

Answers to Muslim Apologists

1. [But it is just a small minority of extremists.](#)

A. A small minority of 1.3 billion people is still a lot of people. And the minority is not nearly as small as people like to think. Yes, the number of Muslims following Mohammad's command to "kill unbelievers wherever you find them" may be small, but a much much larger percentage believes in the political purpose of Islam and is working toward that goal in other ways besides terrorism. There are many ways to wage jihad. Violence is only one. Demographics is another (that is, immigrate to a new country, maybe even let them support you with welfare, but definitely out-breed the original inhabitants, build up a politically-active and powerful voting block of Muslims in that country, and then start pressing for [concessions](#)). Many [forms of jihad](#) are possible — [litigation jihad](#), [forest fire jihad](#), [falsify textbooks jihad](#), and the list goes on and on. Violent Islamic supremacists may, in fact, be the least of our problems.

B. You mean the ones who are blowing themselves up in order to kill non-Muslims? Or flying planes into buildings? Or trying to get their hands on a nuclear bomb so they can set it off in downtown New York City? Those are worthy of concern, but in the longer term, the Muslims waging jihad by other means may be more dangerous. (Of course, at this point, they'll probably say, "What other means?" and you have opened up another opportunity to educate them further.)

C. Jihad is obligatory for all Muslims. Jihad doesn't mean only violence. Jihad means to struggle, in whatever way you can, to achieve Islam's single political goal: The subjugation of all non-Muslims to Islamic law. That political goal is a Muslim's religious duty. Mohammad didn't approve of meditation or navel-gazing. He said the way you can prove your devotion to Allah is by action. So even mainstream "moderate" Muslims are active, constantly working toward the end-goal of worldwide Islamic dominance. They do it by paying their zakat, which goes to the mosque, which goes to supporting Muslim causes (which are almost entirely political causes). And they do it by having lots of children, to give Muslims a demographic advantage in democratic countries. They do it by making every non-Muslim they meet think that Muslims are harmless and well-meaning. They do it by crying "racism" every time someone criticizes Islam, even though they know full well Islam is not a race (they say it because it gets the desired response: It shuts people up). They do it by writing to every television or radio

program that portrays Islam in an unflattering light. It is all jihad. Bamboozling the non-Muslims is jihad. As Mohammad said, "War is deceit." And as you can see, they have been winning the war. You, like most other non-Muslims, know almost nothing about Islam and yet have a feeling that it must be all right.

D. We get that impression (that it is a small number of extremists) because almost none of the constant attacks by [Jihadis](#) are covered in the media. Go to thereligionofpeace.com and you can see every verifiable attack in the world made in the name of Islam. There are about five attacks a day. Some big, some small. But it adds up to a constant war being waged against all non-Muslims everywhere in the world simultaneously. More people are being killed in the name of Islam per year than were killed in the entire 350 years of the Spanish Inquisition. And each one of the [Jihadis](#) doing the killing is supported by a network of Muslims that, while they are not killers themselves, help to make it happen, help to finance it, help to hide them, feed them, encourage them, and protect them. And the ones committing violent jihad are only the tip of the iceberg. In many other ways, many more Muslims are following Mohammad's example and waging jihad on many fronts and at many levels at once.

E. The Muslim Brotherhood is the largest Islamic organization of any kind in the world. That makes it mainstream. Not fringe. The Brotherhood's goal is to make the whole world submit to Islamic law. And they are actively (and in many ways successfully) accomplishing their goal. Most of them do not advocate random bombings, which are strategically ineffective in most places and counterproductive to the goal of world domination. They have [a long-range plan](#) and they've been putting it into effect for over twenty years. This is not guesswork. Their documents have been seized in [FBI raids](#). One such raid recently led to the prosecution of members of the [Holy Land Foundation](#). The Muslim Brotherhood has established lots of "legitimate" organizations in the United States, which work toward the goal of destroying our government from within (this is their stated goal) — CAIR, MSA, ISNA, NAIT, etc. They raise money to promote jihad (while fooling people as to the real purpose of the money), they sue on behalf of Islam, they recruit on campuses and turn non-Muslim students against America, they influence how textbooks in American schools portray Islam, they influence how the FBI deals with Muslims, they fund and control madrassas and mosques all over America and make sure they teach hatred, intolerance, and non-integration. And more. And they do it all under our noses because our attention is focused out on the [hot-headed Jihadis](#) who are blowing things up. [Read more about the Muslim Brotherhood's goals here.](#)

2. [My friend is a Muslim and he's really nice.](#)

A. I can see that you are defending your friend, so let me be clear that I'm not attacking your friend or anyone who calls himself a Muslim. I'm talking about Islamic *doctrine*. I'm talking about what a devout Muslim is *supposed* to do, according to Mohammad, and what millions of Muslims in fact do.

B. Is he a *practicing* Muslim or a Muslim in name only? If he is a practicing Muslim, jihad is obligatory. But keep in mind, jihad means struggling toward the political goal of the dominance of Islamic law. Violence is *only one* of many ways to work toward that political goal. Also, if he is a *practicing* Muslim, he cannot be friends with you, according to the Qur'an. He can pretend to be your friend if it serves the goals of Islam, but if he actually feels affection for you and really considers you a friend, he is doomed to burn in hell according to the Qur'an.

