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ISLAM IS NOT TOLERANT!

*"I have been made victorious with terror
(cast in the hearts of the enemy)."*

- Muhammad as quoted in Bukhari 4:52.220

-Muhammad is the most excellent example of a human being.
(*Uswa Hasana*) Muslims are supposed to emulate him.
Suras 33:21; 4:59, 115; and 53:2.

1.0 PROEM

You read the title correctly.

Islam is not tolerant!

Islam has never been tolerant!!

Islam will never be tolerant!!!

Supported by documented sources and facts that the politically correct dumb-wits refuse to accept as the truth, this essay discusses the historical non-tolerance of Islam by applying the following aspects:

1. The etymology of tolerance
2. The Muslim standpoint and Islamic expansion.
3. Learning from historical schools of toleration
5. Justifications of Islamic intolerance
6. Islam and the paradoxes of toleration.

2.0 PRESENTATION

The points listed above provide discussion foundation to enable an understanding of tolerance/intolerance and a comprehension of the realization that although Islam sometimes appears tolerant, in reality, Islam was always non-tolerant and is still intolerant.

2.1 The Etymology of Tolerance

The meaning of *tolerance* and its related words as used in this essay is "the capacity for or practice of allowing or respecting, (or enduring) the nature, beliefs, or behavior of others."¹ The terms *toleration*, *tolerant*, and *to tolerate* come from the Latin word *tolerāre* which has its foundation in the Indo-Germanic stem **tel-¹** and **tele**, both meaning **to support**. The carried-over meaning from the Latin is *to bear, to endure, to suffer because of something, to permit, to support, to encourage or approve of something, to put up with something*.² To be tolerant means to generally accept a non-interference with actions, beliefs, or undertakings that a person considers to be wrong, but are for some reason still presented as being tolerable.

2.2 The Muslim Standpoint and Islamic Expansion

Muslims promote the belief that Islam is tolerant. However, from its inception to the present day, Islam has never been tolerant. Many people who are devoted to their religion believe that their beliefs are the only valid system of values and some try to demonstrate the superiority of these beliefs by converting others.³ While some religious groups attempt to persuade others of their beliefs through the use of reason, other belief systems attempt

¹ *The American Heritage Dictionary of the English Language*, edited by William Morris, Houghton Mifflin Company, Boston: 1976, p. 1351.

² Julius Pokorny, *Indogermanisches Etymologisches Wörterbuch*, Band I, Tübingen und Basel, A. Francke Verlag: p. 1060.

³ Nathan C. Funk and Christina J. Woolner, *Religion and Peace and Conflict Studies in Critical Issues in Peace and Conflict Studies*, edited by Thomas Matyok, Jessica Senehi, and Sean Byrne, Lexington Books, Toronto: 2011, pp. 351-358.

conversion by force. Islam is exemplary of this latter group.⁴ Islam is and has always been violent and drenched with principles of invasion, war, and terror accompanied by intolerance.

A hallmark example of violence and intolerance for the sake of Islam can be traced back to the Muslim invasion of Spain during the Umayyad Caliphate conquest of the Visigothic Kingdom in Hispania in 711.⁵ Today, modern Muslims believe that this action allowed for the development of a Golden Age. This lying propaganda is used to camouflage the fact that Muslims destroyed Christian churches, enslaved between 40 and 50 percent of the indigenous population – the others either converted or paid the jizya tax – and beheaded Spanish Roman Catholics and Spanish Jews who refused to convert to Islam or pay the jizya protection tax. Overall, the perception that a Golden Age of Islam existed is due purely to a biased, pro-Islam historical interpretation of events. While the mass destruction of Spain is regarded as an achievement for the Muslim people of this era, many Christians continue to label this Islamic occupation an atrocity, which it was. Indeed, it was genocide!

Regardless of the fact that he was an advisor and physician to the Muslim rulers in Egypt, an example of the not-so-golden life under Islam in Spain is Maimonides (Moses Maimonides (1135/1138-1204) a Jewish rabbi, physician, and philosopher, born in Córdoba, Spain. In 1148 the Berber-Muslim-Almohads Caliphate conquered Córdoba and abolished the dhimmi status of citizens and the jizya tax. This situation left only three opportunities for non-Muslims: conversion to Islam, death as a non-believer, or exile.⁶ Many Jews were forced to convert to Islam. The Muslim authorities, sensing that the conversions might be fake, passed laws that new converts to Islam had to wear certain clothing identifying them and setting them apart from traditional Muslims. For example,

⁴ Gerrie ter Haar, *Religion: Source of Conflict or Resource for Peace?* in *Bridge or Barrier: Religion, Violence and Visions for Peace*, edited by Gerrie ter Haar and James J. Busuttil, Brill, Leiden, The Netherlands: 2005, pp. 18-36.

⁵ Roger Collins, *Visigothic Spain, 409–711*, Blackwell Publishing, Oxford: 2004, p. 44.

⁶ *Encyclopedia Americana*, vol. 18, The Encyclopedia Americana Corporation, Chicago: 1954, p. 140.

Jews "had to wear the *qalansuwa*, a cap of strange and ugly shape, reaching down to their ears."⁷ The Maimonides family chose exile and eventually settled in Fez, Morocco when Maimonides was thirteen years old. When Fez became too dangerous for this Jewish family to live there, Maimonides journeyed to the Holy land and finally settled in Cairo, Egypt in 1168. Maimonides wrote two short works: *On Apostasy* [*Iggeret Hashmad* (A Letter Concerning Apostasy, 1160)] and *Epistle to Yemen* [*Iggeret Teman* (c. 1172)]. Both works discuss how Jews should react to the intolerant and homicidal Muslims who threatened Jews with death if they did not convert to Islam. In *On Apostasy*, Maimonides argued that a simple conversion to Islam can be faked and the Jew is never a true convert just because that person spoke a worthless Islamic formula to believe in a moon god. The *Letter to Yemen* states that the Law of Moses and the Torah are eternal and cannot be superseded by any Muslim claiming them to be otherwise.

Islamic historians are quick to justify Maimonides' making a career under Muslim rule as a sign of Islamic tolerance. The opposite is the truth. Maimonides and his family had to flee for their lives. He was never allowed to integrate into Muslim society. He always had to live in the Jewish ghettos in Fez and Cairo.

The modus operandi of Islamic expansion throughout history has always been the invasion of a country, either by conducting war or surreptitiously in the names of Allah and Muhammad, then forced conversions, the destruction of places of worship that are not Islamic or conversions of these places into mosques, forced slavery, and the beheadings of non-believers. The phrase that Muhammad uses in the Koran is "strike/smite their necks."⁸ It is this form of killing that makes the beheading of a non-believer a human

⁷ https://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0001_0_00857.html.

⁸ Sura 8:12 explicitly states: "Your Lord inspired the angels with the message: 'I will terrorize the unbelievers in their hearts. Therefore, smite them on their necks and every finger. (In order to incapacitate them). Strike off their heads and cut off each of their fingers.'" Sura 47:4 states: "Whenever you meet the non-believers, smite them at their necks until you have become victorious over all of them. Make sure to fasten the shackles tightly! Show them either mercy or demand ransom money – until the state of war has ended. That's how it should be. ... " Unless otherwise stated, the English translation of the Suras are by the present author from the German edition of *The Koran* by Hartmut Bobzin, *Der Koran, Neu übertragen von Hartmut Bobzin*, Beck'sche Reihe, C. H. Beck, oHG, München: 2012. Hartmut Bobzin is Professor for Semitic Philology and Islam Studies at the University of Erlangen-Nürnberg.

sacrifice to the moon god Allah, as was done by pagan worshippers at the Kaaba in pre-Islamic Arabia. The method that Muslims have always used to slit the throats of animals and human sacrifices is called *Dhabh*, wherein a curved knife is employed to honor Allah, the moon god. It is the correct way to sacrifice to Allah.

This method continues but with expansive, refined elements. In modern times Islamic intolerance and expansion occur in four stages:⁹

STAGE 1: INVASION/INFILTRATION Muslims begin invading/emigrating to non-Muslim countries.

- First invasion/migration wave to the non-Muslim *host* country.
- Appeal for humanitarian tolerance from the host society.
- Attempts to portray Islam as peaceful and Muslims as victims of misunderstanding and racism (even though Islam is not a *race*).
- High Muslim birth rate in host country increases the Muslim population.
- Mosques are used to spread Islam and dislike of host country and culture.
- Calls to criminalize Islamophobia as a hate crime.¹⁰
- Threatened legal action for perceived discrimination.
- Offers of *interfaith dialogue* to indoctrinate non-Muslims.

⁹ The following listing is at <https://civilusdefendus.wordpress.com/civil-defense/4-stages-of-islamic-conquest/>. The present author has added to some portions of this listing.

¹⁰ The term *Islamophobia* is a neologism made up of *Islam* and *phobia*, meaning *fear of Islam*. However, the real fear is that Islam fears everything that is not Islamic!

Islamophobia was invented in Iran in the late 1970s to declare that Islam was inviolate. Those who crossed this limitation were considered racists because they had a fear of Islam. The term "Islamophobia" serves a number of functions: it denies the reality of an Islamic offensive in Europe all the better to justify it; it attacks secularism by equating it with fundamentalism. Above all, however, it wants to silence all those Muslims who question the Koran, who demand equality of the sexes, who claim the right to renounce religion, and who want to practice their faith freely and without submitting to the dictates of the bearded and doctrinaire. It follows that young girls are stigmatized for not wearing the veil, as are French, German or English citizens of Maghreb, Turkish, African or Algerian origin who demand the right to religious indifference, the right not to believe in God, the right not to fast during Ramadan. Fingers are pointed at these renegades; they are delivered up to the wrath of their religions communities in order to quash all hope of change among the followers of the Prophet."

Pascal Bruckner, *The Invention of Islamophobia* at <http://www.signandsight.com/features/2123.html>.

STAGE 2: CONSOLIDATION OF POWER Muslim immigrants and host country converts and sympathizers continue their demands for pro-Muslim accommodation in employment, education, social services, financing, and courts of law.

- Proselytizing increases; Establishment and Recruitment of Jihadi cells.
- Efforts to convert alienated segments of the population to Islam.
- Revisionist efforts to Islamize history.
- Efforts to destroy historic evidence that reveals true Islamism.
- Increased anti-western propaganda and psychological warfare.
- Efforts to recruit allies who share similar goals (communists, anarchists).
- Attempts to indoctrinate children to Islamist viewpoint.
- Increased efforts to intimidate, silence and eliminate non-Muslims.
- Efforts to introduce blasphemy and hate laws in order to silence critics.
- Continued focus on enlarging Muslim population by increasing Muslim births and immigration.
- Use of charities to recruit supporters and fund jihad.
- Covert efforts to bring about the destruction of the host society from within.
- Development of the Muslim political base in the non-Muslim host society.
- Islamic Financial networks fund political growth, acquisition of land.
- Highly visible assassination of critics aimed to intimidate the opposition.
- Pseudo-tolerance of non-Muslims diminishes and gives way to intolerance.
- Greater demands to adopt strict Islamic conduct.
- Clandestine amassing of weapons and explosives in hidden locations.
- Overt disregard/rejection of the non-Muslim society's legal system, culture.
- Efforts to undermine and destroy power base of non-Muslim religions, especially Jews and Christians.

STAGE 3: OPEN WAR WITH THE LEADERSHIP AND CULTURE OF HOST COUNTRY Open violence to impose Sharia law will occur and there will be associated cultural restrictions along with the rejection of host government and subjugation of other religions and customs.

- Intentional efforts to undermine the host government and culture.
- Acts of barbarity begin to intimidate citizens and foster fear and submission.

- Open and covert efforts to cause the economic collapse of the society.
- All opposition is challenged and either eradicated or silenced.
- Mass execution of non-Muslims.
- Widespread ethnic cleansing by Islamic militias.
- Rejection and defiance of host society secular laws or culture.
- The murder of *moderate* Muslim intellectuals who do not support Islamization.
- Destruction of churches, synagogues, and other non-Muslim institutions.
- Women are restricted further in accordance with Sharia law.
- Large-scale destruction of population, assassinations, bombings.
- The toppling of government and usurpation of political power.
- The imposition of Sharia law.

STAGE 4: TOTALITARIAN ISLAMIC THEOCRACY Finally, Islam becomes the only religious-political-judicial-cultural ideology.

- Sharia becomes the *law of the land*.
- All non-Islamic human rights are canceled.
- Enslavement and genocide of non-Muslim population.
- Freedom of speech and the press are eradicated.
- All religions other than Islam are forbidden and destroyed.
- Destruction of all evidence of non-Muslim culture, populations and symbols in the country (Buddhas, houses of worship, churches, museums, art, etc.).

A majority of polytheistic and monotheistic religions preach the concept of tolerance and the love for one's fellow humans. Judeo-Christian religious belief is expected to follow the *Ten Commandments*, which directly advise against murder and other actions that will harm others. However, it is known that Muhammad preached that his followers must convert others to Islam, or that non-believers pay a protective poll tax (the *jizya* tax), or be beheaded for failing to follow this ideology. Advocacy for the *jizya* tax influences the actions of modern Muslims and how this belief is carried out when subgroups of Muslims enter the conflict. By understanding the philosophy and history behind such rash beliefs,

it is plausible to gain a greater appreciation for what could be done to put an end to the violence that corrupts the world today at the hand of Muslim intolerance.

