

islam: The Truth

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In his foreword to Sam Solomon's *A Proposed Charter of Muslim Understanding* (2006), MEP for London Gerard Batten wrote:

“Islamic fundamentalists ... do not believe in the nation state, democracy, the equality of women, or toleration. They believe in Islamic theocracy, a universal Muslim society, the Umma, based on political rule according to the Qur'an and Sunnah. Such views are simply incompatible with Western liberal democracy, and we have seen where such extremist beliefs can lead, for example in Afghanistan and Iran. The West has been amazingly lax in recognising the threat posed to its security, freedoms, values and the cohesiveness of society by Islamic fundamentalism. The terrorist atrocities in London of July 2005 showed just how dangerous these beliefs can be.”

I couldn't borrow a better quote to introduce this briefing paper about Islam!

Before we consider the issue of the Islamic agenda in the UK today, it's essential that we first look into the background of the Islamic movement and familiarise ourselves with some key words and concepts.

Islam – Not *Just* a Religion!

Islam cannot be defined only as a 'religion' or as a 'faith' in the British sense of these words. Authentic Islam is a totalitarian ideological system which encompasses the whole of life at every level of society, from the individual person to the government.

In the Islamic worldview, religion is not just a part of life: in Islam, life is religion and religion is life. In the Islamic worldview, Islam is life and Islam is everything.

The relationship between life and religion is fundamentally different in an Islamic society in comparison to contemporary Western society, including British society (which is a liberal representative democracy). In an Islamic society every aspect of life is dictated by Islam.

Islam is primarily a religio-political system – and also socio-religious, socio-economic, socio-educational – and in its full manifestation Islam is comprised by Islamic judiciary, legislature and armed forces.

Authentic Islam regulates in fine detail every aspect of the lives of Muslims (and of non-Muslims under its control).

Islam may share some religious terminology – as used in the English language – with other religions but it would be a major mistake and highly misleading if we

were to fail to grasp that the Islamic concepts, doctrines and institutions behind commonly used words are radically different to those of other religions (and Christianity in particular). For example, if a Muslim uses the word ‘God’ (meaning Islam’s Allah) in conversation he is not actually referring to God at all!

Islamic Basics

The word *Islam* means ‘submission’ (to Allah) – although Muslims often like to claim that it means peace (i.e. the Islamic notion of peace, which is to be submitted to Allah). Allah is considered to be God in Islam. A Muslim is a follower of Islam: a person who submits to the will of Allah.

To become a Muslim a person simply has to say the Islamic Creed:
“There is no god but Allah and Mohammed is the prophet of Allah.”
On stating this creed a person becomes a Muslim and henceforth has all the rights and responsibilities of Islamic law.

The basic practices of Islam are known as the ‘Five Pillars of Islam’. The five pillars are: Recital of the Islamic Creed (*Shahada*); Prayer; Fasting; Almsgiving (*Zakat*); the *Hadj* (pilgrimage to Mecca). Muslims pray to Allah five times a day while facing Mecca. Fasting is observed from sunrise to sunset during the period of Ramadan (the ninth month of the Islamic calendar). Muslims give at least 2.5% of their annual net income to ‘charity’.¹ Every Muslim is required to visit Mecca at least once in their life (as long as they are fit and able to do so).

The Source of Islamic Ideology and Authority

The whole body of Islamic ideology is founded upon two key sources: (1) The *Qur’an*, and (2) The *Sunnah*. The *Qur’an* is the book which purportedly records the revelations of Allah as ‘revealed’ to Mohammed in piecemeal over a 23 year period (supposedly by the Angel Gabriel on behalf of Allah). The *Sunnah* is determined by material drawn from the *Qur’an* (which is the primary text of Islamic authority) and also from the supplementary *Hadith* texts. The *Hadith* texts are a record of sayings and traditions attributed to Mohammed – significant in that these are seen as precedents established by Mohammed (and his earliest followers). The *Sunnah* is basically the personal example of Mohammed – what he said, did and condoned – and it is equally important to (if not more important than) the *Qur’an* itself. The *Sunnah* is the written tradition of Mohammed, literally [from the Arabic] meaning “the trodden path” of Mohammed’s words and actions and everything of which he approved; the *Sunnah* is the means by which the message of the *Qur’an* is interpreted and understood.