C. That's *good* (that he's a really great guy)! But the Muslims *following* the doctrine still need to be stopped, and one very important thing that needs to happen in order to stop them is for non-Muslims to be educated about what is in [the Qur'an](#) and [the Hadith](#). Our fellow non-Muslims need to be made aware of the game plan of the enemies dedicated to destroying our way of life. By trying to stop people like me from educating non-Muslims about Islam, you are actually *helping* [Islamic supremacists](#) with their political goals.

D. Maybe this Muslim's apparent goodness is only [taqiyya](#). Another possibility is that he is simply ignorant of what his religion really requires of him. I will tell you what is in the Qur'an, but only if you promise not to tell him. We don't need any more Muslims to awaken to the requirements of their faith. Let him live in benign and peaceful ignorance.

E. He's a Muslim and he's really nice? Good! It's entirely possible he does not follow the whole teachings. However, does he pay his zakat (alms)? Then he is probably contributing to Islamic supremacists who *are* following the whole teachings (the zakat usually goes to the local mosque, and [most mosques in the U.S.](#) are owned and run by dedicated [Wahabbis](#)). Does he pray five times a day? Does he fast for a month during Ramadan? Has he read the Qur'an? If he had to choose between [Shari'a law](#) and the U.S. Constitution, which would he choose? Do you have any idea?! Or are you simply saying your cousin is married to a Muslim with very good people skills? ([Read more about the basic obligations of a Muslim.](#))

F. The existence of a nice Muslim does not invalidate the statement that

Islamic teachings advocate intolerance and violence toward non-Muslims. The fact that you know a Muslim who knows how to get along with non-Muslims does not mean he would not also advocate imposing [Shari'a law](#) on non-Muslims, and does not mean he is not actively striving toward that goal. The fact that he is really nice does not mean he repudiates the [supremacist](#) nature of Islamic teachings. The existence of a Muslim who happens to be charming does not discredit a single thing I've said.

G. Is your friend an [apatheist](#)? If so, I think that's great. But I wasn't talking about people who *call* themselves Muslims but do not follow the doctrine. I'm talking about the actual [Islamic doctrine](#) — what it says in their holy books and what nearly all the Islamic authorities have decreed for the last 1400 years — and that *is* being followed faithfully by Muslims all over the world. Those who are following the teachings of the Qur'an and who faithfully follow Mohammad's example are a danger to the free world and they must be stopped.

H. Muhammad Salah was a very nice man too. But he was also the leader of the worldwide military wing of Hamas, a brutal terrorist organization! ([Read more about this here.](#))

3. [What you're saying is racist.](#)

A. [Here's how to handle the racism objection before is even mentioned.](#)

WHEN YOU'RE talking to non-Muslims and you say something unflattering about Islam, most Westerners will try to defend Islam. They tend to see what you're saying through the filter of "racism" or "bigotry," and toward such things they have an automatic response: Protect the poor abused Muslims from hatred and fear-based reactions.

They may envision lynchings. They don't want to see racial profiling. They don't want to have interment camps like the Japanese suffered during WWII. Since they see your criticism as bigotry or racism, they are unthinkingly and reflexively opposed to a perfectly normal and legitimate activity in a free country: Political and religious criticism.

One of our most treasured guaranteed rights is the right to critique the doctrines of any political or religious group. The fact that it might be offensive to someone is exactly why free speech has to be protected (if it didn't bother anyone, there would be no need to

protect it). ([Read more about that here.](#))

Hopefully you are not a bigot or a racist, but whether you are or not, racism has nothing to do with criticism of Islamic doctrine. Islam is not a race or an ethnic group. There are Muslims of every race. And there are more non-Arab Muslims than Arab Muslims.

If you're not a racist, whoever balks at your criticism of Islamic doctrines and thinks you're being racist actually *agrees* with you, and you should make your agreement on this issue crystal clear.

In fact, we can emphasize the racial issue as an important reason to solve the "Islamic encroachment" issue as soon as possible. Many people in the counterjihad movement think it will take a dirty nuke going off in Chicago or Paris before the free world wakes up. But after a tragedy or a major attack, people will be angry and afraid, and decisions under those circumstances aren't always the sanest decisions. In times like those, people can overreact. In times like those, they do things like put all Japanese people into internment camps. That was a fear-based reaction, and it was bigoted and racist.

We can avoid that kind of overreaction if we talk about Islam now, in calmer times. In other words, talking about Islamic teachings now can help PREVENT racism and bigotry by making sure everyone understands what Islamic teachings are about, and that everyone understands Islam is a *doctrine*, not a race.

This is a point you should *stress* when someone seems to resist talking about Islam and who seems irrationally *against* talking about it. They are probably afraid you're a bigot. They might be afraid even talking about it with you somehow condones racism.

Make it very clear right up front you're *against* racism, that Islam is not a race, and that conversations like these will *prevent* racism in the future if something disastrous happens. If racism is what they were concerned about, you will suddenly have their attention.