The Middle East is a predominantly Muslim region, and the governments of these countries are constantly at war, internally or externally. The problem of intolerance in Islam becomes multiplied when considering the far-reaching impact that their intolerance has in the modern era. Civil wars have broken out in Egypt, Libya, and Syria due to political and religious differences,¹¹ which have been instigated and supported by the Barack Hussein Obama regime. Western civilization needs to consider constantly how to defend itself from terrorist attacks executed by Muslim jihadists. Even when other groups attempt to preach tolerance towards Muslims, individual Muslim sects are unable to mend their differences and accomplish a same promotion of peace.

It is valuable to examine the philosophical, political, historical, and religious ideologies that have contributed to the historical non-Islamic thought. A concise presentation will show that Islam has negatively impacted other groups of people with intolerance.

2.3 Learning from Historical Schools of Toleration

The following schools of thought show a common thread of the concept of toleration as portrayed through the centuries. No aspect of toleration is present in Islam.

2.3.1 Stoicism

The concept that tolerance is an ethical and necessary practice developed from the beliefs of the Stoics that formed during the 3rd century B.C. Specifically, this school of thought derived from the Hellenistic philosophy that was formulated in Athens.¹² Overall,

¹¹ Arno Tausch, *Globalization, the environment and the future "greening" of Arab politics*. REPEC, Connecticut: 2015, pp. 15.

¹² Tad Brennan, *The Stoic Life*, Oxford University Press, Oxford: 2005, p. 5.

scholars who were involved in Stoicism, such as Seneca (4 BC-65) and Epictetus (c. 50-138), believed that violence and destruction is a consequence of lapses in judgment and that it is necessary to maintain a will that is consistent with what is beneficial for nature.¹³ Thus, a person should be judged based on not one's thoughts and beliefs, but on one's actions. Thinkers who adhere to this philosophical belief come to understand that a group or an individual can be judged by the repeated actions of the group or individual.

Seneca, a philosopher who contributed significantly to the ideals of Stoicism famously argued:

"True happiness is to enjoy the present, without anxious dependence upon the future, not to amuse ourselves with either hopes or fears but to rest satisfied with what we have, which is sufficient, for he that is so wants nothing. The greatest blessings of mankind are within us and within our reach. A wise man is content with his lot, whatever it may be, without wishing for what he has not."¹⁴

This philosophical belief is relevant to the values that many ancient and modern religions put forward. Specifically, the *Ten Commandments* direct us to be satisfied with what we have by instructing us not to envy or steal from our neighbors. Furthermore, many religions state that uncontrolled ownership of physical goods can lead to sin. An important tenet of Christianity, for example, is the understanding that it is most valuable to follow in the footsteps of Jesus Christ by discarding earthly goods and contributing to those people who are truly in need of them. Thus, by living in the moment and being satisfied with what we have, we will be able to do good for others.

On the other hand, it is apparent that individuals of the Muslim demagogues have not been satisfied with what they have, which has triggered their desire to fight both to

¹³ Keith Seddon, *Epictetus' Handbook and the Tablet of Cebes*, Routledge, New York: 2005, p. 217.

¹⁴ Og Mandino, *A Better Way to Live: Og Mandino's Own Personal Story of Success Featuring 17 Rules to Live By*, Bantam Books, New York: 1990, p. 74.

promote their cult belief and to procure earthly resources. Specifically, the Koran states in Sura 48:20,

"Allah has promised you abundant spoils that you will capture and brought them to you quickly. He has restrained the hands of men from you, so that it may be a sign for the believers, and so that He may guide you to a straight path."

Thus, rather than being satisfied with the wealth that they have, the Koran directs its followers to go forth and acquire wealth. By this logic, simply following Islam provides these individuals with the right to conquer new lands and take what the Muslim people believe rightfully belongs to them. This very violent and terrorizing act has been exercised throughout the history of Islamic expansion. It was the case during the conquest of Spain in 711 and is prevalent in modern Islamic politics today.

While Muslim countries in the Middle East are involved in international trade, they often strike bargains with other nations that allow them to benefit monetarily with significant access to what one would believe to be deserved for such trade. This command from the Koran is happening in both a symbolic and literal sense. Islamic extremist groups like the Islamic State of Iraq and the Levant (ISIS [ISIL]) are gaining control "through oil sales, kidnap ransoms, smuggling, extortion, taxes, looting, and bank robberies."¹⁵ This demonstrates that many Islamic groups are willing to pursue money to an extreme in a manner that is prohibited by most religions but promoted by Islam, the Koran, and Muhammad.

The failure of Muslim groups to apply concepts of Stoicism in their regular practice shows that it is evident that they are unwilling to act in a manner that promotes toleration. Rather than applying the belief that it is beneficial to be happy with what one has, these groups enact force to take what they want from others.

¹⁵ Tom Brooks-Pollock, *Paris attacks: Where does Isis get its money and weapons from?* Independent, <http://www.independent.co.uk/news/world/paris-attacks-where-does-isis-get-its-money-and-arms-a6736716.html>.

2.3.2 Early Christianity

Early Christianity was formed due to the belief that by following the teachings of Jesus Christ, it was possible to achieve salvation, a liberation of the individual and the human race from sin and its repercussions. During this period Christianity established itself in Rome under the rule of Nero (37-68, Emperor from 54), who was intolerant of the celebration of any religion other than Roman polytheism.¹⁶ Nero persecuted and murdered Jews and Christians for practicing religious values that were different from those officially sanctioned by him. As a consequence, early Christianity developed from an understanding that tolerance is an important virtue because even though there may be disagreement regarding personal and religious beliefs, conflict should never reach a point where one loses a life over such differences.

Shortly after the spread of the popularity of the Christian faith, many individuals adapted the tenets of this religion to suit their needs. In spite of this, all sects of Christianity that formed continued to uphold the sense that it is necessary to be tolerant of one another and to take action to ensure that others are protected. For example, John Foxe (1516-1587), a known English Puritan, took actions in 1572 that he hoped would “save (Flemish) Anabaptists from the fire” and he “enunciated a sweeping doctrine of tolerance even towards Catholics, whose doctrines he detested with every fibre of his being”.¹⁷ These early Puritan roots created the foundation for later Christian thinkers to promote tolerance in their societies. Thomas Jefferson (1743-1826; President 1801-1809) famously advocated for religious freedom in the drafting of the *Constitution for the United States of America*.¹⁸ He was willing to accept individuals who practiced faiths other than Christianity.

¹⁶ Michael Grant, *Nero*, Dorset Press, New York: 1989, p. 7.

¹⁷ A.G. Dickens, *The English Reformation*, Fontana/Collins, London & Glasgow: 1978, pp. 439–440 and John Coffey, *Persecution and Toleration in Protestant England 1558-1689*, *Studies in Modern History*, Pearson Education, Harlow: 2000, p. 23.

¹⁸

<http://thecompleteobamatimeline.com/uploads/3/4/8/7/34872825/theconstitutionfortheunitedstatesofameric a.pdf> presents the correct title for the document.

In this manner, it is apparent that Christian principles were founded on the basis of tolerance and Christian groups today support this value because it upholds other ethical tenets of the religion. By supporting the personal beliefs of others, it becomes easier to support all of humanity and to live with others in peace and harmony. This is totally contra the leadership principles of Muhammad.

2.3.3 Christian Humanism

Christian humanism is defined as the belief that “human freedom, individual conscience, and unencumbered rational inquiry are compatible with the practice of Christianity or even intrinsic in its doctrine.”¹⁹ Since a majority of Christian teachings are based on foundations that were present in the Torah, written by the Jewish people, combined with observations that were made by followers of Jesus Christ, the primary tenet of the religion is that to achieve salvation, it is necessary to be kind to others. This is the Golden Rule. In a sense, the concept of Christian humanism, therefore, requires that followers of the faith enact tolerance not just towards one another, but also towards diverse groups of people. The German astronomer, jurist, and theologian Nicholas of Cusa (Nicholas Cusanus) (1401-1464) and the Dutch humanist Erasmus of Rotterdam (Desiderius Erasmus Rotterodamus) (1466-1536) contributed significantly to this belief by demonstrating that tolerance is necessary to avoid religious conflict. Islam demonstrates intolerance because it desires religious conflict. The Golden rule does not exist in Islam!

"In response to the fall of Constantinople in 1453, Nicholas of Cusa wrote *De pace fidei* defending a commitment to religious tolerance on the basis of the notion that all diverse rites are but manifestations of one true religion."²⁰ Islam contains no commitment to tolerance. In Islam only Islam is the true belief. Despite the fact that Nicholas of Cusa misunderstood the core of Islam and the propaganda of Muhammad, we can glean from Nicholas of Cusa's thought that it is important for the individuals to respect one another

¹⁹ http://www.newworldencyclopedia.org/entry/Christian_Humanism.

²⁰ Scott F. Alkin and Jason Aleksander, *Nicholas of Cusa's De pace fidei and the meta-exclusivism of religious pluralism* in *International Journal for Philosophy of Religion*, 74, no. 2, 2012, pp. 219-235.

with the recognition that we are all Children of God, whereas Muslims believe they are Children of Allah!

Because religions other than Islam are all manifestations of one true religion, it is valuable to work with the individuals that do not agree with us to make them understand why we believe the way we do. In doing so, it is plausible to convince others of the truth of certain religions without causing harm. This is an important understanding because the purpose of religion is to help one another. The purpose of Islam is to suppress those who think differently. When Christians want to talk to others about their beliefs and what is necessary to do to achieve salvation, they are doing so out of love. By valuing the personal freedom and decision-making processes of others, it is more reasonable to promote the elements of humanity that are essentially good. However, when free will is revoked, violence becomes rampant.

During the Protestant Reformation in the 16th century, Erasmus of Rotterdam recognized that the Roman Catholic Church was abusing its powers. Furthermore, he saw that his duty as a Christian was to help change the system to benefit all persons. When Martin Luther (1483-1546) approached Erasmus about his plan to revolutionize the Christian faith, Erasmus politely refused involvement because he viewed Luther's plan as largely intolerant and extreme. He spoke out against Luther openly in his claim,

"As Peace, am I not praised by both me and gods as the very source and defender of all good things? What is there of prosperity, of security, or of happiness that cannot be ascribed to me? On the other hand, is not war the destroyer of all things and the very seed of evil?"²¹

When Luther declared that he would strike war against the Roman Catholic Church for its crimes against the people, Erasmus disagreed with his plan fundamentally. By striking out against the church using force and violence, Luther would be acting against the Christian principles that he was so fervently fighting to defend.

²¹ Erasmus, *The Complaint of Peace in The Essential Erasmus*, edited by John Dolan, Continuum, New York: 1990, p. 177.

True Christianity, therefore, can be defined as a faith that advocates for peaceful resolutions and the well-being of all. Force is not a reasonable option because violence contributes to harm, which undermines the teachings of the New Testament. In Islam, violence and intolerance contribute to the extinction of non-Islamic cultures.

2.3.4 Irenic Humanism

The adjective term *irenic* comes from the Greek *eirēnikos*, from *eirēnē*, meaning *peace*. Even though the arguments put forth by Erasmus argued mainly against the intolerance of Martin Luther, the conflict between Erasmus and Luther demonstrated the value of debate to determine how to resolve important issues regarding the treatment of people and the tenets of a religion.²² Thus, although Erasmus spoke out against Luther's views, Luther did the Christian people a service by posting his *Ninety-five Theses* or *Disputation on the Power of Indulgences* (*Disputatio pro declaratione virtutis indulgentiarum*) and demonstrating that change could be initiated, although a violent war ensued.²³ Luther acted more rashly about his demands than Erasmus would have liked. Luther effectively challenged the ideas that had been long established by the Roman Catholic Church. The Roman Catholic Pope Leo X (born Giovanni di Lorenzo de' Medici (1475-1521; Pope 1513-1521) was not pleased with Luther, to say the least, and Martin Luther was excommunicated. Following the eruption of the Protestant Reformation in Central, Western, and Northern Europe, religious wars raged in Europe for approximately 125 years from late 1523-1648.

Irenic humanism is characterized by peaceful reasoning and pacifism. Those who exemplify this concept even though they are passionate about reform, do make extreme demands. However, it is paramount that one wishes to accomplish one's goals in a peaceful manner, with the understanding that peace begets peace. An additional

²² Martin Luther, *The Large Catechism*, translated by Robert H. Fisher, Fortress Press, Philadelphia: 1959, pp. 2-3.

²³ Martin Luther sent the Ninety-Five Theses to the Elector (1513) and Archbishop of Mainz (1514-1545) Albert of Brandenburg (1490-1545) on 31 October 1517. Historians consider this the starting date of the Protestant Reformation. It is not documented fact, but taken for granted that Luther may have also posted the *Ninety-Five Theses* on the door of the All Saints' Church in Wittenberg, sometime in November, 1517.

understanding put forth by the irenic humanists is that free conscience and the recognition of the Kingdom of God and the kingdom of the earthly ruler should be supported. Thus, each individual has the right to obey God as one chooses, provided that one recognizes the power of God as the one true Supreme Being.