The *Shari’ah* is Islamic law (and jurisprudence), the path or ‘The Way’ of life under Islam; *Shari’ah* law flows from the two primary sources of the *Qur’an* and

¹ That is, ‘charity’ in the Islamic sense: for example, in Islam, giving to ‘charity’ could mean giving money to terrorist groups like Hamas.

the *Sunnah*. To follow the *Shari'ah* can be taken as a viable definition of Islam's concept of 'worship'. The *Shari'ah* is considered to be the revealed will and law of Allah: its implementation is not a matter of choice but rather of enforcement for Muslims (and non-Muslims – opposition to the *Shari'ah* necessitates and precipitates *Jihad*).

The fundamental Islamic concept that '*Islam Rises Above All*' is inherent in and foundational to *Shari'ah* law and Islamic jurisprudence.

Muslims believe that Mohammed was directed by Allah in everything that he said and did, which is why the traditions established by Mohammed's precedent determine what Muslims do in every area of life. To follow Islam is to be obliged to do as Mohammed did.

The Mosque

The word 'mosque' (*Masjid* in Arabic²) is derived from the word *sajada* (or *suju*) which means 'to prostrate': prostration is part of the Islamic concept of 'worship'. It is a grave error to think of a mosque as a sort of 'Islamic church': a mosque is radically different to a church. In Islam, the mosque institution is the beginning, the middle and the end of all Islamic life – life revolves around the mosque. A mosque is the symbol and centre of the presence and authority of Islam in an area – the heartbeat of the Muslim community. The mosque institution is right at the heart of the Islamic system. Islam functions as a totalitarian system through the medium of the mosque. The mosque is the main institution at the heart of Islamic society directing the lives of local Islamic communities. Mosques are the focal point for the dissemination, application and enforcement of *Shari'ah* law. Mosques are fundamentally the same wherever you go: UK, Pakistan, Sudan, Indonesia, Saudi Arabia, Egypt, Turkey, Morocco, Iran, Gaza etc. All mosques serve the same purposes as those of Mohammed's first mosque in Medina. Mosques in the UK are not merely 'places of worship' for Islamic prayer, religious instruction and observances. The mission of every mosque in a non-Islamic territory is to subjugate the surrounding host community and bring the area under Islamic domination.

Every mosque is built upon the Islamic foundations of Mohammed's first mosque in Medina. Mosques in the UK today function in the same way and with the same agenda as the first mosque. Mosques do not improve relations with host communities or promote peaceful co-existence in a pluralistic society. Public events hosted by British mosques and targeted at non-Muslims are always for the ultimate benefit of Islam – *not* the British way of life. In recent years firearms, bomb-making factories and studios producing terrorist manuals and hate media have been found key mosques in the UK (and throughout Europe). The fundamental purpose of a mosque is the same whether it is located in Islamic or

² Another commonly used Arabic word for a mosque is *Jama'a* (derived from a root word meaning 'to gather' or 'a gathering').

non-Islamic territory, however the *modus operandi* (method of functioning) of a mosque depends upon the circumstances (in non-Islamic territory, mosques are bases for the application of *Taqiyya* and the pursuit of *Jihad*). The Islam practised in British mosques is the same Islam we see in the news about the activities of Hamas, Hezbollah, the Taliban, Al Qaeda, Osama bin Laden and Islamic terrorists. Mosques are being built all over the UK as a deliberate statement – the message is: Islam is taking over the UK. Mosques are a symbol of the Islamic identity of an area and are considered by Muslims to be built on Islamic – *not* British – territory.

Although all mosques have the same Islamic agenda they are not of equal status – there is a mosque hierarchy.³ The difference in the relative status of one mosque to another is based on complex historical and contemporary considerations of Islamic jurisprudence. A mosque does not necessarily need to be famous, old or large to be recognised as of great importance in the wider Islamic community. Put simply, the importance of any mosque amongst genuine Muslims is determined by who and what it houses, by its strict adherence to ‘pure’ 7th Century Islam and – in non-Islamic territory especially – by its social, political and other activities to Islamify the surrounding area.