If those who are not racist think criticizing Islam is racist, it proves an important point. Namely, that it is vital more people understand Islam.

In other words, if you think criticism of Islam is racist, you are demonstrating that you don't understand what Islam is, and you are illustrating exactly why we need to talk about it and learn about it, because if YOU, who are so strongly against racism, think Islam

has something to do with race, then how are racist people going to react if a nuclear weapon goes off in downtown Houston and kills a million people?

B. [If it is a misnomer to call this kind of conversation "racist," what is it then?](#) It is "criticizing a religious doctrine" and it is also "political criticism" — two perfectly legitimate activities in a free country.

WHEN SOMEONE says that some of the passages of the Quran are violent, and that Islam itself is political, what do you call that? It's an important question. Strangely enough, I've heard it called "[racist](#)," which seems very odd. Islam is not a race.

I've also heard it called "[Islamophobia](#)," which is also strange, because it is not a phobia.

It is religious criticism. But it's more than that, because Islam is not merely a religion. Islam is also a political system with political goals. So instead of racism or Islamophobia, we could call it religious or political criticism.

But if you call it that, there doesn't seem to be anything wrong with it. In a free society, it is a perfectly legitimate activity to criticize religious doctrines and political systems. It's perfectly all right, for example, to point out that the Catholic church frowns upon birth control, or that communism and free enterprise are incompatible.

So when someone explains [the political ideology](#) contained in [the Quran](#), it is a completely legitimate activity, and anyone who calls it racism or Islamophobia either doesn't understand what they're saying, or, more likely, they are trying to censor the person. That kind of censorship is out of line in a free society.



The fact that [exponents of pure Islam](#) will not tolerate criticism of Islam *is one of the main criticisms of Islam*. The fact that the Quran itself is adamant about disallowing any criticism of the

Quran (and calls for a death sentence for doing so) is one of the most legitimate things to criticize about the Quran.

If someone doesn't *hire* a Muslim simply because the applicant is a Muslim, that is discrimination, and that's a different issue. If someone beats up a Muslim because he's a Muslim, that is a hate crime and is illegal, immoral, and should be punished.

But criticism of Islamic doctrine? It can and should be done.

Where it gets tricky is immigration laws. There has to be some selection. If you have a Muslim applying for immigration, what do you do? The person himself may not be in favor of following the violent instructions in the Quran, but how do we know? Because he is a Muslim, and because the Quran contains political goals and ideas, he is more likely to be subversive and ascribe to doctrines that we would consider treasonous than the average applicant.

What do we do about that? If anybody has some answers, let's hear it (in comments). This is, I believe, one of the most important issues that arises out of the study of [the Quran](#) and [the Sunnah](#).

One possibility, of course, is to [stop Muslim immigration](#).

It is also possible to give an immigration applicant a lie-detector test and ask about their intentions within our country. In the U.S. they have to learn a little about the country and swear an oath of allegiance, but under [taqiyya](#), a Muslim with the intention of helping to overthrow the government would be allowed by Islamic doctrine to swear the oath without intending to keep it, so that requirement is not enough.

Another possibility is to allow Muslims in, but really crack down on preaching [jihad](#) within the country. Most countries have laws against [sedition](#) or treason, but so far as I know, no country has enforced those laws against [Muslims preaching in mosques](#). But once the precedent was set, it would be a straightforward matter. (Read more about [the relationship between sedition and Sharia](#) here.)

Are there better ideas? Let's compile them here in the comments for easy reading by voters and politicians. We need a solution. It would be foolish for democratic countries to keep importing people who want to overthrow their government. Not all Muslims do, of course. But pure Islam, straight from [the Quran](#) and [the Sunnah](#), is very clear about the obligation to wage [jihad](#) and establish universal

[Sharia law](#). That means overthrowing democratic governments.

The longer we ignore this issue, the bigger the problem will have when we finally tackle it.

The immigration issue is open for discussion. But the freedom to openly discuss and criticize Islamic doctrine is not an issue at all. We have the right to freely discuss it. Period. And anyone who tries to shut down the discussion with accusations of racism or Islamophobia is out of line.

C. [Here is specifically why it is not racist to criticize Islam](#).

WHEN I'M TALKING about Islamic teachings, sometimes people say, "That seems racist." I usually respond that I'm talking about the *teachings*, not the person, and that it couldn't be racist anyway because Islam is not a race. There are Muslims of every race on earth.

I make the point that: "Even if I were to say, 'All Muslims are evil,' that's not racism, either. It would be an overgeneralization, but it's not racism. If I said, 'Indonesians are evil,' THAT would be racism."

I just came across a story I'm going to keep in mind next time someone accuses me of racism. [As the story shows](#), anyone from any race or country can be a devout Muslim, and if he is following the strict teachings of Islam, he is a threat to any non-Muslim of any race. [The story is about training whites in Muslim training camps](#).

The "racism response" is one of the most common reactions people have when they hear about [Islamic supremacism](#). You and I need to be clear on why our criticisms of Islam are not racism so we can answer effectively.

