

THE TALE OF TWO HOUSES

EXAMINING
THE OFFENSIVE OF
THE HOUSE OF ISLAM
TO DOMINATE
THE HOUSE OF INFIDELS



BROTHER MARKO

The Tale of Two Houses

Examining the Offensive of the House of Islam to
Dominate the House of Infidels

By

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Introduction

The Tale of Two Houses is about two distinct civilisations: Islam and the rest of humanity. The name of the book is based on the Islamic worldview of “two houses” and its subject matter is global Islamisation.

The Islamic doctrine, history and the current culture divide the whole world into two sections: the house of Islam (*dar al-Islam*) and the house of war (*dar al-harb*). Nearly 1400 years ago, one of these two houses, the house of Islam, established its prime objective as dominating the other house. Thus the house of Islam called the other house “the house of war.” Since the early days of Islam, in the seventh century, the house of Islam has been actively trying to invade, infiltrate, trick, and terrorise the other house (the non-Muslim people of the world) into submission. This endless struggle of the house of Islam to dominate the rest of humanity is called “Islamisation.”

The Tale of Two Houses introduces and analyses Islamisation, its reasons, motivation, objective, history, and current strategies. This book provides an insight into Islamic doctrine and history, as well as the

mindset and worldview of Muslim people, in an attempt to explain why and how Muslims carry out the Islamisation of non-Muslim nations.

The aim of *The Tale of Two Houses* is to provide a comprehensive understanding of Islamisation, and offer some practical suggestions for a Christian response to Islamisation.

The Tale of Two Houses is written firstly with a sincere love and commitment to the God of the Bible and the church of Jesus Christ, which is the global body of believers in Jesus and his Gospel. Secondly, this book is built on the foundational principle of the gospel of Jesus Christ, that God created all people in his own image and He loves all the people of the world. The author does not intend to be politically correct. He is rather driven by a passion and desire to see all people, including Muslims, being set free from the lies of Islam. As Jesus Christ said, the truth will set people free (John 8:32). Once people know the truth, lies will have no power over them. Once Christians know the truth, they will be empowered and compelled to give the correct response. Once Christians are armed with truth, their ministries will be much more effective and fruitful. Therefore, the author's wish and prayer is that this book will educate, empower and encourage Christians in understanding and responding to Islamisation.

Chapter 1:

Understanding Islamisation

What is Islamisation?

Islamisation is the intentional and premeditated process of bringing non-Muslim people under Islamic rule, regardless of their will. This process involves a gradual but total replacement of every aspect of life, such as culture, language, law, value systems, faith, education, and worldview with those of Islamic origin. Islamisation works towards making sure that all the people in the world worship the god of Islam, and live by the words and deeds of Muhammad, the founder of Islam. Almost 1400 years of Islamic expansion shows that most of the time Islamisation is done contrary to the will of the people, often by a Muslim army invading, massacring, and plundering a non-Muslim territory. Islamisation is not merely an appeal to non-Muslims to change their religion; it is an intentional, multidimensional invasion and enslavement of nations or societies by Islam.

The ultimate objective of Islamisation is that all nations, societies, and individuals on earth be dominated by Islam and serve the house of Islam, either as converts or as slaves. Islamic doctrine instructs, encourages, and motivates Muslims to attack non-Muslims, until the whole world is dominated by Islam. Thus Islamisation is a global problem, threatening the existence and freedom of every nation and every individual on earth.

The Islamisation of a nation does not happen accidentally or coincidentally. It is always meticulously planned and implemented. Muslims who work for the Islamisation of nations are neither ignorant nor ill advised. They are well educated and well versed in the doctrines and traditions of Islam. The theology and traditions of Islam inspire millions of Muslims to devote their lives to Islamising the world.

The Root Cause of Islamisation

In order to develop a comprehensive understanding of Islamisation, we first need to understand how Islam and Muslims see the world. Their worldview dictates their interactions with the world, and therein lies the root cause of global Islamisation. Understanding the Islamic worldview will also help us to understand why Muslims so desperately want to Islamise the world.

The Islamic worldview suggests that the world is divided into two blocks: the Muslim world and the non-Muslim world. While the Muslim world is regarded as the “house of Islam” (to be protected), the non-Muslim world is regarded as the “house of war” (to be invaded and Islamised). British-American historian Bernard Lewis (2003, 25) accurately states that Islamic doctrine and traditions divide the world into two major sections: *dar al-Islam* (the house of Islam) and *dar al-harb* (the house of war).

The House of Islam

Dar al-Islam (the house of Islam) is all the territories where Islamic governments rule with Islamic laws in favour of Islam and Muslims. *Dar al-Islam* literally means “the house of Islam” and for all intents and purposes Muslims regard these territories as the house of Islam. People of other religions may be allowed to live in the *dar al-Islam* as guests or temporary residents. However, they will never be given the freedom to establish and promote their own religions or non-Islamic views and practices in the house of Islam. Because it is the house of Islam, it belongs to Muslims and it shall be governed only by Islamic laws (*sharia*). Any attempt to promote another religion will be regarded as an attack on the ‘house of Islam’ and will be stopped, either by the state security forces or by patriotic volunteers. This is why Islamic

governments and Muslim people will not permit Christians to evangelise their people. At best, the governments of the *dar al-Islam* may tolerate a few churches, and permit the Christian minority to practise their faith in their own enclaves. This limited freedom is meant to be only a temporary favour for Christians, and never grants them a licence to spread Christianity in the house of Islam. This mindset of Muslims is the reason for the never-ending oppression and persecution of Christians in the Muslim countries.

According to the “2016 World Watch List Report” by Open Doors (www.opendoorsusa.org), 38 of the 50 countries where Christians are persecuted are Muslim-majority nations that are governed by Muslim leaders. These 38 countries are part of the house of Islam. It is inevitable that Christians in these countries will face persecution, as Muslims will do their best to defend their house of Islam against the perceived threat that Christians pose. Their Islamic worldview suggests that Muslims should do all they can to protect the house of Islam from other religions.

The House of War

Dar al-harb (the house of war) consists of all the parts of the world which are ruled by non-Muslim people and are therefore not under the influence of *sharia*. This second part of the world is called *dar al-harb* because

of the Islamic view that these territories are inhabited by infidels; the territories need to be conquered, and the infidels who dwell in them need to be made to submit to Islam. In other words, all the territories where non-Muslims live and rule are classified as territories of war. A Muslim scholar Badr (1982, 56-57) provides a sobering definition of *dar al-harb*:

As a religion of universal vocation, Islam embarked on its age of expansion with a view to winning the whole world to the new faith. In those circumstances a theory was elaborated by the jurists of the day according to which the rest of the world outside the domain of Islam was called collectively *dar al-harb* (the territory of war), and the normal relationship between it and the Muslim state was considered to be war. Truces were permitted, nevertheless, but their duration could not exceed ten years, in accordance with a precedent set in the Prophet's own lifetime.

Today, the political relationship of Islamic governments with non-Islamic governments is no longer directly and clearly dictated by the *dar al-harb* concept. In fact, many Muslim nations and their governments seem to co-exist in peace with their non-Muslim counterparts, as can clearly be seen in the constituency of the United Nations (UN), North Atlantic Treaty Organisation (NATO), and other international structures. Furthermore, many Islamic countries have also

established military alliances and trade partnerships with non-Islamic nations (e.g., the Iran-Russia, United States of America (USA)-Saudi Arabia, Turkey-European Union (EU) alliances and partnerships).

In the light of these seemingly flourishing alliances and partnerships with non-Muslim nations, is the Islamic concept of *dar al-harb* dead? Has it passed out of the prevailing Islamic doctrine, worldview, and practice? Definitely not! Unfortunately, the situation is not that rosy. Muslims have neither abandoned nor forgotten the doctrine of *dar al-harb*. They have only changed their style and strategy. Territories that are inhabited and ruled by the infidels (non-Muslims) are still regarded as the house of war and the infidels in the house of war still need to be made subject to Islam. At the same time, the territories that are inhabited and ruled by Muslims are still regarded as the house of Islam and non-Muslims living in them are still persecuted.

OIC: The New Name of the *Dar al-Islam*

Twenty-four years after the establishment of the United Nations, on 25 September 1969, the leaders of the Muslim nations came together in Morocco and established their own international Islamic structure called the Organization of the Islamic Conference (OIC).

The OIC was formed to unite all the Muslim nations of the world under one umbrella against the non-Islamic nations of the world, especially against Israel and the Christian West. Unlike the UN or any other international structure, the OIC is exclusively Muslim and it serves only the interests and agendas of Muslims. Although it was started by 25 Islamic states in 1969, today it has 57 Islamic states as its members. The OIC website claims that this is the world's second largest intergovernmental organisation after the UN. The OIC has been effectively lobbying Islamic states that are also members of the UN to promote Islamic agendas in the UN, such as the bill on "Combating Defamation of Religions" and even the acceptance of Palestine into the UN as an independent state.

In past centuries, the house of Islam was represented by successive Islamic caliphates or empires such as the Ottoman empire. Today, however, the OIC represents the multicultural, multinational, and multilingual house of Islam against the house of war—all the non-Islamic nations of the world.

Yes, *dar al-Islam* and *dar al-harb* are still how Muslims see and interact with the world. This dualistic Islamic frame of reference sits at the root of all Islamic interactions with other Muslims and with the non-Islamic peoples and nations of the world. In analysing the duality and the political nature of Islam, Dr Bill Warner (2007) accurately states:

All of the doctrine refers to two classes of people —Muslims and non-Muslims, *kafirs*. The doctrine that applies to *kafirs* is political in nature and is rarely neutral or positive. The part of the doctrine that applies to Muslims is cultural, legal, and religious.

The Koran says in 14 verses that a Muslim is not and cannot be the friend of the *kafir*. This is pure dualism. The dualism of the Koran has no universal statements about humanity. The entire world is divided between Islam and the *kafirs*. The only statement about humanity as a whole is that all humanity must submit to Islam.

While all Islamic lands and peoples are regarded and treated as part of the family in the house of Islam, all non-Islamic lands and peoples are treated as potential enemies to be conquered and Islamised, the house of war. Therefore, from an Islamic point of view, the establishment and existence of the OIC as an exclusively Muslim intergovernmental organisation is absolutely normal and even necessary. An Islamic organisation such as the OIC will, on the one hand, safeguard the interests of the house of Islam and, on the other hand, orchestrate and increase the efficiency of Islamisation efforts in the house of war.

Therefore, understanding this Islamic duality of *dar al-Islam* and *dar al-harb* is of paramount importance if we want to understand why Muslims want to Islamise the

world. As already discussed, the Islamic duality of *dar al-Islam* and *dar al-harb* is the root cause of Islamisation. The concept of *dar al-harb* defines all the non-Islamic lands and people as the house of war, and dictates that Muslims should wage war against them until they are converted to Islam.

The Means of Islamisation

Although Muslims have been in the business of Islamising the world for fourteen centuries, they do not use the word “Islamisation.” Neither do they define their global campaign in one word. Instead, they use the terms and concepts that are used in the Qur’an and the Hadiths to define, and to systematically organise and orchestrate all their Islamisation activities. So the Qur’an and the Hadiths provide both the doctrine and also the manual of Islamisation (Hadith is a traditional account of things said or done by Muhammad or his companions).

The most prominent of these Islamic concepts pertaining to Islamisation are *dawah* and *jihad*. They are like two equally important halves of what we know as Islamisation. They are the means of Islamisation. Although, on the surface, they may look like two contrasting concepts, they actually complement each other, and produce great results in Islamising nations. One of the best explanations of the interconnectedness

and unity of these two concepts is offered by Bukay (2008, 10).

The Arab-Islamic terrorist's strategy against the free world is comprised of two parallel but corresponding and coordinated arms: *jihad*, as a holy war against the infidels, and *da'wah*, as the persuasion and conviction means [sic] to join Islam. Both are intended to achieve the same objectives; both are used at the same time by different perpetrators and against different targets; and both are important in the march of Islam to subdue the free world.

Dawah and *jihad* are essentially interconnected and fundamentally united in their objective: world domination. Furthermore, *dawah* and *jihad* are the most important and most overarching practices in Islamic theology and tradition, and even the current practice of Islam. In fact, Islamic history is dominated by *dawah* and *jihad*. Nearly 1.6 billion Muslims on earth today disagree on many issues from methodology to eschatology, from interpretation to application. They differ in their manners, cultures, and styles. However, when it comes to *dawah* and *jihad*, they agree. To be sure, they might differ slightly in their interpretation and application of these two concepts, but the differences will be minor, because the Qur'an and the Hadiths do not leave much room for deviation on the meaning of the two practices.

The practices of *dawah* and *jihad* are firmly established on the Islamic duality of *dar al-Islam* and *dar al-harb*. Throughout Islamic history, *dawah* and *jihad* have always been the two methods of waging wars against the infidels in the *dar al-harb* and preventing the spread of Christianity in the *dar al-Islam*.

If we think of Islam as a house, *dawah* and *jihad* would be its roof, because they are two overarching practices that all in the house of Islam accept and endorse. Muslims might disagree among themselves when it comes to the methods and strategies for *dawah* and *jihad*, but they all will accept and endorse *dawah* and *jihad* as fundamental principles of Islam and fundamental duties for Muslims. If we think of Islam as a bird, *dawah* and *jihad* would be its two wings. It is *dawah* and *jihad* that make Islam fly. These two practices promise the wealth of the world and the pleasures of Paradise to Muslims. The practices transformed the fledgling sect of the seventh century into a dominant world religion and empire within 150 years, and have sustained it as a global religion ever since, having swallowed many nations and dominated substantial portions of the world. They gave Muslims their past victories and still promise them the rest of the world as their future inheritance. It is impossible to overestimate the importance and the great role of *dawah* and *jihad* in Islamic doctrine, traditions, history, and even in the current practices of Muslims around the world. One of the most accurate definitions of

dawah and *jihad* is offered by American scholar Robert Spencer (2004):

Traditional Islam teaches that Muslims must call people to accept the faith or at least submit to the Islamic social order—that is *dawah*. If they refuse, Muslims must fight them—*jihad*. This is based on numerous passages of the Qur'an and Islamic tradition, including this one. Says the Prophet Muhammad:

Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war ... When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. ... If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. (Sahih Muslim, book 19, no. 4294).

As seen here, Muslims are instructed to invite the infidels (non-Muslims) to convert to Islam. This is *dawah*. If the *dawah* efforts of Muslims produce the desired results—infidels becoming Muslim or paying the *jizya* (Islamic head tax collected from non-Muslims

so that they may be permitted to live)—then there is no need for *jihad*. However, if the infidels do not convert to Islam and do not pay the head tax (i.e., submit to Muslim rule), then Muslims will fight them in the name of Allah. This is called *jihad*.

Let us examine *dawah* and *jihad* in the same order as Muslims prefer to execute them.

Dawah

Dawah and *jihad* are almost inseparable as they are both considered to be amongst the best deeds that Muslims can carry out, and they are the two means of global Islamisation. The most obvious difference between the two is that *dawah* comes before *jihad*, and if *dawah* does not produce the desired result, then *jihad* follows. Islamic doctrines and traditions teach that *dawah* is a commandment of Allah to all Muslims:

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance (Qu’ran 16:125, Yusuf Ali).