Islamic Hierarchy, Jurisprudence and the Mosque’s Role

A *fatwa* by Sheikh Yousif Al Qardawi (issued 29/10/01) stated that:

“...in the life of the prophet there was no distinction between what the people call sacred and secular or religion and politics, and he had no place other than the mosque for politics and other related issues – so that he would establish this precedent for his religion and for the world. The mosque at the time of the prophet was his propagation centre, the headquarters of the State, as it was for his successors, the rightly guided Khalifas; the mosque was their base for all their activities political as well as non-political. ... Politics in itself is neither vice, nor evil in itself, according to Islam. As Muslims it is part of our religion, for it is doctrine and worship. ... From ancient times the mosque has had a role in jihad for the sake of Allah, resisting the enemies of this religion from the invading occupiers. That blessed Intifada in the land of the prophets, Palestine, started from none other but the mosques and its first call came from the minarets and it was first known as the mosque revolution. The mosque’s role in the Afghan jihad, and every Islamic jihad, cannot be denied.”

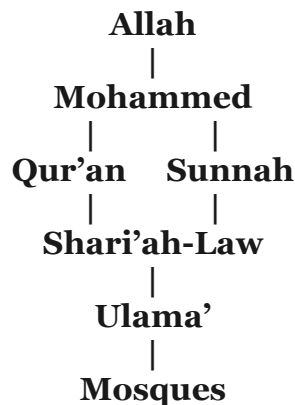
In respect of the ‘Intifadas’ (uprisings against Israel by Muslims in Gaza and the West Bank), the Khatibeas (preachers) of the Al Aqsa mosque in Jerusalem were instrumental in the incitement of *Jihad* against Jews and the State of Israel.

³ The relative status of mosques goes back to Mohammed who declared that a prayer made in the *Ka’aba* mosque in Mecca is worth 100,000 prayers made anywhere else. A prayer made in Mohammed’s mosque in Medina is considered to be worth 1,000 prayers made elsewhere. A prayer made in the Al Aqsa mosque in Jerusalem is considered to be worth 500 elsewhere. How ridiculous that the worth of prayer is determined by the geographical location of utterance!

Mosques in Gaza and the West Bank are terrorist bases from which violence against Israel emanates: Friday sermons are used to rally Muslims to *Jihad* and to distribute hate literature and media published by Hamas and Islamic Jihad. The Al E'in mosque in Ramallah (West Bank) is a leading mosque in the recruitment and training of Islamic suicide-murderers (so called 'suicide bombers'). The Finsbury Park mosque in London is well known for its terrorist preaching and connections and the recent Channel 4 Despatches documentary *Undercover Mosque* highlighted the fact that mosques up and down the UK are preaching *Jihad* against the British nation.

The *Ulama'* are Islamic jurists and theologians and these men [no women!] are authorised to interpret and apply the *Shari'ah* to the current circumstances and situations which challenge Muslims with the question of how they should act (or what their attitude should be) in order to be in line with the *Shari'ah*, the way of Islam. It is the *Ulama'* who come up with and issue *Fatwas*. A *Fatwa* is an official Islamic ruling or edict, and as a legal decree issued as definitive Islamic jurisprudence determined from the *Shari'ah* it is binding upon all Muslims. Significantly of course, we know that it is by means of official *Fatwas* that Muslim terrorists are formally commissioned and sanctioned to commit murder in the name and for the sake of Islam.

The office of the *Ulama'* is established on direct *Qur'anic* authority and their deliberations take place in *Shari'ah* law courts. The *Ulama'* literally rule over Muslims. The chain of command in Islam is portrayed in the diagram below. The issue of exactly how Mohammed came up with his ideas is debatable,⁴ however, in the diagram below, from Mohammed downwards, there can be no dispute that the diagram is an accurate representation of the Islamic hierarchy.



Once the *Ulama'* issue an official edict (a *fatwa*) this is filtered down throughout mosques to the 'grassroots Muslims on the ground'. A *fatwa* is legally binding, an autocratic command that must be obeyed (as if from Allah), and *fatwas* are backed up by political and military activities which are planned and implemented

⁴ A mixture of Satanic inspiration and Mohammed's own human thoughts and ideas.

in and from local mosques. The rulings of the *Ulama'* made in *fatwas* are binding and are not to be questioned by the membership of local mosques. *Fatwas* are to be obeyed without question. It would be a fair analogy to compare the autocratic nature of the *Ulama'* to a General who commands his army and issues orders that must be obeyed to subordinates. Islamic jurisprudence is a process which starts at mosque level when a problem or undetermined issue is presented to the *Ulama'* for a definitive verdict or instruction. The response of the *Ulama'* is then put back into the mosque network. And of course the *Ulama'* are those learned men of Islam who rise from the ranks of regular Muslims in local mosques to become members of the *Ulama'* – and they are invariably preachers, scholars and leaders in mosques and Islamic institutions. Since issues are first raised at grassroots level in mosques, are submitted to the *Ulama'* (who rose from amongst the rank-and-file at grassroots level originally), and are then returned with a ruling by the *Ulama'* back to grassroots level in mosques – it can be seen that the mosque is the top and the bottom and the beginning and the end of everything that we see that happens in the name of Islam.

