Islamic Warfare *and the* October 7th Massacre

AN ANCIENT DOCTRINE MARCHES ON

Harold Rhode, PhD

JCFA
Jerusalem Center for
Security and Foreign Affairs

Harold Rhode is one of our finest objective experts on Islam. A former senior official in the Pentagon, he has lived and studied in Iran, Turkey, and many parts of the Arab world. When he speaks, we should pay attention. In this update to the previous edition of his outstanding book, he focuses on Hamas's October 7 orgy of violence and subsequent events. Much of what happened on that day and the campaigns that followed bore out only too starkly his previous analysis of the Islamic way of warfare. In this book he identifies the severe challenges the West faces today from Islamic jihad; and, if unchecked, the catastrophe that will engulf our future generations. If we fail to act now, along the lines Dr. Rhode so compellingly proposes, we will have betrayed our children, grandchildren, and their descendants.

This book is short enough to be read from cover to cover by what he describes as our self-appointed elites—political, intellectual, academic, and economic leaders. It is essential that they read and act upon it now—before it is too late. It should also be read by every person who is interested in preserving our centuries-old civilization.

— **Colonel Richard Kemp** is the former Commander of British Forces in Afghanistan and author of *Attack State Red*, a UK Sunday Times bestseller on the Afghan conflict.

Dr. Rhode has incisively navigated through the academic obfuscation and political confusion that for decades have surrounded and concealed the insidious threat of Islam—a threat to the foundational structure of Western civilization. The horrific 9/11 atrocity evidenced this threat but was obscured by semantics, such as "radicalized Islam," "Islamism," and so on. Dr. Rhode provides a well-written palliative to this potentially fatal misconception, portraying the history and culture of Islam and particularly its way of war as demonstrated by the savage massacre of October 7 and its aftermath. He succinctly analyzes the feeble Western response and the subsequent growth of Islamic inroads, including the use of adroit propaganda, in advancing Islamization and subverting Western values.

— **Colonel Norvell B. De Atkine** is a former foreign area specialist who has taught Middle Eastern political-military affairs within the special operations community for the last 17 years.

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Harold Rhode is a Fellow at the Jerusalem Center for Security and Foreign Affairs. He received his PhD in Islamic History from Columbia University, and he remains a faithful student of Professor Bernard Lewis. He spent many years living in the Muslim world, learning their respective languages and absorbing their cultures. Rhode served for twenty-eight years in the United States Office of the Secretary of Defense as an adviser on Islamic affairs.

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Cover Image:
Battle of Vienna, 1683. Forces commanded by Charles V, Duke of Lorraine, and John III Sobiesky, King of Poland, drive back the Turkish Muslim armies besieging Vienna in 1683. (A contemporary painting by an anonymous artist from the collection of the Museum of Military History in Vienna).

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GRATITUDE and APPRECIATION

*To **Professor Bernard Lewis**,*
as wise as he was kind, who taught me how to think about the Muslim world;

*To **Richard Perle**,*
who believed in me and gave me a chance to implement what I had learned about Turkey and the Islamic world;

*To **Dr. Dan Diker**,*
President of the Jerusalem Center for Security and Foreign Affairs, for being there for me during the years and offering me sage advice;

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for his leadership, intellectual insight, and support in enabling this publication and distribution;

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*And to my wife **Judith**,*
who for decades has supported my endeavors to try to find a way to make peace with the Muslim world.

The author uses the pronoun "we" throughout the book to include the West and other non-Muslim majoriy countries.

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ISLAMIC WARFARE'S OCTOBER 7th MOMENT

Hamas's October 7, 2023, massacre manifested Islamic themes—particularly the categorization of territory into the House of Islam and the House of War, and the imperative of reconquering formerly Muslim-controlled territory—that are still poorly understood by the Western world and even by many Israelis.

Hamas exemplified these themes in their invasion-massacre in southern Israel. They saw all the people either as Jews or as individuals supporting the Jewish people. This was an international jihad that also claimed the lives of 475 foreigners from at least 25 different countries in addition to Israel who were slaughtered or kidnapped on October 7. Notably, Hamas's Islamic warriors also murdered fellow Muslims that day whom they considered traitors to Islam.

Today's Islamic civilization is still rooted in pre-Islamic Arabian culture, which incorporates principles such as solidarity (the *ummah*) against perceived enemies, the deliberate use of deception as a tactic, and the use of raids—in modern parlance, terrorism—to defeat and demoralize the non-Muslim other.

In the contemporary world, the *ummah* seeks to eventually subjugate and Islamize non-Muslim societies through any means possible, among which are mass immigration, information warfare, and the spreading of Islam in the educational and cultural spheres.

Western governments and officials who relentlessly seek permanent peaceful solutions with Muslim-majority countries, and Muslim organizations in the non-Muslim world, do so at their peril. Westerners

continue to ignore the fact that the values and objectives of Islam differ from those of the West. Muslims understand the Western concept of compromise as a form of defeat.

To resist the Islamic tide, the West needs to reaffirm its own religious roots and values and regain its pride in its achievements and the justice of its path.

INTRODUCTION

THE INEVITABILITY OF OCTOBER 7th

The Hamas attack on Israel on October 7, 2023, was not a unique or separate event. It is a recurring touchstone. Against the backdrop of pre-Islamic Arabian and Islamic culture, these events were predictable. We in the West either refused to recognize what Hamas and other Islamic fanatics were planning, or saw what they were doing and intentionally looked the other way. If we had acknowledged what they were planning and doing, we would have had to change our view of what needed to be done to prevent the October 7 Hamas attack on Israel. We also would have had to change our approach toward the Iranian regime, and toward the reign of Recep Tayyip Erdoğan in Turkey and of many leaders of Arab countries.

That would have required a fundamental change in how we deal with the Muslim world, which we simply were not prepared to consider.

Even much earlier, after the September 11, 2001, attack on New York City's Twin Towers , the Pentagon, and other major symbols of American culture, the West refused to recognize the reality of what it was up against. After those attacks, we wasted countless hours trying to define the war that ensued in terms that guaranteed we would not be able to confront the enemy, namely, radical Islamists. Even though we knew exactly who those terrorists were—Muslim fanatics—we didn't want to label them in any way that would have associated them with a civilization that then comprised about 1.3 billion people.

Our leaders eventually came up with the term GWOT—i.e., the "Global War on Terror"—a meaningless phrase that we hoped would not offend Muslims, even though the vast majority of humanity—including the

Muslim world—knew that the attackers were all Muslim extremists. We ignored that truth at our peril.

Following the attacks, much of the Muslim world openly celebrated the humiliation of the United States. Yet Western leaders and media largely refused to identify the attackers as acting in the name of a militant Islamist ideology or to describe the attacks as an act of jihad—a religiously framed war against the non-Muslim world. This reluctance, the argument goes, emboldened Islamist extremists. For many of those celebrating, the attacks were not simply a strike against the United States but a symbolic victory over the non-Muslim world.

The non-Muslim world absorbed that defeat instead of addressing it for what it was; the Muslim world smelled weakness. And as we will learn throughout this book, when militant Muslims smell weakness, they attack.

That, in turn, led to a Muslim onslaught against Europe, North America, the UK, and Asia. Israel, too, chose to ignore the obvious, which culminated with the October 7 attack. Most of Israel then woke up to the true danger facing it—radical, fanatic Islam.

Did the rest of the non-Muslim world also wake up to that danger? So far, regarding Europe and the woke-oriented class that dominates so much Western thinking, the answer is a glaring no. They have succumbed to the Muslim fanatics who are slowly but very resolutely taking over their countries.

This monograph describes how Muslims understand the world. The goal is simply to show how they see us and how the West, Asia, and Israel can avoid surrendering to them and being taken over by Islam.

Each chapter offers examples of how the framework this author set forth in an earlier work called *Modern Islamic Warfare*,[1] long before October 7, predicted and explained that event, and those following it, in full.

PART ONE

UNDERSTANDING THE MUSLIM VIEW OF THE WORLD

The four chapters in this section lay the doctrinal and cultural foundation for everything that follows. Chapter 1 opens with the question of naming—why the West so consistently refuses to identify Islamic warfare for what it is—and highlights October 7, 2023, as an exemplar of where such reluctance leads. Chapter 2 traces the deep cultural roots of Islamic warfare to pre-Islamic Arabian tribal society, whose norms of honor, shame, and balance were absorbed into Islam and given divine sanction. Chapter 3 examines what jihad actually means, both historically and doctrinally, stripping away the apologetic reinterpretations that have obscured Western understanding. Chapter 4 analyzes the concept of the global Muslim *ummah*—the tribal superstructure that generates cross-border solidarity—and explains why Muslim communities worldwide responded to October 7 as they did.

CHAPTER 1

WHY THE WEST KEEPS GETTING IT WRONG

Many officials in the West, including former Presidents George W. Bush, Barack Obama, and Joe Biden, have declared Islam a "religion of peace." Is Islam a religion of peace?

Although it is claimed that modern jihadists do not follow Islam as it is written or as the Muslim prophet Muhammad intended it to be practiced, Islamic doctrine provides a basis, for example, for the Islamic State's violent activity. Can Islamic doctrine be reinterpreted, or is it immutable?

Polling in the Muslim world provides no answers because almost every Muslim-majority country is run by dictators—usually called presidents, kings, sultans, and emirs, among others, to pacify Western publics. Westerners naturally associate terms like "kings" or "presidents" with leaders like those in Western countries. But the leaders in the Muslim world are different.

Muslim-majority countries' leaders are overwhelmingly despots. The people they rule are afraid to say publicly what they really think because they fear these leaders could arrest them, torture them, "disappear them," or even worse.

So how can we figure out what Muslims really think about how their societies should be ruled? Do substantial numbers of Muslims believe that non-Muslims in their countries should have equal rights with Muslims? If so, why do the constitutions of almost all Muslim-majority countries assert that the state's official religion is Islam? Would Muslims in these countries be willing to accept non-Muslim leaders?

If Islam is the official religion of the state, what does this mean for the fewer and fewer non-Muslims who live in these countries?

The only way to try to find out what Muslims generally think is to learn their languages and their cultures and live among them.

That is why for more than fifty years, I have been living, studying, and spending countless hours discussing and exchanging views with Muslims in their own countries—in their mosques, tea and coffee houses, universities, and at some of their holy sites. I learned their languages and cultures. I memorized parts of the Quran and learned traditions ascribed to Muhammad (called Hadiths), which we would adduce in discussions about how they understood Islam, the Muslim world, their relations with others in the non-Muslim-majority world (if they had traveled abroad or befriended foreign non-Muslims visiting the Islamic world), and how they understood the worldwide role of Islam in the future.

Sadly, even among Muslims who claim to reject violence, significant percentages adhere to beliefs that run contrary to our liberal and inclusive democratic principles.

I learned that even where it is permissible among Muslims to challenge the fundamental claims of Islamic doctrine, few can do so without alienating vast numbers of believers to whom they are appealing.

The assumption that most Muslims can be won over to Western democracy is premised on the notion that Western values are universal and, hence, locatable in the core of Islam. However, is Islam reconcilable with the Western tradition of individual freedom and religious liberty? And if so, can anyone accurately identify the existence of a coherent "moderate Islam"? What is the litmus test?

Many scholars have written books and articles on classic Islamic warfare.[2] They contain extremely detailed information on how the classical Islamic scholars understood and formulated the rules of war. But how relevant

are they today? Do today's jihadists abide by the rules laid out by those jurists? Today's jihadists claim to be fighting "in the way of our prophet Muhammad." But are they?

Do today's jihadists follow Islamic law? Are they within Islamic tradition? Are there leaders in the Muslim world who can define what is or is not Islamic? Why do Muslims living in the West almost never condemn the barbarism committed by Muslims in the name of Islam? Why is it that Western leaders—recently and most notably Presidents Obama and Biden—constantly claim that Islam is a religion of peace while so many Muslims disagree?

Islam is not just a religion. It is a civilization that certainly includes religion but, unlike today's Christianity and Judaism, also includes important political and military dimensions. To understand the true nature of Islam, therefore, it would be more useful to label it an ideology.

Our problems with Islam are not religious; instead, they stem from a clash of civilizations—Muslim versus non-Muslim. From our point of view, everyone has the right to practice whatever religion they wish. In the West, we strongly hesitate to interfere in others' religions or their relationships with the supernatural.

We do have serious problems with the political and military aspects of Islam, and these remain uncompromising. From an Islamic perspective, permanent peace with the non-Muslim world is not possible. Islam recognizes only two political entities: (1) *Dar al-Islam* ("The Abode of Islam"), referring to territories where Muslims govern; and (2) *Dar al-Harb* ("The Abode of War"), referring to territories not yet under Muslim rule and considered future targets for expansion. According to classic Islamic texts, a permanent struggle exists between Dar al-Islam and Dar al-Harb, ending only if Muslims achieve global dominion. These worlds cannot coexist in genuine peace; only temporary ceasefires or truces are possible. Islamic law states that Muslims must strive to bring all territories under Islamic rule. Nevertheless, this does not mean all Muslims agree on who

should lead the Muslim world if it were to be unified. Historically, divisions within Islam have led to conflicts among different Muslim groups, as we will see below.

It is disconcerting that we non-Muslims on the outside are taking the bait—addressing each new tactic and issue the Muslims bring up instead of understanding the problem for what it is: Islam's unwillingness to accept that there is another narrative—not theirs—that must be taken into consideration. Instead of tackling head-on the problem we face, we respond to each demand and accusation, which misses the point: the larger context. Only when we understand events in their larger context will we be able to realize what the radical Muslims have in store for us.

The picture, unfortunately, is not rosy. The Muslim extremists have endless patience and have been quite adept at lulling us into a false sense of security. A cartoon video shows exactly what awaits us if we don't act now.[3]

Radical Muslims—defined here as individuals or groups advocating the use of force to impose their interpretation of Islam on non-Muslim societies—state clearly that this is their goal, but we look the other way. If we continue to do so, our civilization and way of life are in peril.[4]

CHAPTER 2

ROOTS: PRE-ISLAMIC ARABIA AND THE CULTURAL DNA OF ISLAMIC WARFARE

In the seventh-century Arabian Peninsula, men were responsible for providing for their families and clans. As such, they developed sophisticated methods of capturing animals, rules for managing water and oases, and norms for interactions with other tribes.

Life revolved around families, clans, and tribes, each with its own responsibilities toward others and toward enemies. Personal friendships outside the social-unit structure were secondary to group loyalty. People were most concerned about their group's standing—in Arabic, *sharaf*. The group's honor mattered more than land or life itself.[5]

Losing men meant losing the ability to provide for the family and the clan, so it was important to find methods to limit the number of deaths in war. As such, in pre-Islamic Arabia, warfare occurred between small groups. To prevent death in battles between clans and tribes, the Arabs developed refined poetic skills. Instead of physically fighting, the opposing sides often sent their best poets to represent them, each trying to "out-humiliate" (shame) the other. The side that most eloquently did so was declared the winner. Thus, the groups' meager human resources were spared for the next battle.

Our Western concept of compromise is alien to Middle Eastern culture. Whereas our notion of compromise includes giving in on certain points, in the Middle East, up to the present, that would entail humiliation and shame—a fate worse than death. That is why Muslims so often prefer death to public humiliation and cannot compromise. Personal, clan,

tribal, and group honor are an all-or-nothing issue. One cannot be partially humiliated. Even if one suffers a minor insult, he must look for the opportunity to avenge it even if it takes generations.

It is because compromise is understood as humiliation that political agreements between Muslims and other Muslims or non-Muslims are so difficult to reach. Muslim actors almost always demand concessions before they sit down to negotiate. They can then say they forced the other side to concede, thus preserving their own honor. Hence, one almost never encounters Middle Eastern leaders who are prepared to compromise as we in the West understand that word. From their perspective, compromise means you have given in—that is, someone else has dominated you, a fate you must avoid at all costs. Honor goes only to the winner.