According to the French jurist and political philosopher Jean Bodin (1529/1530-1596), religious tolerance can be achieved by including humanism in the cultural education of youth. He explains:

“I maintain that there may be no law so sacred and divine that could better reinforce the social ties of the city than a common and identical education for all children. Even in spiritual matters, it enables the realization of the most perfect harmony of convictions between all citizens (*summa conspiratione civium*). However, if the role of ecclesiastical leaders is to ensure that the true religion (*religio vera*) is not stained by superstition or impiety, it is also the role of the magistrates, who hold the reins of the State, to ensure that the youth do not forsake the one, unchanging religion to follow other, diverse beliefs (*ab una et eadem religione in varias distrahatur*). In this manner we may conserve the semblance of a State”.²⁴

Bodin’s statement indicates the importance of advocating for educating youth about tolerance in the classroom. He proposes that it is ideal for religious leaders and governments to collaborate to ensure that children grow up being aware of what tolerance is and how they should act in the presence of others who have different beliefs. Although such a program is not implemented in all schools, many public schools in the Western world have implemented multicultural lessons that allow them to gain an understanding of the heritage of their classmates. Furthermore, many religious leaders throughout the world advocate for tolerance and the understanding of others. Thus, while Bodin’s precise desire has not been accomplished, the simple notion that children should be taught from a young age to tolerate others has contributed to many such practices throughout the

²⁴ Edward Andrew, *Jean Bodin on Sovereignty in Republics of Letters: A Journal for the Study of Knowledge, Politics, and the Arts*, 2, 2012, pp. 75–84.

world. Contrarily, Islam teaches its (male) children to memorize the Koran and all of the violence and intolerance contained therein.

2.3.5 Baruch de Spinoza (Benedito/Benedict de Espinosa) (1632-1677)

The toleration of the Dutch philosopher Spinoza is anti-theological, but also philosophical and republican. Called *libertas philosophandi*, freedom of speech and thought is the aim of political association. Salvation from sin plays no role. In *Tractatus Theologico-Politicus* (1670) we find that Spinoza's toleration, upon which limitations may be placed by society, is based on the virtues of love and justice. In Islam so-called justice comes from the Sharia law, which is intolerant.

2.3.7 Pierre Bayle (1647-1706)

This French philosopher and author famous for his *Dictionnaire historique and critique (Historical and Critical Dictionary, 1695-1697)* and for *(Commentaire Philosophique (Philosophical Commentary) (1686)*, in which he presented arguments for religious toleration that he described as a natural right of practical reason. Bayle stated that the lack of toleration is a danger to the state.

"If the Multiplicity of Religions prejudices the State, it proceeds from their not bearing with one another but on the contrary endeavouring each to crush and destroy the other by methods of Persecution. In a word, all the Mischief arises not from Toleration, but from the want of it."²⁵

Herein lies the complete negativeness of Islam: intolerance leads to the persecution of non-believers.

2.3.6 John Locke (1632-1704)

This English philosopher and physician wrote in *Letters Concerning Toleration* (1689-1692) that there is an inalienable right to freely exercise one's religious beliefs. It is a God-given right. Freedom of conscience is a gift of God. Locke's argumentation for

²⁵ Quoted by Joseph Loconte in *The Golden Rule of Toleration* at <http://www.christianitytoday.com/history/2009/may/golden-rule-of-toleration.html>.

religious toleration is that it is impossible for the government, judges, and human beings to evaluate the truth-claims of competing religious standpoints. If they could be evaluated, it would be impossible to force a *true religion* on people because a belief cannot be forced upon one by means of violence. Forcing religious uniformity on people will eventually lead to social chaos. Islam via Sharia law forces a belief on people.

2.3.8 Charles-Louis de Secondat, Baron de la Brède et de Montesquieu (1689-1755)

In his *De l'esprit des lois (On the Spirit of the Laws)* (1748) the French, lawyer and political philosopher Montesquieu argued that different religions must be tolerated because it will lead to political unity and peace. His *Lettres persanes (Persian Letters)* (1721) voices a comprehensive tolerance theory of religious pluralism arguing that tolerance is the singular, reasonable answer to religious differences. In its actions Islam has historically argued that religious differences must not exist. Every person must become a believer in Islam.

2.3.9 Enlightenment Toleration

Jean-Jacques Rousseau (1712-1778) in *Du contrat social (The Social Contract, or Principles of Political Right)*, (1762) wrote about the possibility of establishing a *civic religion*, shared by everyone which would be tolerance in unison. However, Islam cannot be a civic religion because there is nothing civil about it. In *Émile, ou de l'éducation* (Emile, or On Education) (1762) Rousseau presents arguments concerning the free will of a person's conscience and the existence of natural religion.

Rousseau's compatriots the French historian and philosopher, François-Marie Arouet Voltaire (1694-1778), who in 1763 published *Pieces Originales Concernant la Mort des Sieurs Calas det le Jugement rendu a Toulouse (Treatise on Tolerance on the Occasion of the Death of Jean Calas from the Judgment Rendered in Toulouse)*; the French philosopher and author Denis Diderot (1713-1784) in his monumental work *Encyclopédie (The Encyclopedia)* (1751-1772); the German philosopher Immanuel Kant (1724-1804) in his work *Die Religion innerhalb der Grenzen der bloßen Vernunft (Religion within the Bounds of Bare Reason)* (1793); and the German dramatist, philosopher, art critic and publicist Gotthold Ephraim Lessing (1729-1781) in *Nathan der Weise (Nathan*

the Wise) (1779) all agree that toleration necessitates moral action and harmony until the coming of judgment day.

A pseudo-religious belief such as Islam can never be justified. It contravenes morality with its 164 war verses and demands of ritual, sacrificial death to non-believers.

2.3.10 John Stuart Mill (1806-1873)

The modern concept of toleration is presented by the English philosopher and political economist John Stuart Mill in his work *On Liberty* (1859). Therein Mill outlines his principles concerning harm, opinions, individuality, privacy, and originality and that no government should have the power to regulate such actions that remain private and do not have negative effects on others. Freedom of thought is necessary for the existence of knowledge, which will lead via practical reason to freedom for minorities. Society will be happier if one is left to pursue one's life in one's personal manner.

Happiness in Islam is achieved by becoming a slave to Allah and Muhammad's immoral teachings.

Of course, not all religions/beliefs advocate for tolerance. For example there are Muslim terrorist groups in Africa like *Boko Haram Jama atu* and *Boko Haram Wilayat*,²⁶ Al Shabab (Somalian Islamic Jihadists), Fulani Ethnic Militia (Nigerian Sunni Muslim Force), and the Messeriyen Ethnic Militia (mainly Sudanese Muslims).²⁷ Essentially, the Sub-Saharan region of Africa has intolerant Muslims fighting intolerant Muslims, intolerant

²⁶ *Boko Haram Jama atu* and *Boko Haram Wilayat* are not two distinct groups. They are the same, except for geographical location. *Boko Haram Jama atu* is in Nigeria. The term *wilayat*, which is not a separate group of Boko Haram, refers to one of the eleven geographical areas that ISIS recognizes as part of its Islamic State, i.e., the Islamic State of Western Africa.

Source: <http://www.independent.co.uk/news/world/africa/boko-haram-renames-itself-islamic-states-west-africa-province-iswap-as-militants-launch-new-10204918.html>.

Boko Haram means *Western education is forbidden*. Haram is from the Arabic حَرَام haram, meaning *forbidden*; and the Hausa word *boko* [the first vowel is long, the second pronounced in a low tone], meaning *fake*, which is used to refer to secular Western education. Boko Haram has also been translated as *Western influence is a sin*. and *Westernization is sacrilege*. Source: https://en.wikipedia.org/wiki/Boko_Haram.

²⁷ Consult the following Internet sites respectively: <http://edition.cnn.com/2015/04/02/world/africa/al-shabaab-explainer/>; <http://www.lnc-usa.org/blog/fulani-militia-has-made-balkanization-of-nigeria-inevitable-fani-kayode/>; and https://en.wikipedia.org/wiki/Messiria_tribe.

Muslims fighting intolerant Christians, intolerant Christians fighting intolerant Muslims²⁸, intolerant Muslims fighting intolerant governments, and intolerant tribes fighting intolerant tribes, as well as intolerant tribes fighting within their intolerant selves.

Many Muslims in Africa, the Middle East, Europe, and parts of the United States are brainwashed from an early age that their belief is superior. Furthermore, they are taught by their parents and in their schools to actively hate and work against people who are non-Muslims. For example, Muslims in the Middle East are taught to hate Jewish people from birth. In many instances, this is done to achieve political goals. In 2013, Egypt's elected president, Mohamed Morsi (1951-20??), reportedly asked his followers to, "nurse our children and our grandchildren on hatred" for Jews and Zionists. Not long after, the then-leader of the Muslim Brotherhood described Zionists as "bloodsuckers who attack the Palestinians," "warmongers," and "descendants of apes and pigs."²⁹ The Koran in Suras 2:65-66, 5:60, and 7:166 says that Jews are the sons of monkeys and pigs.

This type of behavior is the opposite of tolerance and represents action that is common among Muslim leaders. It is, therefore, necessary to assess the justifications of Muslim intolerance in addition to the paradoxes of tolerance to exemplify the problems that are inherent in Muslim beliefs.

2.3.2 Justifications of Muslim Intolerance

The most-quoted sources that Muslims use to justify and encourage acts of violence and intolerance are found in the Koran. Muslims are ready to quote these Suras at will. On the one hand, it is interesting that when a non-believer quotes any Sura that has evil content, a Muslim will say that the Sura should not be quoted out of context, because in the complete context, the Sura does not have any evil content. On the other hand,

²⁸ The group Anti-Balaka is Christians fighting Muslims in the Central African Republic (CAR) Consult: <http://www.ibtimes.co.uk/central-african-republic-anti-balaka-militias-kidnap-vice-president-amid-new-surge-violence-1524662>.

²⁹ Ayaan Hirsi Ali, *Why Middle East Muslims are taught to hate Jews*. *The Christian Science Monitor*, <http://www.csmonitor.com/Commentary/Global-Viewpoint/2013/0124/Why-Middle-East-Muslims-are-taught-to-hate-Jews>.

Muslims will readily quote a Sura out of context when arguing their position. It is obvious that because Muhammad dictated the Sura, it cannot be evil in content.

Muslims quote the following Sura verses from the Koran when they justify and encourage violence and intolerance.³⁰ The following table is self-explanatory.

Qur'anic verses most frequently used to justify and encourage acts of violence
<p>An-Nisā (4): 74-76 Those who barter the life of this world for the next should fight in the way of Allah. And we shall bestow on him who fights in the way of Allah, whether he is killed or is victorious, a glorious reward.</p> <p>What has come upon you that you fight not in the cause of Allah and for the oppressed, men, women and children, who pray: "Get us out of this city, O Lord, whose people are oppressors; so send us a friend by Your will, and send us a helper."</p> <p>Those who believe fight in the way of Allah; and those who do not, only fight for the powers of evil; so you should fight the allies of Satan. Surely the stratagem of Satan is ineffective.</p>
<p>An-Nisā (4): 84 So fight on in the way of Allah (irrespective of others). You cannot compel anyone except your own self; but urge the believers to fight. It may well be that Allah will keep back the might of the infidels, for Allah's might is greater, and severe His punishment.</p>
<p>At-Taubah (9): 5 But when these months, prohibited (for fighting), are over, slay the idolaters wheresoever you find them, and take them captive or besiege them, and lie in wait for them at every likely place. But if they repent and fulfil their devotional obligations and pay the zakat, then let them go their way, for Allah is forgiving and kind.</p>
<p>At-Taubah (9): 38-39 What happened to you, O believers, that when you are asked to set out in the cause of Allah your feet begin to drag? Do you find the life of the world so pleasing that you forget the life to come? Yet the profit of the life of this world is but meagre as compared to the life to come.</p>

³⁰ <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/104/html>. The Qur'anic translations by Ahmed Ali, *Al-Qur'an*, University Press, Princeton: 1993. Ahmed Ali translated Allah as God. This is a wrong translation. Allah is Allah and God is God. This present author has written Allah instead of God!

Unless you go out (to strive), Allah will inflict grievous punishment on you, and bring other people in your place, and you will not be able to harm Him in the least, for Allah has the power over all things.

At-Taubah (9): 111 Allah has verily bought the souls and possessions of the faithful in exchange for a promise of Paradise. They fight in the cause of Allah, and kill and are killed. This is a promise incumbent on Him, as in the Torah, so the Gospel and the Qur'an. And who is more true to his promise than Allah? So rejoice at the bargain you have made with Him; for this will be triumph supreme.

At-Taubah (9): 13-15 Will you not fight those who broke the pledge and plotted to banish the Apostle, and who were the first to attack you? Are you afraid of them? If you are believers, you should fear Allah more.

Fight them so that Allah may punish them at your hands, and put them to shame, and help you against them, and heal the wounds of the hearts of believers,

And remove the anger from their breast; for Allah turns to whosoever desires.

Al-Baqarah (2): 190-191 Fight those in the way of Allah who fight you, but do not be aggressive: Allah does not like aggressors.

And fight those (who fight you) wheresoever you find them, and expel them from the place they had turned you out from. Oppression is worse than killing. Do not fight them by the Holy Mosque unless they fight you there. If they do, then slay them: Such is the requital for unbelievers.

Al-Baqarah (2): 216 Enjoined on you is fighting, and this you abhor. You may dislike a thing yet it may be good for you; or a thing may haply please you but may be bad for you. Only Allah has knowledge, and you do not know.

Al-Hajj (22): 39-40 Permission is granted those (to take up arms) who fight because they were oppressed. Allah is certainly able to give help to those who were driven away from their homes for no other reason than they said: "Our Lord is Allah." And if Allah had not restrained some men through some others, monasteries, churches, synagogues and mosques, where the name of Allah is honoured most, would have been razed. Allah will surely help those who help Him, - Verily Allah is all-powerful and all-mighty,

Al-Anfāl (8): 39 So, fight them till all opposition ends, and obedience is wholly Allah's. If they desist then verily Allah sees all they do.