If I said the tenets, recruitment practices, and indoctrination techniques of the Ku Klux Klan are dangerous to civil rights in America, would anyone call my statement "racist?" Would it be called "hate speech?" Am I suffering from KuKluxKlanophobia?

No, those criticisms would be ridiculous. Rather, my statement that the tenets, recruitment practices, and indoctrination techniques are dangerous to civil rights is a legitimate statement of debate, and there is nothing the matter with stating it openly and talking about it.

But say the same about Islamic supremacism in mixed company

and there is an almost audible gasp, and an embarrassed silence, as if you had broken some sacred taboo. Why? The Islamic supremacists themselves have been accusing their critics of racism and hate speech and Islamophobia, and they've influenced the mainstream media to do the same, so it has entered the mainstream cultural thought-process. Now, it is an almost automatic emotional reaction.

Islamic supremacists have been using these accusations because they know in this country we have a hot-button on those issues. Nobody wants to be considered racist. The [Jihadis](#) use this fact as a weapon.

So we need to carefully and effectively explain to everyone why criticism of Islam is quite different from hate speech, Islamophobia, or racism. Make this distinction clearly and persuasively. People need to hear about Islam, but as long as they have this barrier to their listening, you can't get through.

D. [Here's how to make it perfectly clear you are not a racist.](#)

WHEN YOU begin talking about Islam with a multiculturalist, you will immediately run headlong into a wall of resistance. But you can soften their defenses if you immediately make the following perfectly clear:

1. You are against racism, and if people understood more about Islam, [it would prevent racism](#).
2. You are not criticizing Muslims, [you are criticizing the political and religious doctrine](#) of Islam.
3. Until your listener has [read the Qur'an for herself](#), she really doesn't know what's going on. And if you *have* read the Qur'an, make it a point to mention that relevant fact.

Work these into the early part of your conversation and you will have a much more willing listener. Listen to me: Multiculturalists are the people we *most* need to reach. Please do not write them off. These are the people we are not reaching, and there are *millions* of them. They could be our allies, but their wall must be penetrated. Hammer those three points adamantly up front, and you may well find yourself with an open mind to talk to.

E. [Here is a great demonstration of why the racism charge is ridiculous.](#)



Is Ayaan Hirsi Ali a racist? She was born in Somalia, from which she escaped to avoid an arranged marriage, and she eventually became a member of Parliament in the Netherlands.

She helped produce a film with Theo Van Gogh which criticized Islam's treatment of women. Van Gogh was shot to death by a Muslim in retaliation, and a note was pinned to his chest with a knife — a note that threatened Ayaan Hirsi Ali.

She made her way to the United States, and has since written two books critical of Islam: [Infidel](#)

and [Nomad: From Islam to America: A Personal Journey Through the Clash of Civilizations](#).



Is Wafa Sultan a racist? She was born and raised in Syria, and was trained as a

psychiatrist.

On February 21, 2006, she took part in an Al Jazeera discussion program, arguing with the hosts about Samuel P. Huntington's [Clash of Civilizations](#) theory. [A six-minute composite video](#) of her response was widely circulated on blogs and through email. The New York Times estimated it was seen at least one million times. In the video she criticized Muslims for treating non-Muslims differently, and for not recognizing the accomplishments of Jews and other non-Muslims. The video was the most-discussed video of all time with over 260,000 comments on YouTube.



Is Ibn Warraq a racist? Warraq was born in India to Muslim parents who migrated to Pakistan after the

partitioning of British Indian Empire.

Warraq founded the [Institute for the Secularisation of Islamic Society](#). He is a senior research fellow at the Center for Inquiry, focusing on Quranic criticism.

Warraq is the author of seven books, including [Why I Am Not a Muslim](#) and [Leaving Islam](#). He has spoken at the United Nations "Victims of

Jihad" conference organized by the International Humanist and Ethical Union alongside speakers such as Bat Ye'or, Ayaan Hirsi Ali, and Simon Deng.



Is Tapan Ghosh a racist? The president of [Hindu Samhati](#), he speaks all over India and the United States about [the ongoing Islamic invasion of West Bengal](#).

In [an article about him](#), a correspondent wrote, "A life of 25 years of relentless service has strengthened the resolve of Tapan Ghosh to unite Hindu masses to fight against injustice and the

oppressive attitude of the authorities in the face of ever-increasing Islamist aggression."

Ghosh said, "As someone who has suffered enormously from the Islamist onslaught in eastern India, both after the partition of India as well as the partition of erstwhile Pakistan to form Bangladesh, Islamic terrorism has deeply affected my life and the life of millions in the Indian subcontinent. The horrific events of 1971 where nearly 3 million Bengalis, mostly Hindus were exterminated by the Pakistani military regime left an everlasting impression on me. Since then, I have worked relentlessly for the service and upliftment of people reeling under the scourge of radical Islam."