Dawah (inviting non-Muslims to either convert to Islam or to accept living under Islamic law, in compliance with the Islamic order) is one of the most fundamental

practices of Islam, expected from all Muslims. All Islamic scholars agree that *dawah* is the responsibility of every Muslim individual and of all Muslim communities. Dr Mababaya (2013, 2) of Wisdom Islamic School in Philippines writes:

It is imperative that we do Da'wah (call or invite people to Islam) as a way to show our gratitude to Allah the Almighty. We should do Da'wah based on the Qur'an and the Sunnah (Tradition of the Messenger of Allah) purely for Allah's pleasure for the following reasons.

Dr Mababaya presents eleven reasons in defence of doing *dawah*, but none of them is concerned with the well-being of people who are invited to join Islam. Instead, all the of the eleven reasons he puts forward are about how Allah and his Muslims will benefit from inviting non-Muslims into Islam. Strikingly, one of the reasons Dr Mababaya (2013, 3) puts forward is the Islamic objective of establishing the Islamic law (*sharia*) over all people:

Second, we must do Da'wah in order to let the Law of Allah (the Shari'ah, which is based on the Qur'an and the Sunnah and the deductions from these two revealed sources of guidance) prevail, instead of the man-made laws. This is to please Allah and, thus, attain His rewards and Mercy.

Most importantly, point after point, Dr Mababaya argues that *dawah* is Allah's instruction to and expectation from Muslims as clearly communicated both in the Qu'ran and the Hadiths.

Dr Mababaya's teaching on *dawah* is not an exception. The OIC (Organisation of Islamic Cooperation) acknowledges *dawah* as a "fundamental pillar in the field of joint Islamic action" and dedicates a whole section to *dawah* activities (OIC 2017).

Therefore, many faithful Muslims commit their lives to going and inviting non-Muslims to convert to Islam. It looks very similar to Christian mission work, where there are many missionaries going to evangelise unsaved people. There are, however, some major differences between Islamic *dawah* and evangelical Christian missions.

Dawah is one of the two means of Islamisation and its main concern is not the salvation of people but global Islamisation. In that, *dawah* is a territorial and political movement. If *dawah* efforts cannot produce the desired result (people converting to Islam or accepting and obeying the rule of Islam in their land, with all its implications) then the peaceful Muslims will turn violent and initiate *jihad* (fighting against these people until they are either destroyed and their land is invaded or until they accept defeat and surrender to Muslims).

By contrast, Christian evangelism is not at all interested in territorial gain or dominion. It is only interested in helping people to learn about Jesus Christ and believe in the gospel, so that they may be saved and sanctified. However, if people reject the gospel of Jesus, Christian missionaries do not attack and kill them nor invade their countries. In fact, often it is the Christian missionaries themselves who get killed.

In Islamic *dawah*, the beneficiaries are Allah and Muslims; the victims are the non-Muslim people who are approached by the Muslims in the *dawah* efforts. They must either convert to Islam, submit to the rule of Muslims, or be killed. Conversion and submission may be against their will, but this is immaterial as far as Islamic doctrine is concerned. In Christian missions, however, the beneficiaries are the non-Christian people who are approached by Christian missionaries. The missionaries share the gospel with them at their own expense, and they gain absolutely nothing, whether the non-Christians receive or reject the gospel. In fact, they often suffer great personal hardship and losses for the sake of taking the gospel to the lost.

Jihad

This well-known sword verse from Qu'ran provides a very strong incentive for *jihad* against non-Muslims:

When the sacred months are over, slay the pagans [non-Muslims] wherever you find them. Capture, besiege, and ambush them. If they repent, perform prayers and pay the religious tax, set them free. God[Allah] is All-forgiving and All-merciful (Qu'ran 9:5, Muhammad Sarwar).

This is known as the sword verse, but it does not stand alone. There are more than one hundred other verses in the Qu'ran instructing and motivating Muslims to kill infidels (non-Muslims) if they do not give a positive response to *dawah* efforts. The Religion of Peace (2016) provides a long list of violent verses in the Qu'ran and makes the following observation:

The Qu'ran contains at least 109 verses that call Muslims to war with nonbelievers for the sake of Islamic rule. Some are quite graphic, with commands to chop off heads and fingers and kill infidels wherever they may be hiding. Muslims who do not join the fight are called 'hypocrites' and warned that Allah will send them to Hell if they do not join the slaughter.

Yoel Natan's (n.d.) study on the *jihad* verses of the Qu'ran reveals that there are actually 164 *jihad* verses in the Qu'ran alone. In addition to these 164 counts of incentives and instructions for *jihad* against non-Muslims in the Qu'ran, there are also hundreds more such instructions in the Hadiths. Sahih Al-Bukhari, the most authoritative and credible compilation of Islamic

traditions (Hadiths), allocated the entirety of book 52 in volume 4 to the words and deeds of *jihad*. There are 283 counts of *jihad* and *jihad*-related teachings in this book alone. The heavy and frequent emphasis on *jihad* makes it one of the most important duties of all Muslims, as seen in this question by Aisha to prophet Muhammad:

“O Allah’s Apostle! We consider Jihad as the best deed. Should we not fight in Allah’s cause?”
(Sahih Al-Bukhari, 52:43).

In conclusion, *dawah* and *jihad* are the means of Islamisation. They are both grounded in Islamic doctrines and traditions. They complement one another and their ultimate goal is to Islamise the whole world.

The Motivation for Islamisation

The Islamic worldview (the duality of *dar al-Islam* and *dar al-harb*), which is the root cause of Islamisation has been explained. We have also learned about the theological grounds for Islamisation and the means of Islamisation (*dawah* and *jihad*). Are this worldview and the theological reasons for it sufficient on their own to mobilise hundreds and millions of Muslims for the great task of the Islamisation of the world? Could it be that in

addition to all these there are also motivational factors?

Yes, there are. There are powerful and convincing motivational factors which are deeply embedded in the Islamic worldview and culture. These factors play a big role in motivating and convincing Muslims to engage in the task of Islamising the world. One of the best ways to identify and understand these motivational factors is to begin by asking two questions:

Who are the beneficiaries of Islamisation? Are the beneficiaries the Islamists (Islamisors) or the non-Muslims who are being subjected to Islamisation?

The Beneficiaries of Islamisation

Who are the beneficiaries of Islamisation? A proper analysis of the history of Islamisation since the days of Muhammad shows that Muslims as a whole (i.e., the house of Islam) has been the only beneficiary of Islamisation, at the expense of the non-Muslims they have Islamised. They have carried out thousands of violent raids against rich and prosperous non-Muslim civilisations, especially Jews and Christians, to plunder all their goods, take away their women and children, and to force them to live under Islamic rule by accepting *the dhimma pact*.

A proper explanation of *the dhimma pact* and *dhimmitude* is needed here in order to understand the significance of this practice. One of the best explanations is provided by Durie (2013, 25):

Communities which surrendered to Islamic rule are considered by Islamic law to have accepted a dhimma pact, which is a covenant of surrender in which the non-Muslim community agrees to pay annual tribute to the Muslims, and adopts an attitude of defeated humility. In return the non-Muslims are allowed to keep the faith which they had before conquest. Non-Muslims who live under these conditions are known as dhimmis.

The dhimma system is a political manifestation of two principles based on the Qu'ran: i) that Islam should triumph over other religions (Q48:28), ii) that Muslims must be in a position to enforce Islam's teaching on what is right and wrong (Qu'ran 3:110).

In summary, the *dhimma* pact or *dhimmitude* is the condition of non-Muslims that live under Islamic rule. They may be allowed to keep their lives and non-Islamic faith only by surrendering to Muslims in an attitude of defeated humility and by paying the *jizya* (the head tax) and other taxes as well as meeting all other demands of Muslims. It needs to be understood that *dhimmitude* is very extensive, as it elevates Muslims over the non-Muslims, as in a master-slave

relationship. Just as the life of a slave is in the hands of his master and the master can use or abuse the slave as he pleases—because he dominates every aspect of his life—so too the *dhimma* pact places non-Muslims in the hands of Muslims. In her examination of the extent and severity of *dhimmitude*, historian Bat Ye'or (2002, 54) observes:

The realm of dhimmitude is actually situated in a political ideology of permanent war which ruined entire regions, justified massacres, slavery, usurpation of land, and deportations.

In other words, *dhimmitude* makes non-Muslims and all they have, including their families, the rightful possessions of Muslims. When a nation gets Islamised and ruled by Islamic laws, its indigenous non-Muslim people are forced to live in *dhimmitude* and become dispensable slaves in the hands of Muslims, solely for the benefit and best interests of the house of Islam, namely Muslims. *Dhimmitude* is the way in which Muslims enrich themselves by using and abusing non-Muslims. Obviously, the only beneficiaries of *dhimmitude* are Muslims. Every new country that is Islamised will make Muslims richer and stronger. Every new non-Muslim who is made a *dhimmi* will make Muslims richer and stronger.

Imagine 1.6 billion Muslims successfully Islamising all the nations of the world and implementing *dhimmitude* conditions over 5.8 billion non-Muslims in the world.

Wouldn't Muslims then become the most powerful people in the whole world, free to use and abuse all other people as they wish. This is the unspoken, unconfessed but very real objective of Islamisation. This is why, consciously or subconsciously, many Muslims (especially Muslim men) flood into rich and prosperous countries to Islamise them. This is also the reason why Muslim nations invest most of their resources in the Islamisation of other nations through invasion, immigration, infiltration, political pressure, *dawah* and various forms of *jihad*. Their dream is not that the non-Muslims will become Muslim and go to heaven or reach some kind of holiness. They do not really care about that. Their real dream is to exploit the riches and blessings of the non-Muslim nations by gradually Islamising them.

It Is All about Men's Lust!

Islamisation is all about men's lust. It promises Muslims all that their heart can possibly desire, such as power, women, and prosperity. Furthermore, Islamisation offers all these at the expense only of the victims, for the pleasure of Muslims.

This awful truth is embedded in Islamic theology. It is also evident in the way Muslims understand and interpret their own history, and in the aspirations and dreams of many Muslims.

Firstly, Islamic theology and Muhammad's legacy teach Muslims to hate, abuse and massacre non-Muslims for their own benefit and for the benefit of *ummah*—the house of Islam. Dr Muthuswamy (2010) reveals the depth and seriousness of hatred and violence against non-Muslims in Islamic theology by noting that

about sixty-one percent of the contents of the Koran are found to speak ill of unbelievers or call for their violent conquest; at best only 2.6 percent of the verses of the Koran are noted to show goodwill toward humanity. Moreover, about seventy-five percent of Muhammad's biography (*Sira*) consists of jihad waged on unbelievers.

Here is one example from the Qu'ran.

O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil) (Qu'ran 9:123, Shakir).

Islamic theology also teaches that Muslims who fight against non-Muslims will be richly rewarded, even if they die in the battle.

Let those fight in the way of Allah who sell the life of this world for the other. Who so fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward (Qu'ran 4:74)

Shaykh Dr Gibril Haddad is an influential Islamic scholar who is recognised as “one of the clearest voices of traditional Islam in the West” (simplyislam.com). Concerning the blessings a *shahid* (a Muslim who died while fighting against non-Muslims) will receive from Allah in the afterlife, Haddad (2005) taught the following:

For the Shahid in the Divine presence there will be six qualities: [1] he will be forgiven from the first moment his blood is spilled; [2] he shall see his seat in Paradise and be protected against the punishment of the grave; [3] he shall be safe from the Greatest Terror [the rising of the dead]; [4] he shall be crowned with the diadem of dignity, one ruby of which is worth more than the entire world and its contents; [5] he shall be coupled with seventy-two spouses from the wide-eyed maidens of Paradise; and [6] he shall be granted to intercede for seventy of his relatives. Ahmad and al-Tirmidhi narrated it and the latter said: This is a fair, sound, single-chained hadith (*hasan sahih gharib*).

Such teachings of Islamic theology motivate Muslims to violence against non-Muslims with the idea that they will benefit from such violence.

Secondly, Islamic understanding of Islamic history encourages Muslims to violence against non-Muslims by offering them the riches of the world. Muslims refer

to the period from the seventh to seventeenth century as their golden era of military might, victories and expansion. From the seventh century until the gradual decline and eventual collapse of the Ottoman empire in the twentieth century, Muslims invaded large territories and Islamised many nations from North Africa to Southern Europe, from Russia to India and Northern China. During these nearly 1300 years, Muslims rendered hundreds of millions of people (mostly Jews and Christians) as *dhimmis*. In reality Muslims owned and abused these people, their land and all their possessions, even their children. Historian Bat Ye'or (1996, 113-115) provides a heart-wrenching glimpse into the realities of *dhimmitude* under Islamic rule.

Another important process of Islamization was the *devshirme*. This practice, introduced by the Ottoman sultan Orkhan (1326-59), consisted of a regular levy, as tribute, of a fifth of the Christian children from the conquered Balkan regions. The interval between levies varied with needs. Some places were exempt: Constantinople, Jannina, Galata, Rhodes. These youngsters, aged between fourteen and twenty, were converted to Islam and entered the corps of janissaries, military militias formed almost exclusively of Christians. The periodic levies, which took place in contingents of a thousand, subsequently became annual. The Christian children were

requisitioned from among the Greek, Serbian, Bulgarian, Armenian, and Albanian aristocracy and from among the children of priests. At a fixed date, every father had to gather with his sons at the central place of the village. The recruiting agents, themselves janissaries, then selected the handsomest and the most robust in the presence of the *qadi*. No father could avoid this blood tribute on pain of severe punishment.

These levies of children gave rise to abuses, the recruiters taking a surplus of children in order to sell them back to their parents. If their poverty-stricken families were unable to redeem them, they remained slaves. To discourage runaways, children were transferred to remote provinces and entrusted to Muslim feudal masters who treated them harshly as slaves. Removed from their families, hardened by painful experiences, and turned into fanatics by their education, these soldiers became the cruellest weapon against their own people.

For any non-Muslim, the above account is truly heart-wrenching. It is an evil and damnable practice that lasted many centuries. It is one of the greatest atrocities against humanity as a whole. However, for Muslims, especially for committed Islamists, this is a glimpse into their golden days. Those were the days in which they ruled over, used and abused the *kafirs* (non-Muslims) and plundered their lands and goods

just as they wished. Furthermore, today it is the expressed desire of many Muslims to bring those glory days back. It is their dream and aspiration to re-invade and re-Islamise all those nations. This brings me to my third point.

Thirdly, Islamic lust for the control of the world is seen in their aspirations. Muslims aspire to re-establish a mighty Islamic empire like the Ottoman empire, and once again they want to invade many nations, declare Islam as the religion and the law of these nations and claim the peoples of these lands as their rightful possessions, namely *dhimmis*. This is not a secret; it is the publicly expressed desire and agenda of the house of Islam. Iranian-born conservative author and the current chairman of the Gatestone Institute, Amir Taheri (2016) offers chilling evidence of this evil Islamic dream:

The revivalists divide the world into three sections. The first consists of the 57 Muslim-majority countries that form the Islamic Conference Organizations. They would form the core of the dream caliphate.

The next section covers countries and regions that were once, even if briefly, ruled by Muslims. These include Russia from Siberia to the Black Sea, including Crimea, Bulgaria, Romania, parts of Poland and Hungary, the Balkans, Greece and all the Mediterranean islands, parts of Italy,

almost the whole of the Iberian Peninsula, and parts of southwestern France. To those must be added northern India and China east of Lanzhou. This second segment would have to be recaptured for the caliphate as soon as possible.

The third section consists of regions and countries that were never under Muslim rule. These include Japan, much of Indochina and, more importantly, the whole of the American continent. The latter group of nations would be invited to pay a tribute to the revived Islamic caliphate in exchange for maintaining their independence pending the next round of *ghazavat*.