When violence occurred between warring tribes, it was almost always carried out by small raiding parties that struck fear into their enemies' hearts and then withdrew. They would do this repeatedly until their enemies fled, and they—the victors—would take the spoils left behind.

This pre-Islamic Arabian war culture is the ancient precursor of modern terrorism. In the West, this form of warfare—raiding the enemy and then retreating—has been far less significant for many centuries. Western warfare entailed large armies capturing territory and especially the other country's capital, which we understand as victory.

That's not how Muslim culture understands things. Though this happened from time to time, in general it is not how Muslims practiced warfare. Neither capturing territory nor seizing the enemy's capital meant capitulation and loss. The vanquished ones simply retreated to another place and set up a new headquarters or capital. This, for example, is exactly what happened in the battle between the Ottomans and the Safavids in Iran. The Safavid capital was Tabriz, a large city in today's Iranian province of East Azerbaijan. But when the Ottomans captured it in the 1510s, the Safavids simply retreated and moved their capital to Isfahan in Central Iran, and did not capitulate.

That is also why Saddam never admitted defeat and could never give in to American threats that he would lose his empire if he did not back down. Middle Easterners cannot and do not back down. They would rather die than admit defeat.

In this context, it is easy to understand why Hamas attacked Israel on October 7, 2023. Hamas was constantly probing to detect Israel's weaknesses. Israel, by its mere existence, was a humiliation for Hamas and the Muslims, which Hamas had to avenge. Israel chose to read the situation differently, mistakenly believing that the fact Hamas was not attacking was a sign it was deterred. The Israelis living in the Gaza Envelope were lulled into believing that the Gazans who worked for them were their friends.

As Hamas and the Palestinians saw it, the Israelis were showing weakness. And when Middle Easterners smell weakness, they attack.[6]

Letting Bygones Be Bygones: A Concept Totally Alien to the Muslim World

Another major cultural inheritance of pre-Islamic Arabia is the inability to set the past aside. Arabs and Muslims in general know their history, or at least many of the myths they are taught from childhood by their families and later in school. While being grounded in one's past is important in forming identity, Arab Muslim myths, when not based on reality, can make life difficult for those who believe in them. Instead of the concept of justice that we have in the West, pre-Arabian culture had the concept of "balance" (*'adl*).

A look at pre-Islamic Arabia shows why. The camel, one of the most essential elements of Arabian desert culture, is the source of many things in today's Muslim culture. Arabs used camels to transport goods and possessions in the desert. The two sacks that the camel carried on both sides of its body had to be in balance; otherwise the camel could not walk straight and veered off to one side. This is called *mayil* in Arabic.[7]

For the Arabs, human relations mirrored this *'adl–mayil* situation. Clans and tribes had to ensure their relationships remained in balance. In practice, that meant that if someone killed—accidentally or otherwise—another person, his clan or tribe had to pay for this, usually not by money but by avenging the death by killing a male member of that tribe. This was called keeping a relationship in balance. Any male member of the other social unit was fair game. If the balance was not restored, the relationship between the social units was *mayil*, meaning out of balance—a stain on the honor of the tribe or clan. If, for whatever reason, that stain was not avenged, then that imbalance/shame was passed down to the next generation to avenge.

In Islam, all Muslims are supposed to be brothers. Hence, if there is a battle between Muslims and non-Muslims, Muslims are supposed to take the side of the Muslims against the non-Muslims.

We see evidence of this Muslim versus non-Muslim solidarity in other areas as well. The Muslims feel a sense of shame that the non-Muslim/Western world has been able to defeat and thereby humiliate them; Muslims have been in retreat ever since they were vanquished at the gates of Vienna on September 11, 1683. Losing territory heaps shame on the Muslims; it must be avenged. And this is much of the source of what we see happening today in Europe and in the United States. Muslim immigration to the West is a way of avenging their loss at Vienna, but also of expanding the world of Islam beyond Vienna and eventually bringing much of the rest of European territory under Islamic rule. This is another example of waiting many generations to avenge the shame Muslims have felt from having lost territory to the infidels more than five hundred years ago.

But that has not always been the case. Because when one Muslim family/clan/tribe/country is unable to avenge a stain on its honor, it will often look to outsiders—including powerful non-Muslims—to help them take revenge on their enemies.

Still, bygones are never bygones. This Islamic mindset is inextricably tied

to honor–shame and is the source of so much of the Muslim "terrorism" as we call it. But Muslims know this as classic Islamic warfare, which is why so many glory in it.

From the Muslim perspective, we in the West, as well as Russia, China, and India all share the same history: We have taken Islamic territory, which in their view is rightfully theirs forever. According to the Islamic doctrine of "sacred space," any land ever conquered or occupied by Islam becomes forever waqf, or land dedicated to Allah and the Muslim community in perpetuity. Both their culture and the Islamic doctrine derived from it demand that they take it back and then continue the march to Islamize the entire world. We ignore this at our peril.

It is in this context that we should understand why many Israeli soldiers, when entering houses and buildings in the Gaza Strip, were surprised to find in most of them pictures of the al-Aqsa Mosque in Jerusalem. Jerusalem, from the perspective of the Muslims there, has been under Islamic rule since 637–38 CE, when, according to Islamic tradition, the Muslims conquered all of what is today Israel, Lebanon, Syria, and beyond. In their view, this entire area came under Muslim rule and therefore still is Muslim today.

Historically, what is today Israel had been a minor and neglected area in the Muslim world, and al-Aqsa had been a relatively unimportant mosque until the non-Muslims conquered it. Yet Hamas chose to call this war with Israel the "al-Aqsa Flood" (in Arabic: *Taufan al-Aqsa*), meaning not only did it intend to rid Israelis and Jews from the area around Gaza and conquer Jerusalem, but also all of Israel.

And what horrified these soldiers even more were the textbooks for children with mathematical questions such as "If there were ten Jewish soldiers and you killed six, how many more would you have left to kill?" If this is what they teach their children, how could there ever be peace between our two peoples?

CHAPTER 3

JIHAD: WHAT THAT WORD ACTUALLY MEANS

Jihad has become a central topic in many discussions of current Muslim extremism. Historically, jihad evoked a clear-cut notion in the Muslim mind: expanding Islam by conquering new territories and bringing them under Islamic rule. Islam began as a small tribal confederation around Mecca and Medina in present-day Saudi Arabia and, within fewer than one hundred years, controlled an area stretching from the Great Wall of China to today's Spain and Portugal. This was an extraordinary achievement. From a Muslim perspective, it demonstrated that Allah favored the Muslims as no other explanation seemed possible.

As these territories came under Islamic rule, most of the people living in them eventually converted to Islam. As Islam expanded, the new territories on the periphery became the battlegrounds for the next waves of Islamic expansion.

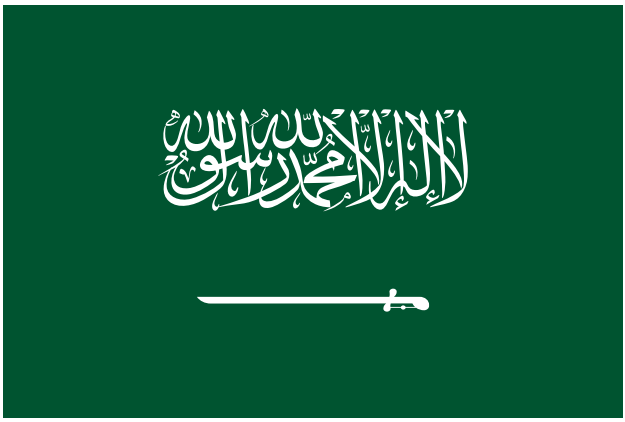
Jihad was—and still is—viewed by many as an essential part of Islam. Some scholars have indeed argued that jihad is the sixth basic pillar of Islam. (The five are *Shahada*, the declaration of faith; the *hajj* to Mecca; *sawm*, fasting during the month of Ramadan; *zakat*, giving alms; and *salat*, prayer.)

Every important classical Islamic scholar wrote of the importance of jihad. Whether or not it is included among the religion's basic tenets, most scholars agree that spreading Islam worldwide has historically been considered a significant principle.

Whatever the case, jihad cannot be ignored. That is why many Muslim apologists and some Muslims who wish to rebuff Western criticism of Islam speak of the internal jihad—i.e., one's duty to make oneself a better person. Historically, certain Muslim scholars have mentioned this while others have not. Indeed, many classical scholars would have viewed personal improvement as, at most, a minor meaning of the term "jihad."

Yet in the Muslim context, where almost anything is acceptable to propagate Islam, playing with the meanings of words is at best a minor irritant. What matters is to pacify the non-Muslim enemies ruling Dar al-Harb in any way possible, so that the Muslims—à la Hudaybiyyah[8]— can eventually resume the struggle to bring the whole world under Islamic rule.

At our peril, we often neglect the symbolism used by other countries and cultures. For example, Saudi Arabia's flag makes clear exactly what the Saudis, as guardians of the two most holy cities of Islam—Mecca and Medina—have in store for the world. The flag has a green background, which is said to be the favorite color of their prophet Muhammad. In fact, the Quran describes paradise as a place where cushions and garments have lush green colors.



But more importantly, the Saudi flag bears the Shahada, the Muslim "pledge of allegiance." The Shahada is the basic creed of Islam, and it is written in

beautiful white calligraphy in the middle of the flag. The wording, "There is no god but Allah, and Muhammad is his messenger," is a declaration of faith for all Muslims.

Most significant, however, is the white sword below the calligraphy. Why the sword? Because a principal goal of Islam is to conquer the world by force. That is why the territories conquered in the first hundred years of Islam became springboards for expanding and conquering new territories just across their borders.

The previously mentioned Dar al-Harb (the Abode of War) must, according to Sharia (Islamic law),[9] be the focus of jihad, and such jihad is never-ending until the entire world becomes Muslim. So, in essence, the Abode of War, in Islamic terms, can better be described as the world not yet Muslim but destined to become Muslim. The Western concept of peace—i.e., of two countries living peacefully side by side—is alien to Islam.

Throughout history, various Islamic figures have interpreted jihad as they saw fit. This malleability has enabled Muslims to use the concept creatively to address any need. For example, when the leaders of one Muslim country wanted to attack their Muslim neighbors, they would go to their religious authorities and have them issue a fatwa (a religious edict) labeling the leader or leaders of a neighboring Muslim state as apostates or non-Muslims. As the punishment for apostasy in Islam is death, this decree enabled one Muslim country to declare war on the other.

These various interpretations of the word "jihad" have also been useful today in pacifying Western leaders and undermining their resistance to Islamic attacks. These tactics have been so successful that even under the George W. Bush administration—thought to be much more willing to confront Islam—senior officials went out of their way not to criticize jihad because many of the Muslims they chose to label "moderate" had told them that jihad had very positive connotations in Islam.

It is in this context that we must understand Yassir Arafat and his PLO, Hamas, Hizbullah, and the government of the Islamic Republic of Iran. All of them made clear their mission was jihad, which meant both reclaiming formerly Islamic territory and expanding Islam in any way necessary to achieve an Islamic world.[10]

In that same vein, Bush-administration officials spent hundreds of hours debating how to label the war against the Islamic jihad without using the word "Islam." After all sorts of mental gymnastics, eventually some bureaucrats invented the term GWOT (Global War on Terror).

One must admire the masterful creativity their Muslim Brotherhood supporters used to get them to avoid labeling the enemy for what it was—Islam. But when at war, it is essential that soldiers know who their enemy is and what they are fighting against. As the great Middle East historian Bernard Lewis reminds us: "The British were not engaged in a war against U-boats; they were fighting a war against the Nazis." As such, it is critical that we, too, identify our enemy—namely, all who wage or support jihad to establish a global Islamic caliphate under the rule of Sharia. Although not all Muslims are obedient to the commandments of their faith, certainly Sharia stems from Islam and expresses Islam's definition of itself, including the doctrine of jihad. We are not fighting an ideology; we are fighting people who subscribe to that ideology.

We simply do not want to understand the Muslims as they see themselves. Yahya Sinwar, the leader of Gaza's war against Israel, called time and time again to fight Israel as a jihad. For him it was a religious war that would continue until Israel was destroyed and restored to Islam.[11]

Hamas leaders like Sinwar and Ismail Haniyeh never lied about this goal. It was we in the West and Israel who had "progressed" beyond accepting the fact that the Muslims view their war with Israel in religious, not national terms. Why have we denied this reality? Because otherwise we would have to acknowledge that we are in an unsolvable and unending war with the Muslim world, which means we will never be able to live

in peace with them. That reality is sadly too hard for us to accept. So, we delude ourselves and waste huge amounts of time, effort, and resources on an unsolvable problem. This means we are doomed to failure, which is something America, Europe, and so many Israelis are unable to recognize.

The Need to See Jihad for What It Is

To defeat radical Islam, it is critical that we learn the lessons of the war that began on October 7 and apply what we learn to defeat this scourge. Our enemies are the jihadists who must be eradicated. We cannot "compromise" as we in the West understand the term.

The only way we can defeat this enemy is to understand him as he sees himself. Refusing to do so means we refuse to take the necessary measures against the onslaught from jihadists who seek to destroy our faith in ourselves and eventually subjugate us to their will. Constantly rationalizing these terrorists' acts as anything but what they are makes people in the West feel that they cannot rely on their own national leaders to protect them—including against an enemy from within.

Many American- or European-born Muslims choose, for various reasons, to identify with movements that seek to transform the United States and Europe into territories governed by Sharia law and considered part of Dar al-Islam. We must recognize their strategy and their ability to exploit our divisions.

Especially noteworthy is the way that many in the Muslim world understand former President Barack Obama. From their perspective, because his father was a Muslim, he is also a Muslim, regardless of his own statements. Obama may call himself a Christian, and in the West, people have the right to identify religiously as they choose. However, Islamic identity is determined by the father's religious identity. When, during his first presidential campaign, Obama said he was Christian, Muslims who knew his father was Muslim were puzzled. Why claim Christianity?

Under Sharia, converting away from Islam after adulthood is considered apostacy and punishable by death, even without a trial. Some argued that Obama had not truly converted to Christianity, since it would have meant effectively signing his own death warrant.

Two conflicting worldviews are at play here: Live and let live, or dominate others. Later Muslim religious authorities resolved any apparent contradiction by establishing a legal principle: When Quranic verses seem to contradict one another, those revealed later—during the Medina period—override those from the earlier Mecca period. Thus, Islam itself appeared to transform from a "Live and let live" faith to one of "I will conquer you, and you will live under my rules."[12]

Muslims may obscure the truth to advance Islam. Was Obama's claim of Christianity a purposeful deception (in Arabic, *taqiya*)? Did he say he was Christian to reassure America and other non-Muslim societies?

Obama's first trip to the Middle East as president was to Egypt where he spoke at Cairo University. He insisted that Muslim Brotherhood representatives, known for their aim to make the world Muslim, be invited and seated at the front. The group was a mortal enemy of Egypt's then-President Mubarak, who refused to attend. To Muslims, this invitation to Brotherhood members humiliated Mubarak and signaled support for the group.

Obama, intentionally or not, used three expressions that Muslim listeners heard as "I am a Muslim." He started his speech with "As-salaamu 'aleikum." Westerners were bamboozled into believing this means "Peace unto you." But is this what it really means? In the Arabic/Muslim context, *salaam* is better translated as "the joy one gets by submitting to Allah's will through Islam." (In Arabic, the word "Islam" itself means submission.) Muslims are not supposed to greet non-Muslims with this phrase. When Obama uttered these words, the audience burst into wild applause.[13] They thought Obama was indicating that he was a Muslim.

Second, Obama used the phrase "the Holy Quran" six times in his speech.[14] The Quran is only holy to Muslims; his audience knew this and clapped accordingly.

Third, Obama mentioned the three holy prophets—Moses, Jesus, and Muhammad—and said, "Peace be upon them." Moses is holy to Jews; Moses and Jesus are holy to Christians; Moses, Jesus, and Muhammad together are holy only to Muslims.[15] For the audience, this was another indication he was a Muslim.