The Qur'an: A Message of Hatred and Violence

The Qur'an is slightly smaller in size than the Christian New Testament and is divided into chapters called 'suras'. The Qur'an was written on the instruction of Mohammed about 5–600 years after the Christian New Testament and about three-quarters of Qur'anic text is essentially lifted from the content of the Holy Bible. Muslims believe that only the Qur'an as it is written in the original Arabic is authentic: English translations are not acceptable. Muslims believe that the Qur'an is the perfect revelation of Allah and that it is a faithful reproduction of an eternal original that was engraved on a tablet in heaven. The truth about the Qur'an is rather different! The Qur'an frequently incites hatred and violence towards non-Muslims. For example:

"...cast terror into the hearts of those who disbelieve..." Sura 3:151.

"...threaten the enemy of Allah and your enemy..." Sura 8:60.

"Those who believe, fight in the cause of Allah..." Sura 4:76.

"Fight against those who believe not in Allah ... and those who acknowledge not the religion of truth [i.e. Islam] ... until they pay the jizyah [a tax on non-Muslims] with willing submission, and feel themselves subdued." Sura 9:29.

"Fight against them [i.e. non-Muslims] so that Allah will punish them by your hands and disgrace them and give you victory over them..." Sura 9:14.

"...they [i.e. non-Muslims] shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land." Sura 5:33.

"...fight and kill the unbelievers wherever you find them, and capture them, harass them and ambush them, in every stratagem of war..." Sura 9:5.

“...kill them [i.e. non-Muslims] wherever you find them ... Such is the recompense of the unbelievers.” Sura 2:191.

“...fight in the cause of Allah, and whosoever fights in the cause of Allah, and is killed or gets victory, we shall bestow on him a great reward.” Sura 4:74.

“O prophet [i.e. Mohammed]! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two-hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve...” Sura 8:65.

“...if they [i.e. non-Muslims] persist [in unbelief] the punishment of those before them is already a warning to them. And fight and kill them, until there is no more tumult or dissension and that everywhere religion will be unto Allah.” Sura 8:38–39.

No Freedom of Thought or Religion under Islam

Freedom of thought, speech and belief is an alien concept to Islam – religion is not a matter of personal conscience and choice in the Islamic mindset but rather a matter of compulsion.

Muslims often deny this truth though by citing part of Sura 2:156 in the Qur’an which refers to there being “*no compulsion in religion*” when they discuss Islam’s attitude towards freedom of religion with non-Muslims. Although this phrase is in the Qur’an, it states a concept which is dead in Islam today and which was dead even during Mohammed’s lifetime (after he conquered Mecca) – but it is a convenient phrase with which to attempt to deceive non-Muslims about the true nature of Islam. The verse in which this phrase appears has been abrogated by Islamic jurisprudence.⁵ In an Islamic society, to speak or act against Islam is to be identified as one guilty of blasphemy or apostasy – for which the prescribed punishment under Islam is death.

According to Islamic *Shari’ah* jurisprudence, the *Ulama’* are unanimously agreed that ‘no compulsion in religion’ simply means that non-Muslims are free to embrace Islam if they so wish. However, there is no corresponding freedom when it comes to getting out of Islam!

Apostasy

Apostasy is the renunciation and abandonment of a previously held belief system for another; a Muslim who leaves Islam for another belief system is an ‘apostate’.

The Arabic word for an apostate is *Murtad*. An apostate from Islam is considered to have committed treason against Allah and Mohammed.

⁵ To understand why the phrase “no compulsion in religion” is still regularly quoted by Muslims in the UK today despite the fact that it has been abrogated for centuries, see the later section about *Taqiyya*.