They did it once. They have invaded large portions of the world and cruelly abused millions of people for hundreds of years. Furthermore, they want to do it again and do it on a global scale to enslave the whole world for the benefit of the house of Islam. Islamic theology, history and aspirations show that the only beneficiaries of Islamisation are Muslims, at the expense of non-Muslims. Islamisation is nothing but an ugly, selfish, evil and indeed a damnable practice to benefit Muslims and satisfy their lust by looting, raping, usurping and even massacring non-Muslims.

The Objective of Islamisation

The ultimate objective of Islamisation is world domination. As we have seen in the duality of *dar al-Islam* versus *dar al-harb*, the Islamic theology of violence against non-Muslims and also in the Islamic mindset and tradition of exploiting non-Muslims for the benefit of Muslims, neither Islamic theology, nor traditions, nor the Islamic worldview are really concerned about the well-being of non-Muslims. Instead, non-Muslims are regarded and treated either as enemies to be fought against or as victims to be exploited. Furthermore, Islamic aspirations are also all about dominating the world, as can be seen in the words of countless Muslim leaders.

In an interview with Erick Stakelbeck of CBN in 2012, UK Islamist leader Anjem Choudary states that Britain is *dar al-harb* and Islam will dominate the western world, including America.

“So you believe America, Great Britain, all of Europe, will be Islamic states living under sharia?” CBN News’ Stakelbeck asked Choudary.

“I am convinced,” he replied. “I am 100 percent certain that the sharia will be implemented in America and in Britain one day. The question is, ‘when?’ and how it will come to fruition.”

Recently, another Muslim leader, Haitham Ibn Thbait from the American Islamic organisation, Hizb ut-tahrir, has urged American Muslims not to vote in the US elections, saying that Islam “is not here to integrate. It is here to dominate. Islam is here to dominate!”

As shown by their own words, Muslims are not in the West to peacefully co-exist, integrate or assimilate. No, they are there to infiltrate and dominate. Their only objective is domination. Therefore, with such confidence and such determination they can shout out “Islam is here to dominate.”

Among the few Western leaders who understand Islam and its ugly agenda of world domination is a prominent American cardinal, Raymond Burke. In an interview with award-winning journalist David Gibson (2016) Cardinal Burke explains that Christians and Muslims do not worship the same god, and that Islam is “fundamentally a form of government” and “wants to govern the world.”

World domination is the only objective of Islamisation. Some Muslim individuals might be nice people. Some Muslims might be coming to Judeo-Christian nations as war victims and immigrants, seemingly looking for a better standard of living. However, no matter how nice or how desperate they may look, the fact is that their religion demands that they shall never assimilate, never compromise on Islamic objectives, and aim to dominate their host countries (the countries that have

received and helped them) by means of Islam as soon as possible. As Cardinal Burke says:

individual Muslims “are lovely people” and can speak “in a very peaceful manner about questions of religion. But my point is this: When they become a majority in any country then they have the religious obligation to govern that country” (Gibson 2016).

Thus, world domination is the only objective of Islamisation, and it is the religious duty of every Muslim.

Chapter 2:

History of Islamisation

The Islamic objective of “global Islamisation” has always been deeply rooted in the very core of Islam, and has been extensively practised by Muslims since the days of Muhammad. For over 1400 years, for the *dar al-Islam*, Islamisation has been (a) the ultimate goal and the most important preoccupation, (b) the lifestyle, (c) the main source of income, (d) the only way of growth, (e) the only acceptable manner of interaction with non-Muslims, and (f) the path to rewarding Muslims by victimising non-Muslims. Global Islamisation has been preached to Muslims by their religion and given as an example by their history. Furthermore, practices of invading, enslaving, plundering and abusing infidels to satisfy the desires of Muslims and enrich them, have made Islamisation an attractive lifestyle and culture. So Islamisation is as old as Islam. It is very deeply rooted in Islamic theology, mindset, culture, and history.

However, for the non-Muslims who were on the receiving end of Islamisation, it has been hell on earth. Since the seventh century, countless millions of people from Arabian tribes, the Middle East, the North African nations, Southern and Eastern Europe, Central Asia, China, India, and Russia have suffered the brutality of Islamisation. Here is a short but accurate description of how non-Muslims experienced Islamisation, by one of the commentators on Daniel Pipes's article "Europe or Arabia?"

Throughout the first and second waves of jihad, non-Muslims were discriminated against, made slaves, raped and then became second class citizens. In an insatiable thirst for slaves and women for harems (places of sexual slavery) Islam declared Jihads deep into Africa and Europe, depopulating Eastern Europe and the coast of Africa.

Jihad campaigns over 1300 years against non-Muslims were characterized by massacre, enslavement, and pillage. You are confronted with how such military conquests have subdued millions of indigenous peoples and expropriated vast expanses of land ...

Death, murder, rape, plunder and misery were the lot of infidels who were on the receiving end of jihad. Muslim conquests were not the peaceful transitions of willing converts but conquest by

the sword. Modern day Jihad is not an isolated incident, but a tradition going back 1300 years. (Wallace 2008)

Until the collapse of the Ottoman empire in the twentieth century, Islamisation was done, for the most part, by means of *jihad*. A large Islamic army made up of Muslims motivated by the prospect of raping and plundering the infidels, and also receiving even more rewards from Allah in paradise, would march to the villages and cities of infidels, lay a siege and give them three options (a) submit to the army of Allah, convert to Islam and live, (b) surrender to the army of Allah in the humility of defeat, keep their religion and life by paying all the tributes and taxes required of them and live as second-class citizens under the rule of Islam (*dhimmitude*), or (c) die. This is how many nations were Islamised over a period of 1300 years. Islam was not preached in a peaceful and respectful manner, and people were not given the freedom to reject Islam. No, their countries and cities were invaded, their men were massacred, their women and children were carried away and used as slaves, all their properties were taken from them, and the only way to escape this inhumane violence was to convert to Islam: forced conversion by the sword, at the hands of Muhammadans. This was the way Islamisation was carried out from the days of Muhammad until the collapse of the Ottoman empire.

Together with the collapse of the Ottoman empire, *dar al-Islam* lost its military, political and economic strength, and became so weak that the armies could no longer attack and lay siege to the cities and villages of the infidels. While Muslims were losing their power and prominence, Judeo-Christian Western nations were developing and building strong economies and powerful armies, backed by advances in technology, science and the arts. Muslims could no longer build strong enough armies to attack and Islamise these Christian nations. Day by day, the infidels were getting stronger, and Muslims were getting weaker.

In spite of the fact that Islam was no longer a superpower, and Muslims could not attack infidels as easily as they used to do, they never gave up the idea of Islamising the whole world. They were still as committed and as eager as ever to rule the world with Islam. The lack of military power, and their undying desire to Islamise the world forced them to find new ways of going into the countries of the infidels. Consequently, in the twentieth century there was a major change in their strategy of Islamisation. Later on, at the beginning of the twenty-first century there came yet another strategic change to their global Islamisation activities. Therefore, based on these strategic shifts, the history of Islamisation divides into four major periods:

- 1) *Jihad* and the golden age of Islam (622–1683)
- 2) Decline and the collapse of the Islamic Caliphate

(1683 -1923)

- 3) The years of silent infiltration and *dawah* (1923-2001)
- 4) *Dawah* and the revival of *jihad* (2001-the present)

These four consecutive periods cover the whole history of Islamisation, and highlight the major strategies used by Muslims used during these periods. Whilst during the first two periods *jihad* was their main strategy, in the third period *dawah* became the main activity. In the fourth period there is a sudden return to *jihad* without stopping *dawah* activities. It is necessary to note that *dawah*, *jihad* and other related activities are not at all limited to these periods. Although the first two periods are marked by *jihad* activities, there were also other activities such as infiltration and *dawah* in these periods. However, they were not the major strategies of those periods. The major strategy of the first two periods was *jihad*. Similarly, in the third period the major activities were peaceful infiltration and *dawah* without violence. Although in this period there were incidents of *jihad*, they remained few and far between.

Jihad and the Golden age of Islam (AD 622-1683)

Muhammad began his religious career in AD 610, at the age of forty, in the city of Mecca in Arabia, by

proclaiming Allah as god and himself as the final and supreme prophet and messenger of Allah. In accordance with that, Muhammad also demanded that people should submit to him as their spiritual and political leader. The word “Islam” means submission, and all Muhammad was asking was that people should recognise him and submit to him as their spiritual and political leader. Thus the word *Muslim* means “the one that submits.” In the same way, *non-Muslim* means “the one that does not submit.”

Jihad Begins and Islam Spreads

In spite of all his hard work, Muhammad did not receive much interest and many “submitters” even after twelve years of proclamation in Mecca. Instead, the people of Mecca rejected his ideas and also his claim to be the spiritual and political leader. Growing despondent and bitter, Muhammad and his few followers emigrated to the city of Medina in AD 622. This emigration to Medina is a turning point in the history of Islam with vast implications. Until this moment, Muhammad was largely ignored: he was powerless, meek, and rather peaceful toward others. However, in Medina, he found more interest and support. He was better received and honoured by the people there. Most of the Medinans accepted him as their spiritual and political leader, allowing him to establish himself and grow in influence. As he became

more powerful and gained more followers in Medina, he re-defined himself and his religion. He was becoming violent, teaching and instructing his people to fight against those that did not submit. In AD 623 Muhammad began to send companies of Muslim men from Medina to ambush and loot the caravans heading for Mecca on the travel routes (Watt 1961, 103-104).

These repeated attacks on Meccan caravans by Muhammad and his followers provoked the Meccans to a military confrontation with Muhammad, even though Muslims were unsuccessful in most of the early attacks. In those days, Muhammad also began to deliver instructions from Allah on fighting and war. Eventually, Muslims, brainwashed by Muhammad's teachings on war and violence and motivated by the possibility of plundering the goods of their victims, marched towards a Meccan caravan for their first major *jihad*: the battle of Badr (AD 624). This is how Muhammad motivated his followers, as recorded by Ibn Ishaq (Guillaume 1967, 289).

When the apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said "This is the Quraysh caravan containing their property. Go out to attack it, perhaps [Allah] will give it as a prey." The people answered his summons, some eagerly, others reluctantly because they had not thought that the apostle would go to war.

The battle of Badr ended with the victory of Muslims over Meccans. The Muslim army under the command of Muhammad attacked, fought against and defeated the Meccans, killing seventy and carrying away seventy more as prisoners to be released for a ransom (Kathir 2001, 40-42).

The battle of Badr is surely one of the most significant events in the history of Islam, as it set the precedent and the standard for *jihad* even today. After the victory in this battle, Muhammad continued to attack nearby villages and settlements to enrich himself and his followers with war booty. The more he attacked and looted people, the richer and stronger his army became. The stronger he became, the more unstoppable he became. As long as his army was strong and unstoppable, surely he could invade and subdue the whole world, plunder the riches, women and children of all the nations to satisfy his soldiers. This was the beginning of an evil legacy and the horrors of global Islamisation.

It did not take long for Muhammad and his followers to subdue (Islamise) the whole of the Arabian Peninsula by means of *jihad*. Some tribes were Islamised after a defeat, others submitted to Muhammad's rule to save themselves from Muslim violence, and also to benefit from the spoils of war that Muslim armies brought back from *jihad* campaigns.

Submit to Muhammad or Die!

After the complete Islamisation of the Arabian Peninsula, towards the end of his life, Muhammad began sending messengers and letters to great empires beyond the Arabian Peninsula demanding that they should also submit to Muhammad's authority (Davis 2006, 70). Islamic tradition teaches that Muhammad sent six letters to six great kings: the Abyssinian king (Negus), the Byzantine emperor (Heraclitus), the Persian king (Khosrau II), the Egyptian ruler (Muqawqis), the king of Damascus and the ruler of Yamama (Kaya 2014). These letters were Muhammad's official invitations to these great empires to bow down to Allah and submit to Muhammad. If these empires accepted Muhammad's demand, there would be no need for *jihad*. However, if they rejected it, this would be a legitimate reason and theological grounds for Muslims to attack them. Here we see the perfect display of *dawah* and *jihad* working together for the benefit of Muslims. *Dawah* is the invitation to submit to Muhammad's rule. If the invitation is accepted, there will be no need for *jihad*. However, if it is declined, then *jihad* is the next step for the Muslims.

After Muhammad died in AD 632, his successors (the caliphs) continued to build strong armies, and attacking peoples even far away, to Islamise them or to plunder their goods and enrich the house of Islam. Here is a very insightful passage from one of the most

respected and reliable Muslim sources, Sahih Al-Bukhari (vol. 4, 53:386):

Umar sent the Muslims to the great countries to fight the pagans ... When we [Muslims] reached the land of the enemy, the representative of Khosrau [Persians] came out with forty-thousand warriors and an interpreter got up saying "Let one of you talk to me!" Al-Mughria replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from Arabs; ..." Our prophet, the Messenger of our Lord, had ordered us to fight you till you worship Allah Alone or give *jizya* (i.e., tribute); and our prophet has informed us that our Lord says: - "Whoever amongst us is killed (i.e., martyred) shall go to Paradise to lead such a luxurious life as he has never seen and whoever amongst us remain alive shall become your master."

What we see in this dialogue is the very essence of Islamisation. The dialogue is not from a non-Muslim historian's book. It is from the most reputed and respected Islamic source, which is as credible as the Qu'ran for Muslims. It and many other similar events and teachings of Islam have naturally set the precedents and standards of Islamisation for all Muslim generations since the days of Muhammad.

Brainwashed by the teachings and the legacy of Muhammad, motivated by lust for the women and possessions of the infidels, and encouraged by the promises of Allah of a paradise of lust and luxurious living, Muslims violently attacked every country, every city and every village they could reach. The more they invaded and plundered, the stronger and the more violent they became. And the stronger they became the more unstoppable they were.

Only a few years after Muhammad's death, his followers began to change the map and the history of the world irreversibly.

British historian O'Brien (2007, 68) explains how this sudden destruction of civilisations by Muslims happened.

Within a decade of Muhammad's death the Muslim armies—inspired by zeal for their new faith and a desire for plunder—had inflicted defeat on both regional superpowers, the Byzantines and the Sasanians, already weakened by decades of conflict with each other. The Muslim victories at Yarmuk and Qadissiya (in AD 636) opened the way to further expansion. In AD 642 the Muslim armies conquered Egypt, by the mid-640s Persia was theirs, and by the late 640s they had occupied Syria as far north as the border with Anatolia.

The wars of conquest continued, albeit at a lesser pace, for roughly a century after the humiliation of the Byzantines and Sasanians. After overrunning the whole of the North African coastal region and taking root in much of the Iberian Peninsula, the Muslim state reached the limits of its westward expansion into Europe at the Battle of Poitiers in central France in AD 732. The one realistic prize which always eluded these conquerors was Constantinople: in spite of several Muslim attempts to capture it by siege, it remained the Byzantine capital until 1453.

Muhammad's armies moved in every possible direction to invade and plunder. Among the nations that also became victims were China, Mongolia, the nomadic people of Central Asia (Turks), Hindustan and Pakistan, as well as many North and East African nations.

The invasion and partial Islamisation of the great civilisation of Hindustan (India) was as evil, horrific and inhumane as the Islamisation of many other nations. Before it was invaded and partially Islamised, Hindustan was one of the greatest civilisations of the world. Besides massacring countless numbers of people, and enslaving thousands upon thousands of women and children, the Muslim armies also destroyed their libraries, education centres and temples. After the arrival of the Muslims, the great Hindustan was never the same again.