Shortly after the Cairo meeting, Obama left for Saudi Arabia. There he bowed to the Saudi king when they met.

That Islamic glow, however, wore off rather quickly. Thereafter, Obama abandoned these Sunni Muslims and gave in to the demands of the Iranian regime, which, though Muslim in our eyes, is Shi'ite, and from the perspective of many Sunnis, Shi'ites are at best apostate Muslims. What seems to have mattered here is that the Islamic Republic of Iran is the mortal enemy of the United States, not necessarily Egypt or Saudi Arabia.

Although Obama's and Biden's presidencies have ended, the western submissive attitude toward Islam, in Muslim eyes, has not ended. We seem to be seeking to negotiate or build ties with those who call for the non-Muslim world's destruction—who include the Muslim Brotherhood advocate President Erdoğan of Turkey and his compatriots; Qatar, which stands at the forefront of the Muslim media assault against the non-Muslim world via its TV station Al-Jazeera; jihadist leader Ahmed al-Shara'a in Syria; and even the regime in Iran, with which Western actors seek to reach a negotiated settlement.

How does Hamas fit in here? All one has to do is read this organization's charter to see in black and white that Hamas is the Palestinian chapter of the Muslim Brotherhood. Perhaps sadly, the only way to stop their advance is to eradicate them.

All the Islamic individuals, countries, and organizations mentioned above share one goal: to defeat and destroy the non-Muslim world and bring it under Islamic rule. To Western ears this sounds fanciful, but if we examine the history of these people, countries, and groups, they do not hide what they are doing, and they are using our culture to undermine us and deceive us into thinking that all they want is to live in peace with us.

The Sharia principle of jihad underlies Islam's need to dominate others and ultimately the world. It also justified the Muslim endeavor to conquer new lands and bring them under Islamic rule.

Domination of non-Muslims and coercion of Muslims who disagree are obligatory within Islam. As Bernard Lewis often said in many of his speeches, this boils down to "I'm right. You're wrong. Go to hell!" Meaning, I will dominate you, and you will do what I demand—or else. Whatever we think about harsh, direct words from Islamic leaders, they are speaking completely within Islamic tradition. Islam's goal is to dominate America and eventually the entire world.

CHAPTER 4

THE GLOBAL MUSLIM *UMMAH*: ONE TRIBE AGAINST EVERYONE ELSE

Land was much less important to the Islamic world than familial, clan, and tribal identity. The prophet Muhammad tried to create a superstructure based on these identities. Islam was like one big super-tribe where people's responsibilities and liabilities were grounded in the tribal structures they grew up in. Islam, as a result, views all Muslims as "brothers" or "sisters," responsible for each other and against the non-Muslims. Hence Muslims worldwide, regardless of nationality, language, or place of residence, feel a sense of solidarity with one another.

That Islam was able to expand so quickly throughout the Middle East, North Africa, and Central Asia tells us much about those regions. It also shows how historical circumstances have an enormous impact not only on the people involved but also on future generations.

Islam is, in essence, the victory of Arabian tribal society, with its values and mores superimposed on the new religion it created, even though it incorporated much of the cultures it encountered as it conquered surrounding peoples.

Muhammad and his followers lived at a time when the two great civilizations in that part of the world—the Byzantine Christian and Persian Empires—were exhausted after twenty-five years of warfare. As a result, neither was able to withstand the onslaught of what amounted to desert tribes, which they had always looked down upon.

Muhammad as a Tribal Warlord

Muhammad's greatness as a leader derived from his ability to knit together disparate groups of people who had constantly raided one another. Instead, under his aegis they worked together toward a common goal, which later came to be termed Islam. Interestingly, when Muhammad died, many of these tribes that had developed personal ties with him left the alliance he had built.

That these believers remained disunited was clear from the fact that many groups did not accept Abu Bakr, one of Muhammad's closest comrades, and the father of his child-bride Aisha, as their new leader (and first caliph). As was typical in Arabian culture, they reverted back to their pre-Muhammad alliances.[16] As a result, Abu Bakr was forced to lead the first Great Islamic Reformation, waging the Ridda Wars to force the wayward tribes back under the black flag of Islam.[17]

So how did the Arabs conquer the Persian and so much of the Byzantine Christian Empires? In the early 600s, the Persians and the Byzantines, both highly developed civilizations with strong military institutions, fought one another mercilessly. Areas such as today's Syria, Lebanon, and Israel, which previously were part of the Byzantine Empire, became battlegrounds. In the process, these two great empires weakened each other to such an extent that they were unable to fight off the relatively small groups of Arab tribesmen emerging from the desert.

But their self-conception also creates a problem for Muslims. Despite a few setbacks, they were on the march, conquering much of the known world, until they were finally stopped in late 1683 at the gates of Vienna. Why did they then begin to lose territory? Why were they in retreat? After all, Allah, as they understood him, wanted the whole world to live under Islam, ruled by a caliph and the laws of Sharia. The question is "What went wrong?" as Bernard Lewis entitled his book about the Muslim decline.[18]

What Is the Islamic Strategy?

The Muslim jihadists have learned very well how to use Western culture against itself, thereby weakening their enemies and promoting Islam. Their general strategy can be summed up as whack-a-mole: Use any tool that works against their non-Muslim enemies. When one fails, put it on the back burner in case it's useful again later.

Westerners—especially Americans—have long ago abandoned the study of history and thus have little knowledge of the past. Hence it is easy to fool them by bringing up things they have long forgotten or never known—a tactic used by the forces of Islamic jihad. These forces never defend; they're always on offense. And when we muster either the fortitude or logical arguments to defeat them, we can be certain that the Muslims will change course and choose a different argument to use against us. For our part, we have almost always reacted at first like a deer caught in the headlights.

As Bernard Lewis noted, the Muslim world never gives in: "These two religions [Christendom and Islam], and as far as I am aware, no others in the world, believe that their truths are not only universal but also exclusive." But Christianity seems to have lost its confidence. It has all but abandoned this approach, gone on the defensive, and seems to do everything it can to appease the Muslims. That leaves Islam as the sole religion still trying to force its message on others, using any means possible whether peaceful or violent.

What this tells us is that, in order to combat militant Islam, we have no choice but to be prepared at all times to go on the offensive whenever they present us with whatever new problem we have to contend with. Never defend; never explain. Our only alternative is to extinguish each new attack before the small fire becomes a forest fire and destroys the entire landscape. The Latin adage sums it up beautifully: "Si vis pacem, para bellum"—if you want peace, prepare for war.

PART TWO

THE IDEOLOGICAL INFRASTRUCTURE

The two chapters in this section portray the institutional and ideological infrastructure that sustains and exports the Islamic warfare doctrine. Chapter 5 traces the post-1979 spread of Wahhabism and illustrates how Saudi and Qatari petrodollars built the global network of mosques, schools, and organizations that provided the ideological substrate for radicalization in both the Muslim world and the Western diaspora. Chapter 6 considers how today's jihadists understand themselves—as faithful imitators of their prophet's own methods—and why there is no central authority capable of delegitimizing their claims.

CHAPTER 5

THE SPREAD OF WAHHABISM, THE MUSLIM BROTHERHOOD, AND THEIR IDEOLOGICAL INFRASTRUCTURE

The vast majority of Islamic terrorism is Sunni. How do the governments in Sunni Muslim societies tackle Islamic jihadism that threatens to overthrow existing Sunni governments, which the jihadists label "apostate"? A fascinating example is what happened in Saudi Arabia when "Islamic extremists," as the Saudis called them, took control of the Holy Mosque in Mecca in 1979.

The Saudi regime upholds a strict version of Sunni Islam—Wahhabism—that was itself an eighteenth-century Islamic reform movement based on the Hanbali school of Sunni Islamic jurisprudence, which was already "the strictest of the strict."[19] But was it strict enough? To ISIS and al-Qa'ida, the Saudi government, supported by the Saudi Wahhabi religious establishment, is an apostate entity. They allow Western influences into the kingdom, allow non-Muslims to live and work in Islam's most holy locale on Earth, and thus serve the interests of the non-Muslims. They are therefore guilty of apostasy, punishable by death.

In 1979 a group of jihadists took over the Ka'ba in Mecca, the holiest site in Islam, and refused to leave. These terrorists accused the Saudi government of not being committed enough to jihad. This act deeply humiliated the Saudis in the eyes of the entire Muslim world. The Saudis control Mecca and Medina and are responsible for protecting them. The jihadists, however, shamed the king and his government. As use of weapons is prohibited in the Holy Mosque of Mecca, the government was in a quandary.

The Wahhabi establishment itself was in a quandary; Islam requires jihad, so how could the Wahhabi religious figures oppose jihad? After some effort, a legal fiction was devised. The religious leadership issued a fatwa allowing the government to retake the mosque by force. Moreover, this leadership agreed that the government could ban radical jihadist groups that might threaten the monarchy and that operated within Saudi Arabia. But in return, the Saudi government agreed that they would fund the export of jihad extensively everywhere outside the kingdom and support the global spread of Islam.[20]

The Saudis then began to fund Wahhabi religious propaganda everywhere. The result was the rise of most of the radical Islamic groups that terrorize the world today. The Saudis and other rich Wahhabis outside of Saudi Arabia—most notably in other Gulf Arab countries—injected massive amounts of money to spread their version of fanatical Wahhabi Islam. What is even more interesting is that some Gulf countries—most notably Qatar, which is also Wahhabi—began to compete with the Saudis to be the most zealous and extremist, spreading *da'wa*—the call to Islam, understood as a prelude to jihad if the non-Muslims refuse to submit to Islam— wherever they could.

Countries like Indonesia, which historically practiced a milder form of Islam, became targets for the Wahhabis. The Indonesian Muslim leadership, for example, could not compete with the seemingly unlimited deep pockets of the Persian Gulf Wahhabis. Young Indonesian Muslim men began to grow beards; their women began to cover their heads with the hijab (headscarf) or even niqab (face covering) in ways never seen before in Indonesia.

Wahhabism's Penetration of the Western World

Wahhabis became active not only throughout the Muslim world but also began to proselytize among the Muslims in Europe and North America. Since 1979 the Wahhabis have funded the building of the overwhelming

majority of mosques in Canada and the United States, and supplied Islamic teachers and religious leaders who spread anti-Western, anti-non-Muslim, and anti-any-other-type-of-Islam attitudes throughout the Western Hemisphere.

Muslims have learned to use Western culture against itself. Some Muslims, when speaking to Western audiences, have gone out of their way to characterize Islam as a religion. While it definitely concerns the relationship between God and mankind, it is more of a civilization that also accentuates politics and military activity. Historically, the raison d'être of a Muslim state has been to expand Islam, to conquer other lands for Islam, and to eventually take over the whole planet.

But since our authorities and intellectual leaders have labeled Islam a religion, we Westerners have been hesitant to interfere in what we erroneously understand as Islamic religious activity in the West. That has enabled the jihadist operatives to work quietly and patiently to create cadres of disgruntled young Muslims, right under our noses, who are extremely susceptible to the lure of jihad. In the US, Islamic mosques, Islamic centers, religious events, prayer services, and other activities have been placed off-limits to our police and FBI.

We have embraced organizations like CAIR (the Council on American–Islamic Relations), which is effectively Hamas's branch in the US and historically was a front for the Muslim Brotherhood. The Department of Justice identified CAIR as an unindicted coconspirator in the 2007 Holy Land Foundation terrorism financing trial, which focused on Hamas financing and is still the largest such case in US history. Today CAIR remains one of the most militant anti-Western jihadist organizations in the world. Too many of our leaders have invited these anti-Americans (who are also anti-Christian and anti-Jewish) to the White House and other symbolic venues to "prove" that Islam is a religion of peace.

President Obama's unwillingness to label jihadist groups around the world as they label themselves marked a major success for the stealth-

jihad operations of CAIR and other Muslim Brotherhood front groups in the US.

Qatar has also poured unlimited resources into funding chairs at Western universities, think tanks, media, and high school curricula even since October 7.[21] Meanwhile, also since that attack, the wildly popular TV station Al Jazeera, totally funded by the Qatari government, has continued to spread its evil anti-non-Muslim venom at unprecedented levels. Hamas's attack on Israel has indeed changed the Middle East.

This anti-Western and anti-Israeli campaign is also bolstered by the UN through its ostensible refugee-aid organization UNRWA (the United Nations Relief and Works Agency for Palestinian Refugees in the Near East). Many of its so-called aid representatives have worked side jobs as Hamas terrorists.[22] Even UNRWA's commissioner-general admitted as much; how could the head of this smokescreen organization not have known it?[23] In this case, as in many others, we have a non-Muslim Westerner overseeing an organization whose real goal seems to be promoting jihadism. Are other non-Muslims in places of power in Europe, Britain, and other non-Muslim countries intentionally looking away as their organizations and institutions either willingly or unwittingly work to Islamize parts of the world that do not yet belong to Dar al-Islam?

CHAPTER 6

HOW TODAY'S JIHADISTS UNDERSTAND THEMSELVES

Today's jihadists pattern their behavior on how they understand their prophet Muhammad's actions and those of his companions. They look to the biography of their prophet—called the Sira. Its author, ibn Ishaq—sometime between 760 and 763 CE, approximately 130 years after the prophet died—relied on oral traditions about him that had a tendency to change as they were passed down from person to person.

How can the Sira be true? The author, who did not know Muhammad, relied on orally passed-down stories from earlier generations. Oral traditions in the Middle East, however, are often exaggerated and eventually accepted as fact. The Sira's historical reliability is therefore open to doubt.

Today's jihadists, however, overwhelmingly emulate the portrayal of Muhammad and his fighters that they have learned from the Sira. Hamas makes this eminently clear in its explanation of the October 7 attack.[24] The methods the jihadists use in both warfare and terror attacks—such as stabbing their enemies, targeting non-Muslims, and decapitating opponents—closely resemble those described in the Sira.

These methods reflect those of pre-Islamic Arab tribes, and understanding jihadist attitudes requires examining Islam's origins in the harsh conditions of Arabia. Unlike Westerners, however, who seek factual proof and question what they learn, many Islamic warriors and less fanatic Muslims disregard traditional legal writings, rely on interpretations that suit their

needs, and act without guidance from a central authority. This leads to the creation of truths as needed, where truth itself becomes secondary.

For example, a self-proclaimed ex-jihadist spoke at a conference in Jerusalem about Muhammad's relationship with the Jews. He told his audience that Muhammad loved the Jews he met in Medina. There are no such traditions in Islam.[25] However, truth did not matter to this speaker. His aim was to deceive the audience, inventing lies to support his narrative.

What does Islamic tradition tell us about Muhammad's relationship with the Jews in Medina? It tells us that Muhammad slaughtered the leaders of these tribes. He beheaded the leader of the most powerful Jewish tribe and then "married" that leader's wife, Safiya, who, Islamic tradition says, loved Muhammad and converted to Islam. It is hard, though, to imagine a woman falling in love with the man who had just beheaded her husband.

Sunnis and Shi'ites share core beliefs—such as worshipping Allah, accepting Muhammad as Allah's messenger, and revering the Quran as Allah's exact words. Nevertheless, they interpret Muhammad's role differently, and beyond these shared elements their perspectives on Islam diverge substantially. A key difference is how Shi'ites view 'Ali, who, as Muhammad's first cousin and son-in-law, plays a central role for them, more so than Muhammad himself. The divergence contributes to distinct religious identities that, to outsiders, can even seem like separate religions.

Over centuries, Sunnis and Shi'ites have often fought wars and killed each other over these differences. Each side engages in endless battles to convince, or sometimes force, the other to change sides. Privately, each often labels the other as heretical.

The Hadiths, which, as noted earlier, are collections of traditions attributed to Muhammad, are a major and significantly differing source of Islamic law for different groups. These disparities also affect the non-Muslim world in various ways.

Turkish President Erdoğan, a major force among the Islamist fanatics, has often said that Islam is one, without moderates or extremists. But in fact, Islamic leaders have not hesitated to assail each other over tiny differences between their interpretations of Islam. These internal conflicts—especially the Sunni–Shi'ite one—have sometimes been exceptionally bloody. Each of these groups either declares the others as apostates or has its own religious authorities who issue fatwas accusing the enemy they are fighting of violating Islamic law, often used as justification for warfare.