Is Seyran Ates a racist? Born in Turkey of Kurdish parents, and now working as a lawyer in Germany, Ates is highly critical of an immigrant Muslim society that is often more [orthodox](#) than its counterpart in Turkey, and her criticisms have put her at risk. Her book, "Islam Needs a Sexual Revolution," was scheduled for publication in Germany in 2009. In an interview in January 2008 on National Public Radio, Ates stated that she was in hiding and would not be working on Muslim women's behalf publicly (including in court) due to the threats against her. Ates is the author of the article,

[Human Rights Before Religion: Have we forgotten to protect women in our bid to accommodate practices carried out in the name of Islam?](#)



Is Francis Bok a racist? Francis Piol Bol Bok, born in Sudan, was a slave for ten years but is now an abolitionist and author living in the United States. On May 15, 1986, Bok was captured and enslaved at age seven during an Islamic militia raid on the village of Nymlal. Slavery is a standard feature of [orthodox](#)

[Islam](#). Bok lived in bondage for ten years before escaping imprisonment in Kurdufan, followed by a journey to the United States by way of Cairo, Egypt. [Read more of his story here](#).

Bok's autobiography, [Escape from Slavery](#), chronicles his life from his early youth and his years in captivity, to his work in the United States as an abolitionist.



Is Nonie Darwish a racist? Now an American, she grew up a Muslim in Egypt, the daughter of an Egyptian general whose family was part of President Nasser's inner circle.

Darwish founded [Former Muslims United](#) with Ibn Warraq, an organization dedicated, in part, to helping Muslims reject the inherent intolerance, violence, and supremacism in their doctrine.

Darwish is the author of two books critical of Islam, [Cruel and](#)

[Usual Punishment: The Terrifying Global Implications of Islamic Law](#), and [Now They Call Me Infidel: Why I Renounced Jihad for America, Israel, and the War on Terror](#).

And she is an outspoken [critic of Sharia law](#).



Is Brigitte Gabriel a racist? She's an Arab, born in Lebanon. Gabriel watched her country become an Islamic state. Lebanon was a Christian country and "the jewel of the Middle East" when she was young. But the Muslims in Lebanon, supported by Syria and Iran, slowly became more militant until they turned the country into a war zone.

She made her way to America only to find, to her horror, the [Muslim Brotherhood](#) here in her newly adopted country, going down the same road. She decided to warn

her fellow Americans about the dire results you can expect from appeasing orthodox Muslims, so she founded [ACT! for America](#), a grassroots organization dedicated to educating the public about [Islam's prime directive](#).

Gabriel is the author of two books, [They Must Be Stopped: Why We Must Defeat Radical Islam and How We Can Do It](#), and [Because They Hate: A Survivor of Islamic Terror Warns America](#).



Is Mark Gabriel a racist? Born in Egypt, he became an Islamic scholar in the Muslim world's most prestigious university. Early fears by relatives that Gabriel would grow up a Christian because he had been breastfed by a Christian woman resulted in him being given a thorough Islamic education. So he grew up immersed in Islamic culture and was sent to Al Azhar school at the age of six.

By the time Gabriel was twelve years old he had memorized the Quran completely. After

graduating from Al-Azhar University with a Master's degree, he was offered a position as a lecturer at the university. During his research, which involved travel to Eastern and Western countries, Gabriel became more distant from Islam, finding its history, "from its commencement to date, to be filled with violence and bloodshed without any worthwhile ideology or sense of decency. I asked myself 'What religion would condone such destruction of human life?' Based on that, I began to see that the Muslim people and their leaders were perpetrators of violence."

On hearing that Gabriel had "forsaken Islamic teachings" the authorities of Al Azhar expelled him from the University on 17 December, 1991 and asked for him to be released from the post of Imam in the mosque of Amas Ebn Malek in Giza city. The Egyptian secret police then seized Gabriel and placed him in a cell without food and water for three days, after which he was tortured and interrogated for four days before being transferred to Calipha prison in Cairo and released without charge a week later. He escaped Egypt and has since written several books, including, [Islam and Terrorism](#).



Is Walid Shoebat a racist? He's a Palestinian immigrant to the United States and a former PLO militant. Shoebat was born in Bethlehem, the grandson of the Mukhtar of Beit Sahour, an associate of Grand Mufti of Jerusalem. In 1993, Shoebat converted to Christianity after studying the Jewish Bible for six months in response to a challenge from his wife, initially trying to persuade her to convert to Islam. After the September 11 attacks in 2001, Shoebat began to criticize Islam publicly. He has appeared on mainstream media around the world and has been an expert witness on a number of documentaries on orthodox

Islam.

Shoebat argues that parallels exist between radical Islam and Nazism. He says, "Secular dogma like Nazism is less dangerous than Islamofascism that we see today...because Islamofascism has a religious twist to it; it says 'God the *Almighty* ordered you to do this'...It is trying to grow itself in fifty-five Muslim states. So potentially, you could have a success rate of several Nazi Germanys, if these people get their way."



Is Simon Deng a racist? He was born in southern Sudan. His village of Tonga was a peaceful farming community, despite frequent raids by the Islamic Sudanese army where they burned huts and scattered livestock. "One of the first things I was told as a child — if the Arab men come, just run for your life," Deng recalls. The history of Arab colonization of Africa is one of Islamization, wholesale slave trading, and genocide. One day

the Muslims came, and Deng was captured and enslaved.