Prior to the Muslim invasions, India was one of the world's great civilisations. Tenth century Hindustan matched its contemporaries in the East and the West in the realms of philosophy, mathematics and natural science. Indian mathematicians discovered the number zero, not to mention other things, such as algebra, that were later transmitted to a Muslim world that mistakenly received credit for them. Medieval India had been a richly imaginative culture, one of the half-dozen most advanced civilisations of all time. Its sculptures were vigorous and sensual, its architecture, ornate and spellbinding. And these were indigenous achievements, not, as in the case of many of the more celebrated high-points of Muslim culture, relics of pre-Muslim civilisations that Muslims had overrun (Jonsson 2006, 84).

The Fall of Constantinople: End of Eastern Christendom

By 1453, Muslims had destroyed and Islamised the North African coastline, the entire Middle East and the Byzantine Empire. The fall of Constantinople in 1453 was one of the most significant Muslim victories and perhaps the most significant loss for humanity, because of its far-reaching implications. Constantinople was the capital of the Byzantine Empire, one of the

greatest civilisations in world history. Glorious Byzantium lasted for 1123 years, the longest lasting empire ever in world history (Medvedeva and Shumakov). The rule of law which is today the basic foundation of all types of laws in many governments and known as “Justinian’s code” or “Byzantine law” was created in Byzantium in the sixth century. Elementary education and higher education systems were first developed in Byzantium. In the fifth century, the Byzantines founded the first university in the world. Byzantine architecture and engineering were unrivalled, even today. Above all, Byzantium was a very strong Christian Empire. The pride of this glorious empire was the world-famous church and theological centre, *Hagia Sophia* in Constantinople. This great city was called “the eye of all the world” (Romer 1997). It was one of the most prosperous cities in the world, and was regarded as the centre of the world, as it was situated right at the crossroads of east and west, north and south. It connected Europe to Asia, and the Black Sea in the north to the Mediterranean in the south. In terms of its political and military importance, Constantinople in those days would be very much the equivalent of Washington DC or Moscow of the twenty-first century. Most importantly, Constantinople was considered to be the heart and centre of Christendom with its magnificent churches and cathedrals, which served as theological centres, and were well known and admired by the whole Christian world.

The fall of Constantinople brought about the end of the Byzantine Empire with all its political, military, economic, and spiritual influence in the world. It also meant the end of Christianity as a global religion and the rise of Islam in its place. All the way from Constantinople to the Middle East, to the Arabian Peninsula and North Africa was now in Muslim hands. They were now sitting right at the centre of the world: Constantinople.

The vast territories around the Mediterranean Sea were flourishing, rich, productive lands, home to well-cultured and well-educated Judeo-Christian civilisations only until the arrival of Muslims. In the span of only some 700 years, Muslims invaded, destroyed and irreversibly transformed these rich and advanced Judeo-Christian civilisations into undereducated, unproductive and violent Muslim societies whose main income and main occupation was to attack and plunder infidels. In the light of this destructive nature of Islam and in the context of Muslims spreading violence across the land day by day, the Christian emperor of Byzantium, Manuel II (1391-1425) made the following statement (a few decades before the fall of Constantinople) in his dialogue with a Persian Muslim scholar (Sookhdeo 2007):

Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by sword the faith he preached.

This was not the opinion only of Emperor Manuel II. I am sure that this was the opinion of all civilised men. However, Muslims would not accept, would not understand, and would not want to hear this. As Sookhdeo (2007) notes, in 2006, Pope Benedict XVI quoted these words of Emperor Manuel II at the University of Regensburg in Germany, causing great anger and violence from Muslims towards Christians in many countries, as well as official protests and complaints from Muslim leaders of many countries. One wonders why they are so offended and angered to hear these words. Surely they know what they are doing, but they just do not want anyone to talk about it.

Islamisation of the Balkans and Eastern Europe

After the Islamisation of Constantinople, the Muslim armies were even more determined and convinced that they could go all the way until they had Islamised and dominated the whole world. They set their sights on Rome, the next big city, the only remaining centre of Christianity. Until its fall, Constantinople was regarded as the capital of Eastern Christendom. After the fall of Orthodox Christian Constantinople, Muslims could very quickly and fairly easily invade and Islamise all the surrounding settlements, all the way into Eastern Europe. This widespread Islamisation almost exterminated Eastern Christianity, which is today

known as Orthodox Christianity. After the fall of Constantinople, Catholic Rome inevitably became the single most influential centre of Christendom, namely the capital of the remaining Christian world. Muslims would reason that if only they could conquer and Islamise Rome, it would mean the end of Christianity once for all, and it would make Islam, ultimately and unquestionably, the only world religion. However, Rome was still too far away for a military campaign. They needed to first conquer and Islamise another European capital, which was on the route to Rome: Vienna.

After establishing themselves in Constantinople and thoroughly Islamising (subduing, massacring and plundering) the people in and around Constantinople, Muslims further intensified their military campaigns and raids into the Balkans and deep into Europe. In addition to attacking with organised large armies and invading the cities of Europe, Muslims would often send irregular raiding companies to plunder the unsuspecting Christian villages and farm estates, and to kidnap the women and children of Christians to be used in the service of Muslims and Islam. All these irregular raids would weaken the morale, economy and even the military power of Christian states, making them easy targets for invasion by the more organised Muslim armies. The following observation by the nineteenth-century historian August Dimitz in 1886

helps us to get an idea of how devastating these Islamic raids were:

Our fatherland was much in need of a strong arm in the turmoil of the Turkish campaigns, which were already raging around the obsequies of the old Emperor. To avenge the defeat suffered in the previous war (1492) at Villach, Jakub Pasha roamed through Croatia and Lower Carniola with 8000 men up to the gates of Laibach, his path characterised by plunder and murder, by firebrands and razzias for the sultan's harem and school for slave boys. (Dillon 2013, 3)

After nearly two hundred years of Islamic attacks and raids into Eastern European cities, villages and farm estates, and only seventy-six years after the invasion of Constantinople, Muslims, with a big army, laid siege to the city of Vienna on 20 September 1529. However, German and Spanish mercenaries together with the local citizens managed to defend the city effectively until the Muslim army retreated in defeat:

The valour of the citizens, the excellence of the artillery with which the late Emperor Maximilian had furnished the city, and the early rigour of winter supplied the defects of the Habsburg power and on October 15 Solyman [the Muslim commander] raised the siege (Ward, Prothero, and Leathes 1907, 207).

The Most Important Battle: The Second Siege of Vienna

In spite of the embarrassing and costly defeat at the gates of Vienna, Muslims did not give up on their dream of global Islamisation. They still maintained the idea that the total destruction of Christendom and Islamisation of all Christian lands required the invasion and Islamisation of Rome, the new capital of Christendom. Until Rome was Islamised, the job was not complete. However, to get to Rome, they first needed to invade and Islamise Vienna thoroughly, as they did to Constantinople. Therefore, one hundred and fifty-four years later, in 1683, Muslims laid siege yet again to Vienna. This second failed siege of Vienna, and its implications, have been so far-reaching and influential that it is simply not possible to overestimate their importance.

Even before the war began, it was understood that this was going to be the most decisive and the most important war between European Christendom and Islam. If the Muslims could invade Vienna, it would open wide the gates of Europe to them, signalling the end of Christendom. The ultimate Muslim objective was not just to invade Vienna, but to Islamise Europe and to bring an end to Christianity. Vienna was only a stepping-stone, and the real target was the whole of Europe. They wanted to Islamise Europe just as they

had Islamised North Africa, the Persian Empire in the Middle East and the great Byzantine Empire in the south-east of Europe. Those great civilisations had been Islamised one by one, and now it was the time of Europe to fall to Islam. The invasion of Vienna would further strengthen the great Ottoman Empire and the house of Islam. Secondly, the Islamisation of Vienna would ensure that in a matter of only few decades, the other European cities would also fall into Muslim hands. Furthermore, after the Islamisation of Vienna, it would take only a few decades for Muslim armies to reach Rome. Understanding the great importance of this war, the Muslims did their best to defeat the infidels of Vienna. The whole campaign was meticulously planned, down to the finest details, the time and season of the year were specifically chosen to provide the most favourable climate. The Ottoman sultan and his generals had generously provided for all the needs of their warriors, and done all they could to keep them motivated and satisfied.

On the other side, the Christians of Europe, understanding the grave reality and far-reaching implications of this war, fought back as best they could, not just to defend Vienna but to defend Christianity. Ultimately this war was not about Vienna, it was about Christian Europe. It was the war that was going to determine the destiny of Christianity and Europe.

On 14 July 1683, as the more than one hundred thousand strong Muslim army positioned itself at the gates of Vienna, the war for the life or death of European Christianity began. The siege lasted until 12 September, and ended with the defeat of Muslims (Jonsson 2006, 81-84). The defeat was so devastating for the Ottomans that almost their whole army was destroyed, and the commander of the campaign Kara Mustafa Pasha could save himself only by fleeing the battleground, leaving behind almost all the army's equipment and supplies (Cacavelas 1925, 121). Nevertheless, even after he managed to escape the sword of Christians at the gates of Vienna, Kara Mustafa Pasha was executed only few months later, on 25 December 1683, by the order of the Ottoman sultan. The defeat was such a huge loss for the Ottomans and the house of Islam, that it eventually brought about the total collapse of this great Islamic empire. What started as a Muslim offensive to Islamise Europe and exterminate Christianity, became the single biggest and most destructive defeat ever suffered by the house of Islam, eventually leading to the gradual decline and collapse of the caliphate (the global Islamic government). The devastating and destructive march of Muslims which started in the seventh century was finally stopped in the seventeenth century at the gates of Vienna.

12 September 1683: The Day Islam Began to Die.

If there is one day or date that Muslims would like to delete from the calendars and the pages of history, it would be 12 September 1683. What happened on this fateful date changed the course of history? After a thousand-year period of almost unstoppable conquests, slavery, destruction and forcefully bringing nations into submission to Muhammad and his barbaric followers, finally, on this date, Islam was stopped. Furthermore, in the years following 1683, Islam lost its dominating power and control over millions of people in the Balkans and Eastern Europe. Eventually, the borders of the Islamic empire shrank back to as far as the borders of modern-day Turkey.

There is a well-known song by the English rock band the Beatles: "Yesterday." The opening lines of this song are as follows:

Yesterday, all my troubles seemed so far away.
Now it looks as though they're here to stay.
Oh, I believe in yesterday.

An Islamic version of this song probably would go something like this.

September 11 all my troubles seemed so far
away.
Now it looks as though they're here to stay.
Oh, I believe in September 11.

Although this illustration of mine may look like a rude joke, actually there is much truth in it. It was no coincidence that Osama bin Laden and his faithful brethren chose September 11 to attack America, the most influential Christian nation on earth. After their defeat at the gates of Vienna on September 12, 1683 and after suffering the consequent decline of Islam globally since that defeat, many Islamists are obsessed with September 11.

On September 11, 1683, they were the much dreaded, much feared, seemingly unstoppable great army of Islam. On September 11, they were on their way to conquer and Islamise Europe, the last remaining stronghold of Christendom at that time. On September 11, they were very close to Rome and to exterminating Christianity once and for all. But then came the accursed September 12. Then suddenly their visions and dreams of global domination were replaced by the painful reality of defeat, decline and collapse. Therefore, Islamists believe in September 11. Even after all these centuries since their defeat at the gates of Vienna, they still try to turn the time back to September 11 and re-write its significance. Therefore, it is important for Islamists to attack and defeat Christians on September 11. Deep down they wish to revive the great Islamic empire of September 11, 1683 and to terrorise and subdue the whole world as they did in those days. But those days are gone, and we are now in post-September 12, where Islam continues to

decline and lose its credibility even among Muslims in the heartlands of Islam.

However, for the Islamists of today, their goal is still the same as it was on September 11, 1683: conquering Rome and exterminating Christianity.

There was once an Arab general who, having conquered Spain, invaded France, where he was defeated on the banks of the Loire. Seven hundred years later, there was a Turkish sultan who swore to stable his horse in St. Peter's at Rome. Today, the leading Muslim scholars are again proclaiming the fall of Rome, based on the apocalyptic teaching of the Qur'an. They are saying that Constantinople (which fell in 1453) and Rome must be in the hands of Muslims before the end-times. From the seventh century to the seventeenth, our religion and our civilisation were constantly in danger, often in very serious danger, from the religion and civilisation of Muhammad (Jonsson 2006, 84).

Gone is The Golden Age of Islam

What do Muslims mean when they talk about the golden age of Islam? When was this golden age, and why is it considered to be the golden age?

Many contemporary Islamic scholars and leaders refer to the period of the seventh to the seventeenth century as the golden age of Islam. During this thousand years, Muslim armies invaded many nations, enslaved and forcefully Islamised millions of people across the globe stretching from India and China and all the way to Austria and Poland. Truly, those were the years when the house of Islam dominated and terrorised large territories and millions of people, consuming their resources and even their lives.

However, in the West, we often hear some pro-Islam Western leaders such as the former US President Barak Obama talking about the golden age of Islam as a time of enlightenment and scientific achievements which have ultimately blessed humanity (NY Times 2009). Mr Obama and his likes have either been successfully brainwashed by Muslims, or for some odd reason wish to promote Islam in the West by making such groundless claims.

Within the Muslim world there seem to be two different time periods in reference to the golden age of Islam. Generally, the Arabic school of Islam defines the golden age of Islam as being from the seventh to the thirteenth century only. This is because they do not recognise the Turkish-led Ottoman Empire as a part and continuation of the caliphate (global Islamic empire). The Turkish sultans of the Ottoman Empire have claimed the caliphate for themselves from the fourteenth century until the collapse of the empire. At

the same time, they have gradually subdued and ruled over many Muslim nations including Arabs (the original founders of Islam). This must have been very humiliating and painful to accept for Arabs in light of the fact that the Turks were actually their victims, whom they had Islamised by the sword in Central Asia. The Islamisation of nomadic Turks of Central Asia happened gradually over 400 years, from AD 650 until AD 1050 as Arabs and Persian Muslims attacked and enslaved them. During these four hundred years, Turks had fiercely fought against Islamisation, but eventually were subjugated.

How the Turks shed their blood, fighting the jihad for four hundred years and finally gave up and embraced Islam, and later became the tormentors themselves to carry the bloodied tradition of jihad into Anatolia (modern Turkey) and the Balkans up to Austria (MacArthur, Mostapha, and Khoury n.d.).

In the eleventh century these Islamised Turks began to move into Anatolia (modern-day Turkey) and attack Christian Byzantium in the name of Islam. Only a few centuries later, after establishing themselves in Anatolia as a formidable Islamic force, Turkish sultans declared themselves as caliphate (the ruler of the Muslim world). How painful it must have been for the poor Arabs that the nation they had enslaved and Islamised was now ruling over them in the name of their Muhammad and their Allah.

Therefore, the Turkish version (which is the generally accepted version) of the golden age of Islam is from the seventh to the seventeenth century, while Arabs only count it until the fourteenth century. In spite of this Arab denial, the fact remains that until the seventeenth century (1683), Islam was the dominant force from China and India all the way into Central Europe. Furthermore, Islam was the terror and nightmare of all the remaining non-Muslim people both within the territories invaded by Islam, and in the parts of Western Europe that had not yet been invaded, but were threatened.