Indeed, for centuries Islam has been in chaos with an almost complete lack of central Islamic authority. This is especially so among the Sunnis, who constitute about 85 percent of the Muslims in the world and are the most active in the global jihadist movements. The Sunnis do not have a religious hierarchy. Instead, numerous Sunni authorities, or even self-proclaimed authorities, issue fatwas at will to justify anything a particular government or organization, such as the Islamic State (ISIS), al-Qa'ida, the Nusra Front, the PLO, or Hamas, wishes to do.

Islamic religious leaders seldom criticize each other's rulings, whether out of agreement or fear of retribution. This situation allows diverse interpretations and actions to persist unchallenged, reinforcing the complexity and depth of the existing divisions.[26]

Conversely, Shi'ites have a recognized religious hierarchy, with many followers looking to Grand Ayatollahs for guidance. However, even at the top there is competition for dominance, resembling the Catholic papacy. The politicization of Shi'ism by the Iranian government has undermined traditional authority, leaving Grand Ayatollahs unable to openly reject governmental rulings for fear of severe consequences, further hampering Shi'ite unity.

PART THREE

HOW ISLAM FIGHTS: THE TACTICAL AND STRATEGIC TOOLKIT

The six chapters in this section consider the specific mechanisms of Islamic warfare in both its classical and contemporary forms. They move from treaty doctrine and sacred-space theology through demographic strategy, lawfare, psychological warfare, and information operations, and look specifically at the role of Turkish President Erdoğan and of the Islamic Republic of Iran. October 7, 2023, provides concrete illustrations for nearly every mechanism discussed here.

CHAPTER 7

THE TREATY THAT WAS NEVER A TREATY: HUDAYBIYYAH AND ISLAMIC AGREEMENTS

The authoritative Hadiths of Muhammad al-Bukhari, a ninth-century Persian who is widely regarded by Sunni Muslims as the foremost scholar of Hadiths, provide context for the prophet Muhammad's actions. "War is deceit" is a saying Bukhari attributes to Muhammad (52:269). Another is: "By Allah, and Allah willing, if I take an oath and later find something else better than that, then I do what is better and expiate my oath" (Bukhari, V7B67N427).

Treaties in Islam

What can we learn from the early period of Islam and the life of Muhammad to help us understand how agreements in the Muslim world work? The classic example is the Hudaybiyyah Treaty that Muhammad concluded with the Quraysh tribe—his own tribe, which controlled Mecca. That agreement became the basis for Muslim agreements both with non-Muslims and between Muslims themselves. The overwhelming majority of Muslim scholars and sources concur on this point. Studying this agreement—however it is labeled—can help us understand what to expect when dealing with Muslim governments and organizations.

The facts of the agreement are as follows: Muhammad and his followers were weak at that time and could not defeat his Quraysh enemies.[27] They constituted such a serious threat that they could have destroyed Muhammad and his forces, and he had to come to some arrangement

with them. A very savvy operator, Muhammad understood that he had to find a way to stop the fighting if he and his comrades were to survive.

He consequently agreed to a ten-year ceasefire with the Quraysh tribe. In classic Arabian fashion, he planned to use this time to regroup and eventually resume the battle and defeat his adversaries. The ten-year agreement ended only two years later when Muhammad saw that he was strong enough to defeat the Quraysh. He broke the treaty, resumed the fight, and vanquished the tribe. What is important to understand is that such deception was the norm at that time in Arabia, and Muhammad acted within that framework.

Interestingly, today's Bedouins (Arab nomads), who see themselves and their lives as perfect images of the ways of their prophet, have the answer to this situation: When there is a conflict between Islamic law and tribal custom, tribal custom wins out.

In sum, when dealing with Muslim actors, agreements are at best truces (or hudnas). Indeed, they are means by which the weaker or defeated party licks its wounds and waits for the opportunity to first build up its strength, then overcome its enemies.

There are, then, no final peace treaties. Everything is temporary until the side that was weaker can resume fighting. That is why there cannot be a permanent peace in the Muslim world and why bygones can never be bygones.

Muslims, therefore, live in permanent uncertainty. They can never be sure that someone will not try to avenge a perceived slight that occurred generations ago. Nothing is ever forgotten or forgiven. And if this is how Muslims deal with each other internally, i.e., with people they at least on paper consider to be "brothers in Islam," how much more is it so when they deal with non-Muslims.[28]

The Oslo Process: The "Peace" That Led to War

Arafat was deeply humiliated by the 1982 Lebanon War, which forced the PLO into exile in Tunisia. Effectively, Israel and the United States revived him by persuading him to enter what the West called a peace process with Israel. Arafat could hardly believe his luck, as the Oslo process offered him a return from obscurity.

Many in Israel and the West saw these talks as the beginning of the end of the conflict between the Israelis and the Arabs. In 1993, these talks produced the Oslo Accords, signed at the White House on September 13. Although many Westerners and Israelis believed this was a historic turning point, other parties saw the events differently.

How did the Arabs—most notably the Palestinians—understand these accords? On May 10, 1994, in a speech in Johannesburg, South Africa, Arafat said: "This agreement [the Oslo Accords], I am not considering it more than the agreement which had been signed between our Prophet Muhammad and Quraysh, and you remember the Caliph Omar had refused this agreement and considered it *Sulha Dania* [a despicable truce]. But Muhammad had accepted it, and we are accepting now this [Oslo] peace accord."[29]

This may not sit well with many Americans and Israelis who worked so hard for this agreement. But someone recorded Arafat's speech in Johannesburg, and when the recording was made public, at first many "true believers" did their best to deny that it was authentic; what Arafat said was not what they wanted to hear or believe. But they, too, gave up after some time, when technical evidence demonstrated that the voice on the tape was indeed Arafat's.

The core issue is the meaning of agreements signed by Muslim leaders with non-Muslim leaders. As we have seen, Hudaybiyyah provides the answer: Such agreements are often a means toward larger goals. That was

the case with the Oslo Accords, including the unfulfilled promise to end incitement.

The Hamas leader in Gaza, Yahya Sinwar, who masterminded the October 7 attack, did exactly what Arafat had done. Sinwar modeled his strategy on Hudaybiyyah. He rebuilt and rearmed Hamas in Gaza while naive Israelis, Westerners, and others chose to look the other way, even as Sinwar constructed a vast network of underground tunnels and used hospitals, mosques, and private homes in Gaza to prepare for his attack on the Jewish state.

Indeed, naive Israelis ignored what they could see in their intelligence reports and with their own eyes. Similar to the Oslo process, they again chose to believe that Israel had deterred Hamas, constantly proclaiming that it was focusing on "governance."

Yes, Hamas was focused on governance, but not in the way Israelis and Westerners understand that concept. In Islam, the purpose of government is to promote good and eradicate evil.[30] And in Islamic terms, that means promoting and expanding Islam.

Arafat, Sinwar, and so many other Muslim leaders, such as the leaders of the Islamic Republic of Iran, or Turkish President Recep Tayyip Erdoğan and his cohort, Syria's Jolani (aka Ahmed al-Shara'a), have been doing just that for years. In that regard, they were *not* and still are not lying. But to understand them as they understand themselves and how they appeal to their native Muslim audiences, it is essential to attend to their cultural context, not a Western one.

Our "experts" would thus have to listen to their speeches and read their works in the original Arabic, Turkish, and Persian, and attend to their own context—not ours—to grasp the true meaning of what they are saying. They say straightforwardly what they want to do, but we refuse to accept this.

Many Muslim leaders address Western audiences in English, adapting their message to lull us into complacency. Our reluctance to question their intentions stems from an unwillingness to revise our policies, leading to repeated shocks like October 7. Unless we change our approach and interpret their actions in their own context, we risk further disasters.

Why US Distancing from Israel Makes Muslims More Suspicious, While Strong US Support Impresses Them

Dennis Ross spent years trying to persuade the Arabs and Israelis to get along with each other. But even he has been forced to admit that "every administration that has tried to distance itself from Israel has gained nothing."[31]

Ross is right. Why is this so? Most importantly, as stated above, Islam divides the world into two peoples: the Muslims and the non-Muslims. From a Muslim perspective, because all Muslims are brothers, they all belong to the same tribe. All non-Muslims belong to another, distinct nation or people (*millah* in Arabic).[32] Muslims learn this from the time they are little, and they believe on some deep level that all non-Muslims are responsible for each other and look out for each other.

There is no way we can win here; it's a Catch-22. On the one hand, any support the US gives to Muslims is suspect; on the other hand, they resent the fact that we have supported democracies and non-Muslim countries with values similar to ours—like democratic India and Israel.

The proper conclusion is that Israel, Hindu India, and other non-Muslims belong to the same people from a Muslim point of view—the non-Muslim people—and therefore are indeed responsible for one another. When non-Muslims stand united, Muslims take them more seriously. Muslims and non-Muslims can never really be allies.

CHAPTER 8

ONCE MUSLIM, ALWAYS MUSLIM: SACRED SPACE AND THE PERMANENT CLAIM

From an Islamic point of view, if a territory is conquered for Islam, it must stay under Muslim rule forever. In Arabic, *futuh* means opening a new territory to Islamic domination. This concept implies that places like Spain, Portugal, large parts of Russia, southeastern Europe, all of India, Xinjiang in China, and Israel face a lasting risk of Islamic attacks. From a Muslim perspective, these territories belong to Muslims forever, and only Muslims should rule them.

What do Muslims mean by the term "occupation"? Since October 7, 2023, we have often heard claims that Gaza is under "occupation" even though Israel withdrew from Gaza. How can Gaza be called "occupied" if the Israelis left? Clearly, Gazans and other Muslims use the word or concept "occupation" differently than it is used in English and other Western languages.

When Muslims lose control over such lands, Islam wages never-ending battles and uses any means available to rectify this offense against Allah. These lands must be returned to Muslim rule. That such lands are not currently under Islamic control is a blotch on Muslim honor that must be avenged. Any consent to do otherwise must be understood as temporary at best, a hudna, until the Muslims develop the capabilities to restore such lands to Islamic rule within Dar al-Islam.

Muslims know how to wait until the appropriate time has come, when the outside world is weak and no longer possesses either the will or the

ability to defend itself. Then, when the Muslims sense this weakness, they strike. This is the source of the spreading unrest in Europe, which, as a post-Christian society, no longer has the will to stand up for its values and civilization.

To the Muslim mindset, Israel today—irrespective of its borders—is "occupied" because it came under Muslim rule fourteen centuries ago; hence the Jews cannot rule even a square inch of it. Islamic law commands Muslims never to come to terms with non-Muslim rule over lands once ruled by Muslims. That is why negotiations over Israel's borders are a waste of time; no Muslim leader can agree that Israel has any right whatever to rule any part of the territory.

Thus whatever land Israel might be willing to concede, whether control of parts of the Gaza Strip, pre-1967 Israel, or Judea and Samaria (the West Bank), amounts to eventual suicide. As Bernard Lewis described it: "If the issue is about the size of Israel, then we have a straightforward border problem, like Alsace-Lorraine or Texas. If, on the other hand, the issue is the existence of Israel, then clearly it is insoluble by negotiation. There is no compromise position between existing and not existing."[33]

In short, Israel's Islamist enemies cannot be permanently deterred. They must continually try to find ways to reconquer all of the Gaza Strip and beyond. Hence the October 7 attack, and Hamas's choice of the name of this campaign—the "al-Aqsa Flood."[34]

This Islamic view of the world applies not only to Israel but to other countries formerly under Muslim rule. That includes all of Spain and Portugal, which, from 712 CE until 1492 CE, were under total or partial Muslim rule,[35] all of southeastern Europe northward up to Vienna, Austria, all of the Indian subcontinent,[36] parts of Myanmar,[37] and the Chinese province of Xinjiang.[38] These lands were part of the Muslim world and, eventually, as Muslims see it, must be returned to Islamic rule.

The point that we in the West and Israel must understand is that Islamic

doctrine commands all Muslims to wage or support jihad until all the Earth is conquered for Islam and subjugated to Sharia under a caliphate. Some Muslims of every generation may choose not to participate in these obligations of their faith. However, there is no disagreement that they are, in fact, obligations and that those who hear and obey them can justify their actions in line with the sacred scriptures of Islam.

CHAPTER 9

FORMS OF ISLAMIC WARFARE: THE FULL TOOLKIT

Since the advent of Islam, Muslims have used whatever means possible to achieve their goals of spreading Islam throughout the world. These have included warfare, economic coercion, and sending out preachers to convince the locals. In short, anything that works, Muslims use.

Agreements made between most Muslims and non-Muslims, whether political, military, or otherwise, are understood as part of the strategy of Islamizing the world. There can be no true dialogue between Islam and other religions. If there appears to be one, it has almost always been used as a means to explain Islam to non-Muslims, with the goal of of convincing non-Muslims to convert to Islam. Time is never a problem, because Middle Eastern culture, from which Islam emanates, values patience. Everything comes in its own time. Use every means possible to advance the cause. Always be on the offensive. Never be only on the defensive. Never admit failure. Never admit that you are wrong. When you are losing, change the subject. Always blame others for your failures. Use history—real or invented—to prove your points.

Conventional and Paramilitary Warfare: The Raid-and-Retreat Model

The original Islamic warriors optimized tactical measures, including deception, intimidation, and assassination, to compensate for their relative ineffectiveness in conventional combat against larger forces in Arabia and elsewhere. Likewise, today's Islamic soldiers pursue unconventional

warfare, employing hijackings, suicide bombings, and other terrorist tactics to create asymmetries and subdue superior foes in the West.

An Islamic state that takes, holds, and claims to govern territory it calls a caliphate remains the ultimate ideal for Muslim warriors. ISIS's "caliph" Abu Bakr al-Baghdadi and other fanatical Islamic leaders, such as the abovementioned new dictator in Syria, Abu Mohammad al-Jolani (or Ahmed al-Shara'a), and his followers, have simply brought to bear for this purpose the modern-day equivalents of camels, horses, swords, spears, catapults, and mangonels. Their instruments of jihad include blitzkrieg-style charges across vast desert expanses in captured US Humvees, armored cars, and machine-gun-mounted pickup trucks; the use of automatic rifles, rockets, missiles, mortars, and other military equipment in fire-and-maneuver warfare; and deadly attacks with improvised explosive devices (IEDs) and car bombs.

These fanatics do not hesitate to employ torture, maiming, sexual violation (of both males and females), and other demeaning acts against their opponents; if their opponents do not accept Islam, they also murder them.[39]

Immigration and Demographic Warfare

Immigration is one of the most interesting and important weapons of Islamic warfare today. This pertains particularly to Europe, but also increasingly to the United States, Canada, Latin America, and Asia.[40]

Before addressing this issue, it is important to understand that there is no central authority in the Muslim world coordinating attempts to take over the non-Muslim world. The concept of global conquest is so significant in Islam that it has become central to Muslim cultural identity.

When Muslims settle in a new place, imposing Sharia is not usually their immediate priority. Like most immigrants, they focus on settling in, finding

jobs, and building new lives. At this stage, non-Muslims often see them as harmless, as Muslims typically keep to themselves and interact with locals only when necessary.

As they settle in, one of the most important things they do at the beginning is set up prayer rooms to address their spiritual and cultural needs. These prayer rooms eventually turn into small, often inconspicuous mosques. But as increasing numbers of Muslims join them, they begin to build formal mosques, which usually still do not impinge upon their non-Muslim neighbors. At this stage, everything seems relatively innocuous.

But as Muslim communities grow and build their infrastructure, they start making demands of neighbors, local schools, and police. Many demands seem reasonable at first.

In Western Europe, Canada, and increasingly in the United States, for example, the Muslim Brotherhood and other extremist Islamic groups have learned how to use the legal systems of these countries to set up foundations that teach their versions of fanatical Islam. They loathe Western culture, which they undermine by patiently and doggedly building Islamist institutions and a cadre of brainwashed extremist young Muslims.

