

## LONDON'S NEW MAYOR

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Sadiq Khan, a Pakistani Moslem of humble origins, has been elected mayor of London succeeding the flamboyant, and often entertainingly irrelevant, conservative firebrand Boris Johnson (who has found his next calling in urging the British to vote for exit from the European dis-Union).

As soon as the verdict emerged, Khan sped, unsurprisingly, to define himself as a “European” and “English,” two claims that predictably raised brows, not to say loud laughs, among many conservatives who are not “multiculturalists” and “integrationists.”

Such reactions deeply offend liberals, and the useful pinheads on the Left, who slammed the Khan critics as “bigots” who exist in a torrent of “racist swill,” among other, less edifying, things in true observance of tolerance and free speech.

Khan, unlike his Conservative opponent, Zac Goldsmith, ran a well-crafted campaign. Choosing his battlefield carefully and focusing on London’s dire housing crisis and mass transit fare inflation, Khan was able to present himself as the “people’s candidate” ready to tackle burning social crises unlike his rich, privileged opponent.

Pundits early on predicted that this strategy was bound to produce victory. Khan’s opponent expended most of his time trying to undermine the former human rights lawyer as friendly to Islamic extremism. While Khan did “suck up to extremist Muslims in the past,” a former Islamic extremist friend of the new London mayor disarmingly [admitted](#) (offering good background detail in the process), it is now time, the reformed fanatic allowed, to give Khan congratulations for a job well done.

This former extremist’s congratulatory attitude, molded into different ebullient and embellished commentary, permeated the celebrations by “integrationists,” cosmopolitans, multiculturalists, and all those ready to accept Khan’s claims that he is indeed a “Muslim moderate” because, among others, he voted in favor of homosexual marriage (one Londoner commenter on social media drove this amusing demonstration of juvenile ‘multiculturalist’ silliness to the next frontier by expressing his satisfaction about now having a mayor ‘who looks like George Clooney,’ the Hollywood star whose physical resemblance to Khan is, at a minimum, non-existent).

In an effort to establish early what he claims are his true colors as a leader of “all people,” Khan hastened in his first official engagement [to visit a Holocaust memorial](#) in North London, thus highlighting his alleged differences with his political home, the Labour Party that is now wallowing in a crisis of overt anti-Semitism.

The “Muslim moderate, however, in his previous capacity as a human rights lawyer, [was a member](#) of “...the defense team protecting one of the masterminds behind the horrific [9/11] terrorist attacks, Zacharias Moussaoui, who later confessed to being a member of Al Qaeda.” Khan has vigorously [denied](#) “extremism” emerging from his efforts to stop fellow Pakistani Babar Ahmad, a confessed accessory of the Taliban and Chechen terrorists, from being extradited to the US. Furthermore, in [comments made in 2004](#), the new London mayor suggested that certain elements of Sharia (the Islamic law that is at odds with every Western principle of human rights) should be integrated into British judicial practice.

Defenders of Khan’s, basking in their candidate’s victory, castoff all the above with disdain as “racist trash” and “rejection of honest people of humble origins.” Yet, there are many aspects of the “Muslim moderate’s” presence as the strategic executive of Greater London that could become hotbeds of controversy.

Already, Khan is at odds with the government of PM David Cameron whose Home Secretary, Theresa May, [openly stated](#) that it would be unsafe for London to come under the control of a man who defended Islamic extremists. Khan is now the controller of impressive assets: an annual budget of some £16.7 billion, one of the best police forces in the world, a public transport system that is among the most efficient (although, recently, critics say otherwise), and a tax-sustained school system that has been termed [shockingly good](#) .

For all the dithyrambs surrounding “[the streetwise chameleon](#)’s” election, serious questions remain. Briefly:

1. None of Khan’s claimed “liberal” and “moderate” attitudes guarantee he will reject the temptation to use his almost total powers of control in subtle (or, perhaps, not too subtle) ways to favor the Moslem community, especially in sensitive areas like schooling, social security, housing, and policing. Khan’s preferences for Moslem “fighters” as opposed to “Uncle Toms” (i.e. Moslems who attempt to keep their distance from jihad) is on record and the new mayor hastened [to apologize](#) during his campaign for the use of this Made-In-the-USA racial slur.
2. Mysteriously, during the mayoral election, the north London borough of Barnett, where most of London’s Jews live, [was provided](#) with “incorrect” rolls of voters, thus preventing many Jews, including Britain’s Chief Rabbi Efraim Mirvis, from voting. Throughout the campaign, Moslem groups incited Moslem voters to reject “the Jew” opponent of Khan, Zac Goldsmith, who is of French Jewish ancestry. The new mayor was predictably—and quietly—supportive of these devout calls to the voting public.