For the ordinary Muslim who is not so much upset by the self-glorifying Arab argument, the golden age of Islam is still from the seventh to the seventeenth century, and it's not so much defined as Mr Obama defined it in Cairo in 2009, but is characterised by conquest and victories against the infidels.

Decline of Islam, Awakening of People, and the Rise of Christianity

The period from the seventh to the seventeenth century is the golden age of Islam, because in those years Muslims were the unstoppable, untouchable victors who were draining the life and blood out of many millions across the world. They were terrorising, invading and dominating nation after nation. However,

when they were just about to invade Vienna and permanently crush Christianity and Islamise the whole of Europe, then came the accursed September 12. Islam suddenly began to collapse and crumble as never before. It collapsed so badly that it lost almost all the territories it had invaded in Europe and the Balkans. Furthermore, to its shame and agony, in 1948 in Tel Aviv, Jewish people established the first Jewish state in 2000 years and claimed back some of their ancestral lands from Muslims. This was one of the darkest hours of Islam. The people that they hated the most had risen out of the ashes, declared their independence and even taken some of the Muslim lands. Muslims have been falling from the heights of the hills to the bottom of the valley. No matter what they have done and how hard they have tried since September 12, 1683, it hasn't worked, and they have not managed to turn the tide. Instead, the harder they have tried, the deeper they have sunk.

The decline of Islam in the twentieth century has been worse than all the defeats it suffered in the previous centuries combined. From 12 September 1683 until the 1950s, the decline of Islam was mostly in terms of losing territories and political influence. However, in the 1950s, Islam began to lose its own people to Christianity, Judaism, atheism and even other religions. This was a new and unheard-of phenomenon. This movement was partially initiated and fuelled by endless armies of Christian missionaries who went into

Muslim nations. Then the Islamic governments and Muslim leaders began to kill, expel, arrest and torture these Christian missionaries, and the Muslims who wanted to convert to Christianity. However, these Christians were like grass: the more they were cut, the faster and the further they grew. During these years many Christian radio stations and satellite televisions were reaching out to hundreds of millions of Muslims in the privacy of their homes and helping them to think for themselves: helping them to ask and answer tough questions about life, the purpose of life, unconditional love, grace and forgiveness. These Christian radio stations and satellite television channels have played a big role in helping hundreds and thousands of Muslims to find Jesus and abandon the lies of Muhammad and Allah.

Then came the information age, thanks to the Internet. Suddenly many millions of Muslims from all over the world began to read and educate themselves online. Their education and self-development was no longer limited to what they were fed by the government-controlled books and schools. Muslim individuals from all nations began to read the Bible secretly in the middle of the night on their computers, and give their lives to Jesus. Neither Islamic governments nor threatening, violent Muslim leaders and scholars could stop these people. At the same time, millions of other Muslims began to critically study and evaluate the doctrines, values, history and culture of Islam. Such

the informal self-studies of millions of Muslims led them to dislike and even hate Islam. The more Muslims read and educated themselves, the more they left Islam. As more Christian missionaries evangelised and disciplined Muslims, more Muslims abandoned Allah and gave their lives to Jesus. As more Muslim-background Christians began to serve Jesus, even more Muslims began to leave Islam and become Christians. Islamic governments, leaders and scholars could do little to stop this momentum except by killing Christians. After all, Islam actually knows and can do nothing but kill, as it has shown throughout its history. However, what they do not know and do not seem to grasp is that Christians flourish in adversity.

By the beginning of the twenty-first century, Christianity was growing like never before in the traditionally Muslim nations. Today, there are already hundreds and thousands of Christians from a Muslim background all over the world preaching and teaching other Muslims about Jesus. They are busy founding churches and ministries, travelling in all directions, writing books, making movies and documentaries to expose the lies of Islam and save other Muslim people with the Gospel of Jesus Christ. Often Islamists claim that Islam is the fastest-growing religion in the world due the high birth-rate in Muslim families. However, they do not seem to realise that at the same time many Muslims are leaving Islam. Even in countries like Iran, Azerbaijan, Kazakhstan and Turkey, there is a

growing momentum of Muslims converting to Christianity. Muslim imams (clerics), jihadists, men, women, children and even the elderly are now leaving Islam. It is no longer a secret that the government of Iran is very worried about the unstoppable conversions to Christianity among its people. The new joke among the people of Iran is this: *The Islamic Republic of Iran will soon become the Christian Republic of Iran.*

Long gone are the days when Islam could deceive, threaten and enslave people so easily. September 11 is long gone. We are now post-September 12. The Holy Spirit of God is at work on earth among the people of Islam as never before. People are waking up and walking away from Islam in great numbers.

Change of Strategy in the House of Islam

Since the defeat on September 12, 1683, the Muslim world has gradually lost its crushing military power. However, its ultimate objective still remains the same: global Islamisation.

Muslim leaders in the twentieth century have recognised their weakness and the superiority of the Judeo-Christian nations in almost every area of life. While the Muslim world (the house of Islam) was declining gradually, the infidels of Europe were gradually excelling in every area of life in the second

half of the twentieth century. Even after two devastating world wars – the quality of life in the countries of the infidels was much higher than in the house of Islam. Furthermore, in technology, economy, science, all kinds of arts and international relations, the infidels were much further ahead than the Muslim nations. The house of Islam was no match for the infidels, neither in technology and military, nor in economics and quality of life. In every aspect, the infidels were superior. In the light of this undeniable fact, Muslim leaders of the twentieth century had to come up with a new plan and a new strategy to Islamise the world. The question on the table was “what could they do to continue Islamisation without a crushing army, strong economy and technological superiority?” The answer that they came up with was “Islamisation by means of the peaceful infiltration of seemingly peaceful, poor and needy Muslim immigrants instead of invasion by violent and terrorising Muslim armies.” This new strategy was radically different from the one that they had been using for nearly 1400 years. Instead of building and maintaining big armies and attacking the already superior targets with military force, where their defeat was assured even before the war began, all they needed to do was to motivate and assist their people to immigrate into Christian countries and start to Islamise them from within.

Accordingly, right after World War 2, many Muslim immigrants began to move into Germany and other parts of Europe as workers and simple immigrants who were just looking for a better life in the West. Ironically, these immigrants, who were seemingly fleeing the poor conditions of life in the Muslim countries, would not denounce Islam even after they settled in the West. Furthermore, they would find other Muslim immigrants, create their Muslim colonies, continue in all their Islamic practices, resist learning and speaking European languages, and stick to their Islamic identity, values and language. They simply would not assimilate and embrace the culture and way of life of the infidels. However, they would successfully manage to tap into the social welfare systems of the host countries and use the freedoms that were offered in these Christian lands to enrich themselves and to promote Islam. The best examples of this can be seen in France, Germany and Belgium, where communities of radical Muslim immigrants continue generation after generation to refuse to assimilate and blend into the European way of life, or embrace Christianity. Furthermore, towards the end of the twentieth century, these Muslim immigrants to Europe began to get bolder in promoting Islam and opposing and even insulting Christianity and the European way of life. They began to demand special privileges and provisions for Muslims such as Islamic laws, banking systems, dietary regulations, Islamic curricula in the schools. In the twentieth century, no Islamic army marched into Europe, no

Muslim general laid siege to any Christian city in Europe and no Islamic army invaded any territory in Europe. However, millions of seemingly peaceful Muslim immigrants strategically positioned themselves all over Europe from the islands of Greece, all the way to the snow-covered cities of Scandinavia and distant parts of the UK. Europe has been successfully infiltrated by a massive army of Islamisers under the watching eyes of all the European security forces. However, the post-Christian Europeans simply could not understand, or did not want to understand, that they were under attack from the same old enemy with a new strategy.

Chapter 3:

Islamisation in the Twenty-First Century

The twenty-first century started with millions of Muslims well established, and having received citizenship rights in the traditionally Christian countries of the West such as Germany, the UK and the USA. At the beginning of the new millennium, these Muslims were already busy Islamising their host countries slowly but surely, undetected and unsuspected. They were not necessarily jihadists with a weapon in their hands looking for a Christian to kill. Instead they were the peaceful, hard-working Muslim merchants, businessmen, doctors, lecturers, and even politicians and political advisers. The popular climate of liberalism, globalism and diversity which was sweeping through especially Europe and other Western nations was providing the perfect environment for infiltration and Islamisation under the pretext “celebrating diversity.” In this very promising environment Muslims would use their power, influence and resources to

promote Islam in their host countries. This is called *dawah*: inviting infidels into submission to Muhammad and his Allah. Since the 1950s Muslims have been doing *dawah* in the Western Christian nations under the guise of peaceful Muslim immigrants. Naturally, over the years they have extensively customised and improved their *dawah* skills according to the weakness and strengths of their targets. By the twenty-first century, *dawah* activities in the Western Christian nations were already very advanced, with many well thought-through, tested and proven strategies and practices. In the light of the fact that the seemingly peaceful army of Islam had successfully infiltrated these traditional Christian Western countries and employed some advanced strategies to Islamise them, Muslim leaders such as Muammar Gaddafi could confidently brag about how Islam would be conquering Europe within the next few decades. Here is a section from Gaddafi's speech in Timbuktu on 10 April 2006, which was broadcast on the Arabic TV channel Al Jazeera.

We have fifty million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe without swords, without guns, without military conquests. The fifty million Muslims of Europe will turn it into a Muslim continent within a few decades. Allah mobilizes the Muslim nation of Turkey, and adds it to the European Union. There is another fifty million Muslims [in Turkey].

There will be a hundred million Muslims in Europe. Albania, which is a Muslim country, has already joined the EU. Bosnia, which is a Muslim country has already joined the EU. Fifty percent of its citizens are Muslims. Europe is in a predicament, so is America. They should agree to become Islamic in the course of time. (Gaddafi 2006)

Of course, with these words Gaddafi did not mean that Islam now rejects armed offence or violence. Instead, he simply highlighted the apparent success of their new game-plan of Islamising Europe by means of immigrants and infiltration as opposed to their old game-plan of invading with an army. While the unsuspecting leaders and native citizens of the Western nations were receiving these Muslims simply as immigrants, the Muslims were entering these countries with the aim of eventually Islamising them.

This new strategy of infiltration instead of military invasion is somewhat similar to the tale of Trojan Horse. According to the legend, Greeks wanted to conquer the city of Troy and laid siege to it. After ten years of fruitless siege the Greeks pretended to give up fighting, accept defeat and pull back. As a sign of their humility and defeat, Greeks left behind a giant wooden horse which they built to honour the Trojans and their gods. After the seemingly defeated and humiliated Greek army left, Trojans, thinking that the war was over, went out, pulled this wooden horse and

placed it in the centre of Troy as their new victory trophy. However, what the Trojans didn't know was that inside this horse were hidden some of the best soldiers of the Greek army. In the dark of night, the Greek soldiers that were hidden inside the horse came out, opened the gates of the city and allowed in the rest of the Greek army, which had also come back in the dark of the night. Then the Greeks stormed in and conquered the city. Thus the tale of the Trojan Horse teaches that, what cannot be conquered by overt military invasion can be conquered by covert infiltration.

There appears to be a great similarity between this Greek mythological story of the Trojan Horse and the Muslim efforts to Islamise Europe. After centuries of fruitless straightforward wars and sieges in Europe, Muslims pulled back their armies of overt invasion and began to send in their armies of covert infiltration. As Gaddafi and many other Muslim leaders have often said, their goal is to Islamise Europe, and they plan to do it with these infiltrating immigrants, just as Greeks conquered Troy with their Trojan Horse.

Although the majority of the Western leaders and citizens may think that the Islamic wars against the West came to a conclusive end some centuries ago, and that today Muslims have no intention of invading the West, the truth is exactly the opposite. As far as the house of Islam is concerned, the war has never ended. They have never given up their dream of global

Islamisation, in which the West is only the next step. They have changed their war plans and strategies, but the war has not ended.

The seemingly peaceful infiltrators do not work alone. They do not intend to complete the job of Islamisation by themselves. Instead they are only a small fraction of the house of Islam and the frontiers that aim to pave the way and open the gates for the greater Islamic army that will eventually come in with greater force to Islamise the infidels.

Thus, Islamisation in the twenty-first century is a case of the Trojan Horse.

Common strategies of Islamisation in the Western Countries

What do Muslims who manage to infiltrate into the Western countries do to Islamise these countries?

To start with, it is necessary to note that the promotion of Islam is not at all limited to some Muslims promoting it by means of preaching, teaching, apologetics and other means of educating and encouraging the public to embrace this religion. Although these activities of exhibiting and explaining Islam are done by some Muslims all over the world, such activities are actually not that effective in converting people to Islam. Given

the nature and history of this religion, it is no wonder that most people do not want to embrace it.

Due to the unappealing nature of Islam and the fact that people are not willing to convert to it even after the best possible introduction and invitation, Muslims have developed many ways of tricking or trapping people into Islam. Here I intentionally use the words “tricking” and “trapping” as it is indeed pure trickery, and intentional deception. For us to be able to understand why Muslims would want to commit themselves to deceiving people into embracing Islam, and even developing many different ways of doing that, we need to look back at the ways used by Muhammad and Muslims in previous generations to make people embrace Islam. As already analysed, since the days of Muhammad Islam was spread by means of war. People were made Muslims by the sword, regardless of their free will.¹ However, today in the twenty-first century, Muslims do not have the crushing military and political power which they utilised to Islamise many nations in previous centuries. Now, unable to Islamise people by means of military or political power, Muslims in Western countries trap people into Islam by means of many various tricks. In

1 Technically, Muslims deny that people were forced to convert to Islam by the sword or even that Islam was spread by the word. They argue that the conquered people were given three choices: convert, die, or submit to dhimmitude. They were, therefore, not forced to convert. But this is a semantic point; in reality, the sword was instrumental in the spread of Islam and the conversion of millions of conquered people.

the past, it was done by force and called *jihad*, today it is done by deception and called “promotion of Islam.” In the past the sole beneficiaries of Islamisation were the house of Islam and the victims were the people who were Islamised. Today it still the same. In the past non-Muslims were regarded as enemies to be considered targets, and victims to be exploited: today it still remains the same. The only difference is that in the past Muslims had the power to force people into submission to Muhammad, today they do not have that power, so they deceive them into submission to Muhammad. It must also be understood that Islamisation by means of trickery is not limited to making people Muslims. It also includes the implementation of Islamic laws and regulations both at national and global levels, so that Muslims will be able to rule over the people of the world.

Although their activities and styles of promoting Islam vary based on their denominations, culture, country of origin and personal preferences and skills, there seem to be some common practices that are widely used by Muslims who live in the Western countries. Below are some of these common practices.

Marriage

Marrying and converting Christian women to Islam is one of most common practices of Muslim men all over

the world, especially in the Western countries. This an old practice going back to the days of Muhammad. In those years, the soldiers of Muhammad would kill the men in the cities that they attacked and carry away their women as trophies of war. Since the very early days of Islam, non-Muslim women were regarded as a reward and a possession to be taken by Muslim men. Throughout his career as the founder and ruler of Islam, Muhammad countless times treated the women and children of the infidels as spoils of war to be given to his soldiers as their pay or reward. Since the days of Muhammad, Muslims have carried on doing exactly the same thing. Therefore, an Islamic group such as Boko Haram could kidnap hundreds of schoolgirls and make them their brides and sex slaves in 2014. At the same time, this old Islamic perception of non-Muslim women has also translated into Muslim men consciously or subconsciously targeting, marrying and converting non-Muslim women to Islam. Of course, there is also the element of the appealing beauty of these women which attracts Muslim men. However, this attraction actually seems to be a very small factor as opposed to the Islamic culture of targeting non-Muslim women just because they are non-Muslim. Generally, Muslim men do not approach non-Muslim women in the same way as they would approach a Muslim woman. They would reason that non-Muslim women are immoral and thus they deserve to be assaulted and abused for the pleasure of Muslim men or for the common good of the house of Islam. Thus the pleasure of Muslim men and

the common good of the house of Islam are the two main reasons why Muslim men consciously or subconsciously target non-Muslim women.

