointment to meet you?

Joachim Martillo

===

#### NOTES

I put up a critique of the CS Monitor article on the Roxbury Mosque controversy at [http://members.aol.com/ThorsPro\\_voni/mosque.htm](http://members.aol.com/ThorsPro_voni/mosque.htm). There is a link to original Monitor article at the top of the web page. While I am not completely at ease with his approach to the issue of "terrorism," Richard Hugus puts the issue into a larger context in an article at <http://www.dissidentvoice.org/Jan06/Hugus27.htm> <<http://www.dissidentvoice.org/Jan06/Hugus27.htm>>.

I wrote a short report on an anti-Mosque talk at Newton synagogue in March 2005. You can find it at <http://www.aljazeeraah.info/Opinion%20editorials/2005%20Opinion%20Editorials/March/9o/Report%20on%20Robert%20Spencer%20and%20the%20Boston%20AntiIslamic%20Controversy%20By%20Joachim%20Martillo.htm> <<http://www.aljazeeraah.info/Opinion%20editorials/2005%20Opinion%20Editorials/March/9o/Report%20on%20Robert%20Spencer%20and%20the%20Boston%20AntiIslamic%20Controversy%20By%20Joachim%20Martillo.htm>>

. It supports Hugus' contention that opposition to the Mosque has very little connection with the issue of terrorism.

Here is a response to Jeffrey Jacoby's screed against the Roxbury Mosque that recently appeared in The Boston Globe. I would probably name Jacoby, The Boston Globe and The New York Times. In its coverage of the Danish anti-Islam cartoons, a New York Times editor compared Muslims to insects, whose brains had been eaten out by parasites.

Joachim Martillo

Dear Editor:

As far as I can tell Jacoby's column entitled Muslim Reformer Still a Target from Wednesday, May 17 ([http://www.boston.com/news/globe/editorial\\_opinion/oped/articles/2006/05/17/muslim\\_reformer\\_still\\_a\\_target/](http://www.boston.com/news/globe/editorial_opinion/oped/articles/2006/05/17/muslim_reformer_still_a_target/)) is a minor elaboration of David Project (<http://www.davidproject.org/>) talking points and is therefore a compendium of lies, misrepresentation and hysteria.

The Roxbury Mosque is a Hassan Fathy design, which makes it extremely important architecturally and eventually a major tourist attraction in a part of Boston that desperately needs the associated business.

It is complete nonsense to claim that the shuyukh of al-Azhar would be

NK 00008



angry at anyone simply for attacking Muhammad ibn abd al Wahhab's ideas of reforming Islam. I question whether any al-Azhar shaykh has ever said anything positive about ibn abd al Wahhab's approach to Islam. Al-Qaradawi is not a radical Islamist, and I doubt that a tape of his was ever played to the audience at a fund-raiser. I have attended a few of these fund-raisers. They are extremely boring, and the attendees eat rubber chicken while someone gives a platitudinous speech. In any case the speakers do not necessarily represent the Islamic Society of Boston any more than Alan Dershowitz represents every Jewish group in front of which he speaks.

The accusations about fanatic material in the Cambridge Prospect St. Mosque library are nebulous at best. I am not sure what "fanatic" is supposed to mean. The Mosque lists its entire catalogue on-line. (Just go to <http://www.isboston.org/>, and click on the library entry in the left column.) Guess what. The library contains nothing written by Muhammad Abd al-Wahhab. (No surprise at the lack of his books. Shaykh Bassiouny was trained at al-Azhar.) In any case, if one actually reads the books of ibn abd al Wahhab, one finds them only mildly reformist. The Mosque library does contain a few books by Sayyid Qutb. I have his collected works in my library. Despite the demonization by Neocons and Zionists, Qutb in the Islamic context is comparable to Locke in the Christian context. Only two books struck me as possibly objectionable, for they support creationism or intelligent design. One was written by a Christian.

I concede that I could probably put together unrelated sentences and cherry-pick passages from the books in the Mosque library to get something fairly sinister, but I could also do that with most synagogue and church libraries.

I have never met Fitaihi, who lives in Saudi Arabia. Because of the ridiculousness of most of Jacoby's charges, I am reluctant to comment, but the Biblical Prophets and Jesus were critical of am yisrael and of Roman period Judeans according to their respective historical contexts. Some of those passages from the Hebrew Bible and the New Testament have analogous passages in the Quran. Fitaihi may have discussed such a passage at some point but probably somewhere very far away because he does not live in the Boston area. As for the other alleged quote, the IDF does in fact commit "oppression, murder, and rape of the worshipers of Allah." It also claims to be the army of the Jewish state with which most Jews identify according to AJC (American Jewish Committee) statistics. In any case, I have occasionally attended Quran classes and other talks there. They are apolitical and sometimes boring. I have also listened to Rabbi Schacter's post-Sabbath talks at Maimonides School in Brookline He speaks well, but I found his content disturbing when I attended his viciously racist and obnoxious three lecture series on Jerusalem a few years ago..