These fanatics lie in wait until they and their leaders perceive Western weaknesses; then they strike. They ignore societal and legal rules and press onward to force these countries out of Dar al-Harb and bring them into Dar al-Islam. And once these lands are ruled by Islam, there is no turning back. Muslims must rule them forever. The Western concept of "compromise"— i.e., each side gives certain things the other side wants, and they eventually reach an agreement on how to proceed—is alien to the Muslims.

For example, in France, it is forbidden to pray in the streets. When Muslims first arrived in France, they followed the French rule meticulously. But as their numbers grew, they began praying in the streets.

The result has been that a young generation of Muslims whose families have migrated from the Muslim world to Western Europe, Canada, and the US has been educated in the values of Western (non-Muslim) mores and laws. After school, however, these young Muslims attend gatherings and classes on Islam where they are indoctrinated by jihadist Islamic preachers, who teach them to hate Western values and instead work toward turning the countries where they live into militant societies similar to those their parents hailed from.

The Islamic radicals have important allies in the West: the school systems, intellectual elites, and the Western media. These Westerners are ashamed of their history and culture and constantly belittle the remarkable Western achievements. Many young people succumb to this mass indoctrination. What this self-appointed elite has created is exactly what some brave Westerners call the Red (i.e., progressive/leftist) – Green (Islamic) alliance. Each has the same goal—to destroy the West.

The Western media constantly bombard people with this anti-Western message. People realize that to survive, they must mouth what they hear or risk being ostracized from society and prevented from getting good jobs.

This strange alliance benefits extremist Muslims seeking to undermine, destroy, and ultimately dominate the Western world. Since its reestablishment in 1948, only Israel has consistently confronted Islamic fanaticism. Israelis understand these challenges and have repeatedly acted to prevent Islamic takeover. This explains why Western elites perceive Israel as a threat. Israel is built on the principles of its founding fathers, rooted in the values of Mount Sinai. These values also form the basis of Western values, which is why the Western elites cannot accept Israel's existence unless Israel's leaders succumb to the Islamist agenda—i.e., the eventual elimination of the Jewish state, which only a tiny minority in Israel is prepared to accept.

Fighting Dar al-Harb: The Immigration Solution

One of the most promising ways for the Muslim fanatics to impose Islam on Europe is through immigration. And Western European leaders have unwillingly (?) handed the Muslim fanatics a great victory by permitting massive numbers of Muslims to immigrate to their countries. The Western European leaders might rationalize that they did so either because of their need for workers or because they wanted to provide refuge for the great quantities of people seeking to leave the oppressive societies where they were born. Whatever the reason, the net result is the same … speeding up Western Europe's absorption into Dar al-Islam.

Germany has welcomed over a million Muslims for economic reasons. These immigrants have shown that they have no intention of assimilating into German society. We know this because they are already finding ways to impose their Muslim values on the society. German non-Muslim women now feel uncomfortable and threatened walking in their streets because immigrant Muslims and their multiplying descendants there have values that often threaten these women. Any woman who does not cover her shoulders and wear a headscarf is seen as advertising her "availability" because in the societies these immigrants came from, such a woman is thought likely to do "immoral" things. Indeed, the Quran itself warns women to cover themselves lest they be "molested."[41]

We now see situations where entire neighborhoods in Berlin, for example, are becoming "no-go" zones for German police. The locals are imposing Sharia on their neighborhoods; the German authorities stand aside and look in horror at what is happening in their society.

In France, where North African Arab and Berber Muslims and sub-Saharan black Muslims predominate, the same process is occurring. Many of the suburbs of Paris, called banlieues, for example, are almost exclusively Muslim. French law no longer applies in these places, and the police and other government agencies fear to enter them.

As the great French historian Emmanuel Le Roy Ladurie once noted at a conference on Muslim history, there are three types of Muslims in France: (1) French Muslims (i.e., culturally French but of the Muslim faith); (2) Muslims of France (Muslims from other countries being brought up in France and also respectful of family values, but deeply steeped in Islam); and (3) Muslims living in France (i.e., people physically but coincidentally living in France but dwelling in Muslim enclaves and having no connection to French society or culture whatsoever). Ladurie said this in the 1990s, and sadly, his vision—not only for France but for all of Western Europe—is coming true.

Demographically speaking, although the Muslim birthrate has decreased in Europe, it is still much higher than among traditional French, German, or other Western European populations. If current demographic trends continue—and there is no reason to think they will not—then by the mid- or latter twenty-first century, Europe will almost assuredly be part of Dar al-Islam.[42]

What will this mean for Europe's relationship with Israel? To be sure, there were anti-Israel demonstrations before October 7. But since the war began, the number of anti-Israel and antisemitic demonstrations has increased exponentially. And they show no sign of decreasing either in number or intensity.[43] Moreover, European governments have often shown an inability or unwillingness to prevent pro-Hamas demonstrations.[44]

Lawfare and International Institutions

We also pride ourselves on following "international law," which, in fact, is Western law. But do the Muslims recognize this law? Many Muslim leaders indeed do pay lip service to it—when it specifically serves their interest to do so. The Iranians held American diplomats hostage for 444 days from November 4, 1979, to January 20, 1981. This was a violation of international law from a Western point of view. But Grand Ayatollah Khomeini understood it differently. The eminent Egyptian journalist

Mohamed Hassanein Heikal was a close friend of Khomeini's. When Heikal mentioned to him that holding diplomats hostage was against international law, Khomeini looked at him and said, "Is this international law Muslim?" Heikal answered "No." Khomeini continued: "Were Muslims involved in creating this law?" Again, Heikal answered "No." Khomeini then said, "Then there is no international law."

About ten years later, in 1990, when the head-of-state membership of the Organization of Islamic Cooperation (OIC, now numbering 57 countries) met in Cairo, they jointly rejected the UN Universal Declaration of Human Rights and established the Cairo Declaration in its stead.[45] For Muslims, Allah's law is the Sharia, and it must be the law of the world.

The "Islamophobia" Weapon

Islamophobia is an invented tool used to intimidate those who question the policies of Islamic leaders in the United States and abroad. Its aim is to put opponents of Islam in Dar al-Harb on the defensive. Amid the West's obsession with political correctness, few are willing to risk being labeled "anti" anything that the woke elites support.

If extremist Muslim organizations expressed their private views publicly, they might lose support from Western allies who misunderstand their intentions. American officials dealing with Muslim issues often attempt to define who qualifies as a "true Muslim." From well before Barack Obama's presidency, the definitions used by such officials assumed that true Muslims did not support American values.

When Muslim Americans like Zuhdi Jasser and Israeli Muslim journalist Khaled Abu Toameh criticize fellow Muslims for supporting terrorism or antidemocratic views, some Muslim organizations—supported by US authorities or media—strongly object. Senior officials have even questioned whether such critics are "true Muslims." This raises the question: Are American officials or intellectuals qualified to judge religious

authenticity within Islam? Their fear of being labeled "Islamophobic" helps silence debate about the Muslim world.

CHAPTER 10

ERDOĞAN AND THE NEO-OTTOMAN MODEL

Erdoğan on the Jews and the Prophet Muhammad

Turkish President Erdoğan was once asked what the Jews of Turkey think of him. He smiled and said they loved him, just as the Jews loved Muhammad. To the untrained ear, this sounds plausible, except that Erdoğan assumed that the questioner knew nothing about the relationship between Muhammad and the Jews. Given Erdoğan's experience, he almost assuredly knew that the answer would suffice to silence the questioner. Erdoğan did not realize, however, that the questioner was an expert on early Islam and knew that Muhammad and his cohorts murdered many of the Jews of Medina when they refused to convert to Islam.

The questioner pointed out that, in Medina, Muhammad wanted the three Jewish tribes, one of which was very powerful, to recognize him as a prophet and convert to Islam. The Jews refused. Then Muhammad, a charismatic leader, formed an alliance with Medina's non-Jewish tribes and vanquished the Jews. At the very moment his generals decapitated the leader of the largest Jewish tribe, Muhammad raped that leader's wife, Safiya, who Muslims say loved Muhammad, converted to Islam, and became his wife.

With time, it became clear that Jews could live under Islam as long as they knew their place— i.e., to keep their heads down and conduct themselves as politically and socially inferior people. This status, later granted also to Christians, is known as dhimmitude.

So, did the Jews love Muhammad? Hardly. They refused to accept him as a prophet, but they never revolted against Islamic rule because the consequences would have been dire. Erdoğan had been "outed." In anger, he lashed out at the questioner, attacked him personally, then moved on to the next questioner.

Since October 7, Erdoğan has been more vocal about his hatred for Israel. He has taken every opportunity to rationalize Hamas's slaughter of Israelis. One could easily get the impression that he truly rejoiced at how Hamas slaughtered, pillaged, and tortured Israelis.[46]

Hamas describes itself as part of the Muslim Brotherhood. Erdoğan himself is a major figure in that organization, which clearly sees Hamas as comrades in arms. One *ummah* (i.e., religio-political nation) with one mission: Return what is today Israel—including Gaza, and Judea and Samaria—to Muslim rule where, as he and his cohorts affirm, it properly belongs.

Erdoğan and European Leaders

The Turks were stopped in their advance into Europe on September 11, 1683, at the gates of Vienna. From then on, they lost one battle after another until they were forced to withdraw to their present borders, which were finalized about a century ago. Atatürk, the founder of the secular Republic of Turkey, the successor state to the Ottoman Empire, decreed that Turkey had no claims to any territory outside its borders and that the borders of the republic were sacrosanct.

Erdoğan thinks differently. As a devout Muslim, he considers that all the land between the Turkish border and Vienna is Muslim territory and must be reclaimed for Islam, since all land once conquered by Islam must remain under Islamic rule permanently.

But how can this land be retaken and the advance into Europe resumed

now that the Turks have withdrawn? Any approach is permitted. The main strategy is to inundate the region with Muslims, which is precisely what he has been implementing for several years. These Muslims eventually moved north of Vienna into Germany and the rest of Western Europe, accelerating the process of achieving Muslim rule.

Erdoğan knows that traditionally, Muslims in Europe have kept to themselves and not made problems until they reach a critical mass. Then the Muslims make demands. At first, they take over neighborhoods. The police—often afraid to enter these locales—gradually withdraw. Most often, these neighborhoods then become little "Islamistans" that gradually expand; as their populations increase they take over nearby areas. Gradually, in the places in question, Islamic law in some form becomes the norm.

Erdoğan has shown little respect for democracy and democratic institutions. He said that democracy was like a train: "When you reach your destination, you get off."[47] We in the West refuse to understand the danger such a statement poses.

Erdoğan has put European leaders in a "damned if they do, damned if they don't" situation. If these leaders don't "bribe" him by paying for refugee camps and food for Muslims streaming into Turkey from Syria, Afghanistan, Iraq, and beyond, then Erdoğan threatens to unleash the migrants on Europe. But if he agrees to stem the refugee tide, he further demands that the Europeans abolish the need for visas for all Turkish citizens. Either way—by letting the refugees in or by letting in Turkish citizens, who are 99 percent Muslim, Europe becomes "Islamified" and the march of Islam again resumes beyond the Muslim defeat at Vienna in 1683.

So, are we now in 2026 discussing the Islamification of Europe? Particularly in Western Europe, leaders appear to have abandoned resistance to what they view as a Muslim takeover of that region. These leaders seem to have surrendered, and to secure reelection they yield to the demands of militant Muslim groups in their countries because they depend on the Muslim vote.

But the more they concede to these Islamist extremists, the more demands they make. We now see some Western European leaders who were previously sympathetic to Israel issuing vicious accusations against it, either implying or claiming openly that Israel is following a Nazi model regarding the Palestinians.[48]

In general, antisemitic and anti-Israel rhetoric is growing more and more extreme in Europe. Those working passionately to bring Europe into Dar al-Islam view such statements as manifesting weakness and as evidence that the day when Europe succumbs draws nearer. They now feel that the end is in sight. That is why they are accelerating their efforts to make it arrive even sooner than they had anticipated.[49]

CHAPTER 11

ISLAMIC WARFARE: THE SHI'ITE PERSPECTIVE AND IRAN'S ROLE

The government of the Islamic Republic of Iran claims to be the leading authority of Shi'ite Islam.[50] How does the Iranian constitution address jihad and the spread of Islam throughout the world? It defines the Islamic Revolutionary Guard Corps (IRGC) thus:

> *In the formation and equipping of the country's defense forces, due attention must be paid to faith and ideology as the basic criteria. Accordingly, the Army of the Islamic Republic of Iran and the Islamic Revolutionary Guards Corps are to be organized in conformity with this goal, and they will be responsible not only for guarding and preserving the frontiers of the country, but also for fulfilling the ideological mission of jihad in God's way; that is, extending the sovereignty of God's law throughout the world (this is in accordance with the Quranic verse "Prepare against them whatever force you are able to muster, and strings of horses, striking fear into the enemy of God and your enemy, and others besides them" [8:60]).*

Clearly, then, not only Sunnis see themselves in an eternal battle against the non-Muslim world but so do the Shi'ites, especially the self-appointed spokesmen for the Shi'ite world—namely, the government of the Islamic Republic of Iran. Shi'ites outside of Iran—especially in Iraq and the Persian Gulf—do not usually agree that the Iranian government represents them. But Iran's is the largest and most powerful Shi'ite government, so it often forces Shi'ites in other parts of the world to remain silent when they disagree with what the regime dictates.

As noted, many Muslims are prepared to use any means available to bring Islam to non-Muslims. It is therefore not surprising that when the Soviet Union was collapsing, the then–Supreme Ruler of Shi'ite Iran, Ayatollah Ruhollah Khomeini, suggested that then–Soviet President Mikhail Gorbachev and the Soviet peoples consider Islam as an alternative to communist ideology.

Even more interesting is that from a Shi'ite point of view, they cannot lose. If they win a battle and advance their cause, that's an obvious success. But if they are defeated, they also win. How is this possible?

Iran had been ruled by Ali Khamenei until February 28, 2026, when he was eliminated in an Israeli strike. Those who seem to have been ruling Iran since that date are even more radical than he. These radical Shi'ites believe that by provoking a conflagration with America and Israel, they will make their Messiah-like figure, the awaited imam who disappeared in 872 CE, come down and save them, and show the world that their form of Shi'ism is correct and all other religious views are bogus.

This would be a huge success; there could be no greater glory. They would be doing exactly what their hero, Muhammad's grandson Husayn, and his seventy-two followers did when they were martyred at the Battle of Karbala (in 680 CE in today's Iraq) at the hands of the Sunni Caliph Yazid, the archenemy of Shi'ite Islam. What greater victory could they achieve? They win by dying.

Where does the Arab–Israeli conflict fit in here? Before the radical Islamic forces took over Iran in 1978–79 revolution, few Shi'ite leaders cared much about this dispute. They saw it as essentially a Sunni Arab affair. It was, after all, the Sunnis who declared Jerusalem, al-Aqsa, and what is today Israel as an Islamic holy territory.

As the Shi'ites see it, the Sunnis were usurpers of Islam; the Sunni version of Islam was not the true Islam. The Shiites believe that before Muhammad died, he made clear to his followers that the leadership of

Islam should be passed down to Ali—his cousin and also his son-in-law, married to Muhammad's daughter Fatimah—and then down through their descendants. The Sunnis reject this notion and instead believe the leadership was properly passed down to leaders of the Meccan establishment who had converted to Islam. These incompatible views form the basis of the Sunni–Shiite enmity that simmers just below the surface throughout the Muslim world, and, even so many years later, often erupts into violence.

One of the many disagreements between the Sunnis and the Shi'ites concerned the importance of the territory that is today's Israel. By and large, Israel became an issue for the Islamic republic regime only after Ayatollah Khomeini returned from exile and became the leader of the Islamic Republic.