Especially within the context of Islamisation efforts of the twentieth and the twenty-first centuries, targeting non-Muslim women under the pretext of marriage has been a very common and fruitful Islamic practice.

During recent decades this practice has become a worldwide Islamic phenomenon, resulting in hundreds and thousands of women each year marrying Muslim men, converting to Islam and giving birth to and raising Muslim children, as well as making it possible for her Muslim immigrant husband to receive citizenship rights in her non-Islamic country. At the same time, when Muslim men marry and convert non-Muslim women, they are effectively bringing down the reproduction rate of non-Muslims and increasing that of Muslims in that country. This results in the faster growth of Islam.

A recent study on the Islamisation of the continent of Africa found that marrying and converting Christian women to Islam is among the most common strategies of Islamisation in Africa.

A very common and successful strategy that Muslims use to spread Islam throughout Africa is the marriage of Christian women. Muslim men are urged or ordered to marry as many Christian

women as they can. They can be offered rewards or money, with a larger reward if they can marry a pastor's daughter. According to Islam, all the wives and children of a Muslim man are considered to be Muslim. Islam does not allow Muslim women to marry Christian men. The Muslim practice of polygamy (many wives) and having as many children as possible has meant that Islam is spreading quickly throughout Africa, and indeed the world. (Barnabas Fund 2012, 35-36)

As noted earlier, this a worldwide problem and not at all limited to Africa. Due to its serious and widespread nature, this Islamic practice was on the agenda of the Synod of Bishops of the Catholic Church in 2015.

Fr Garas Boulos Garas Bishay, who serves the migrant Christian community at the Mary Queen of Peace Parish in Sharm el Sheikh, Egypt, told the synod that mixed marriages between Christian women from Russia and Europe with Muslim men is "a profound worry and concern." The differences between the two faiths, including Islam's acceptance of polygamy and the obligation to teach children Islam, create "serious crises" for such couples, he said, including "irreparable rifts" and serious consequences for the children. The priest asked why Christians seem to give up more readily their cultural and faith community and take part

in “without realizing it and with tremendous superficiality, the realisation of the Islamic plan of ‘demographic invasion.’” He urged the Church to see what it could do to help these families and “these women, often deceived and abused,” and the children who are often “disoriented and disturbed.” (Catholic News Service 2015)

As Fr Garas Bishay correctly noted, these marriages are indeed a “profound worry and concern” due to the irreversible destruction they bring upon both the Christian women who step into these marriages and the children that will be born and raised in these marriages, and also the non-Muslim nations which are targeted via these marriages.

However, as for the Muslim men who wish to do their part in Islamising the infidels and spreading the dominion of Islam over the non-Muslim nations, one of the easiest and most fruitful things that they can do is to marry as many non-Muslim women as possible and have as many children as possible. Furthermore, if they can marry and impregnate Christian women, especially the daughters of pastors, they will then even receive rewards from their Muslim leaders.

Thus today, marrying non-Muslim women is a successful weapon of war against the infidels in the war of Islamisation.

Education

The education system and schools have been a point of special interest for Muslims due to the fact that, under the pretext of education, they can easily brainwash and radically Islamise the naive and unsuspecting children of the infidels. Furthermore, they also hope to Islamise the siblings and even parents of the Islamised students. Above all this, they seem to understand that controlling the education system and schools of a nation means determining the future of that nation. Thus, Muslims put a heavy emphasis on the Islamisation of the education system and the schools of their target nations.

Islamisation strategies in the education system and schools vary vastly from country to country due to the laws, regulations, economy, demographics and already-existing Muslim population in any given country.

In the countries where Muslim politicians and lawmakers manage to infiltrate into the ministry or department of education, it is much easier to change the national curriculum to favour Islam and discredit Christianity and other religions. A ministry of education which is already infiltrated by Muslims will be quick to appoint Muslim teachers, school principals and even inspectors, who will then further promote Islam by establishing Islamic values in their respective spheres of influence. This, of course, will mean that non-Muslim

teachers, principals and inspectors will be sidelined or even retrenched in order to make way for the Islamisation of the schools and students.

However, in places where Muslims cannot yet effectively infiltrate the ministry or the department of education and implement Islam from top to bottom, they follow a different path of infiltrating at the bottom and moving towards the top. A classic example would be where a group of Muslim families jointly target a school, and begin by placing their children in that school and working together to replace its Christian principal by a Muslim principal. Here is what really happened to a Christian school somewhere in South Africa:

A high school in South Africa of about 1000 students was a majority-Christian school. Students met before assembly for prayer, praise and worship. A banner flew over the entrance of the school declaring that the school and the students followed Christ. The school was run by a governing body made up of parents and local people, and the Christian chairperson had been in position for more than a decade. At an annual election for the post of chairperson, most parents expected the same person to be voted in and so very few parents attended the meeting. A few minutes before the vote, more than 60 Muslims arrived. Because they outnumbered the Christian parents they were able to vote in a Muslim

chairperson. A week later all Christian prayer and worship was banned. All Christian banners, notices and literature were removed. Within the first month the Christian headmaster had been replaced by a Muslim and within the first year almost all the Christian teachers had been replaced. In the space of two years the majority religion within the school had changed from Christian to Muslim. A survey was conducted in a nearby city and it was discovered that Muslim groups had tried to do the same to more than 15 other schools, the majority of which were Christian schools. (Barnabas Fund 2012, 26-27)

What happened to this South African high school is not an exception or an accident, but a premeditated and meticulously planned act of Islamisation of a Christian school by the parents of the Muslim students who were allowed to study there. This incident didn't just happen overnight. It most likely began to happen when the first Muslim student was allowed into the school. Most probably the Muslim parents put their children in this school with the objective of eventually Islamising the whole school. The strategy remains the same: infiltration and Islamisation from within.

Generally, they begin the process by putting their children into a Christian school or public school. Soon after that they begin to demand special treatment, a special curriculum, prayer-room, special toilets and bathrooms according to their Islamic customs,

exemptions from certain activities and classes for their Muslim children. If the school management refuses to capitulate to these endless Islamic demands, the parents will be quick to make a scene, write letters of complaint to newspapers, the education department, civil rights organisations, and so on. They will also accuse the school management of discrimination, Islamophobia, xenophobia, racism and who knows what else. Their objective at this stage will be to be able to successfully subdue and manipulate the existing school management. In the long term, however, they will be planning to replace the headmaster and all the teachers with Muslims.

Surely, when Muslim parents put their children into Christian schools they are aware of the fact that it is a Christian school, and therefore it is not compatible with their Islamic worldview and customs, and that it will not teach an Islamic curriculum. However, in spite of this, they still put their children in these schools and begin to complain only a few months later. Surely, their real objective cannot be to get proper Islamic education for their children in a Christian school. No, their objective is to infiltrate the Christian school via their children and then attempt to Islamise it from within.

Yet another fact concerning the Islamisation of schools is that it is not limited to Christian schools, and it is not done only by means of infiltrating via Muslim learners. It is widespread and commonly practised by Muslim

groups all over the Western world and other non-Islamic nations.

In March 2014 the United Kingdom was shocked by a leaked confidential letter, that became known as the “Trojan Horse Letter.” It was sent from a Muslim in Birmingham to another Muslim in Bradford. The letter explains how there had been an ongoing long-term operation in Birmingham, the “operation trojan horse,” to take over a number of state schools and run them on strict Islamic principles (Clarke 2014, 109-112). The letter’s objective was to inform the reader about the success of their strategy and also encourage the reader to start a similar operation in Bradford. The letter goes on to lay out a five-step process to oust the head teacher and take over the control of schools: (a) Identify the schools. (b) Select a group of Muslim parents of Salafi denomination (it suggests that Salafi Muslims are more hard-liners and thus will do a better job in taking over the school). (c) Put their own governor in the school governing body. (d) Identify key staff to disrupt the school from within. (e) Wear down the head teacher by instigating a barrage of letters of complaint and campaigns to governing-body members, local authorities, the local MPs, and Education Authority, Ofsted, the local newspaper, and the Department of Education.

The letter was written in the tone of a mentor instructing his student on how to take over and Islamise state schools.

Since this letter was leaked to the media, there have been extensive investigations of it by the Birmingham City Council, Department of Education, Ofsted and other relevant units of the UK government. On 22 July 2014, a comprehensive report on this matter, based on various investigations, was published by order of the House of Commons. This comprehensive report established that indeed since 1993 there have been increasing instances of bullying and threatening of head teachers in certain schools in the area, with some head teachers having been eventually ousted and their schools having been taken over by Islamists. The report acknowledges that the “project trojan horse” has been implemented in a number of schools “over a long period of time and particularly more recently” (Clarke 2014, 6).

Islamising schools will enable Muslims to easily Islamise the vulnerable and unsuspecting children. Islamising children of today means making sure that the leaders of tomorrow will be Muslims. Thus the education system and schools are among the top targets for Muslims.

Islamic charities

Islamic charity is one of the most commonly utilised and one of the most fruitful strategies of Islamisation. It is very commonly employed by Muslims all over the

world from Europe to Africa, to Asia and even in America. Today, there are hundreds of Islamic charity organisations all over the world, seemingly assisting people in need in the name of Islam. At a first glance, all these Islamic charity activities may look very innocent, and even very caring for humanity. However, a deeper study into these organisations, their values and practices reveals radical differences between Muslim charities and non-Islamic charities.

These differences are mainly due to the beliefs, worldview and the ultimate objective of Islam. These beliefs, worldview and the ultimate objective, can be summarised as: (a) The world is made up of two houses, the house of Islam and the house of infidels (the house of war). (b) The house of Islam is and should be superior to the house of infidels. Thus the house of Islam has divine authority to rule over and exploit the house of infidels. (c) The house of Islam must continue to fight against the house of infidels until the latter is either completely subdued under the rule of the house of Islam or completely destroyed.

Because these underlying views and beliefs are at their core, Islamic charities actually can never manage to operate as genuine charities, which operate on the basis of the golden rule of treating others as one would wish to be treated.

While a Christian or humanitarian charity operates on the basis of this golden rule, an Islamic charity will

inevitably operate on the basis of its ultimate goal: the Islamisation of the world, working towards the establishment of the global dominion of Islam. Thus these Islamic charities will have no problem in channelling the donations they receive to other Islamic organisations which are committed to fighting and killing the infidels or inciting violence and terrorism against Christians and Jews.

Today, it is a globally accepted fact that many of these so called Islamic charity organisations actually operate as fundraisers, fronts and umbrella organisations for various *jihad* organisations which are committed to killing Jews, Christians and other non-Muslims. In November 2014, British journalist Andrew Gilligan revealed how millions of British pounds were collected from the public and claimed from the government by some Islamic charity organisations under the pretence of charity, and channelled to Islamic terror organisations in the Middle East (Gilligan 2014).

Nearly 10 years prior to journalist Gilligan's article in the UK, an American expert on Islamic terrorism, Matthew Lewitt, was presenting workshops to intelligence communities in the USA to reveal the complex and hidden relationships between Islamic charities and Islamic terrorism. Lewitt (2004) makes it crystal clear that many Islamic charity organisations serve as fronts for international Islamic terrorism, providing "funding, material, recruits and more."

In addition to supporting and sustaining Islamic terrorism (*jihad*), Islamic charities also effectively manipulate governments and people in favour of Islam, Muslim individuals and Islamic establishments. Such manipulative behaviour to promote Islam is mostly observed in the regions of the world where the indigenous people and governments are desperate to receive any help from anyone, without considering long-term implications. In places such as the poor rural regions of Asia and many parts of Africa, Islamic charity organisations come with exciting ideas and proposals to provide free education, healthcare, food aid, refugee support, employment and business support, alcohol and drugs rehabilitation and many other free services. Often, both the government and also the public in these poor and underdeveloped places gladly welcome these Muslim charities, give them free land, tax-exemption status and even special privileges, so that they can deliver these so-called charity services. However, more often than not, what these people do not understand is that these seemingly caring Islamic charity organisations come with a hidden agenda: Islamisation. Thus what starts as a generous and caring charity project, develops a few years later into a multi-layer, multidimensional Islamisation project with its complex structures. Soon the Muslims that run these charities begin to demand more special privileges and manipulate the judicial and political systems of the land in favour of Islam. At the same time, in the Islamic charity shelters, soup

kitchens, schools, healthcare centres and other branches of their so-called charities, people will be either openly or subtly forced to leave Christianity and embrace Islam. Those who are not willing to embrace Islam will be discriminated against. Especially in the context of Africa, it seems that the main objective of these Muslim charities is not so much to convert and radicalise the first adults that they encounter in these African communities, but rather gently and softly introduce Islam to their communities via the first adults they encounter. Adults such as poor and desperate fathers, mothers and village leaders are often used to get a foothold in the community. A radical conversion and the practice of Islam is not expected from these adults, as they are not the real target, but only a gateway to the real target, the children. The essential target of these so-called Islamic charities is the children of these poor and desperate communities. Once Muslims manage to get into the community and get the approval of the governments and community leaders to provide education, healthcare and other services to their children, they then begin gradually to brainwash and raise these children as radical Muslims who will one day become Islamic warriors and leaders in Africa and beyond.

Most of Africa's population is below the age 16. All across Africa there are Muslims using education as a way to make converts and influence regions. In many Christian regions,

schools have been built by Muslims especially for the children of poor families. The schools offer free education, uniform and stationery and often also provide food for the children. In order to send their children to these schools, parents often have to convert to Islam and attend Islamic prayers a number of times a week. Governments of many African countries actively welcome such initiatives as they reduce the burden on the overstretched education departments. They often give free land and relax the curriculum requirements to make it easier for Islamic groups to build schools. Some schools are madrassas (Islamic theological schools) rather than normal schools and the children are instructed in Arabic and radical Islam at a very young age ... Top students are given scholarships to attend universities. Some are even sent to countries such as Saudi Arabia, Iran, and Pakistan to study further. Most scholarships are for students to study politics, law and business. Many return highly educated and influential in society but they also become radical Muslims. (Barnabas Fund 2012, 33-34)

Charity works have been one of the most effective weapons of Islamisation both in the rich and developed countries and also in the poor and underdeveloped countries. Under the camouflage of charity, Muslims have been successfully providing resources, personnel

and infrastructure for *jihad* (Islamic terrorism) all over the world. At the same time, again under the camouflage of charity, they have been converting great numbers of poor and desperate people to Islam, and raising their children as radical Muslims.

Politics

Islam is first and foremost a political movement, which has the objective of dominating the whole world. Thus politics lie at the core of Islam. All other aspects of Islam such as spirituality and *jihad* are there to bring about the political platform from which Muslims will implement the Islamic law (sharia) and rule the nations. Therefore, politics has always been, and will always be, an integral part of Islamisation.