If Jacoby really wanted to start an honest critical examination of the religious communities in the Boston area, he would start with the Boston Jewish community, which he knows best and whose form of Judaism certainly deserves serious criticism, for it consists for the most part of ethnic narcissism, Holocaust obsession and worship of the State of Israel to the point of disloyalty to the USA. The anti-Mosque campaign and the anti-Divestment activities that the organized Boston Jewish community is orchestrating look like an un-American and criminal attempt to deprive US citizens of their constitutional rights of free \_expression, assembly and practice of religion.

If The Globe is really a serious newspaper serving the Boston metropolitan population, it has a civic duty to assign a reporter to investigate whether major Boston Jewish community organizations are engaged in criminal conspiracy. At the least, the Globe should hire a columnist who represents something more than racist ethnic Ashkenazi tribalism and who actually does some real work instead of regurgitating anti-Muslim propaganda and defamation composed by David Project founder Charles Jacobs and his employees. At the very least, a Globe columnist that includes in one of his columns an accusation that a Mosque library contains fanatic material could actually identify the items to which his charge refers.

Joachim Martillo  
Boston, MA

===

JEFF JACOBY  
Muslim reformer still a target  
By Jeff Jacoby | May 17, 2006

WHEN Ahmed Mansour learned a lawsuit had been filed against him by the Islamic Society of Boston, he had one urgent question: "Will they put me in jail?"

The answer was no – in America, people don't go to prison for publicly expressing their views. But Mansour had good reason to worry. He had learned the hard way that Muslim reformers who speak out against Islamist fanaticism and religious dictatorship can indeed end up in prison – or worse. It had happened to him in his native Egypt, which he fled in 2001 after receiving death threats. He was grateful that the United States had granted him asylum, enabling him to go on promoting his vision of a progressive Islam in which human rights and democratic values would be protected. But would he now have to fight in America the same kind of persecution he experienced in Egypt?

Mansour is just one of many people and organizations being sued for defamation by the Islamic Society of Boston, which accuses them all of conspiring to deny freedom of worship to Boston-area Muslims. In fact, the defendants – who include journalists, a terrorism expert, and the founder of the American Anti-Slavery Group, plus the Episcopalian lay minister and the Jewish attorney who together with Mansour formed the interfaith Citizens for Peace and Tolerance in 2004 – appear to be guilty of nothing more than voicing concerns about the ISB's construction of a large mosque in Roxbury. Unsettling questions have been raised about the ISB and its mosque project. For example:

Why did city officials provide the land for the mosque for just \$175,000, when the parcel was publicly valued at \$400,000? And where did that \$400,000 figure come from, when the land's value had earlier been assessed at \$2 million?

What is the Islamic Society's relationship to Yusef al-Qaradawi, a radical Islamist who praises suicide terrorism and endorses the killing of Americans in Iraq? For several years the ISB listed him as a trustee, though now it says that was an "oversight." Was it also an oversight when a videotaped message of support from Qaradawi, who is banned from the United States, was played at a fund-raiser in 2002?

NK 00010

When it was reported that another trustee, Walid Fitaihi, had written that Jews are "murderers of the prophets" who will be punished for "oppression, murder, and rape of the worshipers of Allah," why did the ISB resist for seven months before unequivocally repudiating his words?

But if anything should raise eyebrows, it is the decision of the Islamic Society to pursue Mansour for his comments about the ISB at a press conference in 2004. He had gone to pray at the ISB's current mosque in Cambridge, and described at the press conference what he had observed: "I am here to testify that this radical culture is here, inside this society," he said. He had seen "Arabic-language newsletters filled with hatred against the United States." Books and videos in the mosque's library promoted "fanatical beliefs that insult other people's religions." A religious man, Mansour stressed that he was "not against the mosque. . . . I'm against extremists."

If Mansour doesn't have the expertise to form such opinions, it would be hard to say who does.

He holds three degrees from Cairo's Al-Azhar, the foremost religious university in the Islamic world, where he was appointed a professor of Muslim history in 1980. He would probably be there still if his scholarship hadn't gotten in the way. The deeper Mansour delved into the history of Islam, the clearer it became to him that the faith had been perverted into a "false doctrine of hate" -- a doctrine that has been spread across much of the Muslim world and that has fueled great cruelty and bloodshed.

His mounting opposition to Wahhabist radicalism drew the wrath of the powerful Al-Azhar sheiks, who removed him from his classroom and tried him in a religious court. For two years, he says, he was pressured to recant. In 1987 he was fired. Then the Egyptian government imprisoned him for two months.