Actions can be tolerated if they reflect moral values. Toleration of actions that are not moral is not logical. The basis of a majority of religions/beliefs is to provide the followers with a set of rules to follow. As religious individuals follow these requirements, they are forced to question their behaviors and determine whether their actions fit within the set of moral standards set by their religious beliefs. When these rules are broken, these religions provide the sinner with an opportunity to consider their wrongdoings and to take action to right any wrongs that they have committed. Thus, the philosophy that underlies tolerance is present in religions because the purpose of these faiths is to teach people how they should interact with one another in a moral manner that promotes peace and harmony.

However, when a religion or belief system has no moral core, it is not plausible to tolerate the actions or beliefs of such a group. Tolerance is plausible only when the actions of one group do not directly counteract the well-being of another group. Because Islam disrespects any individual or group that does not subscribe to its cult values, such individuals or groups cannot be tolerated. Islam is a cult based on a concept of reality that is beyond reason. Indeed, Islam is a false reality. Even though Islam was founded on Hebrew and Christian values, many of the principles of Hebrew and Christian thought were altered by Mohammad and placed into the Koran in a manner that promotes violence for the sake of Allah and under the direction of Muhammed. Religious scholars are aware that the Jews and Christians worship the same God, but Muslims do not. Muslims intend to promote their style of worship for their Allah alone, and the world has been plummeted into violence and decay.

Some sources claim that the Koran has 164 Suras that call Muslims into war against individuals who do not agree with the message set forth by Muhammed.³¹ While some scholars claim that these instances of violence are derived from messages put forth by the Old Testament, an analysis of the context of these commandments reveals that the Suras contained in the Koran are not intended to be understood in a historical context and, therefore, can be applied in any situation in which an individual counteracts the

³¹ Consult the jihad Sura verses at <http://www.thereligionofpeace.com/pages/quran/violence.aspx>.

Islamic teaching. Furthermore, many of the passages in the Koran that pertain to violence are written in a manner that is vague and left up to the interpretation of the individual. It appears that this holy book was dictated in this way to allow its readers to utilize any of its commands in any situation that they deem necessary. To emphasize the lack of tolerance present in the Koran and by examining the sacred text of the Muslim believers, it is possible to demonstrate the intolerance that acts as a basis for the action of Muslim people as a whole.

Sura 2:191-193 reads,

"Kill them wherever you find them, and banish them from where they have banished you! Temptation is worse than killing. ... and when they fight against you kill them. ... Fight against them until there is no more temptation and there is adoration of Allah only."

Since the creation of Islam in the early 7th century, Islamic groups have engaged in a series of holy wars to spread the faith and to destroy non-believers that they identify in their expansions.³² The first instance of Muslim conquest known to history was the acquisition of Syria from Byzantine control. Even though the Byzantines attempted to resist their advance, Damascus, and Jerusalem, along with other key areas, were seized as a consequence of the Islamic, militaristic invasion.³³ This demonstrates that even during the initial establishment of Islam, followers of Muhammed were quick to enact violence against others. This group continued its goal to take over land by conquering Egypt in 642, Mesopotamia and Persia in 651, Sindh in 714, Maghreb in 742, Hispania in 741, and Transoxiana in 751³⁴. The main purpose of these exploits was to secure land and require the residents of these areas to practice Islam, pay the jizya tax, or be killed. Because so many individuals wished to protect their lives, they either converted or paid

³² Elton L. Daniel, *The Islamic East in The New Cambridge History of Islam*, Volume 1, Cambridge University Press, Cambridge: 2010, p. 14.

³³ David. Nicolle, *Yarmuk AD 636: The Muslim Conquest of Syria*, Osprey Publishing, London: 1994, p. 45.

³⁴ Fred M. Donner, *The Early Islamic Conquests*, Princeton University Press, Princeton, New Jersey: 2014, p. 52.

the jizya tax. Islam spread rapidly during this period. Today, Islam is one of the more prevalent beliefs, but considering its violent roots, it is likely that Islam would be less popular today if it had not been for these early violent conquests, which those drunk with political correctness fail to recognize.

Sura 2:244 says, "Fight in the cause of Allah! You know that Allah hears and knows everything." Thus, the Koran indicates that Allah wishes for followers of Islam to slaughter individuals who are not willing to obey the particular set of rules that were conveyed to the people by Muhammed. Not only is this Islamic belief intolerant, it is also in direct contradiction with the writings that are present in the Jewish and Christian holy documents, on which the Koran is loosely based. The Old Testament states that the Jewish people are the chosen ones, and God is present to protect them. Because the beliefs of Christians follow the teaching of Jesus Christ, this protection extends to them as well. God specifically stated that Jewish people and later Christians were the one's chosen by Him. It is ironic that the Koran states that such people should be destroyed for their values. Because these religions came first and present adversaries to Islam, it is the intention of the Koran and Islamic doctrine to eliminate these alternate belief systems. However, it is challenging to argue that if Jews, Christians, and Muslims truly follow the same God, that God would command Muslims to kill Jews and Christians, while simultaneously commanding Jews and Christians to protect and respect one another. An all-mighty, all-knowing, all-powerful, all-good God simply would not provide this type of instruction to any of His people.

Interestingly, some sections of the Koran continue to promote violence by asking followers of Islam to contradict any natural tendencies they may possess for tolerance. Many individuals, when ignoring the influence of their upbringing, wish to do what is right for others. Humans are not naturally at odds with one another, so it is natural to want to protect others. However, the Koran asks Muslims to consider acting against this natural instinct because doing so might be good for them in reality. According to Sura 2:216,

"Fighting is prescribed for you, but you dislike it. Perhaps it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. Allah has knowledge, but you have no knowledge."

Thus, the Koran justifies violence by demonstrating that it could be virtuous. Furthermore, it goes against the popular belief that people should only fight when they are defending themselves. The context of this passage is important because it does not describe a situation in which an individual would have just reason to commit violent acts. Interestingly, when this portion of the Koran is matched with information from the Hadith,³⁵ it becomes apparent that Muhammed was using this portion to convince his followers to loot merchant caravans for monetary gain. Specifically, Muslims report that,

"Our Prophet (peace be upon him) forbade his people from attacking innocent caravans and only took what had been taken from his people by the polytheists."³⁶

This is an important understanding of the Muslim concept of ethics because it shows that actions that people in most religions would deem as an illegal or unethical act are permitted by Muhammed. Christianity and Judaism both preach that it is necessary to treat all individuals with kindness and to attempt to respect differences between neighbors. Based on this passage, it is apparent that the tenet of tolerance does not exist within the Muslim belief, which allows them to use their Koranic-Shjaria law as justification to commit terrible acts. This is problematic in the modern setting because many Muslim governments use the principles put forth in their Koran as a basis for their national law.

Countries that rely entirely on this doctrine legally permit residents to commit these acts against non-believers. On an international scale, this becomes troublesome when trying to quell international problems. Because Muslim governments and individuals believe that they are protected by the law of the Koran, they are more likely to attempt to

³⁵ The Hadith is a word-of-mouth relation concerning Muhammad's behavior and how he led his life.

³⁶ <http://www.thereligionofpeace.com/pages/muhammad/raid-caravans.aspx>.

engage in criminal activity against others because they understand that even if they are caught, their government will support them.

While it is apparent that many passages in the Koran dictate that Muslims are allowed to conduct certain actions that other belief systems would deem to be inappropriate, it is especially troubling that the Koran actively scorns those who do not become involved in these violent and unethical activities. Based on the phrasing of such passages, the Koran commands these individuals to follow the words put forth by Muhammed because if they are not followed, they too can be considered traitors to the cause and be subject to punishment as presented by Sura 4:95:

“Those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.) are not equal with those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has placed those who strive hard and fight with their wealth and their lives at a higher level above those who sit (at home). Unto each, Allah has promised the Most Beautiful. (Paradise), Allah has preferred those who strive hard and fight, above those who sit (at home) with a huge reward.”

Specifically, this passage defines the worth of Muslims based on their actions. Those who engage in these acts of violence will be more worthy in the eyes of Allah, while those who step back and take action to fight against this violence will not receive a reward. Furthermore, this passage alludes to the specific requirements of *jihad*. Jihad is the fight against non-believers. If Muslims are not able to participate in jihad, they are, therefore, not able to contribute to the furthering of Islam and are deemed unworthy. Thus, it appears that intolerance is obviously a basic value of Islam. Those who are seen as intolerant are those who are considered to be most worthy in the eyes of Allah, while those who recognize the problems that exist with the Koran are considered to be problematic and not true followers of this philosophy. Perhaps one of the most troubling components of the Koran is Sura 4:104:

“Do not be weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain... .”

Immediately, this quote is of concern because it promotes the idea that an injured enemy should be pursued and destroyed. Instead of offering pity to an individual who is no longer able to do harm or defend one's self, the Koran asks that this person be destroyed. This is seen as justifiable because this situation assumes that the victim is an individual who does not believe in the Koran or the teachings of Muhammed. However, by considering this passage in the context of modern experiences, it becomes apparent that this section of the Koran essentially gives permission for Muslim terrorists to engage in suicide bombing and other attacks, of course, that cause them harm but most importantly destroy non-believers during the process. "If you suffer pain, then surely they (too) suffer pain as you suffer pain" is reminiscent of the concept "An eye for an eye, a tooth for a tooth" established by Hammurabi's Code.³⁷

Although Hammurabi's Code functioned as the first effective law system, it was primitive and failed to incorporate compassion or ethics. The idea that by destroying oneself it is possible to destroy an enemy is a dangerous idea and one that no ethical human being should consider to be reasonable. Christianity holds the concept that life is precious and everything must be done to protect it, even if it is the life of an enemy. On the other hand, Islam shows no concern for the well-being of others, which is one of the reasons that it is perceived as a highly violent belief system.

Overall, it is apparent that Islam is a cult/belief of intolerance. It actively promotes violence against non-believers. Furthermore, many of the commands put forth by the Koran asks for devout Muslims to sacrifice themselves to harm others. The Koran was written primarily not only to persuade people to follow the Allah of Muhammad but most importantly to ensure that such a mission would be successful. To guarantee success, these passages were written to allow violence to promote the cause when necessary. A majority of modern religions exists purely to promote peace and unity among humankind. The belief is that by enacting from tolerance, it is possible to learn from one another. Even

³⁷ Martha T. Roth, *Law Collections from Mesopotamia and Asia Minor*, Scholars Press, Atlanta: 1997, p. 141. Hammurabi's Code (1754 BC) is a preserved Babylonian law code that lists 282 laws with scaled punishments depending on social status. Hammurabi (c. 1810 BC - 1750 BC) was the sixth king of the of the First Babylonian Dynasty (c. 1830- c. 1531). Hammurabi, which means *the kinsman is a healer*, ruled from 1792 BC to 1750 BC.

if we cannot convince others to follow our path to salvation, we can make the world a more peaceful and better place by acknowledging that we all share the same standards that dictate the safety and well-being of others.

With this situation it is challenging to consider Islam as being a religion. Islamic individuals and governments actively fight against the values that legitimate religions constantly fight to protect. Islam is a cult of intolerance. It is no longer plausible to tolerate Islamic violence and unethical behavior. Acceptance of a tradition that is intended to harm others is not permissible. As long as such a belief system exists, peace on Earth will not be possible.

2.3.3 Islam and the Paradoxes of Toleration

Some do-gooders who believe that Islam is a tolerant religion present the argument that those who are not Muslim must tolerate Islam because Islam is tolerant. We can call these false do-gooders POLDS (Progressives, Obots, Liberals, Dumbed-downers, Socialists-Communists). They make the following argument concerning tolerance.

The exercising of intolerance is intolerable. Intolerance must not be tolerated; yet, concurrently, intolerance must also be tolerated because it is impossible to stoop one's behavior to the level of being intolerant. Yes, one must not only tolerate that which is intolerable, but one must also tolerate the intolerable because by lowering one's behavior to the level of being intolerant the same intolerable wrong is committed against those who commit intolerance. This is the POLD argument that reasons why Islam is tolerant against non-Islam because non-Islam is intolerant and Islam does not lower itself to the level of being intolerant.

The argument is b.s.-ing. It is gobbledygook. It is twaddle waddle. It is passing wind with one's sophomoric thinking. This argument is not logical because of the inherent paradoxes concerning tolerance. They are the paradox of objection, the paradox of acceptance, and the paradox of limitations.

4.1 Islam and the Paradox of Objection

To object to something means not to tolerate it after first accepting it and examining it. Thus, there is an aspect of acceptance contained in the process of the objection, even though the initial acceptance may have been based on an attitude of indifference. The paradox is that objection requires acceptance.

Islamists consider non-believers to be inferior. This understanding derives directly from the Koran and is consistently supported by the decisions that Muslim leaders make concerning politics and local conflicts. Taking physical action against others on the basis of their belief system is a morally unacceptable prejudice because we were created in God's image, definitely not in Allah's image, and most definitely not in Muhammad's image. Even though the Islamist argues that non-believers can be accepted if they convert to Islam instead of suffering the penalty of death, or if they pay the protective dhimmi jizya tax, these individuals are not demonstrating tolerance because they are indicating their superiority and the need for inferior individuals to provide them not only with a sign of their subordination, but also provide Muslims with a source of income. Thus, the Islamist cannot show any virtue of tolerance because the Islamist has not changed his opinion of those who are not Islamic. The Islamist is intolerant and tolerance is non-existent in this particular belief system.