Authentic Islam asserts that the punishment for apostasy is death. Apostasy is punishable by death in Saudi Arabia, Pakistan, Iran, Sudan, Yemen and other Islamic countries. This stands in stark contrast to the universal human rights principle that any person should be free to change their beliefs without being subjected to persecution.

There have been numerous cases of murder and attempted murder of apostates by Muslims in the UK. Female apostates are especially vulnerable to attack. It is very easy to get into the cult of Islam but – like all fanatical cults – very hard to get out (alive).

The (Sahih Bukhari) Hadith states:

“Whoever changes his religion [abandons Islam], execute him.”

In regard of apostates the (Sahih Bukhari) Hadith states:

“...wherever you find them, kill them, for there will be a reward for their killers on the day of resurrection.”

According to revered Islamic scholar Abdul Ala Maududi (in his book *The Punishment of the Apostate According to Islamic Law*):

“To everyone acquainted with Islamic law it is no secret that according to Islam the punishment for a Muslim who turns to kufr [unbelief] is execution. ...from the time of the Prophet [i.e. Mohammed] to the present day ... no room whatever remains to suggest that perhaps the punishment of the apostate is not execution.”

The presence of an apostate (or a perceived apostate) in a family or community of Muslims is considered both a dishonour and a threat which is not to be tolerated. Apostates in Islamic countries are often forced to seek asylum in another country and apostates in non-Islamic countries often have to move out of their home area. In Islamic countries (with State laws relating to apostasy) the marriage of an apostate can be annulled and their children and assets seized (in addition to the death penalty). The murder of apostates – either by vigilantes or the State – is commonplace in Islamic countries, and this is a significant reason which explains why 90% of all refugees are people fleeing Islamic countries – in addition to the fact that the vast majority of wars in recent years have been in Islamic countries⁶ and the vast majority of the world's worst countries for human rights abuses are Islamic countries [the others are communist].

British apostates in the UK face the same dangers as apostates in Islamic countries. British apostates have been murdered by Muslims in the UK. A British apostate in ‘an Islamic patch’ of the UK will have to endure death threats

⁶ The first Iraq War (1991) was precipitated by the Muslim army of Iraq invading its neighbouring Muslim State of Kuwait. The 8-year Iran-Iraq War (1980–88) saw Muslims fighting other Muslims (and ended with a death-toll of over 1 million dead).

and a campaign of violent intimidation and there is a high risk of becoming a murder victim. Many British apostates – typically people who leave Islam to become Christians – become Christians in secret and in some British cities there are secret networks which help to get such apostates out of Islam and out of harm's way.

I met British apostate Nisar Hussain in person and heard his story firsthand. Nisar was born in the UK; he is 43 and lives in Bradford with his wife and their young family. Nisar was born to Muslim parents and was thus raised under Islam and affirmed as a committed Muslim in adulthood – but 12 years ago he and his wife turned away from Islam and became Christians. Since the Hussains became Christians they have had to endure years of violent hatred from their Muslim neighbours. The Hussains' house and car have been bricked and daubed in graffiti on numerous occasions. The Hussains have also suffered regular abuse, physical assaults and public death threats have been made against them. In one incident a mob broke into the Hussains' house and held Mrs. Hussain captive for two hours. The Police have been unable to catch anyone for these crimes and advised the Hussains to move out of the area.

British politicians have expressed serious concern about the treatment of apostates on several occasions. For example Early Day Motion 1290 (22/05/03), signed by 93 MPs, called: "...for an end to cruel traditional punishments for apostasy." EDM 1886 (23/03/06) highlighted the death sentence upon apostate Abdul Rahman in Afghanistan.

General Inequality under Islam

Equality is an alien concept to Islam. All genuine Muslims are opposed to equality because the Qur'an enshrines the principle that all non-Muslims are profane (*najees*) in Sura 9:28 and, furthermore, the Qur'an teaches that Muslims are superior to non-Muslims (Sura 3:110; Sura 4:95; Sura 6:50; Sura 32:18; Sura 59:20). Muslims refer to non-Muslims as *Kaffirs*, meaning infidels and unbelievers – people who refuse to submit themselves to Allah.