Undeterred, Mansour continued to write and speak out against radical Islam. He has authored 24 books and more than 500 articles, many of them denouncing as heretical any Muslim creeds that "persecute and kill peaceful humans and violate their human rights." The real infidels, he has argued, are those who share "the traits of Osama bin Laden and his followers." Before fleeing for his life, he worked with Egypt's leading human-rights activists, promoting democratic values, funneling assistance to persecuted Christians, and advocating for the reform of religious education.

This is the Islamic Society of Boston's idea of an anti-Muslim conspirator? Then what, one wonders, is its idea of Islam?

Jeff Jacoby's e-mail address is [jacoby @ globe.com](mailto:jacoby@globe.com).

© Copyright 2006 The New York Times Company

===

I met Nancy Murray last Wednesday, and she was concerned about the church-state issues that the Policastro complaint raises. (Hillel Stavis a large contributor to the ACLU and super-Zionist anti-Arab anti-Muslim racist had just bent her ear with demands that the ACLU join in that complaint.)

NK 00011

I pointed out to her that the organized Jewish/Zionist community had no such problem

Hi Nancy,

You might want to take a look at <http://www.vilnashul.com/>. (Shul is Yiddish for synagogue. Technically it is a translation of beit hamidrash, which roughly corresponds to the Medieval Arabic sense of madrasa or Church Latin scholium.)

You might want to focus on the article from the Globe Magazine (image at lower left). It links to a pdf file that you can get directly from [http://www.vilnashul.com/Globe\\_Jewish\\_Revival.pdf](http://www.vilnashul.com/Globe_Jewish_Revival.pdf). I think around page 4 it mentions that the shul was owned by the state as well as the court case that prevented it from being redeveloped as condominiums. As I remember the organized Jewish community got a great deal on prime Boston real estate, and I am sorry, but the historical interest in a 100 year old synagogue of minor importance is no greater than the historical interest in the last Hasan Fathi design. (And I can rant for an hour on the destruction of the 700 year old historic moghrebi section of Jerusalem by racist Zionist colonizers.) Racist Eastern European Ashkenazim like Jacobs and friends suffer from ethnic narcissism of monumental psychopathology.

Joachim

===

Hi Nancy,

The following article notes that the Vilna Shul receives state funding.

<http://www.isjm.org/jhr/nos3-4/vilna.htm>

From [http://www.boston.com/news/globe/magazine/articles/2005/11/06/bostons\\_jewish\\_renaissance/?page=2](http://www.boston.com/news/globe/magazine/articles/2005/11/06/bostons_jewish_renaissance/?page=2)

It's a warm Friday night earlier this fall. A light rain dampens Beacon Hill as men and women walk toward their synagogue. They step inside the Vilna Shul and shake off their umbrellas. There are no gray suits, crisp white shirts, or prim blouses in this group, a 20-something khaki and polo-shirt crowd. The women come in the same door as the men, sometimes holding hands with a boyfriend or husband, but more often in groups of their own. I also enter. Continued...

Here is the continuation on the next web page [http://www.boston.com/news/globe/magazine/articles/2005/11/06/bostons\\_jewish\\_renaissance/?page=3](http://www.boston.com/news/globe/magazine/articles/2005/11/06/bostons_jewish_renaissance/?page=3)

Page 3 of 9 --

Passing a sign that says "Havurah on the Hill," - "havurah" in Hebrew means a gathering or community of friends - we move upstairs to the sanctuary. On the walls are menorahs, stars, and other Judaic symbols stenciled more than half a century ago. The men and women sit together, but the Star of David still dangles over our heads. Moonlight shines through the skylights as a young man dressed in gray slacks and a black shirt steps to the bimah, or lectern. The crowd hushes.

This all seems like a much more direct funding of Jewish religious services at the Vilna Shul than anything that is taking place at the

NK 00012

Roxbury Mosque.

If you ask me, not only should the ACLU Massachusetts be undertaking a lawsuit against various leading members and groups within the organized Jewish community for criminal conspiracy to deprive American citizens of their right of expression, assembly and practice of religion as well as for civil infractions in attempting to deprive Roxbury residents of much needed investment on the basis of race and religion, but the ACLU should also be undertaking a lawsuit against the State of Massachusetts for violating separation of Church and State in supporting a Jewish religious institution (the Vilna Shul) on Beacon Hill.

Joachim Martillo

Hi Nancy,

You can look at the prayer book (siddur) for the Vilna Shul for which Massachusetts State funds effectively paid at <http://www.vilnashul.com/siddur.pdf>.

What is more fungible than cash payments from the state? And it certainly looks like state funding of Jewish religion to me.

Joachim Martillo

---

Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls. Great rates starting at 1¢/min.

---

Talk is cheap. Use Yahoo! Messenger to make PC-to-Phone calls. Great rates starting at 1¢/min.