The Koran demonstrates that Muslims are considered superior to non-believers and that it is their responsibility to either eliminate them or force them to submit. This is a problem that is prevalent throughout the world. This issue is a paradox because even though Islamists claim to be acting according to the word of Allah, no just deity would promote violence in the manner that has been historically wrought by the Muslims. Furthermore, this violence is continuing to occur today. The sense that a group of people could be peaceful while attempting to systematically destroy non-believers is ironic. It is counter logic. A group that believes that their philosophical beliefs supersede the right of others to live is baffling. Thus, it is obvious that an individual cannot both be considered

tolerant and an *Islamist*. Islam goes against the very nature of tolerance. God would never provide people with the goal to take away the life that He has created.

Many individuals who have been raised in the Muslim belief have quickly recognized that this belief is not one of tolerance and have done their best to leave it. Such is the case of Ibn Warraq (1946-20XX), who was raised in Islam and then recognized its terrors when hearing that individuals who did not follow the faith should be put to death. He recalls,

"It is a depressing fact that during the Gulf War almost every single Muslim and Arab intellectual sympathized with Saddam Hussein, because, we are told, 'he stood up to the West'. In this explanation is summed up all sense of Islamic failure, and feelings of inferiority vis-à-vis the West. The Muslim world must be in a dire way if it sees hope in a tyrant who has murdered literally thousands of his own countrymen."³⁸

The idea that the West is victimized simply because of the diversity of religious and personal values that they hold is troubling. Muslims are quick to follow leaders they perceive to be strongly against these moral and peaceful ideas and these individuals, Mullahs and Imams are more likely to gain even more support when they offer the idea of physically attacking the West.

Ultimately, Muslims were quick to follow Saddam Hussein without recognizing that he was a dangerous man who cared neither about the well-being of people living in the West nor the very Iraqis that he pretended to serve. Thus, intolerance is constantly propagated in the Islamic community and stands to worsen over time when the leaders who are the most intolerant are those who are constantly supported by Muslim followers. While the Islamic governments and revolutionary leaders are the primary problems, the extent of support that they receive from citizens indicates that this problem goes beyond

³⁸ Ibn Al-Rawandi, *Review of Why I Am Not a Muslim* at http://infidels.org/library/modern/ibn_al-rawandi/review.html.

the government. All Muslims have as a tenet of their personal values freeing the world of non-believers and to some degree are involved in actions to eliminate non-believers.

4.2 Islam and the Paradox of Acceptance

If something is tolerated, something is certainly wrong with that something and the toleration of that something means that we accept that which is observed to be wrong with that something. The acceptance paradox is the question: Is it morally right to tolerate that which is morally wrong?

Let us put this into perspective with the subject at hand: Islam and Muslims.

Muslims consider their belief to be superior to the beliefs of others. Islam suppresses all those that Islam considers inferior. This has been the case concerning the expansion of Islam throughout history. When Muslims act as if they are tolerant, we consider them to be so. They are encouraged to superficially show tolerance in their behavior by their cult leaders. We consider Muslims tolerant at face value because we are not knowledgeable of the pseudo-philosophy behind Islam. There is no reason to praise them for showing their superficial tolerance because it only happens at their own decision and is contained by their own precaution. Such false tolerance is all the greater the more Muslims regard themselves as superior and the non-believers suitable to be repressed. This is a paradox of a virtue (tolerance) that is strengthened by the desire of a vice (suppression). Thus, Islam and Muslim hate and suppression are paragons of virtue. The more they hate and suppress, the more virtuous they appear when out of practical reasons they restrain themselves. This is the paradox of acceptance. It is not a moral virtue. Islam's and Muslims' actions are not moral at all, whether they appear to be tolerant or are sublimely conducting their hate and suppression. Consequently, the tolerant Muslim and Islam are only tolerant if tolerance is not a moral virtue. However, tolerance is a moral virtue! Virtues, particularly in the case of tolerance, requires satisfaction by respect, not hatred and suppression. It is not a virtue to superficially show self-constructed tolerance and then at a later time to be suppressive, hateful, and intolerant. It is morally right to exterminate hatred and suppression. This would increase the value of tolerance as a virtue.

The concept of Islam creates a moral dilemma. Individuals who follow this belief system believe that it is both moral and reasonable to reject anything that is anti-Islam or does not follow Islamic distinct values. Simply put, an action or belief is deemed immoral by Islam if it goes against the teachings of the Koran and Muhammed. What is right for Muslims, is, therefore, wrong for other individuals. The technical definition of morality includes the understanding that individuals will consider their actions carefully and determine whether they are right or wrong according to their personal values. Typically, the *correct* decision is the one that is best for oneself or one's community, while the *wrong* decision can cause harm to oneself or community. Thus, what is considered to be the correct decision for Muslims would be considered the wrong decision for Christians and members of other religious groups.

A Muslim website regarding the problems with etiquette that individuals who follow this belief system face says this:

"A few days ago, a Muslim lady from Texas allegedly killed her two children because they were autistic and she could not handle the pressure of raising them... Last year, a very successful Muslim entrepreneur killed his wife because of domestic issues and now awaits trial. The entrepreneur had known [sic: is known] to have been involved in a number of domestic violence cases earlier... Couple [sic: A couple] of years ago, a Muslim man killed his daughters because of them allegedly having affairs with their boyfriends."³⁹

According to the writer of the blog that published this information, these problems were due to a lack of education about morality in these households. However, this type of moral breakdown frequently occurs in the Muslim population, so it is more likely that this violence resulted as a consequence of the teachings of the Koran rather than a lack of education at home. When people grow accustomed to a particular belief system, they reach the point where they no longer question what it says. Thus, even though many of these individuals believed that they were acting morally or doing the right thing, they ended up

³⁹ IqraSense.com Blogger, *Are Muslims lagging behind in Islamic Morals and Etiquettes?* at <http://www.iqrasense.com/muslim-character/are-muslims-lagging-behind-in-islamic-morals-and-etiquettes.html>.

committing terrible crimes. It would be valuable to erase such horrors from our culture. The first step to accomplish this is by considering how moral decisions are defined by Muslims vis-à-vis those individuals who adhere to the principles of other religions.

An example of a moral decision that would be considered *correct* in Islam is the slaughtering of non-believers who refuse to convert to Islam or pay the protective dhimmi jizya tax. Christianity teaches “thou shalt not kill”, so this moral decision is considered incorrect for an individual of this faith. Thus, it is apparent that morality changes based on the belief system of the individual. Morality exists within the context of a society or a religion. In some cultures, a beneficial action could be deemed as beneficial while the same action can be deemed as violent or immoral by others. However, it is valuable to understand the concept of morality in order to determine how individuals evaluate their tendency to engage in or avoid certain behaviors. Utilitarianism, for example, defines moral behavior as the action that benefits the greatest number of people.⁴⁰ Many modern religions utilize utilitarianism as a principle to define ethical action. Thus, murder of any type must be avoided and engaging in war and other mass conflicts are in direct conflict with this value. On the other hand, the decision to kill an individual with or without harming oneself for the sake of perverse thoughts directly contradicts utilitarianism. The preservation of life is held as more valuable than the preservation of an ideology, so by killing individuals who are opposed to Islam, these individuals are behaving both immorally and against the Creator's will. It is not morally right to tolerate that which is morally wrong. It is morally right to be intolerant of that which is morally wrong.

4.3 Islam and the Paradox of Limitations

In the relationship with Islam, the West must draw limits because if there are no limits to how the West relates to Islam, toleration cannot be a virtue. To establish limitations means that every act beyond the limitations cannot be tolerated. In principle, everything that is beyond the established limitations requires intolerance. Thus toleration as a virtue ceases to exist at its inception. This is the paradox of limitation. Although it is necessary

⁴⁰ Russell. Hardin, *Morality within the Limits of Reason*, University of Chicago Press, Chicago: 1990, p. 23.

to place limits on toleration, it is simultaneously impossible not to overstep the limits. If Islam is tolerable, there is a warning that beyond a certain limit Islam must be rejected. The solution to this paradox is to distinguish between the duty to principles that must not be violated and the virtue of the morally excellent behavior of the call to be over and above the call of duty. Islam and Muslims are intolerant because they violate moral principles. The West does not have responsibility to tolerate intolerant Islam and its Muslims. The West must show strength and endurance in combatting them. This is the West's virtue. The West cannot accept Islam because the West observes the higher moral reasoning of the Golden Rule, a principle of behavior that is non-existent in Islam.

The paradox of placing limits necessitates that a condition of reciprocity be put in place to address the issue of violence and lack of morality in Islam. Because Islam considers non-believers to be wrong on the basis of their personal values, it is apparent that these individuals are one-sided and intolerant. Thus, instead of allowing this immoral and criminal action to continue, it is necessary for individuals who do not believe in Islam to fight against this intolerance with the concept of moral intolerance. It is not possible for non-believers of Islam to be tolerant of this belief system because doing so would directly contradict the well-being of many individuals and continue to promote the violence that has become so prevalent at the hands of Islamic government leaders. Thus, it is necessary to place limits on the actions that are taken by Muslims to protect the well-being of Christians, Jews, and any other religious group that is likely to suffer from Islamic violence.

Fighting intolerance with intolerance is a paradox because while intolerance is not ideal, these concepts interact in a manner that will promote peace among all religious groups. By placing limits against Islam, we are demonstrating that non-believers will not tolerate the actions that are taken against us in the name of Allah. Toleration is thus not a virtue; it defeats and obliterates at the moment of its inception. We must determine how to interact with one another in a way that does not necessitate violence and instead allows us to progress towards peace. Therefore, to do so, we must collaborate to eliminate

violence. In this manner, we will finally be able to live in a world in which tolerance exists and is not just a theoretical possibility.

It is impossible for Islam, Muhammad, or any present-day Imam to resolve the paradox of the tolerant Islamist, the paradox of the moral Islamist, or the paradox of placing limits because Islam cannot distinguish morals and instances in the same manner that other belief systems have developed to recognize them. Islam is definitively intolerant by definition. For it to become tolerant and moral, it must dissolve completely. Thus, tolerance and Islam cannot exist simultaneously. These are conflicting ideas in the context of both history and in modern practice.

3.0 QUINTESSENCE

Islamic hate and intolerance began with Muhammad when he dictated the Koran, which contains 6,151 verses.⁴¹ Hate and intolerance were continued by his followers and successors. The Koran has 386 verses of intolerance; 529 verses of injustice; 327 verses of cruelty and violence, 46 verses containing insults to women, [*Muslim* men are allowed to beat their wives (4:34), women are like a field to be ploughed (2:223), a woman's testimony is worth half that of a man's (2:282), men can marry four wives, men can have a quick divorce, men can have sex with their slaves (*K* 4:3), a daughter's portion of the inheritance is half that of her brothers' (*K* 4:011)]; and 9 verses contain extremely wicked family values. In total, there are 1,297 evil verses. Only 62 verses contain principles that are morally acceptable. Much, if not all of what can be considered good in the Koran is often abrogated and made obsolete by the Sword verses. (Suras 9:5, 9:129):

"When the forbidden months have gone by, fight and slay the Pagans wherever you find them, seize them, beleaguer them, and lie in wait for them in every stratagem; but if they repent, and establish regular prayers and practice regular charity, then let them go free. See! Allah is ready to forgive, is most merciful." ... "Fight against those who don't believe in

⁴¹ *The Koran*, translated into English by John Meadows Rodwell, Dover Giant Thrift Edition, Mineola, New York: 2005,

Allah and also not in the day of judgement, those who do not forbid that which Allah and his messenger have forbidden and those among those of the owners of the Book who do not believe in the Religion of Truth (Islam), until they are humiliated and pay the tribute.

There are 6,151 verses in the *Koran*. For each good verse in the Koran, there are 21 verses of pure evil, and 78 neutral filler verses. Thus, the *Koran* is 78 percent filler material, 21 percent pure evil, and 1 percent passable. Hell is threatened in every 7.9 verses⁴²

The Koran tells us that Allah hates non-Muslims: *Suras* 2:190, 205, 276; 3:32, 057, 140; 4:36, 107, 148; 5:64; 35:39; 61:003 and that Allah considers non-Muslims to be enemies of Islam: *Suras* 2:98; 8:60; 9:114; 41:19, 28. Islamic hate and intolerance were always accompanied by terror. This behavior continues to this day. When Muslims talk about the Koran and Muhammad, they never mention the process of abrogation and the actions of Muhammad recorded in the Hadith. If they mentioned these two elements, they could never argue that Islam is peaceful and tolerant.

According to Muhammad, women often lack common sense; they fail at being religious, and they steal wisdom from others wiser than they.⁴³ Muhammad stated that a woman, a Jew, a Magian (Zoroastrian), a dog, a donkey or a pig passing in front of a Muslim who is praying and who is closer than a stone's throw away annuls the Muslim's prayer. Already at the beginning in Muhammad's day women suffered at the hand of their husbands. According to Muhammad's child wife Aisha,

"I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!"⁴⁴

⁴² For these and more statistics consult Don Richardson, *Secrets of the Koran Revealing Insights into Islam's Holy Book*, Regal Books, Ventura, California: 2003, pp. 91-95, and passim.

⁴³ *Sahih Muslim*, book. 1, no. 142.

⁴⁴ *Sahih Bukhari*, Volume 7, Book. 72, No. 715. The woman's skin was green because of a beating she had received from her husband.

The reality is that in Islam a wife who is beaten by her husband does not suffer from domestic violence. She undergoes behavioral therapy.

It is apparent that based on both the history of the Islamic-cult belief system and the modern implementation of such that the individuals who follow Islam are intolerant. From the founding of the cult, it is apparent that Muhammed formulated the Koran and his teachings to spread Islam to further his own influence. By convincing people that they were acting according to the will of a pseudo, all-powerful moon god named Allah, he was able to persuade them to commit actions that contradicted every sense of human morality. As a result of the influence that this initial spreading that this belief system had, it is widely prevalent today, which is problematic for the sake of world peace and the stability of international affairs. Overall, it is detrimental to support a belief system that promotes violence and ignorance in the 21st century. It is, therefore, most important to consider the value of alternative belief systems and religions vis-à-vis Islam so that the resulting moral knowledge can be used to ensure that Islam ceases to exist.