Islam does not regard all people as equal and in *Shari'ah* courts there is no equality before the law. *Shari'ah* courts are heavily biased in favour of men. In a *Shari'ah* court greater weight is placed upon the testimony of a Muslim man over a Muslim woman and upon the testimony of a Muslim over a non-Muslim. In any country or geographical territory in which Islam is dominant (*Dar al Islam*) – governed by Muslims in accordance with the *Shari'ah* – non-Muslims are classified as *Dhimmis* and are unequal to and have fewer social, political and legal rights than Muslims. *Dhimmis* are allowed to be non-Muslims and remain alive in Islamic territory on payment of a humiliating tax (*Jizyah*, Sura 9:29) which serves as a sign of their subjugation under Muslims and buys protection [i.e. 'Pay up and we won't kill you']. In an Islamic society one must either convert to Islam or else pay the hefty *jizyah* tax in public and accept inferior status and rights in that society: this is and has been the norm for non-Muslim minorities in Islamic countries for thirteen centuries.

There is a subtle racial hierarchy which operates within ‘the worldwide brotherhood of Islam’ [the *Umma*] in which Arab Muslims are seen as better Muslims than others deemed ‘second-class’ (e.g. Pakistani Muslims) or even ‘third-class’ (e.g. Indonesian Muslims). To this day there is an Islamic slave trade which takes Africans as slaves to Arab countries and elsewhere.

Inequality of Women under Islam

According to the Qur’an (Sura 4:34):

“Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property [to support women]. So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them.”

The *only* woman mentioned by name in the *Qur’an* is Mary (the mother of Jesus).

In considering women it is important to remember that the Islamic concept of Heaven amounts to a male-dominated place of sexual and sensual pleasure.

According to the (Sahih Bukhari) Hadith women are deficient in intelligence and will make up the majority of people in Hell.

Sura 24:31 in the *Qur’an* instructs that Muslim women are not allowed to look at men or to reveal any of their body to men (other than close male relatives). The *Hijab* is the head covering and face veil which Muslim women are required to wear in public (Sura 33:33). *Hijab* is an Arabic word meaning a ‘curtain’ or ‘partition’. All genuine Muslim women wear the *Hijab* outside of the family home. The *Burqa* [an Urdu word] is that clothing for women which completely covers a woman’s whole body. The *Burqa* is particularly associated with women living under the Taliban in Afghanistan and Pakistan.

In Sura 4:11 the *Qur’an* states that a woman’s inheritance rights are half those of a man: “To the male a portion equal to that of two females.” Consider also that Sura 2:282 makes a woman’s testimony worth only half that of a man: “...and if there are not two men, then a man and two women such as you choose for witness.”

In the Islamic notion of marriage a woman is seen as *the property* of her husband for his pleasure (Sura 3:14). Women are slaves under Islam. In *Islam Revealed: A Christian Arab’s View of Islam* (1988),⁷ Arab author Anis A. Shorrosh wrote:

“A Muslim husband may cast his wife adrift without giving a single reason or even notice. The husband possesses absolute, immediate, and unquestioned power of divorce. No privilege of a corresponding nature is reserved for the wife.”

⁷ Page 167. Published by Thomas Nelson, Tennessee.

It is indisputable that women do not have equality with men in marriage or in general under Islam. The *Qur'an* permits a Muslim man to take up to four wives – in addition to an unlimited number of concubines (sexual partners). In contrast Christianity, upon which British society is founded, recognises the truth that marriage must be monogamous by definition and the Bible is very clear that men and women have equal standing and equal worth before God.

Under Islam men are considered to be superior to women: a woman is basically worth half a man under Islam. Under Islam women are veiled and segregated, forced into [the Islamic notion of] marriage, must endure polygamy, must endure unequal status before the law and being treated as property and many are subjected to so-called 'female circumcision' (mutilation of a woman's genitalia).

Given the contempt in which Islam holds women – objectifying women as the property of men – it is hardly surprising that Muslim newsagents are major distributors of pornography in the UK.⁸

Allah is *not* God!

Let's be very clear about the fact that the Islamic Allah is not the same as the God of the Bible. The Islamic Allah is not the God of the Jews and Christians. Although in modern Arabic the word *allah* is used as a generic term for God [including, confusingly, by Arabic-speaking Christians] it is vital to grasp that the Islamic Allah – the Allah presented in the *Qur'an* – is *not* just another name for the Jewish/Christian Yahweh (Jehovah) God of the Bible.

In *The Moslem Doctrine of God* (1905)⁹ the author, Zwemer – an authoritative expert on Islam – posed the question:

“Is the statement of the Koran true, ‘Your God and our God is the same’?”