At the age of 12, he noticed a man from his village due to the man's "shilluk" — a series of raised welts across the forehead. It's a tribal marking Deng has also. The man summoned a distant relative of Deng's who happened to be nearby. With his kinsman's help, the boy was able to escape.

Having escaped slavery and emigrated to the United States, Deng travels the country addressing audiences which range from the United Nations to middle school students. His speeches focus on education and the anti-slavery movement. Deng is now a warner of the horrors of unchecked Islam and Sharia. "I was victimized in the name of Islam," he says.



Is Babu
Suseelan a
racist?
Born in
India,

[Professor Babu Suseelan](#) is a Hindu leader, a human rights activist, a university professor, and a psychologist. He is also the Director of Indian American Intellectuals Forum, New York.

Suseelan is the author of several published articles on jihadi terrorism and cognitive psychology. He has been an invited speaker at international conferences on Islamic militancy.

He speaks around the world, trying to educate people about orthodox Islam and the danger it poses to the free world.



Is Walid Phares a racist? Phares was born in Lebanon, where he earned degrees in law, political science and sociology. He then earned a Master's

degree in International Law from the Université de Lyon in France and a Ph.D. in international relations and strategic studies from the University of Miami. He emigrated to the United States in 1990.

Phares has testified before committees of the U.S. State, Justice, Defense and Homeland Security Departments, the United States Congress, the European Parliament, the United Nations Security Council.

[His writings](#) expose the political nature embedded in Islamic doctrine, and seeks to find solutions to the problems that presents the West. His books



include, [The Confrontation: Winning the War against Future Jihad](#), and [The War of Ideas: Jihadism against Democracy](#).

Is Zeyno Baran a racist? Baran is a Turkish-American scholar and

Director of the Center for Eurasian Policy.

One of Baran's key areas of specialization is countering the spread of radical Turkish Islamist ideology in Europe and Eurasia.

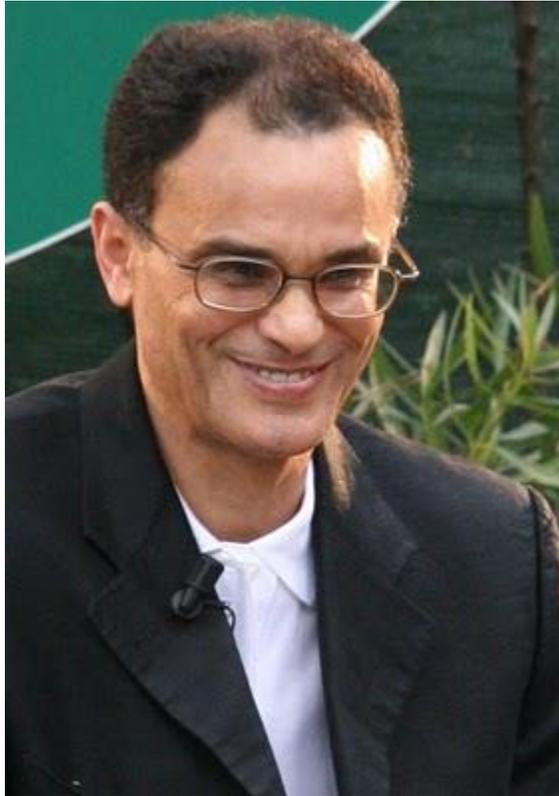
Baran has criticized European and American governments for working too closely with groups or individuals that espouse an Islamist ideology. She argues that such engagement actually works against U.S. and European interests.

Baran recently wrote an article for The Weekly Standard on this very subject. In it, she advocates a kind of "litmus test" for deciding who and what type of Muslim groups the U.S. government should engage with. Baran argues that "the deciding factor must be ideology: Is the group Islamist or not?" She believes that the Muslim Brotherhood, Hizbullah, and Hizb ut-Tahrir fail her test.

Is M. Zuhdi Jasser a racist? He's the President and Founder of the [American Islamic Forum for Democracy](#). A devout Muslim, Jasser founded AIFD in the wake of the 9/11 attacks on the United States as an effort to provide an American Muslim voice advocating for the preservation of the founding principles of the United States Constitution, liberty and freedom, and the separation of mosque and state.

A former Lieutenant Commander in the United States Navy, Jasser served 11 years as a medical officer. He is a nationally recognized expert in the contest of ideas against Political Islam and American Islamist organizations. On October 1, 2009, Jasser briefed members of Congress on the threat of Political Islam. He regularly briefs members of the House and Senate congressional anti-terror caucuses.





Is Magdi Allam a racist?

Allam was born in Egypt and raised by Muslim parents. His mother Safeya was a believing and practicing Muslim, whereas his father Muhammad was "completely secular." He became a journalist and outspoken critic of "Islamic extremism."

In 2005, Allam published an article calling for a ban on building mosques in Italy. In a piece accusing mosques of fostering hate, he claimed Italy is suffering from "mosque-mania."

In a public letter to the editor, Allam stated that Islam was inseparable from Islamic extremism.