When Muslims are able to restrain themselves, they take on the appearance of tolerance. It is a false projection. Thus, if an individual is not directly challenging their beliefs with the presentation of logical, moral arguments or is present in an environment in which they will be caused harm for being a non-believer, it appears that Muslims follow moral standards when they restrain themselves and appear to be tolerant. However, when there is a cause for conflict, it becomes immediately apparent that Muslims are willing to give their lives for the elimination of non-believers. Thus, Islam is not a moral practice because the core of Islamic thought is against peace and the protection of society. Such behavior is not prudential and is an instrument by which the means justifies the achieved the ends. Thus, tolerant Islam does not exist because Islam is not moral, nor is Islam concerned about anything other than the propagation of its belief system.

If we understand that Islam is not tolerant, then we must also understand that it is necessary to reject Islam in order to support better the well-being of non-believers whose lives are at stake if Muslims are allowed to continue enacting violence on a global scale.

Islam violates moral principles! Islam must not be tolerated! Counteracting the principles that have been set forth by these individuals requires prudence, justice, courage, faith, strength, logic, morality, and our perseverance, which are indeed virtues, and the virtues of any existing moral and belief system. Ultimately, Islam is a cult and filled with individuals who vehemently hate non-believers to the point that their holy book directs the extinction of non-believers. This creates a problematic conflict because a war appears unavoidable. To maintain our principles, we must determine an intellectual way in which we can destroy those in favor of tolerating Islam. The only way to counter Islam is by exercising and expounding the logical truth about it; to quote its evilness and Muhammad's immoral behavior. It is the right and the responsibility of the free-thinking Western world or the *dar al Harb* to suppress Islam, if need be by force. Ironically, it is only then that we will be able to achieve peace.

Islam can never coexist with those who favor rational thought. Just as the Koran favors addressing the problem of solving needs with violence, beheadings, kidnappings, and slavery instead of discussion, we will need to meet these ideals with extreme thoughts and actions as well. Governments headed by Muslim officials today continue to harm those opposed to them without a fair trial. Moreover, these activities are considered holy because according to the Koran, they originated with Allah and were prophesied by Muhammad. It is not possible to tolerate a belief system that considers itself to be outside the jurisdiction of rational, moral law. We cannot tolerate this evil home of intolerance.

Islam persecutes non-believers, which destroys more lives on average than it protects. Islam promotes kidnappings, killings, polygamy, the slave trade, and slavery under various ruses. Islam is criminal! Islam is evil! It is necessary for individuals who disagree with the violent tenets of Islam to stand together and unite against the terrors that are supported by Islamic governmental systems and the sense of entitlement that they have regarding resources and livelihood of those who do not worship in the same way as they worship. Just as we cannot tolerate any intolerance, we must find ways to eliminate the dangers of Islam in order to promote tolerance among those with personal and ethical and moral beliefs. Ultimately, we are not just lowering ourselves to the level

of intolerance. We are doing all that is within our means to combat Islam to fight for the existence of humanity. We are fighting for the existence of a world in which a neighbor does not engage in fighting with a neighbor and a world that will allow us all to live in peace as Children of God.

Compare the following statements! Turkey's ruthless President, Recep Tayyip Erdogan (1954-20XX) and would-be-dictator/Caliph has stated, "The mosques are our barracks, the domes our helmets, the minarets our bayonets, and the faithful our soldiers."⁴⁵ On September 12, 2006, Pope Benedict XVI (Joseph Aloisius Ratzinger, 1927-20XX, Pope 2005-2013) delivered an address at the University of Regensburg in Germany. In the speech he quoted one of the last Christian Emperors of Byzantium, Manuel II Palaiologos (or Paleologus, 1350-1425, Emperor from 1391) with these words:

"Show me just what Muhammad brought that was new and there you will find things only evil and inhuman,"⁴⁶

Amid protests riots and intolerance all over the Muslim world, the mainstream media labeled the Pope insensitive to peaceful and tolerant Islam. Islam will not go away by itself! It must be forced to go away! The best method is to speak and publish the truth about Islam from its inception by an epileptic psychopath, through its expansion by war, terror, and intolerance, to the present-day jihadist threat to rule the world with Sharia Law. Expose Islam as a complete fraud on humanity! Expose Muslims as brainwashed believers in evil! The Franks were victorious over the Muslims in France in 732! The Spaniards were victorious over the Muslim armies in Spain in 1492! The Holy Roman Empire and the Polish-Lithuanian Commonwealth were victorious over the Islamic threat at Vienna in 1683! It is again time for the Western world to be victorious over the Islamic threat to freedom today! Defeat Islam so that the hydra will never raise its evil again!

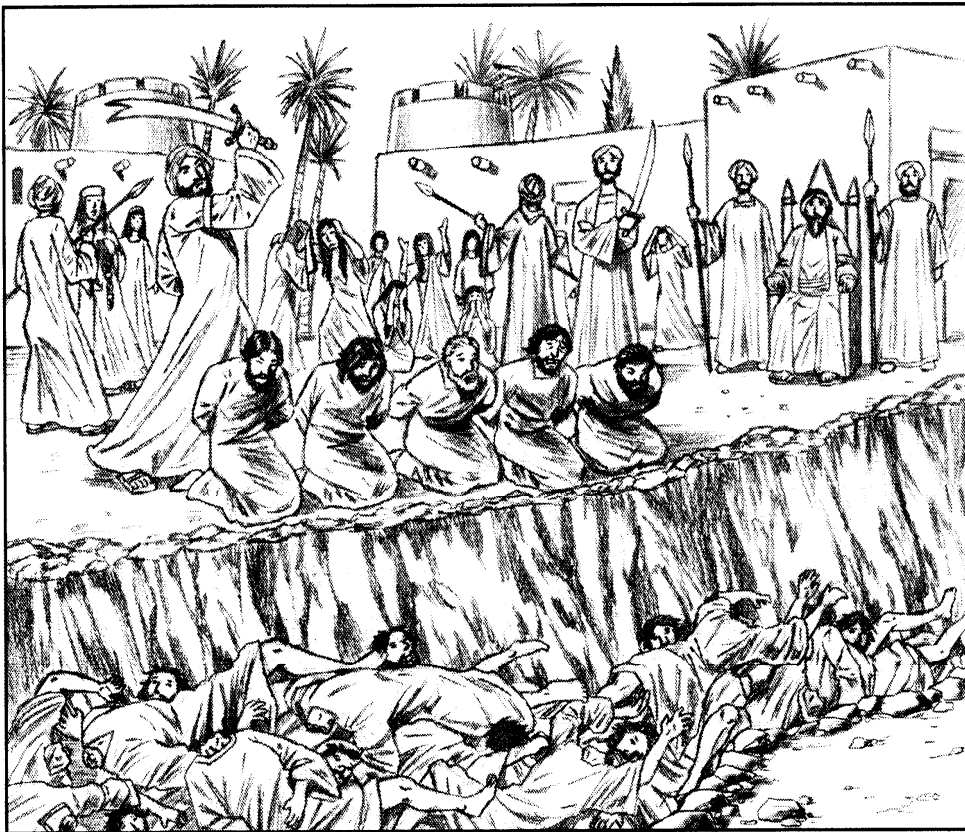
⁴⁵ <http://www.bbc.com/news/world-europe-13746679>. Recited in December 1977, Erdogan added this statement to a poem written by Ziya Gökalp, a 20th-century pan-Turkish activist. Convicted of incitement to violence, racism, and religious hatred, Erdogan was given a 10-month prison sentence, of which he served four months. https://en.wikipedia.org/wiki/Recep_Tayyip_Erdo%C4%9Fan.

⁴⁶ https://en.wikipedia.org/wiki/Regensburg_lecture.

ADDENDUM

The following graphic presentations document historical events and recent events that show the intolerance of Islam and Muslims towards those who believe and behave other than Muslims believe and behave as prescribed by the Koran and Muhammad. These images and internet sites are symbolical of the numberless instances of Muslim/Islamic hate and intolerance throughout history.

Image 1.



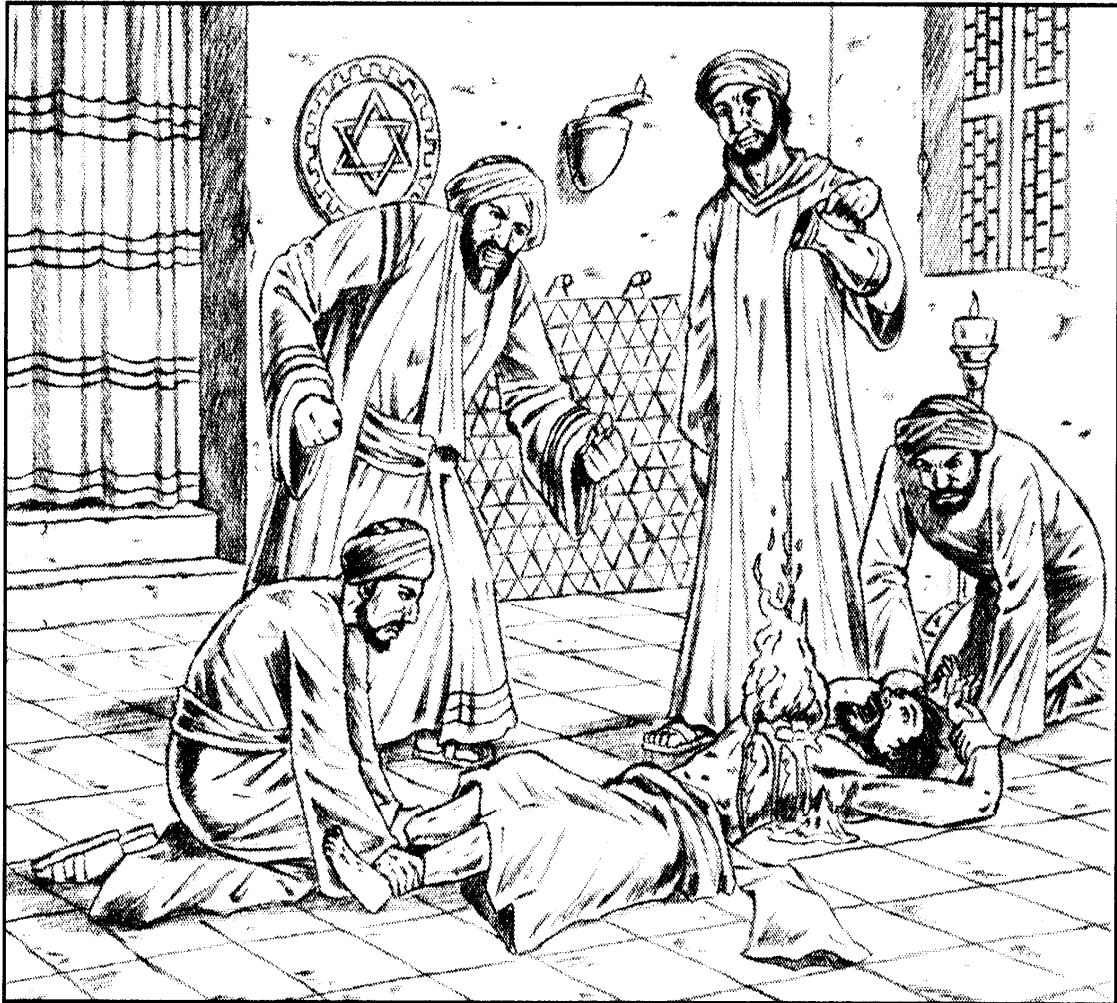
GENOCIDE OF THE QURAYZA JEWS. Muhammad presided over the beheading of four to nine hundred men and boys. According to the literature, they were brought out five or six at a time and forced to kneel next to a trench in the marketplace near Muhammad's mosque. The beheadings lasted from early afternoon until late at night—one every minute for seven to fifteen hours. Muhammad's first cousins Ali and Zubayr did most of the beheadings.

Image 2.



WOMEN AND CHILDREN witness the beheading of their loved ones. Some, perhaps even all, of the women and children were forced to watch. A young woman was also executed for having killed one of Muhammad's men during the siege of the Qurayza fortress. When the slaughter was finished, Muhammad sold the women and children into slavery and used the proceeds to buy weapons and horses.