Khomeini, who led Iran's Islamic Revolution, loathed Sunnism. For the Sunni world, the Arab–Israeli dispute was one of the most important issues. Sunnis in general believed that Israel had to be destroyed; the Arabs in that area—almost exclusively Sunni—had to recapture it and restore it to Muslim rule. The Sunnis had repeatedly failed to make that happen. They lost several wars to the Jews (i.e., Israel) and didn't seem to know how to defeat them.

Khomeini decided to wrest the issue from the Sunnis. He and his successor, Ali Khamenei, believed that if they could defeat Israel, it would show the Sunnis that their version of Islam was wrong while the Shi'ite version was correct. The Israel issue was thus a tool that Khomeini and Khamenei would use to undermine the Sunnis.

The amount of money and guidance the Iranian regime devoted to the Israel issue was staggering. Under the radical Islamic leadership, Iran looked for every opportunity to fund and train the Palestinians. The West knew this, but for various political reasons chose, as usual, to ignore the issue.

During the years before the October 7 war began, Islamic Iran invested enormous sums to the Palestinian cause, especially in supporting Hamas. US officials and analysts estimate that Iran provides $70–$100 million annually to Hamas and other Palestinian groups (with some Israeli reports citing higher figures, up to $350 million in peak years before and around 2023). Iran has spent billions overall on proxies.[51]

Israel captured huge numbers of documents in Gaza that show coordination with Iran and Hizbullah on multifront strategies ("Unity of the Fronts"), Iranian funding for war preparations, and Hamas pushing for broader involvement.[52]

It would be interesting to see whether support for the Palestinian Sunnis would continue if the present Iranian government were replaced by a new one that cared more about the welfare of the Iranian people than the Palestinians. The chants shouted at rallies make clear that large numbers of Iranians would like to end support for proxies. For example, one of the frequent chants is "Neither Gaza nor Lebanon; I will only sacrifice my life for Iran."[53] And in large public gatherings like soccer matches, when the Iranian government would at times display Palestinian flags, the crowd often roared: "Take that Palestinian flag and shove it up your a**."[54]

CHAPTER 12

PSYCHOLOGICAL WARFARE

Psychological warfare is a key weapon in the Muslim arsenal. From a Western standpoint, it is inhumane to withhold information about captured enemy combatants or their bodies. Refusing to disclose this is also a breach of international law.

But from a Muslim perspective, such psychological torture is acceptable. Iran, for instance, has refused to say whether Ron Arad, an Israeli captured in southern Lebanon nearly forty years ago, is alive or if they have his body. Imagine the anguish his mother, father, wife, and daughter endure daily, not knowing his fate.

Israel and the United States pride themselves on doing everything possible not to abandon fellow soldiers in enemy hands, going to great lengths to determine the fate of those missing in action. In contrast, Muslim militaries typically ignore captured soldiers, accepting this as a cost of war.

Israel, which has dealt with the Muslim approach more than any other non-Muslim country, has made great efforts to uncover the fate of Israelis lost on the battlefield.

Historically, Israel's enemies—most notably Hamas, Yassir Arafat's Fatah, Syria's Hafez al-Assad, and others—used this to their advantage and tried to squeeze enormous concessions from Israel, just to learn the fate of Israelis lost in action or to regain dead bodies in enemy possession.

Taking Hostages

Historically, Islamic rulers have often taken hostages; this practice was common in pre-Islamic Arabian tribal societies. Since much of Islam is based on the values and mores of pre-Islamic Arabia, many Muslims do not know where Islamic law (Sharia) ends and Arabian nomadic culture begins, as the two have been blended since the advent of Islam.

Many Middle Eastern Muslim empires took hostages as a method to deter political enemies within their borders or in rival states from revolting or attacking. This practice was intended to maintain control and discourage opposition.

Ottoman rulers often demanded that Christian vassal states on their borders give up their sons as hostages. This tactic helped ensure the vassal leaders would not revolt, since it could result in the Ottomans killing their sons held as hostages.[55]

Hostage taking remains a significant tactic among certain Islamist groups, as in cases where Arab and Iranian actors have taken Western hostages. For example, one reason that Iranian authorities seized American diplomats was their belief—correct, as it turned out—that the US would hesitate to attack the Islamic Republic out of concern for the safety of its citizens.

A similar pattern exists in the broader Muslim world's approach to Israel. Certain Arab and Iranian groups are aware of how crucial every individual is to Israeli society, which motivates some of them to take Israelis hostage. Because some Muslim groups see themselves as militarily weaker, hostage taking has become a prominent objective for Israel's Islamic adversaries, who recognize that Israel will take extraordinary measures to prevent harm to its citizens.

Hamas's practice of taking both live hostages—including the elderly, infants, and foreigners working in Israel—as well as seizing the bodies of

deceased Israelis aligns with actions by other Palestinian groups and some neighboring states during ongoing conflicts with Israel.[56]

The only way the West could overcome this means of warfare would be to use overwhelming force to eliminate its Islamic enemies. The Muslims—whether Sunnis or Shi'ites, Arabs, Turks, or Iranians—have only given up the hostages they hold when they fear that their non-Muslim enemies will destroy them.

Three examples demonstrate this clearly.[57] First, as the Iran–Iraq war was drawing to a close, on July 3, 1988, an American naval vessel—the *Vincennes*—accidentally downed an Iranian civilian airliner flying from Dubai to Bandar Abbas, Iran.[58] The Iranians believed that the Americans deliberately downed the plane. Within a week of this incident, the Iranians asked for a ceasefire with Iraq. As Khomeini stated, "We had no choice other than to swallow a poison pill," meaning the Iranians saw the American action as a warning about what would happen to the Iranian government if it did not end its war against Iraq.

A second incident concerns the 1988 Iranian takeover of the Soviet embassy in Tehran. After the Iranians seized control of the embassy and indicated they would hold it, the Soviets responded by warning that if the Iranians did not vacate within four hours, they would nuke Tehran. The Iranians received the threat and backed down.

A third example is Ronald Reagan's taking the oath of office for his first term in 1981. The Iranians, fearing that "cowboy Reagan" would destroy Iran if they didn't release the American hostages, put the hostages on a plane in Tehran about forty-five minutes before Reagan's inauguration. As Reagan placed his hand on the Bible to take the oath and officially become the new US president, that plane was just passing out of Iranian airspace into Turkey.

PART FOUR

THE ARAB–ISRAELI CONFLICT AS A CASE STUDY

The three chapters in this section draw together the doctrinal, cultural, and tactical analysis of parts 1 through 3 and apply it to the Arab–Israeli conflict—the arena in which nearly every mechanism of Islamic warfare has been deployed over the past century. The conflict is examined in its historical context, from the 1949 Armistice Agreements through the 1967 Six-Day War, 1993 Oslo Accords, and the October 7, 2023, attack. The following chapters depict the BDS movement and the role of information warfare in the campaign against Israel and the West. The key point is that the conflict is not, at its root, a territorial or nationalist dispute but rather an outcome of Islamic doctrine that cannot be resolved by the territorial compromises that Western diplomats persistently propose.

CHAPTER 13

THE ARAB–ISRAELI CONFLICT IN THE ISLAMIC CONTEXT

If the Arab Muslims understood the Arab–Israeli conflict in terms of geography, borders, and nationalism, then the conflict would be solvable. Ways could be found to consider the needs of the people involved, and both sides could reach a final peace settlement. But unfortunately, that is not how most Muslim Arabs, Turks, and Iranians understand the conflict, irrespective of whatever claims they make to tempt Western leaders and well-meaning Israelis to think otherwise. Instead, the only framework that makes sense for understanding this conflict is an Islamic framework.

Despite what many Israeli leaders, intellectuals, and media may believe, the conflict between Israel and the Arab world is—for better or worse—a conflict between Islamic civilization and the Jews. If Israel were weak, there would be no more Israel. If the Arabs were prepared to sign a final peace agreement with Israel, there would be peace between Israel and its neighbors.

The 2020 Abraham normalization accords serve as an example of what could happen with the larger Muslim world. Westerners—including many Israelis—have difficulty understanding that whatever they dream up, they cannot ultimately resolve the Arab-Israeli conflict or, more accurately, the Islamic-Israeli conflict, particularly the Palestinian-Israeli issue. Almost every new American president and secretary of state has seemed to believe that he or she will be the one to find the overall solution. Why have they failed, with the possible exception of the Abraham Accords? Could it be because of how Islam views Israel, whatever the size of the territory Israel controls?

In short, most Muslims view the conflict as a zero-sum religious and existential struggle. Below are some illustrations of why, unless there is a thought-revolution within Islam, there cannot be permanent peace between the Muslim Arabs and the Jewish state.

The 1949 Rhodes Armistice Agreements and Their Aftermath

After the 1948 War of Independence between Israel and its Arab neighbors, the combatants sat down together at a United Nations–sponsored conference to deal with the war's results. From a Muslim point of view, those results could not have been worse. The Jews managed to fend off five Arab armies despite the Arabs' superior numbers and weaponry.

From a Muslim standpoint, how could this have happened? In the Muslim lands, Christians and Jews had the status of dhimmis—protected peoples who, as long as they followed the rules that the Muslim authorities dictated and kept in mind their inferior place in society, were allowed to live under Muslim dominion. Allah, according to Sharia, had rejected the Jews and the Christians. According to Muslims, that explains why Islam has been able to conquer so much of the world.

So how could the Muslim Arabs sign a final peace agreement with the Jews who had conquered land that had been part of the Muslim world since 637–38 CE? Doing so would have violated a basic principle of Islam and humiliated the Muslim rulers in the eyes of their fellow Muslims. Both had to be avoided at all costs.

It was the Arabs, consequently, who insisted that the agreements they signed with the non-Muslim Jewish state of Israel be called armistice agreements—not peace agreements. These Arab Muslims thus made it clear that the lines they agreed to were temporary ceasefire lines, not permanent borders.

The Arab insistence on not recognizing Israel as having the right to

live in peace with final, internationally recognized borders can only be understood in the context of Islam. The Muslim refugees from what became Israel constituted and still constitute a weapon of Islamic warfare directed against the Jews.

In essence, that meant the Arab rulers who negotiated with Israel preferred that their fellow Muslims who had fled Israel live in squalor in dismal refugee camps instead of trying to integrate them into the lands they had fled to. Compassion takes a step backward when it comes to the march of Islam. As the Arab rulers saw it, the Jews illegitimately controlled Muslim territory that must remain and would forever remain part of the Muslim world, no matter what others might say or think.

The June 1967 Six-Day War and Its Aftermath

Nineteen years after the 1948 reestablishment of the ancient Jewish state in its ancient homeland, the Arabs again tried to destroy it during the Six-Day War. On June 5, 1967, the war began. In six days, the Israelis inflicted a humiliating defeat on Egypt, Syria, and Jordan. All three of these Muslim countries lost extensive and strategically important territory to their non-Muslim (Jewish) enemy. Israel's victory was a tremendous humiliation for the Arabs and thus for Islam that could not be allowed to stand.

Israelis were elated by the lightning victory. They strongly believed that they now had a chance to reach permanent peace treaties with their Arab neighbors. The Israeli leadership offered to withdraw from virtually all lands conquered in exchange for a peace agreement. After all, these Muslim countries had lost the war and clearly could not regain the lost territory militarily. How, from a Western and Israeli perspective, could the Arabs refuse such an agreement?

The "Three No's"

A few months after the war ended, the Arab League convened in Khartoum, Sudan, to discuss how it would handle the Israeli victory. On September 1, 1967, all the Arab officials at the summit declared "three no's": "No peace with Israel, no recognition of Israel, no negotiations with it."[59]

Israel and the Western world were, to put it mildly, surprised. Why was it more important for the Muslim Arabs to cut off their noses and spite their faces by refusing to negotiate with Israel? Without compromise—as we understand that concept in the West—the Arabs would not be able to regain any of their lost territories.

Why had the Arabs refused to negotiate with Israel? The answer is simple. Like the Rhodes Agreements signed in 1949, had they agreed to sign a peace agreement with Israel in any form, they would have been thoroughly humiliated in the eyes of most of their fellow Muslims. Even worse, any leader who would consent to recognize Israel's right to live within secure and permanent borders would be signing his own death warrant.

There was also no way the Arab League could have recognized Israel's right to exist and to govern a territory that, from their perspective, belonged to the Islamic world and must be ruled by Muslims forever.

The 1975 UN "Zionism Is Racism" Resolution

Probably the most famous anti-Israel UN resolution was passed on November 10, 1975. It labels Zionism as racism.[60] However, Zionism is not racism. Zionism is the belief that Jews have the right to return to their ancient homeland. This homeland was lost two thousand years ago when the Jews were defeated by the Romans, with many Jews being carted off to Rome.

Determining who counts as a Jew is important for judging whether

Zionism is racist. According to Jewish law, a Jew is someone who is born to a Jewish mother or converts to Judaism. The religion, ethnicity, or race of the father does not matter in traditional Judaism. The father might be Chinese, Christian, pagan, or even the man in the moon. If a man's wife was Jewish, their children would be Jewish. By definition, Zionism cannot be racism. But truth does not matter for those who espouse such notions.

Since racism is not part of Zionism, why was the resolution passed? Why did Muslim countries push for it so strongly? This UN legislation was not about truth.

At that time, calling someone a racist was one of the worst accusations, almost like labeling someone a criminal. That is exactly why Muslims worked so hard to pass the resolution.

For the Muslim world, objective truth does not matter. What matters, they believe, is using every available tool to spread Islam. The UN, the world's largest international body, provides a powerful platform for doing so.

Hamas's Attack on Israel, October 7, 2023

Hamas's attack was another blatant indication of how the Muslims understand Jewish control of purportedly Muslim territory.

The October 7, 2023, Hamas-led onslaught on Israel is just the latest violent manifestation of the long-standing rejectionist ideology that views any sovereign Jewish state on any portion of historic Palestine ("the Land of Israel" from the river to the sea) as inherently illegitimate and temporary.[61]

The struggle between the Jewish state and the Muslims is, in truth, a zero-sum religious, ideological existential struggle. Muslims believe they must ensure that the Jewish state of Israel is destroyed.

CHAPTER 14

BDS: SOFT-POWER WARFARE AGAINST ISRAEL

To varying degrees, many Arabs and Muslims see the BDS (Boycott, Divestment, and Sanctions) campaign as another weapon in their arsenal to eliminate Israel and restore the land to Dar al-Islam.

Many Arab and Muslim leaders subtly advocate the same goals as many BDS activists: to eliminate Israel as a non-Muslim entity from lands that "belong" to Islam.

Spurred by the Second (or al-Aqsa) Intifada that broke out in 2000,[62] both the senior Muslim Brotherhood jurist Sheikh Yusuf al-Qaradawi and Ayatollah Ali Khamenei published fatwas on boycotting Israeli goods.[63] In 2009 Khamenei did so again.[64]

Why did these Islamic leaders so strongly support the BDS campaign? For them, the reason is simple: Because the existence of Israel is an affront to Islam—as former Syrian leader Hafez al-Assad, himself an Alawite and therefore not a true Muslim in Sunni eyes, declared throughout his life—any strategy and every tactic to rid the world of Israel is acceptable in the service of advancing Islam as a victorious and conquering civilization.[65]

Palestinian-affairs analyst Khaled Abu Toameh reminds us that Hamas supports BDS. As he noted in a Gatestone Institute article: "Senior Hamas official Izzat al-Risheq, heaping praise on BDS advocates and activists, openly admitted that the ultimate goal of the BDS campaign was to destroy Israel."[66] Palestinian BDS leader Omar Barghouti affirmed similarly: "Definitely, most definitely we oppose a Jewish state in any part

of Palestine. No Palestinian, rational Palestinian, not a sell-out Palestinian, will ever accept a Jewish state in Palestine."[67]

Hamas, Fatah, PLO factions, the Islamic State (ISIS), al-Qa'ida, and other jihadist groups believe they are following the rules of warfare laid down by their prophet Muhammad and his companions. These rules are found in the Quran, the Hadiths, Sharia, and the Sira, the biography of Muhammad written about 150 years after his death. The Arab (Palestinian)–Israeli conflict is not a political one; it is, from these Muslim actors' point of view, a conflict between Islam—however it is defined—and the non-Muslim world.