Today, the epicentre of global Islamic politics is the OIC (Organization of Islamic Cooperation). This is the political platform from which Muslims execute global policies in favour of Islam, and put political pressure on those that are not willing to yield to their demands. It is the second largest intergovernmental political organisation in the world and its main objective is to “safeguard and protect the interests of the Muslim world” (OIC). Besides pressurising the United Nations and other intergovernmental organisations in favour of Islam, the OIC also seeks to safeguard and protect the interests of Muslims at regional and national levels by

its many branches and representatives in many countries. In addition to the OIC as a very strong political structure, there are also many Muslim politicians in the parliaments of many non-Muslim nations.

Today, it is a common practice among Muslims, especially the Muslims who live in the West, to study law, business and politics at universities, and then commit their lives to political *jihad* by getting involved in various political parties. During the recent decades, especially the liberal left-aligned political parties of Western nations have gladly welcomed upcoming Muslim politicians. Examples of this can be observed in the political dynamics of countries like the UK, South Africa, France, and the USA.

In addition to professional Muslim politicians securing positions for themselves, and for Islam, in the parliaments of their host countries, there are also increasing numbers of Muslim political advisers who successfully advise and guide non-Muslim government leaders in favour of Islam and Muslims. This practice of employing Muslim political advisers has increased in Western nations, especially since 9-11-2001. After the Islamic terror attack of 9/11, many leftist liberal politicians began to employ Muslim advisers, in the hope of doing and saying the things that will please Muslims and prevent possible Islamic attacks.

Business

Together with politics, business is also an integral part of Islamic expansion. While political involvement provides the power and platform to implement pro-Islamic laws and to manipulate non-Muslim government leaders, business provides them with money and influence in both the local and the global marketplaces.

One of the most effective Islamic business practices used for Islamisation is the global halaal trade. This new concept and system of Islamic trade was introduced in the 1940s and 1950s in only a few non-Muslim countries, as a way of creating a separate Islamic marketplace for Muslims. South Africa was one of the first non-Muslim countries where Muslims implemented halaal trade in the 1940s under the leadership of the Muslim Judicial Council of South Africa. In those early years, it was only a few food products that were in compliance with this Islamic trade system. Today, the halaal trade is worth multi-trillion dollars, and appears to be one of the fastest growing industries globally.

Across the globe, halal industry is worth more than US\$2 trillion (RM8.3 trillion) with the global Muslim population of around 1.6 billion (23 per cent of the total world's population). The halal industry is expected to grow in parallel to the growth of the Muslim population. According to a

report by Halal Industry Development Corporation (HDC), in year 2030, the global Muslim population will increase to about 27 per cent of the world's total population which accounts for up to two billion Muslims.

In recent years, the halal industry has attracted a growing number of interests across the globe. The major players in this particular industry are not just limited to Muslim-majority countries but also includes non-Muslim-majority countries namely China, Japan, United States (US), Brazil and United Kingdom (UK) to name a few.

Non-Muslim majority countries like the UK are importing £18 billion (RM92.7 billion) worth of food per annum and the US halal market size is estimated at US\$18 billion. China is also preparing itself to become the net importer of halal food and beverages in the next 10 years. Malaysia on the other hand is one of the major exporters of halal Food and Beverages and the largest exporter of halal ingredients globally. (Arif Shah 2016)

Halaal trade or industry works purely on the basis of products and services being certified by Muslim halaal authorisation companies and then being allowed to move within the Islamic market, which is now globally known as *halaal market*. Initially this exclusively Islamic trade system was concerned only about food

and beverages. However, today it is a massive industry encompassing almost all consumables such as cosmetics, clothing, medicine, food and beverages, and many different categories of services like hospitality, banking and financial management, medical services, logistics and transport. Although on the surface it may seem that this system is only making sure that Muslim consumers are able to buy religiously acceptable products and services, it is in fact much more than that. In reality, halaal trade makes sure that companies that are not willing to operate and produce according to Islamic law (sharia), and also companies which are not willing to pay huge annual halaal certification fees, and submit to other Islamic demands, will not be allowed to operate, provide services or sell their products in the markets which are dominated by halaal trade.

In other words, halaal trade is a new way of forcing even non-Muslim businesses and market systems of the non-Islamic nations to submit to the Islamic code of conduct in business, and also to pay a new type of tax to Muslims, the halaal certification fee. By its very nature, the halaal trade places the authority of regulating both local and global business in the hands of Muslims, and enforces Islamic standards for all trade and commerce. In this new trade system, the practices of businesses, and quality of products and services are now regulated and certified by Muslims, just because they are Muslims. This system also makes sure that

any business, product or service that does not comply with Islamic law, and that does not please the self-appointed Muslim trade regulators (the halaal certifying companies) will have no place in the market. During recent years, halaal trade has grown rapidly, swallowing many local economies and industries. For example, today in South Africa nearly the entire food and beverage industry with its associated industries such as logistics, fast-food and gourmet products are completely halaalised (taken over and being regulated by Muslims according to Islamic law). Of course, this halaalisation or halaal certification of products and services is not done for free. Muslim halaal certification companies generate millions of dollars from this certification business.

Islamisation activities in business are not limited only to the halaal trade. Muslim investors and business owners in Africa play a large role in manipulating local and national government leaders in favour of Islam, and even converting people to Islam by offering job and business opportunities. Unfortunately, money seems to open many doors, and often these doors are opened in favour of Islam, at the expense of the freedom of non-Muslims.

Demonisation of Christianity and Israel

Islam would not be Islam if it did not constantly attack, insult and attempt to discredit Christianity and Judaism. Both the theology and the history of Islam bear witness to the fact that Islam is obsessed with attacking and insulting Christianity and Judaism in an attempt to make itself look better. This obsession goes all the way back to the days of Muhammad.

Today, millions of Muslims live in the traditionally Judeo-Christian nations all over the world, and are every single day enjoying the many blessings of Judeo-Christianity, such as freedom, equality, dignity of man regardless of race and religion, and so on. Deep down all Muslims know that life is much better in these Judeo-Christian nations. However, in spite of this, they still make an extra effort to demonise and discredit both Christianity and Israel.

A typical low-profile Islamist or the so-called peaceful Muslim on the streets of London, New York, Sydney or anywhere else, would claim that all the violence and bloodshed in the Middle East is actually the work of Israel, America and the UK. They would blame “the great satan” (USA) and “the little satan” (Israel) for everything ranging from drought to earthquakes, from wars to political disorder in their own countries. They would claim that all the evil, economic crises and even natural disasters are actually brought on the innocent Muslims by the evil Christians and Jews. It is always the

Christian Americans that send their secret agents and cause all kinds disorders and problems in the Muslim countries. It is always the Jews that play dirty tricks on the innocent Muslim leaders and make them corrupt politicians. It is always Christians and Jews that come and steal the money and resources of hard-working, productive and prosperous Muslim nations and leave them poor and destitute. It is only because of the Jews and Christians that Muslims are not the superpower and mighty rulers of the world. If only Allah wiped off the face of the world all the Jews and Christians, then Muslims would establish a glorious global Islamic government, where everyone would be Muslim and live in prosperity and luxury.

What you have just read in the above paragraph is a commonly-held perception among Muslims all over the world. If I had not been raised as a Muslim and had not lived among Muslims as a Muslim for 24 years, I would probably never have been aware of this perspective. I have heard this Islamic viewpoint blaming Jews and Christians hundreds, maybe even thousands of times from various Muslims. Some were much more extreme, some were a bit milder in their allegations against Jews and Christians. As a Muslim I also used to believe in all these views and used to blame Christians and Jews for almost everything.

Of course, the Islamic demonisation of Christians and Jews is not limited to what you have just read. In South Africa, some Muslims claim that apartheid was the

work of Christians, and that Jesus is the God of apartheid. In parts of Africa further north, Christianity gets the blame for colonisation. All over the world, Muslims blame Israel for the poor living conditions of Muslims in the Gaza strip and other areas of Israel.

When an educated, well-informed person hears these outrageous accusations by Muslims he will probably laugh at them and walk away. However, when ordinary people, teenagers and children, who are not well-versed in Islam and its history, are daily bombarded with such demonisation and discrediting of Christianity and Israel, inevitably, sooner or later, they begin to believe and develop anti-Christian, anti-Israel and pro-Islamic worldviews.

Islamic accusations and outrageous claims demonising Christianity and Israel are limited only by the imagination of the accusers. In our Internet age, it is not difficult to fabricate fake news with some fake pictures in order to sway people's opinions in the desired direction. Sadly, even many highly-educated people fall into these traps. It is no wonder that today so many seem to think that Muslims are the innocent victims of the oppressive great satan and the little satan.

Islamophobia: Naming and Shaming the Critics of Islam

During the recent decades a new set of terms has entered the dictionaries of Western nations: Islamophobia, Muslimophobia, anti-Muslim bigotry and many other versions of the same concept. All these terms carry almost the same meaning, and they are often used interchangeably to name, shame, and even target those who have the courage to oppose or criticise Islam.

As early as 1997, the British race-equality think tank, the Runnymede Trust was publishing reports under the title of “Islamophobia” (The Runnymede Trust 1997). These and other similar publications were the first to coin the terms “Muslimophobia” and “Islamophobia,” and introduce the idea that criticising Islam is unacceptable behaviour in open-minded Western societies. Those who dared to criticise Islam or Muslims would be branded as racist, xenophobic, Islamophobic, and anti-Muslim bigots. They would be publicly shamed and even declared a target to those Muslims who would like to teach them a lesson. In addition to countless Muslims in Western universities and think tank organisations, people like Professor Sir Gordon Conway effectively managed to intimidate and silence Westerners from criticising Islam or Muslims. However, in spite of all their hard work in intimidating and silencing, Westerners could no longer continue to condone Islam by keeping silent, especially after 9/11.

After the 9/11 attack, the West began to wake up from its long slumber on the subject of Islam. More and more people began to research and read about Islam and Muslims. The more they read, the more they began to see that there was something inherently wrong with Islam. Just about that time, people like Dutch politician Geert Wilders, American author Robert Spencer, Australian pastor Dr Stuart Robinson, and countless others from all over the world began to publicly criticise Islam and the culture of Muslims. By the time 2010 was reached, in almost every Western nation there were many scholars and even some politicians who were well versed on Islam, its destructive nature and the Islamisation plans. Naturally, in the years after 2010, criticism of Islam in the West only increased. However, the sharpest increase took place only after the mass immigration of Muslims into Europe (mainly Germany) in 2014-15 with the permission of the German Chancellor, Angela Merkel. Only a few weeks after Angela Merkel allowed into the European Union more than 1.3 million mainly Muslim migrants, some of these Muslim migrants began to attack, loot, rape, and murder Europeans in their own towns and cities. Suddenly Europe began to look like a battleground due to the massive number of Muslim migrants (mainly men aged over 18) blocking highways, hijacking vehicles, breaking in and looting stores, mass raping European women in public places such as markets, clubs and train stations, and carrying out well organised mass murder attacks against

civilians in all kinds of public places. When the politically-correct Europeans began to experience this face of Islam, the criticism of Islam in the West increased even more.

Of course, Muslims were not happy to see this sharp increase of criticism of Islam in the West. They would prefer that, in spite of all the violence, murders, and attacks that are done in the name of Allah, Westerners should just keep quiet like a bunch of sheep, and not utter a single word of criticism of Islam. However, these infidels of the West were not behaving the way Muslims wanted. They were growing ever louder and clearer in discovering and exposing the evil nature of Islam. Thus, the peaceful Muslims in the West increased their efforts to accuse Westerners of Islamophobia and xenophobia. These peaceful Muslims would continue to argue that Islam is a wonderful, peaceful religion, and no one should blame Islam for the acts of violence and destruction committed by other Muslims in the name of Islam, in full obedience to the teachings and legacy of Muhammad. During the last few years, Muslims in the West have rapidly increased their efforts to name, shame and even declare as a target anyone who criticises Islam.

The global Islamic intergovernmental organisation OIC, has set up a new taskforce specifically to monitor all the publications, policies and statements of international importance, to see if there is anything that might be deemed anti-Islamic. Since 2007, the

OIC Islamophobia Observatory has published annual reports to intimidate, pressurise, and silence the critics of Islam. These reports, dating back to 2007, can be viewed at their [website](#).

In addition to the OIC efforts, many other Muslim organisations and individuals also began to monitor the Internet, books, magazines, television and radio channels, politicians, celebrities, pastors and missionaries to see if they could find any anti-Islamic statements or actions. Once they have identified the so-called Islamophobics, they then begin to intimidate, publicly shame and declare these Islamophobics as targets to the jihadists.

Yet another of these Islamic organisations is CAIR (the Council on American Islamic Relations). CAIR has set up a new department: Islamophobia Monitor, with a dedicated website: islamophobia.org. This new department firstly identifies the so-called Islamophobic organisations and individuals and publishes their names with some detailed information about them. In other words, shows them as targets to those Muslims who are willing to do something about these infidels. Secondly, this new department of the CAIR, educates and advises Muslims on how to identify and confront Islamophobia. Among the organisations and individuals who are listed as Islamophobic on islamophobia.org are some United States Representatives, pastors, Christian ministry organisations and even the Fox News channel (26 January 2017).

Islamophobia is the latest weapon Muslims in the West have developed and begun to use in the war of Islamisation of the West.

Chapter 4:

How can Christians Respond to Islamisation?

Repentance and Prayer

It is simply not possible for us as finite people to face and defeat Islam on our own. We need God. We need God more than ever before. Islam has never before managed to infiltrate into literally every Christian nation as it has done now. Today, every Western and historically Christian nation on earth has already been infiltrated by Muslims. They are already in our parliaments, running our banks, schools, hospitals and busy building mosques and Islamising our nations right under our watching eyes. It has never been as bad as this. However, what we have and they do not have is a Mighty God, who comes at the last moment and turns the tide around when we think that all is lost.

We have been weak, self-deceiving and lazy but our God is still our reliable Rock. He is still our Redeemer. I believe the Lord Jesus Christ is going to save us once

again from a sure destruction. A destruction that we have allowed to come upon us by our self-deception, wishful thinking and irresponsible laziness.

Thus our response to Islamisation begins with our humbling ourselves, acknowledging our wrongs and weakness and turning to our Saviour in repentance and prayer. We need to repent for what we have done wrong. We did not create Islam, but we allowed it to come and take root in our societies. We have accepted the most unbelievable lie of all times, that Islam is peaceful and that Islam serves and worships the same God of the Bible. We have dishonoured our Holy God by associating Him with an evil movement such as Islam. We have attempted to justify and accredit this evil religion and its lies by attributing them to our Holy God. Furthermore, we have allowed our children and our people to be deceived and to be carried away by the same lies. On top of all that, instead of reaching out to Muslims with the Gospel of Jesus and disciplining them in the ways of Jesus, we have allowed them to teach us the lies and evils of Islam. We have sinned against our God and our people. When the evils of Islam killed, wounded, enslaved and abused our people in our countries under our watching eyes, instead of speaking up for the victims and defending the people God put under our watch, we chose to defend Islam and its evils and ignored the cries of our own people. Therefore, our response to Islam has to begin with repentance, a genuine repentance.

This repentance must be done by each and every Christian, both privately and collectively, as we have committed all these sins both personally and collectively.

How wonderful it would be if prayer networks, pastors and leaders of God's people would take the initiative to lead Christians in their nations to repent for these sins, and after that lead them to intercede for their nations against Islamisation.

Of course, after repentance and intercessions, we need to begin to change our thinking and actions on this matter. We cannot continue the way we used to think and act.