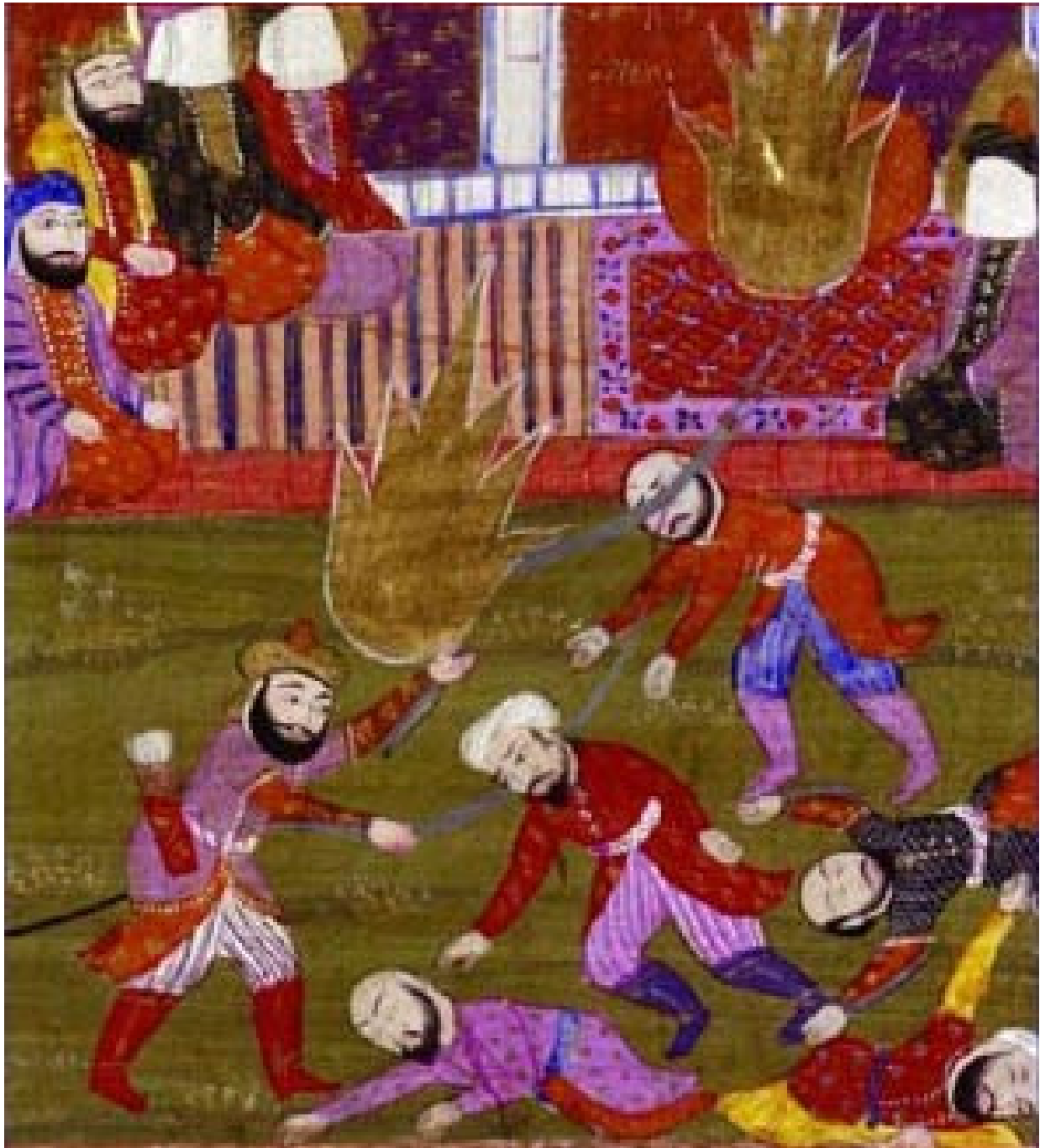
Image 3.



MUHAMMAD INTERROGATES KINANA, the leader of the Nadir Jews of Khaybar, while one of his men pours lamp oil onto a fire that was started on his chest. Muhammad tortured him so that he would reveal the whereabouts of tribal treasures he had withheld that included gold and silver dinnerware, precious stones, and other valuables. Despite the torture, Kinana refused to reveal their location, and Muhammad had his head cut off.

Source for Images 1, 2, 3. F.W.- Burleigh, *It's All About Muhammad A Biography of the World's Most Notorious Prophet*, Zenga Books, Portland, Oregon: 2014, pp, 313, 314, and 366 respectively with image explanations.

Image 4.



"Detail from miniature painting: *The Prophet, Ali, and the Companions at the Massacre of the Prisoners of the Jewish Tribe of Beni Qurayzah*, illustration of a 19th century text by Muhammad Rafi Bazil.

Source: https://wikiislam.net/wiki/images/7/76/Banu_qurayza_massacre.jpg.

Image 5.



Soldiers file before the Mogul Muslim Amir Timur-i-langf (Tamerlane) with the decapitated heads of their enemies in a miniature of the 16th century *Zafarnama* by Sharaf al-Din Ali-Yazdi (????-1454, a Persian historian and mathematician. The *Zafarnama* was originally published in 1552. With these heads they built a minaret in the fashion of a mosque in Baghdad (1401). The inscription at the top reads in English:

*How fate and destiny have cast awe in the minds of the "Tavaajis"!
(king's messengers, and herein, more generally, "traitors")
Inman orderly and numerical fashion,
They made minarets with the heads of the wretched "Tavaajis"
As a lesson to the inhabitants of the world.*

The inscription at the bottom reads in English:

*So that no subordinate would dare to challenge superiors and no fox act like a lion,
and threatens the kings; Under the temptation of the demon pride.*

Source: http://www.americanthinker.com/articles/2013/04/tamerlan_tsarnaev_and_a_lesson_to_the_inhabitants_of_the_world.html.

Tamerlane, following Muhammad, is the epitomé of the intolerance in Islam that is described as being: burn, kill, pillage, rape, and enslave.

Image 6.

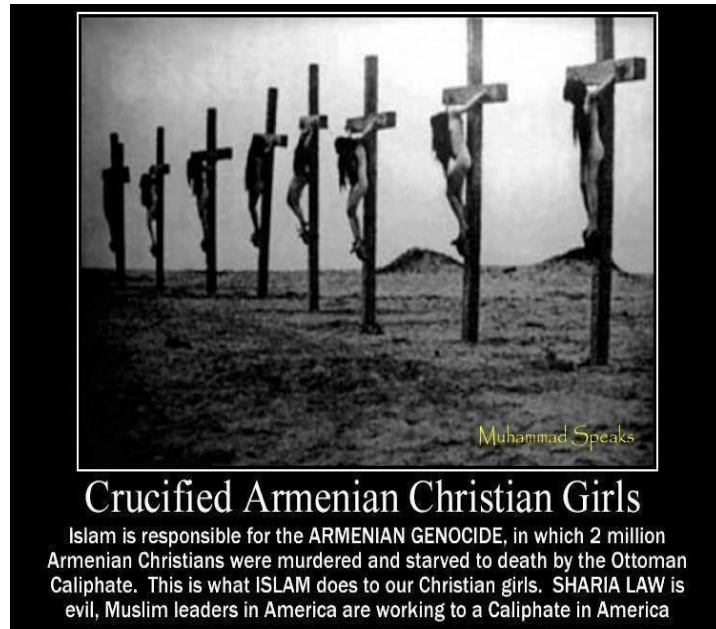


"Execution of a Moroccan Jewess (Sol Hachuel)" a painting by Alfred Dehodencq

From https://en.wikipedia.org/wiki/Sol_Hachuel: **Sol Hachuel** (1817, Tangier–1834, Fez) was a Jewish heroine who committed alleged apostasy from Islam—apparently without ever having converted to Islam. She is considered a tazdiqah (saint) by some Jews. Hachuel's sacrifice served as an inspiration to painters and writers. One of the most detailed accounts, based on interviews with eyewitnesses, was written by Eugenio Maria Romero. His book *El Martirio de la Jóven Hachuel, ó, La Heroína Hebrea* (*The Martyrdom of the Young Hachuel, or, The Hebrew Heroine*) was first published in 1837 and republished in 1838. Hachuel's story was also the subject of a song by Françoise Atlan on the CD *Romances Sefardies*. In 1860 the French artist Alfred Dehodencq (18922-1882), inspired by the life and death of Hachuel, painted *Execution d'une juive au Maroc* (*Execution of a Moroccan Jewess*) in 1860. Source: https://upload.wikimedia.org/wikipedia/commons/2/2e/Execution_of_a_Moroccan_Jewess_by_Alfred_Dehodencq.jpg.

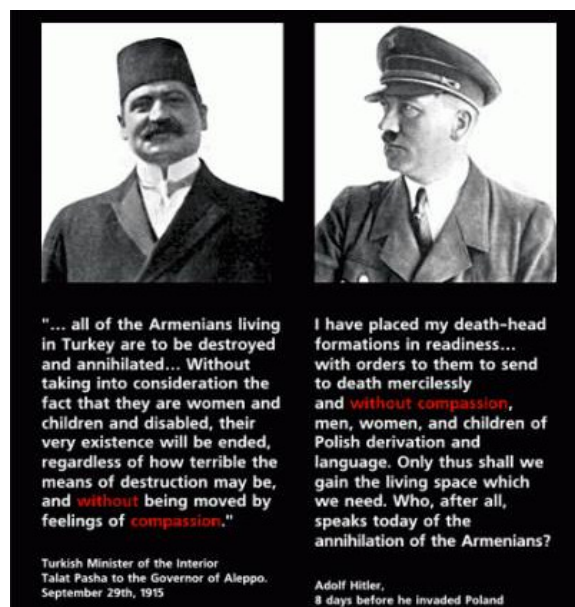
Image 7.

The following poster shows graphically what happened then and what is happening now to Christians in the Middle East. History does repeat itself...



Source: <http://drrichwier.com/wp-content/uploads/armenian-genocide-girls-crucified.jpg>

Image 8.



The words in red read "without compassion". Source: http://svennie.no/wp-content/uploads/2015/01/10425414_10155125629500298_5335755842817761874_n.jpg

Image 9.



Source: <http://americanholocaustcoming.blogspot.de/2014/11/is-god-of-jesus-and-of-islam-one-and.html>.

Image 10.



Source: <https://shariaunveiled.wordpress.com/2015/11/06/norway-3-muslim-immigrants-brutally-gang-rape-a-14-year-old-girl-and-receive-minimal-sentences/>

Image 11.



Source: <http://www.raymondibrahim.com/2016/06/25/your-fault-why-western-women-get-raped-by-muslims/>.

Image 12.



A Muslim raped a Swedish woman lying her on broken glass. Source: <http://10news.dk/?p=588>

Image 13.



Source: <http://www.redflagnews.com/headlines-2015/sweden-in-total-shock-as-muslim-refugee-rapes-girl-to-death-then-continues-after-she-died>

Image 14.



Source: <http://www.barenakedislam.com/wp-content/uploads/2015/12/blonde-raped-618x454.png>.

Image 15.



Source: <https://themuslimissue.wordpress.com/2014/11/29/muslims-in-pakistan-tie-up-16-yr-old-christian-girl-and-take-turns-to-raping-her-for-hours/>.

Image 16.



This is how the body of a **Swedish rape and murder victim** was found. Even though immigrants in Denmark are strongly overrepresented as perpetrators of rape and other violent crime, the situation in Sweden is far worse. Sweden is the nr. 1 rape country in the world, only surpassed by Lesotho in Africa. Like in Norway, Denmark and other European countries, most of these rapes are done by immigrants, refugees, asylum seekers. But in Sweden they wisely don't keep statistics on ethnic backgrounds, and it is completely off limits to even discuss reality in this Socialist nightmare.

Source: <https://plus.google.com/104710701012857796629/posts/MogXmJd76MZ>.

Image 17.



The woman died while being raped. Police say the perpetrator continued to rape the woman's corpse well after she had died.

The Somali was apprehended by police while still in the act of raping the murdered woman.

Image 18.

CBS reporter Lara Logan shortly before she was raped multiple times by Muslim men in Egypt's Tahrir Square in Cairo:



Source: <http://mediadecoder.blogs.nytimes.com/2011/02/15/cbs-lara-logan-suffered-brutal-attack-in-cairo/>. See also: <https://www.scoopwhoop.com/Shocking-Arabic-Rape-Game-Taharrush-Has-Made-It-To-Europe/>.

Image 19.



Source: <https://www.pinterest.com/pin/325877723010235824/>.

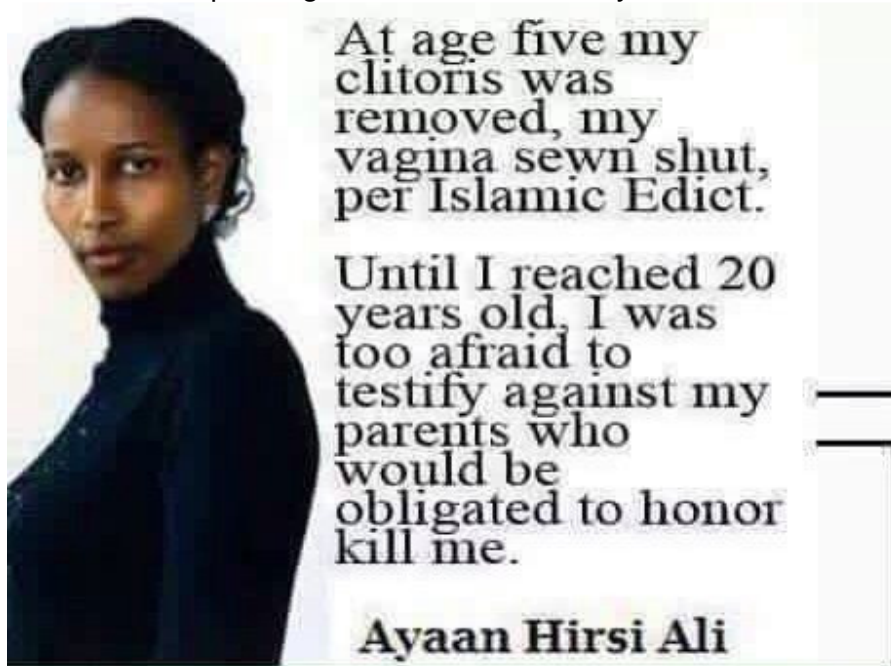
Image 20.



Source: <https://onsizzle.com/i/children-facebook-dresses-muslim-159975>.

Image 21.