3. Khan's solid credentials as a human rights lawyer make him naturally inclined to side with the "oppressed" who, in this day and age and especially in a West struggling with Islam, include significant numbers of "warriors of the Faith," i.e. Moslem terrorists. Let us not forget, for example, that Khan, in addition to al-Qaida's Zacharias Moussaoui, came to the defense of the Muslim Brotherhood's spiritual leader [Yusuf Al-Qaradawi](#), a frenzied Moslem fundamentalist, banned in the UK for advocating acts of terrorism and the repression of women, who prods and influences tens of millions of Moslems around the world with his broadcasts from Doha, Qatar.
4. Just days after Khan's election, Islamic supremacists are plastering London buses with an advertisement announcing in bold script "Subhah Allah" or "Glory to Allah," a cry not far removed from "Allahu akbar," (Allah or God is great) i.e. the cry in the lips of every Islamic jihadist and terrorist the world over. It is unclear if the new mayor has any specific comment on this use of publicly funded transport advertising to carry blatant Islamic fundamentalist slogans (needless to say, if *anything* remotely Christian-based would have exploited similar adverts, the backlash from Moslems and white non-Moslem liberals alike would have been swift, vituperative, and massive).
5. Khan has made no secret of his intended open-door policy for (Moslem) refugees. Photos of him during the campaign show a serious-faced now freshman mayor holding a sign that reads, "Refugees Welcome." At a time when the British government, like all others in the European dis-Union, is clamping down on illegal immigration and, specifically, on the onslaught of Afro-Asian Moslem illegal economic immigrants (often posing as refugees) Khan chooses the path of "acceptance"—because, in the longer term, such "acceptance" could augment and cement Moslem political power in London and elsewhere by packing the electoral rolls with the devout. This system (using illegal immigrants as potential voters on call) has been tested extensively in the United States and Khan and his team is undoubtedly well aware of the practice.

While the proud bus driver's son insists that his religion has nothing to do with his politics, there is enough empirical evidence after decades of creeping Islamization in many Western European countries that would suggest otherwise.

Specifically in the case of Britain, [survey data suggests](#) that a "significant" proportion of the British public holds negative views of Islam, yet British political elites, with rare exceptions, continue to pursue policies of appeasing and enabling Moslem "uniqueness" in British society without regard of the open threats by "British" Moslems thrown to the face of the country almost daily. This trend is already powerful enough to offer tangible help and protection to *Islamic terrorist suspects who have been determined to be threats to British national security*, as this latest "human rights" ruling [testifies](#).

There is little doubt that the liberal hypocritical apologists of "integration," long dedicated to washing, disinfecting, and wiping Islam clean and sparkling, will undoubtedly persist. This "struggle for [Moslem] human rights" has already and deeply penetrated European governments and further intensified the aggressive campaign to protect and *promote*

minorities which the late Oriana Fallaci memorably described as “minorities that learn how to blackmail.”

Khan’s election can only reinforce these trends. That London suffers from a “multicultural exceptionality,” which undoubtedly carried the day for the “moderate” Khan, is not reason enough to dismiss the election result as unique and isolated. It is neither. The triumphant liberal-Moslem din that has risen from the very fact of this victory “for the people” should give pause to both moderates and “extremists” in Britain but, also, in other European countries.

It would be interesting to watch Khan’s approach to Islamic fundamentalist terror mongers, like Yusuf al-Qaradawi mentioned above, and the various “wrongfully accused” Moslem terror suspects. It would also be interesting to see how the new mayor treats the constant demands of the Moslem community for “cultural sensitivity” measures in publicly funded schools, which translate into imposing upon students at large the observance of what *Moslems define as the proper behavior of all in school*; similar demands for “relaxed policing” of those suspected of terrorist leanings; demands for “adjusted” tactics in surveilling fundamentalist mosques and imams acting as preppers of future terrorists; and the terrible issue of honor killings of young Moslem women by enraged male parents and relatives.

The smell of victory is still fresh. As soon as it fades, however, and the harsh realities of battling Islamic fundamentalism, and Moslem pressures for exceptions, special statuses, and social arrangements that directly impinge of British secular customs, Khan will be forced to show his colors.

That would be vastly more interesting than his victory at the polls and ladling the crockpot of the rosy “multicultural” interpretations of what his ascend to his current office means for the Good of the world. And, almost certainly, it will carry unexpected lessons for all, including those who hate to heed them.