Criticising Islam itself,

rather than Islamic extremism, Allam argued: "I asked myself how it was possible that those who, like me, sincerely and boldly called for a 'moderate Islam,' assuming the responsibility of exposing themselves in the first person in denouncing Islamic extremism and terrorism, ended up being sentenced to death in the name of Islam on the basis of the Quran. I was forced to see that, beyond the contingency of the phenomenon of Islamic extremism and terrorism that has appeared on a global level, the root of evil is inherent in an Islam that is physiologically violent and historically conflictive."



Is Farshad Kholghi a racist? Born in Iran, he remembers the time before the Islamic Revolution, when Shah Reza Palahvi reigned supreme and the country was on a staunch Western direction, with

extensive developments in infrastructure, industry, education, and health care.

Farshad Kholghi is a well known figure from public debates in Denmark. As is the case for most everyone debating Islam, he has been accused of racism (which, given his ethnicity, is ironic), and of presenting "right-wing" political views. Farshad rhetorically inquired: "Is it 'right-wing' to stand for womens' rights? Is it 'right-wing' to criticize religion? Is it 'right-wing' to defend freedom of expression? Is it 'right-wing' to defend the right of the individual over that of the ideology? If so, then yes, I present right-wing political views."

Farshad strongly encourages participating in public debate, to not fear religious fanaticism, but rather to ridicule them and their abuse of power through the application of the best of Western values, including open discussion, scrutiny of Islamic organizations and the healthy tradition of satire and ridicule of hypocritical, corrupt and exploitative religious leaders.

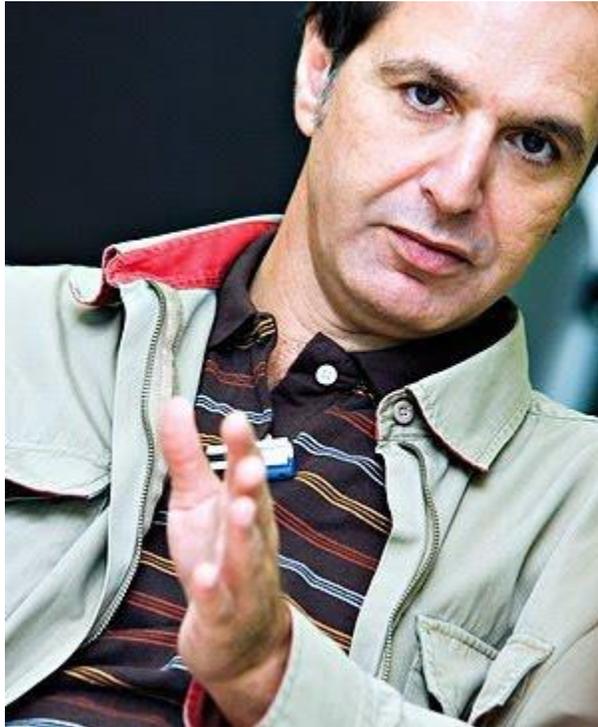


Is Bassam Tibi a racist? Born in Syria, Tibi is now a German citizen. He is a Muslim and a political scientist and

Professor of International Relations. Tibi is a staunch critic of Islamism and an advocate of reforming Islam itself. In academia, he is known for his analysis of international relations and the introduction of Islam to the study of international conflict and of civilization.

Tibi had eighteen visiting professorships in all continents. Tibi was visiting senior fellow at Yale University when he retired in 2009. The

same year, he published his life's work, a book entitled, [Islam's Predicament with Cultural Modernity](#).



Is Khaled Abu Toameh a racist? Toameh was born in the West Bank in 1963 to an Israeli Arab father and a Palestinian Arab mother. He received his BA in English Literature from the Hebrew University and lives in Jerusalem with his wife and three children.

Toameh was formerly a senior reporter for The Jerusalem Report, and a correspondent for Al-Fajr, which he describes as a mouthpiece for the PLO. He has produced several documentaries on the Palestinians for the BBC, Channel 4,

Australian, Danish and Swedish TV, including ones that exposed the connection between Arafat and payments to the armed wing of Fatah, as well as the financial corruption within the Palestinian Authority.

He was the first journalist to report about the sex scandal that rocked the Palestinian Authority in early 2010 and which led to the firing of Rafiq Husseini, Chief of Staff for Palestinian President Mahmoud Abbas. The scandal was revealed by former Palestinian intelligence official Fahmi Shabaneh in an exclusive interview with Toameh in The Jerusalem Post. One of Toameh's more famous articles is, [Where Are the Voices of "Moderate" Muslims?](#)



Is Tawfik Hamid a racist? He was born in Egypt and became a member of the militant Islamic organization, *al-Gama'a al-Islamiyya*. After a change of heart, Hamid started to preach in mosques to promote a message of peace, which made him a target of Islamic militants who threatened his life. Hamid then migrated to the West where he has lectured at UCLA, Stanford University, University of Miami and Georgetown University against Islamic fundamentalism. In a 2009 Wall Street Journal article, Hamid said that Islam should *prove* it's a religion of peace, and called Islamic scholars

and clerics, "to produce a Shariah book that will be accepted in the Islamic world and that teaches that Jews are not pigs and monkeys, that declaring war to spread Islam is unacceptable, and that killing apostates is a crime."