Ms. Ali was banned from speaking at Brandeis University because of her "hate speech."



Source: <https://twitter.com/saifrahman/status/647505057106124800>

Image 22.



Source: https://www.pinterest.com/pin/536139530616437371/?from_navigate=true.

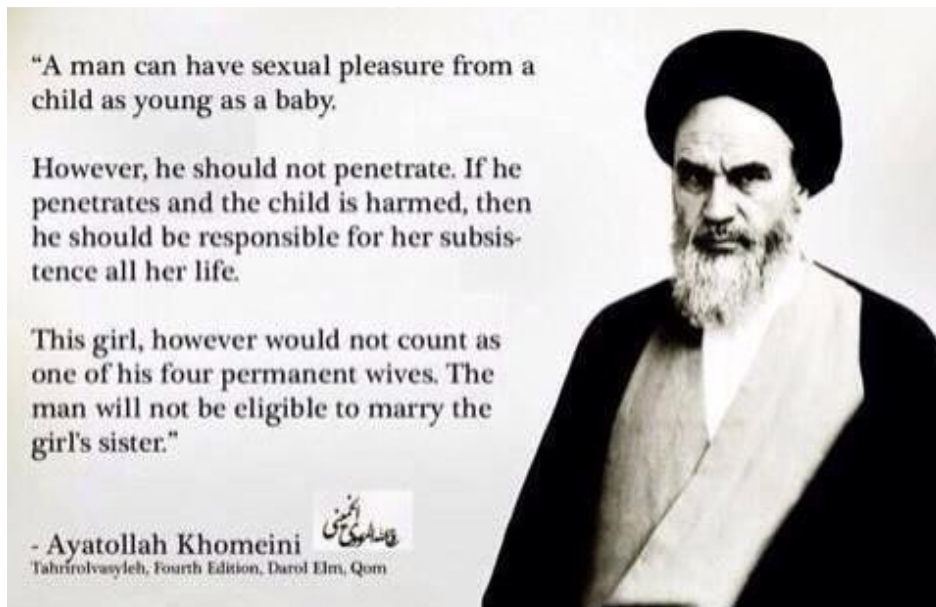
Image 23.



Source: <https://www.youtube.com/watch?v=jRcbsGpTRfw>.

Image 24.

Tolerance and intolerance at its zenith!



Source: <https://themuslimissue.wordpress.com/2016/01/09/india-50-yr-old-muslim-rapes-8-yr-old-girl-in-hyderabad/>.

Image 25.



Source: <https://shariaunveiled.wordpress.com/2014/01/02/sweden-islams-aping-fields>.

These are just a few examples of what the mainstream media covers up, downplays, or outright ignores. Read the following for more information concerning Islamic intolerance.

Woman welcomes Muslim 'refugee' into home, gets raped!

Read more at <http://mobile.wnd.com/2016/05/woman-welcomes-muslim-refugee-into-home-gets-raped/#Hl2hJtxupvtzflyj.99>

'Left has suicidal death wish'

Published: June 1, 2016

image: http://mobile.wnd.com/files/2014/06/lhohmann_avatar.jpg



[Leo Hohmann](#)

About | [Email](#) | [Archive](#)

Leo Hohmann is a news editor for WND. He has been a reporter and editor at several suburban newspapers in the Atlanta and Charlotte, North Carolina, areas and also served as managing editor of Triangle Business Journal in Raleigh, North Carolina.

image: http://mobile.wnd.com/wp-content/themes/worldnet-theme/_images/feed.png

image: <http://mobile.wnd.com/files/2016/05/Refugees-Welcome.jpg>



Refugees Welcome protesters in Germany.

The rape crisis in Sweden and Germany continues unabated, but news of the attacks sometimes doesn't leak out for weeks, even months.

And sometimes the victims are those you would least expect.

Take the case of a 26-year-old Afghan man who last Thursday was sentenced to 30 months in prison for raping a 20-year-old woman who had let him live in her apartment. The sentence was given by the court in Cologne, Germany, reports [Kölner Rundschau](#). The migrant came to Germany two years ago, the local news outlet reports, and the contact with the woman came through the group "Refugees Welcome," or "Flüchtlinge Willkommen."

The attack occurred Oct. 25, 2015, when the Afghan rapist sneaked into the 20-year-old woman's room while she was sleeping.

The story sounds eerily similar to another out of Sweden earlier this month. A mother there, working with a welcoming group, decided to open her home to a male refugee from Eritrea. She made her daughter leave her room so she could offer the child's room to the migrant. That migrant then decided to sexually assault her 10-year-old daughter, the [Daily Caller reported](#).

In fact, Muslim migrants raping those trying to help them is not that unusual.

A 24-year-old spokeswoman for the socialist "Linksjugend Solid" ("Left Youth Solid"), identified only as "Selin G." was attacked and gang-raped in a parking lot in February. She reported the crime but two weeks later in a fit of guilt said she identified with her rapists as "victims" of German and Western culture, [U.S. Herald reported](#).

The woman [posted an apology](#) on her Facebook page to the three men who raped her, blaming their actions on the “racist” atmosphere and “sexist society” in Germany, beginning the post with, “Dear male refugees, I am so sorry!”

A Norwegian man who is an activist in support of the anti-racist “Welcoming” cause was anally raped earlier this year by a Somali migrant and expressed guilt and remorse that the rapist had been deported back to Somalia. Karsten Nordal Hauken, a member of the Norwegian Socialist Left Party who described himself as an ardent “feminist and anti-racist,” confessed to a documentary team about his despair at seeing the man deported, [Breitbart reported](#).

The left’s ‘suicidal death wish’.

Daniel Greenfield, a Shillman fellow at the David Horowitz Freedom Center, explored the leftist mentality toward rape at the hands of Muslim migrants in an interview with Jaimie Glazov last month titled “[Avoiding Rape is White Privelege](#).” In that interview, Greenfield said progressives believe it’s impossible for an “oppressed” class of people such as Muslims to commit rape against a white person. They are merely lashing out in violence against those they see as oppressing them.

For this reason, many of the rapes of women volunteering as aid workers in the Palestinian territories and in refugee camps across Europe are never reported or quietly reported without media coverage.

Glazov calls it a “suicidal death wish of the left.”

“This reflects and manifests very much the whole narrative of fellow travelers, of leftists and communists, who are very willing to sacrifice others including themselves on the altar of utopian ideals,” Glazov said.

[*Pamela Geller’s field manual for stopping radical Islam is the ‘How-to’ book offering proven strategies to halt Shariah in the U.S.*](#)

Greenfield said the leftist activists will usually put their “anti-racist” agenda ahead of their feminist leanings. The feminists, in short, have to take a back seat to the anti-racists and anti-Islamophobes.

“They are very big on guilt and this is Stockholm syndrome in action as the entire left has an obsession with the idea that if a Muslim does something bad then something worst must have happened to the Muslim and therefore the really guilty party is not the rapist – the rapist was probably driven to it – the real guilty party is the privileged party, which is the white guy (or woman) who was raped because of his privilege and now he’s just acknowledging his privilege by feeling very guilty about it, which again is what the left does really well,” Greenfield said.

This exposes inherently racist mentality of the left, Greenfield said, because they are furthering a narrative that says the rapists possess no free will over their actions – they rape uncontrollably because they are from a certain country or background. More sexual assaults reported in Germany over weekend.

Meanwhile, at least 26 German women were sexually assaulted by Muslim migrants at a free concert Sunday in Germany in attacks the [Daily Mail described](#) as “similar to those carried out in Cologne over New Year’s Eve.”

More than 500 German women were sexually assaulted on New Year’s Eve in Cologne and several other cities across Germany.

Three Pakistani men are already under arrest after 26 women filed complaints that they had been inappropriately touched, fondled and groped during the festival in the city of Darmstadt.

Police said the number of complainants could rise, and at least two other migrant suspects are being sought.

All the female victims said they were “surrounded” before being “touched and fondled” at the Schlossgrabenfestes music festival.

The three men arrested were said to be between 28 and 31 and are Pakistani nationals seeking asylum in Germany.

Media reports said more women are expected to come forward to file criminal complaints after they were groped at the festival, a four-day event.

Sweden ‘transformed’ into Europe’s rape capital.

In 1975, before Sweden began experimenting with a multicultural immigration policy, it was one of the safest countries in the world.

Sweden and Denmark now have the highest rates of sexual assault in the European Union, according to a study by the European Agency for Fundamental Rights. The findings were based on data from 2012 that was published in 2014.

[*Read more about Sweden’s rape crisis in WND’s recent report.*](#)

[*Read WND’s in-depth report on Muslim rape gangs operating in Britain, covered up by police, media and social workers for years.*](#)

Sweden, once a peaceful, low-crime welfare state, has come to be known as “Absurdistan” by critics of its extreme multicultural policies that ignore the economic and social interests of Swedes in favor of migrants.

Last year, 163,000 asylum seekers came to Sweden and the expectation is that between 70,000 and 140,000 will come this year, to a country with a total population of just 9.5 million. Germany has taken in many more Muslim migrants, more than 1 million over the last year, but its population is 80 million, so Sweden has actually transformed itself at a faster rate based on per capita population.

Swedish journalist Ingrid Carlqvist of the Gatestone Institute filed an insightful report on the country's migrant situation recently.

"One of the things Swedes are most scared of is rape," says Carlqvist. Even though it's illegal for police in Sweden to keep stats on the ethnic background, immigration status, or religion of criminals, Carlqvist says it's the worst-kept secret in Sweden as to who is responsible for the near-1,500 percent increase in rapes.

Watch video of Swedish journalist Ingrid Carlqvist reporting on the country's rape crisis:
Read more at <http://mobile.wnd.com/2016/05/woman-welcomes-muslim-refugee-into-home-gets-raped/#Hl2hJtxupvtzflyj.99>

WHAT HAS CAUSED PEOPLE TO BE SO PATHETICALLY STUPID?? AND SHE APOLOGIZES YET TO HER RAPIST??? GOD HELP HUMANITY!!!

<http://mobile.wnd.com/2016/05/woman-welcomes-muslim-refugee-into-home-gets-raped/>

COMMENT: Evidently the women allow the Muslims to rape them to show their tolerance of Muslim intolerance.

Selected Articles:

<http://www.wnd.com/2016/07/refugee-hacks-pregnant-woman-to-death-with-machete/>.

<http://www.barenakedislam.com/2015/01/13/iraq-islamic-states-isis-latest-beheading-video-warning-graphic/>.

https://www.jihadwatch.org/2016/07/morocco-muslims-publishing-photos-of-women-in-bikinis-threatening-them?utm_source=twitterfeed&utm_medium=twitter

<http://www.express.co.uk/news/world/693798/Islam-swimming-pool-Germany-Muslim-Geldern>.

Selected Videos

<https://www.youtube.com/watch?v=gE-Xl6blXB0>.

<http://iotwreport.com/muslims-agree-that-murdering-others-is-perfectly-fine/>.

<https://www.youtube.com/watch?v=lo6uRwwnFH0>.

<http://counterjihad.com/sharias-incompatibility-with-western-values-explained>

<https://www.youtube.com/watch?v=P7EKbHcwjX8>

https://www.youtube.com/watch?v=ya3sAnc6EMA&list=PLlj3QhEiHKWYQJY1vcj2_IO9wM4KCD71

<https://www.youtube.com/watch?v=0fHqA4GQxsE>

Selected Excerpts from Videos



Source: <https://www.youtube.com/watch?v=lo6uRwwnFH0>.



Source: <https://www.youtube.com/watch?v=jufj8NnicKc>.

Selected Internet Sites:

<http://www.barenakedislam.com/>

<http://pamelageller.com/#>

<https://www.jihadwatch.org/>

<https://shariaunveiled.wordpress.com/>

<https://www.thereligionofpeace.com>

Two Selected Closing Statements:

1. In September 2014 ISIS spokesman Abu Muhammad Al-Adnani stated, “If you cannot [detonate] a bomb or [fire] a bullet, arrange to meet alone with a French or an American infidel and bash his skull in with a rock, slaughter him with a knife, run him over with your car, throw him off a cliff, strangle him, or inject him with poison. Don’t stand by, helpless and abject... If you are incapable of this, burn down his house, his car, his business or his field. And if you are incapable even of this—then spit in his face. And if you refuse [to do] this while your brothers are being bombed and killed and their lives and property are under attack everywhere, then examine your faith. This is a serious matter you face, for the Islamic faith is predicated upon the principle of al-wala wal-bara [loyalty to Muslims and hostility towards infidels].”

(Source: <http://pamelageller.com/2016/07/nice-isis-qaqap-attack-vehicular-jihad.html/>.)

2. “A French government committee has heard testimony, suppressed by the French government at the time and not published online until this week, that the killers in the Bataclan appear to have tortured their victims on the second floor of the club. The chief police witness in Parliament testified that on the night of the attacks, an investigating officer, tears streaming down his face, rushed out of the Bataclan and vomited in front of him just after seeing the disfigured bodies. ...According to this testimony, Wahhabist killers reportedly gouged out eyes, castrated victims, and shoved their testicles in their mouths. They may also have disemboweled some poor souls. Women were reportedly stabbed in the genitals—and the torture was, victims told police, filmed for Daesh or Islamic State propaganda. For that reason, medics did not release the bodies of torture victims to the families, investigators said.”

(Source: <https://www.jihadwatch.org/2016/07/france-suppressed-reports-of-gruesome-torture-at-bataclan-jihad-massacre/>.)

Tolerance of intolerance is cowardice. – Ayaan Hirsi Ali

Frederick William Dame
Patriotic, Steadfast, and True
August 6, 2016