The international BDS campaign is also designed to strike fear in the hearts of Israelis and demoralize them, with the goal of causing Israel's international isolation and causing its implosion.

Another strategy of the BDS movement is to use academia as a weapon against Israel.[68] As'ad Abu Khalil, a major academic in Middle Eastern Studies and a leading BDS activist, confirmed that "the real aim of BDS is to bring down the State of Israel."[69]

The BDS campaign is the latest tool in the Muslim world's anti-Israel endeavor. If this approach fails, it may be abandoned temporarily; other new tactics would then take its place. However, if Muslims believe the BDS campaign could again be useful in the future, they may revive it as a weapon to delegitimize, and hopefully destroy, the Jewish state.

CHAPTER 15

TURNING THE WEST AGAINST ITSELF: INFORMATION WARFARE

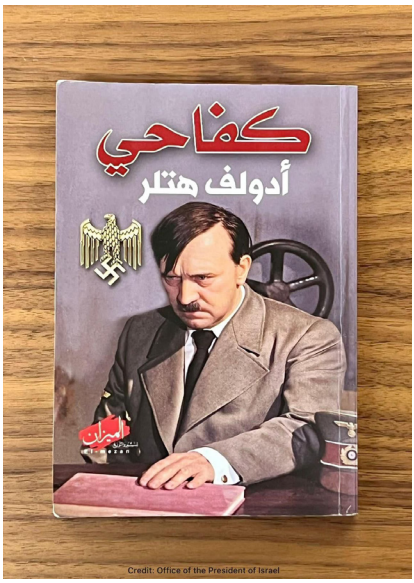
The Red (woke-progressive)–Green (Islamic) Alliance has worked hand in hand to both destroy Israel and undermine the foundations of Western civilization. Qatar, for example, has used its highly successful TV network, Al Jazeera, to undermine Israel's support in the West and spread anti-Israel venom throughout the world. Qatar likewise uses Al Jazeera to erode Western values and allegiances.

The woke-progressive movement shares those same goals. To the untrained Western audience, this seems curious because the woke-progressives include organizations that support LGBT groups, Black Lives Matter, and many other left-aligned groups—supposedly under the umbrella of what is known as "intersectionality," a universal movement of common grievance. Yet, Sharia strongly opposes almost all the "principles" that these groups espouse. Some of the goals of these groups are totally at odds with militant and even what many in the West would call "moderate" Muslims. In several Muslim countries the punishment for being gay is death; militant feminism, or simply equal rights for women, are in direct conflict with Sharia.

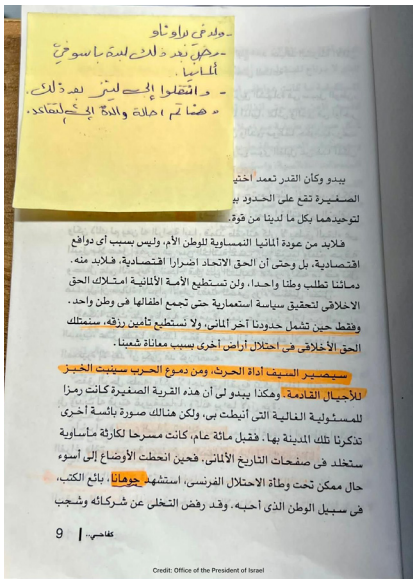
Under Islam, women are essentially property and exist to serve the needs of men. Their testimony in court, for example, is valued at half that of a man, or not at all. And to make matters worse, in much of the Muslim world women must remain on guard at all times to avoid violating "family honor" (best translated into English as "the family's social standing"). If they are suspected of any "transgressions"—for example, having any contact with men outside their family—the male members of the family are obligated

to remove that blotch on its honor. That often entails strangling sisters and daughters who are charged with the crime or throwing them off the roofs of buildings.[70]

In almost every Gazan household, Israeli soldiers found copies of Hitler's *Mein Kampf*, and children's history, arithmetic, and Islamic religious textbooks glorifying the murder of Jews.[71] Children had been indoctrinated from birth in the notion that the *ummah* and worldwide Jewry cannot coexist. Most of the arithmetic books include pedagogical examples such as: "You and your family have captured 10 Jews. You have killed 6. How many are left for you to kill?"[72]



Credit: Office of the President of Israel



يبدو وكأن القدر تعمد اختيـ
الصغيرة تقع على الحدود بو
لتوحيدهما بكل ما لدينا من قوة.

فلابد من عودة ألمانيا النمساوية للوطن الأم، وليس بسبب أى دوافع اقتصادية، بل وحتى أن الحق الاتحاد اضرارا اقتصادية، فلابد منه. دمائنا تطلب وطنا واحدا، ولن تستطيع الأمة الألمانية امتلاك الحق الاخلاقى لتحقيق سياسة استعمارية حتى تجمع اطفالها فى وطن واحد. وفقط حين تشمل حدودنا آخر ألمانى، ولا نستطيع تأمين رزقه، سنمتلك الحق الأخلاقى فى احتلال أراض اخرى بسبب معاناة شعبنا.

سيصير السيف أداة الحرث، ومن دموع الحرب سينبت الخبز للأجيال القادمة. وهكذا يبدو لى أن هذه القرية الصغيرة كانت رمزا للمسئولية الغالية التى أنيطت بى، ولكن هنالك صورة بائسة أخرى تذكرنا تلك المدينة بها. فقبل مائة عام، كانت مسرحا لكارثة مأساوية ستخلد فى صفحات التاريخ الألمانى. فحين انحطت الأوضاع إلى أسوء حال ممكن تحت وطأة الاحتلال الفرنسى، استشهد جوهانا، بائع الكتب، فى سبيل الوطن الذى أحبه. وقد رفض التخلى عن شركائه وشجب

كفاحي | 9

Credit: Office of the President of Israel

Such evidence does not fit the narrative that many Westerners and most Muslim countries want to disseminate. Woke intellectuals, academics, political leaders, media spokesmen, and others chose to ignore what was found and refused even to label October 7 (and other attacks) as terrorism.

Yet, as noted, the components of the Red–Green Alliance strive together to both destroy Israel and subvert the West. They seek to terrorize Jews

everywhere in the world and to turn Westerners who had supported Israel in the past into what might be called "non-Muslim jihadists." That is, they want to turn the post-Christian West against both itself and the Jews. They hopefully regarded the Hamas massacre as a step toward bringing the Western world into Dar al-Islam by destroying Israel.

Instead, they suffered a catastrophic defeat. The massacre awakened a sleeping giant—Jews and Judaism—and filled Jews with rage. Hamas and the Gazan civilians who accompanied them on their mission of pillage, torture, terror, and murder became the catalyst for a deep reconnection with Judaism among both Israeli and Diaspora Jews and reinforced the place of Israel in the hearts and souls of the Jewish people. Although the jihadists had expected Jews to turn against one another as a weapon of modern Islamic warfare, they failed.

CONCLUSION

WHAT IS TO BE DONE?

Is there a way that some form of Islam could coexist with Western civilization? Could Islam ever be compatible with the West?

Winston Churchill, who stands out as the most prominent British government figure before World War II to imply Islam was incompatible with Western civilization, answered that question with an emphatic "no." In his 1899 book *The River War*, an account of the British campaign in Sudan, Churchill described Islam's effects harshly:

> *How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity.... No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith.*

But Churchill wrote this at a time when Western civilization was proud, confident, and willing to espouse policies that post–War World II Europe did not have the confidence to adopt. That lack of confidence in Western

exceptionalism eventually led to today's woke-progressivism, according to which Western civilization is the root of all evil.

At the same time, the Islamic world was slowly regaining its pride and reconnecting with its sense of superiority over all non-Muslim civilizations. This emboldened the Muslims, who began a process by which they would initially quietly establish a strong basis for Islam in Western Europe, Canada, and the US. The Muslim communities increased in number in Western Europe, at first largely through migration, then by a higher birth rate than the indigenous Christian populations in those countries. The more these communities grew, the more "rights" they demanded from the countries' governments. And they ignored laws that did not suit them.[73]

How, then, can we deal with Islamic warfare? Westerners seem to be unwilling to defend themselves against the encroachment of radical Islam. How can the West stand up for itself?

Western civilization is based on three pillars:

- The Judeo-Christian Bible
- Ancient Greek/Hellenic culture
- Roman culture

Young Westerners today know almost nothing about the Bible or these cultures. So why would they believe they should stand up for them?

Moreover, among the younger generations, church and synagogue attendance have been plummeting for decades. Our young people seem to care more about cell phones and digital media.

Yet, cyber media has been a recipe for disaster. It results in atomization, a sense of rootlessness, and a lack of belonging. All that seems to have mattered to the young people has been their personal feelings, not a sense of belonging to something greater, a mission, and responsibility toward

others, which Judaism and Christianity require. In this context, church and synagogue attendance did not seem to speak to them.

As young Westerners lost their connections to their roots, Muslims living among them strengthened their ties with their Islamic culture. With time, many of these younger Muslims started shunning the Muslim-government-supported institutions, which they saw as inauthentic. They sought and found nongovernmental radical groups that preached "the true Islam."

These fanatic Muslim groups, especially in Western Europe, radiated confidence and power. They preached that all the Muslims needed to do was bide their time and they would eventually bring the West under Islamic rule.[74]

Muslim Brotherhood leaders in Europe have also been quite candid about their intention to take over the West and subjugate Western Europe, and eventually the US and Canada, to Islam.

In one case, they were open about their strategy when speaking to those they believed were Muslims, but who were actually non-Muslims fluent in Arabic, Turkish, Persian, and Urdu. For example, Israeli journalist Zvi Yehezkeli, who speaks near-native Palestinian Arabic, took on the identity of a Palestinian journalist, secretly recorded such discussions with Muslims and converts to Islam, and produced a four-part Israeli TV series revealing how these radicals operate.[75] Building on his work in Europe, Yehezkeli used the same approach in the US and Canada, where he found similar Muslim groups engaged in efforts parallel to those of their European counterparts.

These extremists, in short, are supremely confident that time is on their side. They sense that post-Christian Western civilization—i.e., Europe, the US, Canada, and Latin America—no longer has the will to resist Islam. These Muslims have unlimited patience, and they passionately believe they are winning. From what we have been witnessing in the West, they may be right.

In these dangerous circumstances, can Islam and Western civilization coexist when Islam explicitly demands that war between non-Muslims and Muslims continue until the entire world is ruled by Muslims?

Clearly, we cannot compromise with those who, in the long run, seek to make all of the non-Muslim world convert to Islam. The Quranic verse that roughly translates as "Live and let live" seems far from how Muslims have understood Islam since Muhammad created his Islamic state in Medina in the late 620s.[76] Muslims are required to make us succumb by any means possible. However, we should not compromise ourselves out of existence. That is where we seem to be headed.

We in the West believe people have the right to choose how to live. Islam, however, requires its followers to turn the planet into a single Islamic state—an idea we cannot accept. Are we doomed to fight Islam forever?

Judaism and Christianity reinterpreted their traditions to survive external pressures; had they not, they might not have survived. By contrast, Islam has never experienced a "reformation" like Judaism and Christianity.

Could Islam undergo reformation? From personal experience, there are many Muslims who reject violence against both non-Muslims and fellow Muslims with differing views. Yet, these individuals rarely speak out publicly. Many fear that public criticism of Islam will result in accusations of apostasy—a crime punishable by death meted out by more militant Muslims. This climate of fear understandably leads to silence.[77]

Why would the Muslims agree to reinterpret their sources if they believe that they are winning? They would have no incentive to do so. It might happen if the non-Muslim world were prepared to inflict a catastrophic defeat on the Muslims. The way things appear today, the chances of that happening are next to zero. Many non-Muslim countries, having lost the commitment to their original cultures and values, are gradually submitting to Islam. President Trump's supposed dealmaking with Iran's fanatical government is seen by Muslims as American surrender to one of the

world's most violent and anti-Western regimes. The Muslims' belief in their eventual victory is reinforced by this dynamic.

But are these Muslims right? Are we really unwilling to fight them? Only time will tell. Was President Trump's apparent surrender to Iran just a ruse? Only time will tell.

The history of the West, however, may tell us something about ourselves. In the years leading up to World War II, as Hitler rose to power, the West essentially did nothing. As Hitler gradually annulled the Versailles Treaty, we looked the other way. In Asia, Japan gradually imposed its will on its neighbors, and we did nothing.

But eventually, both Japan and Germany went too far. Churchill stood alone against the Nazis at first. But after Pearl Harbor and Hitler's declaration of war on the US, America was forced to act. Its entry to the war brought Germany and Japan to defeat. Only after their total surrender did America help rebuild them.

Are we facing a similar situation today? The more we legitimize fanatical regimes by negotiating with them, the more we empower them. By refusing to eliminate our extremist Islamic enemies, we replicate the World War II example.

Do we have the inner strength to take the necessary action to defend ourselves against supremacist Islam's assault? The outcome is uncertain. So far, Europe and the US have responded weakly to Islam's advance. Each time we look away, extremists gain more power, and our inaction emboldens them.

Our words and threats now mean little to them. Arabs, Turks, and Persians each have a phrase for our actions so far: "empty words." Action counts, and however much we claim otherwise, in their eyes we have failed to act.

Does this mean we are headed toward a conflagration? And is conflagration

the only way to resolve this impasse? Sadly, given current circumstances, the answer appears to be yes. If Hitler had been stopped before he gained the ability to devastate Europe, things might look very different for Europe and the West today. Our reluctance to act sooner led to massive loss of life and property everywhere.

Eventually, though, we reacted and saved the West. Today, our self-appointed elites—political, intellectual, academic, and economic—have largely shown that they lack the will to defend us. Our churches are mostly empty, while mosques are spreading throughout Europe and the Western Hemisphere. Islam is advancing, while Christianity and Judaism outside Israel are in retreat. The analogy is "Rome burned while Nero fiddled."

In short, events are unfolding toward catastrophe. Like it or not, the West faces an existential battle with an Islam intent on dominating and dictating how the West should live. Notwithstanding US conflicts and tensions with Beijing and Moscow, our natural allies are Russia, China, Israel, and other countries and peoples opposed to extremist Islam. If radical Islam is defeated, Muslims who want to coexist peacefully could reinterpret their sources so the rest of the Muslim world could continue. Otherwise, the moderates will remain too afraid. If we lack the will to defend ourselves and our civilization, over time—possibly soon—our descendants will all be Muslims.

When Muslims who seek to get along with non-Muslims speak to Western-government officials, they are often told they do not represent real Islam. Who are these officials to decide what is or is not Islam? Is a true Muslim only one who wants to force the entire world to submit to Islam?

It may be that Abdullah bin Zayed Al Nahyan, the United Arab Emirates (UAE) minister of foreign affairs and international cooperation, has a way to address this problem if we would only listen to him.

He warned, if we keep talking only to jihadists who want to destroy us,

> *There will come a day when we see far more radical extremists and terrorists from Europe because of lack of decision-making, political correctness, or assuming that they know the Middle East and they know Islam and they know the others far better than we do. And, I'm sorry but that's pure ignorance.*[78]

We should take the UAE foreign minister's words seriously. He understands what he is up against, and Islam itself, much better than we do. We should follow his lead: Stop kowtowing to extremists, defeat them, and work with Muslims seeking cooperation.

Imam Mohammad Tawhidi, a former Muslim extremist and Shi'ite hard-liner willing to die for the late Supreme Leader Ali Khamenei, moderated his views on Islam while studying at an Islamic seminary in Qom, Iran. However, witnessing the severe moral corruption and hypocrisy of the regime's clerics caused him to switch sides.[79] In a YouTube video, Imam Tawhidi explains how Arab rulers address the Muslim-extremist terror problem.