Knowledge is Power

The second thing after repentance that Christians can do in response to Islamisation is to arm themselves with knowledge. Knowing the history, theology and mentality of Islamisation as outlined in this book will put Christians in an advantaged position in this war. As our Lord Jesus pointed out, the truth will set you free (John 8:32). When Christians know the truth about Islam, its devastating march from nation to nation over the centuries and its ugly tricks played on our people today, then Christians will be able to position themselves correctly, pray effectively, evangelise and

disciple relevantly. When Christians know what is happening and how it is happening, then they will be able to ask God to give them the wisdom and strategies to respond in a God-honouring, Christ-exalting and sinner-saving manner. When Christians know the truth and strategies of Islam, then they will be able to stand on the walls as the watchmen to warn and guide God's people as the danger approaches. It is imperative that Christians know what Islam is and how Islamisation works.

Unfortunately, the majority of Western Christians so far in the twentieth and the twenty-first century have been very uninformed and ignorant about Islam and Islamisation. Even more saddening is the fact that the majority of Christian missionaries who operate among Muslims do not really have a proper and accurate understanding of Islam, Muslim people and their goal of Islamising the world. Thus inevitably their ministries are negatively affected and even undermined by their ignorance.

In the West, we have hundreds and hundreds of politicians, journalists, lecturers and other influential figures who, in their ignorance, and with all good intentions, support the Islamisation of our countries and people.

This widespread ignorance and lack of accurate understanding is largely due to the strong influence of liberal socialist thinking that has been sweeping

through the entire Western world after World War 2. Western nations that were devastated by two great wars did not want to have yet another enemy and yet another war. They did everything they could do to eliminate borders and differences among nations hoping that one day they might create a peaceful world without borders and wars. With this ambition, or shall I rather say obsession, they even chose to turn a blind eye to the most obvious expressions of enmity, and destructive agendas and practices that the Muslim world has been displaying against the West. So much so, that even right after incidents like the Lockerbie bombing (1988), 7/7 London attacks (2005) and 9/11 attacks (2001), the wishful-thinking, politically-correct liberal (shall I rather say “irresponsible”) leaders of the Western nations would stand up and say that “Islam is actually a wonderful peaceful religion.” They would just not accept and admit the truth, the naked truth that was being proclaimed by Muslims every day “Islam is here to dominate you, not to compromise nor to co-exist with you.”

However, by the grace of God, slowly but surely, Westerners have begun to wake up and see the most undeniable truth. I am still amazed at how such developed and intelligent nations can have deceived themselves for so many decades, and allowed an evil force such as Islam right into their countries, homes, families and even into their parliaments.

It is now time, that we Christians wake up without wasting any more time. It is now time to be bold and face the truth. It is now time to educate our Christian brethren on the truth of Islam. We cannot let this irresponsible denial of truth and the ignorance of wishful thinking continue. We cannot afford to waste any more time in believing our own lies and being carried away by our own nonsense of liberalism and political correctness. We need to know the truth and teach it to our people. Every Christian needs to know the truth of Islam and Islamisation, so that they may respond in a relevant and God-honouring manner.

Every single day we linger with these lies, the more people fall victim to Islam. Thus, the most irresponsible thing we could ever do is to be careless and silent on this matter. Many nations have fallen to Islam. If you keep quiet, your nation might be the next one to fall. If you speak up, you might save your nation and millions of people. Furthermore, a Christian has no right to be silent and no reason to be a coward. A Christian is, firstly and most importantly, accountable to God to speak up and teach the truth with the hope of saving people.

God has a Plan

After having read this book, you might feel a bit down and depressed. Don't! Rather rejoice; the night is

darkest just before the dawn. Yes, Muslims have a plan: global Islamisation. God also has a plan: the salvation of Muslims.

God is still in control and He still executes His will all over the world. I do believe God has some wonderful plans for both His Church and also for the Muslims that are busy working hard to Islamise the world. During the last twenty years, Muslims have flooded into Western nations in record numbers. They had both personal motivations and ideological goals. Personally, they wanted to enjoy the riches and luxuries of the rich Western nations. Ideologically, their goal is the Islamisation of the world. However, what they do not know is that the God of Christians, Jesus Christ, also has a plan for them. As millions of Muslims flood into traditionally Christian nations, the true and living God is busy turning their hearts to Himself. The result is a miracle: Muslims that come to Islamise the West become Christian in the West and serve Jesus. This is truly a miracle very similar to the story of Saul, the enemy of Christians, on his way to Damascus to persecute Christians meeting Jesus and becoming Paul the servant of Jesus (Acts 9).

This is something no human can do. It is the most amazing miracle of God, which has been repeating day after day all over the world. One by one, God is picking up Muslim men and women, revealing Himself to them, changing their hearts and making them His bond-

servants. That is how I left Islam, and gladly and joyfully began to worship and serve Jesus.

A Christian response to Islamisation needs to acknowledge and co-operate with this great move of God. Chances are high that the Muslims you encounter in your community might already have been visited by Jesus as Saul was visited by Him on the Damascus road. Chances are high that the Muslim men or women you meet might be silently and secretly looking for a Christian to teach them about Jesus. Chances are high that the Muslim person you will befriend and disciple might, ten years later, become one of the boldest and greatest servants of Jesus Christ.

God is on the move. He is allowing millions and millions of Muslims to come among the midst of His people so that they may also hear the Gospel, be disciplined in the ways of Jesus and become His children and servants.

Defend Your Faith and Your People

Whether we like it or not, the fact remains that the house of Islam is still committed to its original objective of exterminating Christianity and enslaving and massacring Christians until they all submit to Islam or die. For 1400 years since the days of Muhammad, the house of Islam has been committed to

this goal and still does everything in its power to make it happen. The house of Christ, the global community of Christians, is still under attack from the same old enemy, who still has the same old objective.

As recently as February 2015, the Islamic State, known as ISIS, beheaded 21 Egyptian Christian men whom they had kidnapped in Egypt. ISIS had video-recorded the process of beheading these Christian men and published that video on the Internet to the whole world with the title "A Message Signed with Blood to the Nation of the Cross." This specific incident of ISIS murdering Christians is not the only one. ISIS, just like Boko Haram, Al Shabab, Al Qaeda, Hamas, Hezbollah and many other Muslim groups, kills Christians and Jews all the time. Killing Christians and Jews is a never-ending sickness of the house of Islam. However, what made this specific incident of the killing of 21 Egyptian Christians significant was the video of the event that ISIS published with a very clear message. In this message, ISIS makes it clear that the house of Islam or the nation of Islam is still waging a war against the nation of the Cross. Whether we like it or not, this is a fact and a reality. Even though the majority of Christians in the West do not want to acknowledge it, the house of the Cross is under attack from the house of Islam as it has continually been for the last 1400 years.

This fact puts the house of the Cross in a position to choose between two options: (1) continue to ignore the

fact that we are under attack, and by doing so allow the house of Islam to continue enslaving and massacring Christians and exterminating Christianity city by city. (2) Acknowledge the fact that we are under attack, stand up and defend what God has blessed us with.

One of my favourite characters in Western Christianity is an Italian Roman Catholic Priest Marco d'Aviano (1631-1699). If this man had not done what he did, most likely Christians of Europe could never have defeated the massive Muslim army at the gates of Vienna in 1683, thus allowing Muslims to further invade and Islamise the whole of Europe three centuries ago. He was a missionary preacher with a lot of love for Muslims and a desire to preach the Gospel to them. He left his home and tried to reach the already Islamised island of Crete to preach the Gospel to the Muslims there. However, the turn of events did not allow him to reach there. Instead he had to go to Vienna to encourage the Christians of Europe to stand strong and defend Vienna and defend Christianity from the oncoming Muslim army. Here are his words, when he was addressing the Christian army during the Siege of Vienna:

My brothers! Soon you will have to fight. You will have to kill other human beings. When that moment comes, when you must kill or be killed, remember my words: You are fighting not only to defend Vienna, but also to defend your faith and

your traditions. You are defending your wives and children, your sisters, your brothers, your mothers and fathers. Because, if Vienna falls Rome will fall and if Rome falls, the holy mother church will fall. Defend your faith! So that your children may be free to worship God. Free to love Christ. Free, because you have fought on this day. (Martinelli 2012)

It is not our desire and wish to fight against other human beings. It is not our desire to kill or be killed by other human beings. However, when our faith, our family and our values are constantly attacked and threatened by a destructive force which is committed to our extermination, we have to stand up and defend. We have to defend our freedom to love and serve Jesus, so that our children may be able to continue to love and serve Jesus. If we choose to be cowardly and lazy, allowing the destruction of our people and our values that God blessed us with, how can we one day give an answer to God and our children?

Many times I have heard some Western Christians suggesting that fighting against Islamisation or defending Christians and Christianity from Islam is not really Biblical and does not display God's love. To say the least, people who believe and act in this fashion are wrong. In fact, this is probably the most illogical and twisted argument concerning the love of God.

Firstly, allowing Muslims aggressively to Islamise Christians by means of deception, destruction and terrorism is not the way to show them God's love. The love of God is not a licence to enslave, abuse and massacre God's people and delete the knowledge of God's truth from the memories of nations. Such actions are demonic and should never be allowed by Christians under any circumstances. If Muslims are going to be offended by our stance against their evil deeds inflicted on humanity, so be it. We Christians shall never give in to fear and political correctness, and condone such evil by our silence or inaction.

Secondly, we Christians are responsible for displaying the love of God firstly to the people of God. Jesus Himself put a lot of emphasis on this. He asked that we Christians love one another (other Christians) just as He loved us (John 13:34). He also said that if we love one another, the world will know that we are His disciples. Jesus loved us to the extent that He gave his own life to save us from death. He defended us and made sure that we will have life in fullness and freedom. This is true love. Thus, we Christians are to love other Christians in exactly the same way. We need to defend them and even offer our own lives so that they may have life in abundance and in freedom. Therefore, our faith in Jesus compels us to defend Christians and Christianity from Islamisation at all costs. Otherwise, we are not really worthy of Christ.

Thirdly, if we really want to extend the love of God to Muslims, we have to fight against Islamisation and all its forms. We know that God created Muslims also. He loves them and wants them to be saved by the Gospel of Jesus just like you and me. However, Muslims are deceived by the lies and evil spirits of Islam. Furthermore, they have no freedom to walk away from Islam. The fact is that almost all the Muslims in the world were born into Muslim families and were raised as Muslims. They have never been given the freedom to critically analyse or to renounce Islam. They were obliged to be Muslim, they had to live as Muslims, and do all that was asked of them. I know this very well. I was born and raised as a Muslim. The punishment for renouncing or denouncing Islam is death. All Muslims know this and thus live in full submission, in fear of death. If we Christians really love Muslims and want to save them from this hell, we have to fight against Islam and Islamisation. Islam is a power-based religion. As long as Muslim leaders are powerful, they can continue to impose Islam on both their own people and also on non-Muslims. However, when Muslim governments and leaders lose their power, Muslim people find a window of opportunity to escape Islam. When we Christians allow Islamisation to continue, we are actually further empowering Islamic governments and leaders. Thus we make it much harder for Muslims to break free from Islam. As a Christian from a Muslim background, I know for a fact, based on my interaction with many Muslims, that today there are millions and

millions of Muslims who hate Islam, but cannot to renounce it due fear for their lives. Today there are millions of Muslims who are secretly Christians, and are looking for brave Christians who will fight against Islam, and weaken it so that they can find a gap to escape Islam.

Therefore, our devotion to Christ and His example for us, our love for other Christians and our love for Muslim people compel us to defend Christianity, Christian people and Biblical truth from Islam and Islamisation.

Today, in the twenty-first century, Islamisation is carried on in many complex ways, ranging from physical war with weapons of destruction, to the economy, academia, politics and culture. Thus, it is imperative that we Christians confront Islamisation in all its forms and defend what God has entrusted to us. We also have to fight for those who cannot fight for themselves.

Conclusion

Islamisation is the endless endeavour of the house of Islam to dominate the rest of humanity. It is deeply embedded in the doctrine and traditions of Islam. Furthermore, Islamic worldview and culture motivate Muslims to Islamise nations. Muslims are promised rewards of pleasures and luxuries, both on earth and in the paradise of Allah, if they Islamise nations. This Islamisation is the most important deed in Islam that Allah expects from Muslims.

Muhammad and his followers began Islamising in 624. Since then, Muhammad's successors and followers have followed Muhammad's footprints of Islamising. Muslims generations after Muhammad, invaded and Islamised many nations. In their zeal to Islamise the whole world, they massacred millions of people, invaded as far as India, China, Spain, Eastern Europe and Russia. The more they invaded, the stronger they became. Nation after nation was slaughtered or subjugated by the sword of Muslims. Countless cities, universities, churches and libraries burnt down, millions of people were carried away as slaves. Highly educated and advanced civilisations such as the Byzantine Empire, the Persian Empire and Hindustan (India) were invaded and plundered until there was nothing left to take.

Century after century, unstoppable armies of Islam invaded and Islamised many nations against their will. After the fall of the greatest city of the world, Constantinople, Muslims fixed their eyes on Rome. However, Vienna would not let them pass. Eventually, at the gates of Vienna, Christian Europeans managed to stop Muslims on a date that is never forgotten: 11 September 1683. After its defeat at the gates of Vienna, Islam was never the same again. It shrank and lost large portions of territory, and many nations were freed from Islamic dominion in the following years.

In the twentieth century, Muslims developed a new strategy of Islamisation: infiltration. During the second half of the twentieth century millions of Muslims infiltrated into Western Christian nations and began to promote Islam quietly.

At the beginning of the twenty-first century, on 11 September 2001, with a big Islamic attack against Christians in the West, Muslims started a new era in global Islamisation: *jihad* and *dawah* in co-operation. Since 11/9/2001, Islamic violence and terrorism against Christians and Westerners have increased rapidly. At the same time, peaceful Muslims living in the West have begun to use all their means and resources to aggressively promote Islam and demonise Christianity and the Jewish state Israel. Liberalism and irresponsible leftist policies of the Western governments since World War 2 have made it very

easy for Muslims to quietly infiltrate and begin to Islamise these nations.

However, in spite of all the hard work of the house of Islam, the Islamisation process was not producing the desired result. Instead, for the first time ever in the history of Islam, Muslim people began to leave Islam in their millions. This was something that Muslims did not expect. No matter what Islamic governments and leaders did, they could not stop the exodus of people. At the same time, especially during recent years, Westerners, terrorised by the violence of Islam, started to publicly criticise Islam.

Today, the war of Islamisation is being waged all over the world. The Western nations are being specifically targeted by both the peaceful Muslims and violent jihadists. Muslims today use many different strategies to Islamise nations. Among their most common strategies are marrying Christian women, taking over and Islamising schools, halaal trade, politics, charities, Islamophobia and other forms of intimidating and silencing techniques.

Christian response to Islamisation has to begin with repentance and prayer. We have to repent for supporting and sustaining Islamisation by our careless policies, silence, inaction and lack of compassion for those who have been victimised by Islamisation. We have to repent that instead of our teaching the Biblical truth to Muslims, we have allowed them to come and

Islamise our own people in our own countries. Secondly, we have to teach the truth about Islam and expose Islamisation, so that our people and our nations will not fall not fall victim to it. Knowing the truth about Islam and Islamisation can save our nations. Additionally, we have to stand up and defend Christianity and Christians from Islam. We have received our freedom and our faith in Jesus from previous generations of Christian men and women who have preserved and passed them to us faithfully. We are accountable to God and our children to preserve and pass on to the next generations both the freedom of faith and the knowledge of God, so that our children may be free to serve, love and worship Jesus Christ.

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