Hamid has written opinion pieces for The Wall Street Journal, including [Islam Needs To Prove It's A Religion Of Peace](#), [How to End Islamophobia](#) and [The Trouble with Islam](#).

This list of prominent critics of Islam could go on indefinitely. If you think criticizing Islam is racist, can you tell me exactly what race they are all criticizing? Of course not. Calling criticism of Islam "racist" is a manipulative, underhanded slander. The accurate name is "critic." All the people above are engaged in religious criticism, criticism of an ideology, and political commentary, all of which are desirable, necessary, vital components of a free society.

Some people who criticize Islam *are* racists. That does not mean criticizing Islam is racism. It's also true that some people who criticize

Islam are socialists, but it would be foolish to say criticizing Islam is socialism.

Islam is not a race. There are Muslims of every race. The largest Muslim country is Indonesia. There are more non-Arab Muslims than Arab Muslims. **Criticism of Islam is not racism.**

Most people trying to silence criticism of Islam know full well Islam is not a race. But the slander is effective in the free world. The mere *implication* can ruin a political career or get someone fired. So while it's not true — and most people saying it *know* it's not true — it is an effective weapon of censorship nonetheless.

I hope this list, once and for all, will make anyone who says "criticizing Islam is racist" look ridiculous. I hope this removes that absurd slur from public conversation forevermore. Am I hoping for too much? Every time you read or hear anyone using "racism" to silence criticism of Islam, respond with this list and see what happens.

4. [Aren't you being religiously intolerant?](#) People in this country have a right to worship as they please. Isn't religious tolerance one of our most important principles?

ALMOST EVERYONE in the free world firmly believes in the principle that people have a right to worship as they wish. Even people who are *avowed atheists* will defend this principle. So to hear anyone (you, for example) criticize any religion offends the sensibilities of people who know nothing about Islam (but assume it is one of many similar religions).

The negative reaction to your criticism of Islam is even more pronounced if they are a believer in another religion because they hear your criticism of [Islamic supremacism](#) as a threat to the *freedom of religion*, and they will often defend Islam on that basis alone.

So how can you respond to this objection? Here are some ideas:

A. I am actually *defending* religious tolerance. What should you do with a religiously intolerant religion? What can you do with a religion that will try to stop, defeat, undermine, and even abolish all other religions? If you want to preserve religious freedom, you had better keep the aggressive, intolerant religion on a tight leash. You had better be aware of what they're doing, and you'd better prevent

them from getting their hands on the reins of power or it will be the end of religious tolerance.

B. There are two aspects of Islam. One is religious and the other is political. The religious part has to do with fasting and prayer. The political part has to do with [subjugating non-Muslims](#), working to establish [Shari'a law](#) in places where it isn't already established, and repressing [the rights of women](#). Islamic supremacists do not believe the religious part is separate from the political part because according to [the Qur'an](#) and the example of Mohammad, they are not separate, and it says in the Qur'an over seventy times that a good Muslim must follow Mohammad's example.

But some people who call themselves Muslim are perfectly willing to violate the tenets of Islam and separate the two. They only want to practice the *religious* aspects of Islam, which is private, and I have nothing against that at all. I think they have every right to do that.

But it behooves those of us who might be on the receiving end of their political action to be aware of the political aspects of Islamic teachings. Those teachings impact non-Muslims and restrict human rights for Muslim women, and that isn't right.

In many places in the free world *right now*, Muslim women do not enjoy the full rights of freedom because those areas are politically controlled by [Islamic supremacists](#), who never let up on their relentless push for political and legal control. There are areas in Britain, Germany, and France where Shari'a law is *legally practiced* (examples [here](#) and [here](#)). The governments have conceded to Islamic pressure. This must be stopped because the pressure for more concessions will never stop. It is a true Muslim's religious duty to bring the whole world under the rule of Islamic law.

In the USA, [Islamic supremacists are influencing American textbooks](#), misleading students as to the nature of Islam and the history of violent and aggressive Islamic expansion. This is a breach of the separation of church and state, it is an example of Islamic supremacists tireless political aggression, and we must not concede to it. This is not a suppression of religious freedom. It is a repression of unfair, one-sided, freedom-denying political practices (carried out as a religious duty).

C. After the Protestant Reformation, and after many years of persecutions and wars, Britain established a new policy which is the root of our model of religious tolerance today. Any religion or

sect could worship as they choose without fear of persecution by the government or anybody else.

Churches that had once enjoyed a monopoly resisted this new policy. They were intolerant of other religions. So Britain told them: *You will be tolerant of other religions or you will not be allowed in this country.* And if you think about it, this is the only way religious tolerance can work. You can't allow an aggressive, intolerant religion free reign.

Right now [75 percent of the mosques in America](#) are [preaching hatred](#) toward non-Muslims. This is a dangerous religious intolerance. You can't have everyone allowing everyone else to worship as they wish except one group who will only tolerate their own religion. That's the definition of supremacy and it is a threat to the freedom of religion. *Everyone* has to abide by the principle or it doesn't work. So being critical of Islamic supremacy and stopping its relentless aggressive encroachment is, in fact, an essential goal if the freedom of religion is to survive.