> *Tawhidi: The West doesn't understand Islam. Why is it so safe in Saudi Arabia and the UAE (and not in the West)? Because extremists are not allowed to wave the flag of al-Qa'ida. You can't open up a Facebook page in Saudi Arabia and support the Muslim Brotherhood. That's not going to happen. And you can call it democracy, and free speech, and people have the right to express their views. With all due respect, if your view is to behead me, then I will make sure that you do not exist in the same society that I exist in. It's as simple as that. This is Muslim logic. This is the logic of the rulers in the Middle East.*[80]

Unless the non-Muslims in the West and countries in Asia hear and apply what Abdullah and Tawhidi are saying, we should not be surprised if the Muslims eventually succeed in taking over the entire non-Muslim world. They could do so by conquest or by patiently proselytizing among the non-Muslims, showing them how enticing Islam is.

Under the current circumstances, why can't there be peace between the Muslim world and the non-Muslim world? According to Sharia, there cannot come a time when Muslims and non-Muslims will live together as equals in peace, as we in the West understand that concept (i.e., letting bygones be bygones). If the Muslims realize they are not strong enough to defeat the non-Muslims, they can wait and arm themselves until they believe they can win, and then attack. Until that happens, Muslims will have almost unlimited patience (the word in Arabic, Turkish, and Persian is *sabr*). As noted earlier, the term *salaam* in these languages does not mean peace as the West understands it, but rather the joy of submitting to the will of Allah.

If we don't heed Abdullah and Tawhidi's admonitions, the only remaining alternative is to eventually convert to Islam. It's not hard to do. One only has to say one phrase—the Shahada (Islam's declaration of faith)—three times. In Arabic, "There is no god but Allah, and Muhammad is his messenger." The newly minted Muslim, however, has a serious problem. If he or she later has second thoughts, recanting is not an option. Once a Muslim, always a Muslim. Someone who leaves Islam is called a *murtad* (an apostate), and as noted earlier, the penalty for apostasy is death.

October 7 was a warning call. Complacency is dangerous. Ignoring what is happening in the Muslim world right under our noses leads to disaster. Most of Israel—especially its young people—seem to have learned this lesson and developed the resolve to do whatever it takes to survive in the face of Islamic neighbors who want to destroy the Jewish state.

But the rest of the world basically sits passively and criticizes Israel for not wanting to succumb. This is similar to what happened in Germany in the 1930s. The Protestant pastor Martin Niemöller put it succinctly:

> *First, they came for the socialists, and I did not speak out—because I was not a socialist. Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist. Then they came for*

> *the Jews, and I did not speak out—because I was not a Jew. Then they came for me—and there was no one left to speak for me.*[81]

To paraphrase for today's situation, the radical Muslims are focused first on the Saturday people (i.e., the Jews), then on the Sunday people (i.e., the Christians). The Jewish and democratic state of Israel is standing alone—though, at least for now, with the backing of the American administration—against the onslaught of radical Islam.

But unlike the West in the 1930s, Israel does have the will and ability to defend itself. The real question is this: Will the "post-Christian" world eventually develop the will to follow Israel's lead and defeat radical Islam?[82]

As of now, Europe and much of the Western world seem doomed to succumb. They do not appear prepared to defend the Judeo-Christian values on which their civilizations and cultures are based.

But what about America? In America, as a result of the murder of Charlie Kirk,[83] many young Christians are now wearing crosses, joining and attending churches, giving up social media, and looking for Christian fellowship. They are also reading the writings of the American Founding Fathers, which set forth the values on which the country they were creating was based. These largely reflect the values of Judeo-Christian civilization. If this trend continues and can be cultivated, America—the greatest and most powerful country on Earth—has a chance to survive.

The bottom-line message of October 7 is simple. If Western civilization has the will and the ability to defend itself, it can withstand the onslaught of radical Islam. That is Israel's message to the world.

NOTES

1. Harold Rhode, *Modern Islamic Warfare* (2017) https://amazon.com/Modern-Islamic-Warfare-Harold-Rhode/dp/1548095699.

2. Among the best is Majid Khadduri's annotated translation of the eighth-century classic *The Islamic Law of Nations: Shaybani's Siyar*, https://amazon.com/Islamic-Law-Nations-Shaybani-Siyar/dp/0801869757.

3. "A Visual Introduction to Sharia Law Disney Style, UKistan the British Caliphate," https://youtube.com/watch?v=lcrAlM6yb8E.

4. "Why is the West ignoring Islamist expansion at home?," https://jpost.com/opinion/article-891161; "Why October 7th Warning Signs Were Missed," https://youtube.com/watch?v=XeFKu87k1v8.

5. There is a classical Arabic rhyming proverb that sums this up beautifully: "Al-ard qabl al-'ard"—meaning one's personal honor is more important than one's land.

6. "Why Hamas Attacked When It Did," https://csis.org/analysis/why-hamas-attacked-when-it-did.

7. Clinton Bailey, "Note on the Bedouin Image of 'Adl as Justice," *The Muslim World*, April 1976.

8. Muhammad fought the Quraysh tribe from Mecca at a place called Hudaybiyyah in 628 CE. He and his enemies declared a ten-year ceasefire. Muhammad and his forces used the time to rearm, and two years after the signing of the truce, Muhammad, believing he was now strong enough to defeat his enemies, violated the truce and defeated the Quraysh (see chapter 7 below). Since then Muslims have emulated Muhammad's strategy: When weak they have declared a ceasefire, which the West has too often labeled a peace treaty. The Muslims, however, see it as just an interregnum so they can regroup and eventually defeat their enemies. As we will see later, there is no concept of permanent peace in Islam. For more on the Hudaybiyyah agreement, see https://en.wikipedia.org/wiki/Treaty_of_Hudaybiyyah.

9. Islamic law, based on the Quran and the Hadiths. The Sunnis and Shi'ites do not accept the same Hadiths and even understand the Quran differently. For more on

Sharia, see the *Encyclopedia of Islam* entry "Shari'a" and https://en.wikipedia.org/wiki/Sharia.

10. See the Iranian Constitution: "The Army of the Islamic Republic of Iran and the Islamic Revolutionary Guards Corps are to be organized in conformity with this goal, and they will be responsible not only for guarding and preserving the frontiers of the country, but also for fulfilling the ideological mission of Jihad in God's way; that is, extending the sovereignty of God's law throughout the world (this is in accordance with the Quranic verse 'Prepare against them whatever force you are able to muster, and strings of horses, striking fear into the enemy of God and your enemy, and others besides them' [8:60])." See also Arafat's speech (audio recording: http://palwatch.org/main.aspx?fi=157&doc_id=9401) on jihad two weeks after he signed the Oslo Accords on the White House lawn; Hamas's Covenant, https://jewishvirtuallibrary.org/hamas-covenant-full-text; and Bernard Lewis, *Notes on a Century: Reflections of a Middle East Historian*, https://amazon.com/dp/0670023531.

11. Yahya Sinwar in his own words: https://memri.org/reports/hamas-leader-gaza-yahya-sinwar-israels-most-wanted-%E2%80%93-his-own-words-we-support-eradication.

12. Many early commentators actually define this verse as less about "Live and let live" and more about drawing lines of enmity between Muslims and non-Muslims. It is a statement that foreshadows the eventual expression "Al-wala' wa-l-bara'"—an Islamic theological concept meaning "loyalty and disavowal" or "allegiance and dissociation." It refers to the practice of loving, supporting, and aligning with what Allah loves (the faith, the Prophet, and the believers) while hating, rejecting, and distancing oneself from what Allah disavows (disbelief, transgression, and enemies of the faith).

13. Barack Obama, "A New Beginning: Speech at Cairo University," https://americanrhetoric.com/speeches/barackobama/barackobamacairouniversity.htm (minute 0:56).

14. https://americanrhetoric.com/speeches/barackobama/barackobamacairouniversity.htm.

15. Ibid.

16. See the BBC documentary *Islam, The Untold Story*, by Tom Howard.

17. It is no mere coincidence that ISIS leader Abu Bakr al-Baghdadi chose this nom de guerre for himself, as he, too, led a Great Islamic Reformation in the twenty-first century to purify the ranks of Islam once again.

18. Bernard Lewis, *What Went Wrong?: The Clash Between Islam and Modernity in the Middle East* (Harper Perennial, 2002).

19. For details of this conundrum, see Yaroslav Trofimov, *The Siege of Mecca: The 1979 Uprising at Islam's Holiest Shrine*, https://amazon.com/Siege-Mecca-Uprising-Islam-Holiest/dp/0307277739.

20. Trofimov, *Siege*.

21. "Keep Qatari Money Out of Post-War Gaza," https://fdd.org/analysis/2025/07/10/keep-qatari-money-out-of-post-war-gaza.

22. Philippe Lazzarini, "Investigation Completed: Allegations on UNRWA Staff Participation in the 7 October Attacks," https://unrwa.org/newsroom/official-statements/investigation-completed-allegations-unrwa-staff-participation-7-october.

23. Lazzarini, "Investigation."

24. "How Hamas built a force to attack Israel on 7 October," https://bbc.com/news/world-middle-east-67480680.

25. James M. Arlandson, "Muhammad's atrocity against the Qurayza Jews," https://answering-islam.org/Authors/Arlandson/qurayza_jews.htm.

26. Known to the author from personal experience and conversations with longtime associates of a number of Sunni religious leaders. They can be quite direct in private but fear saying such things in public because they could be murdered by Muslims who do not agree with them.

27. See A. Guillaume, *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah* (Oxford University Press, 1955); *The Encyclopedia of Islam*, vol. 9, p. 661.

28. An excellent example of this are the 1949 Armistice Agreements that Arab countries signed with Israel; see chapter 13 below.

29. Audio recording of Arafat speech in Johannesburg, May 10, 1994, http://palwatch.org/main.aspx?fi=157&doc_id=9401.

30. The Quran, Surah Al-Imran, chapter 3, verse 04 ("You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." See https://counterextremism.com/content/muslim-brotherhood-palestinian-territories.

31. http://newsmax.com/Newsfront/Dennis-Ross-White-House-Conscious-Decision-Distant/2016/05/23/id/730197/.

32. There is a common saying among Muslims in Arabic: "La umam fi'l Islam" (There are no nations in Islam, i.e., all Muslims belong to one people). According to the Hadith: "Al-Kufr Millatun Wahida" (Unbelief is one people/nation).

33. Bernard Lewis, "On the Jewish Question," https://wsj.com/articles/SB119604260214503526.

34. "Muslim Brotherhood in the Palestinian Territories," https://counterextremism.com/content/muslim-brotherhood-palestinian-territories.

35. "The Reconquista Is Now: Anti-Islamic Discourse After the Attack in Barcelona," https://dayan.org/content/reconquista-now-anti-islamic-discourse-after-attack-barcelona.

36. "Muslim Persecution of Hindus in India," https://en.wikipedia.org/wiki/Persecution_of_Hindus.

37. "Muslims and Rohingya in Myanmar," https://minorityrights.org/communities/muslims-and-rohingya/.

38. "Islam," https://pewresearch.org/religion/2023/08/30/islam/.

39. "Syria: UN experts alarmed by attacks on Druze communities, including sexual violence against women and girls," https://ohchr.org/en/press-releases/2025/08/syria-un-experts-alarmed-attacks-druze-communities-including-sexual-violence; "'Killed for what, religion?': inside the horror of southern Syria's sectarian violence," https://youtube.com/watch?v=hxCPlHN6__k.

40. "Europe is sleepwalking into the Muslim Brotherhood's long game," https://fdd.org/analysis/2025/12/18/europe-is-sleepwalking-into-the-muslim-brotherhoods-long-game;

41. See Quran 33:59.

42. "The European Muslim Crisis and the Post-October 7 Escalation," https://mdpi.com/2077-1444/15/10/1185.

43. "How Muslim Communities in Europe Reacted to the Hamas Attack and the Limitations of Free Speech," https://hungarianconservative.com/articles/opinion/hamas_european-muslims_rallies_antisemitism_calls-for-violence_free-speech/.

44. "Thousands join pro-Palestinian rallies around the globe as Oct. 7 anniversary nears," https://mprnews.org/story/2024/10/06/thousands-join-propalestinian-rallies-around-the-globe-as-oct-7-anniversary-nears.

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46. "10 Things to Know About Hamas and Turkey," https://fdd.org/analysis/2023/11/29/10-things-to-know-about-hamas-and-turkey/.

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62. "Second Intifada," https://en.wikipedia.org/wiki/Second_Intifada.

63. "Fatwas given by Islamic Scholars on the Boycott of Israel," inminds.com/boycott-fatwas.html.

64. "Leader issues fatwa calling for boycott of Israeli goods," http://en.mehrnews.com/news/31711/Leader-issues-fatwa-calling-for-boycott-of-Israeli-goods.

65. "The world from here: BDS: A weapon of Islamic warfare," https://jpost.com/opinion/the-world-from-here-bds-a-weapon-of-islamic-warfare-439491.

66. "BDS and Hamas: The New Partnership," htts://gatestoneinstitute.org/5940/bds-hamas.

67. "Omar Barghouti: No State Has the Right to Exist as a Racist State," https://voltairenet.org/article153536.html.

68. "Weaponization of Academia: The Palestinian BDS Movement and Campus Protests Against Israel," https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5151609.

69. "As'ad AbuKhalil," https://en.wikipedia.org/wiki/As%27ad_AbuKhalil.

70. There are extensive reports of family-honor crimes against women throughout Judea and Samaria and in Gaza.

71. *Mein Kampf* in Arabic: https://x.com/IDF/status/1723665392525021439.

72. There is no future between the two *ummahs*: https://instagram.com/reels/DM63wKjtX2q.

73. For example, public prayer is forbidden in France, the government of which is strictly secular. But as the Muslims grew in number, they began at first to pray in small groups on public sidewalks. Subsequently, they simply took over public streets, blocked them off from traffic, and prayed together in large numbers. In most cases the authorities looked the other way, which only emboldened the Muslims to push for more "rights" in the public sphere.

74. "A Visual Introduction to Sharia Law Disney Style, UKistan the British Caliphate," https://youtube.com/watch?v=lcrAlM6yb8E.

75. The series is in Hebrew: https://13tv.co.il/allshows/series/569/.

76. The verse states literally: "You have your religion and I have my religion" (Quran 109:5).

77. For example, I once shared a panel with a longtime Muslim friend who I knew agreed with me on opposing the Muslim fanatics in suburban Paris who were forcing young women to marry against their will. I spoke first and expected him to support my position by talking about his personal experiences in these Muslim enclaves. Instead, he lambasted me publicly for trying to impose my non-Muslim,

Western views on these Muslim women. I was shocked. When he sat down after speaking, I asked him why he said what he said, when we both knew he strongly agreed with me. He looked me straight in the eye and said, "You are not a Muslim and it is expected that you would have these views. But I am a Muslim and if I agreed with you publicly, they might accuse me of being an apostate and assassinate me. So of course, I won't agree with you in public. I want to remain alive!"

78. "UAE Minister's 2017 WARNING to EU," https://instagram.com/reels/DSO3LBgj0oT/, https://youtube.com/watch?v=RUpIgZmXmSY.

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80. https://youtube.com/shorts/D_3k4YrP-LU.

81. Martin Niemöller: "First they came for...," https://encyclopedia.ushmm.org/content/en/article/martin-niemoeller-first-they-came-for-the-socialists

82. "First the Saturday people—the Jews—and then the Sunday people. The Christians. We're seeing this old rallying cry of radical Islam play out in real time today," https://facebook.com/watch/?v=1359775768629055.

83. "Charlie's Vision. America's Future. The Fight Continues," https://tpusa.com/.

“ Harold Rhode, a top expert on Islam and former senior Pentagon official with deep experience across the Muslim world, updates his book to examine Hamas's October 7 massacre and its aftermath. Those events confirmed his analysis of Islamic warfare. He warns of the severe threat jihad poses to the West and the catastrophe that awaits future generations if ignored. This short book is essential reading for political, intellectual, and academic elites—and for anyone who values Western civilization. Read it and act now, before it is too late.

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Colonel Norvell B. De Atkine
Former foreign area specialist who has taught Middle Eastern political-military affairs within the special operations community for the last 17 years.

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