Zwemer's conclusion was that there could not:

*“...be any doubt that Mohammed's conception of God is inadequate, incomplete, barren and grievously distorted.”*¹⁰

Zwemer noted the lack of harmony in Islamic theological perceptions of God – devoid as these are of any recognition of the Fatherhood of God – and that Allah is seriously lacking in the areas of both love and justice!

The Islamic Allah is distant, unknowable and capricious in nature – which is why so many Muslims have a fatalistic attitude to life. Anybody familiar with the enormous contrast between the Biblical and the *Qur'anic* representation of God can only conclude that the Judaeo-Christian scriptures and the Islamic text do

⁸ And the Islamic distribution of pornography in the UK is also a deliberate tactic to advance Islam by poisoning and weakening British society with pornography.

⁹ Page 107. Published by the American Tract Society, New York.

¹⁰ *Ibid.*

not refer to the same God. Quite apart from the fact that the Qur'an has many proven contradictions and errors of history and geography [not to mention theology!], there can be no doubt that the 'god' of the Qur'an is a liar and a murderer. We know the name of this false god – his name is Satan. The Islamic Allah is not God – Allah is Satan.

Slaves (not children)

Muslims do not have a child-father relationship with God but rather they have a slave-master relationship with Allah. God and Allah are not the same!

Islam specifically denies the deity of Jesus Christ. Islam specifically denies that Jesus is the Son of God. Without Jesus in their lives, Muslims are without the only way to access Father God. Indeed the Christian biblical concepts of personal and loving relationship with a Father God and that human beings are created 'in the image of God' are blasphemous to the Islamic mindset.

The purpose of all Islamic activity and 'worship' is to prove the total submission of a slave to his master.

The Origin of Islam

Islam was founded by Mohammed who was born in Mecca (in what is now Saudi Arabia) in 570 AD. Mohammed was born into the Qur'aish tribe of Arab pagans. Mohammed's father died shortly before his birth and so he was actually named by his grandfather: the name Mohammed means 'the praised one.' Mohammed's mother died when he was about 5 and his paternal grandfather when he was about 7 and so Mohammed was brought up by his father's brother Abu Talib. He occasionally travelled with his uncle to Damascus and other cities and became a caravan trading merchant. At 25 Mohammad married Khadijah – a rich widow of Mecca 15 years his senior. They had 6 children (including 2 sons, both of whom died in infancy). Mohammed entered polygamous marriages after the death of Khadijah: in all he eventually had 15 wives (despite the fact that Mohammed's teaching as recorded in the Qur'an is that a man may 'only' have 4 wives at once). Mohammed's youngest wife was A'isha – taken when she was just 8-years-old.

Mohammed was introspective by nature and something of a mystic-type: while living in Mecca (before the death of Khadijah) he would go every year to a cave on Mount Hira in the nearby desert to meditate by himself for several days at a time. It was here that Mohammed claimed that he received audible 'revelations' from Allah through the Angel Gabriel (and these 'revelations' were later recorded as the Qur'an). Before Mohammed concluded that he was the prophet of Allah, his religious beliefs had been those of the polytheistic pagan Arab culture in which he grew up; after Mohammed started to claim 'revelations' from Allah he was also influenced in his religious thinking by an elderly male cousin of Khadijah who

was steeped in Nestorian¹¹ heresy (a corruption of Christianity).

Mohammed claimed that Allah was the one true God. Allah was actually a pre-Islamic pagan deity – the pagan Arabs’ moon god – and just one of 360 pagan idols in the Ka’aba temple in Mecca with which Mohammed was already familiar. As Mohammed was inventing his new religion centred around his ‘revelations’ he knew that to be accepted he needed the backing of his tribe and so he picked the moon god Allah – an idol which his tribe was already familiar with and already worshipped – to be his one god of whom he was the messenger (or prophet). In time ‘Allah’ became the catch-all Arabic word for God¹² (although Allah is not God). Mohammed claimed that his new religion was not new but that his ‘revelations’ from Allah were simply a restoration of the original purity of the religion of Abraham, Moses, Solomon and Jesus – which religion Mohammed asserted had become corrupt. Abraham was the ancestral patriarch of the Jews (through his son Issac) and of the Arabs (through his son Ishmael). Mohammed’s Arab tribe were familiar with Abraham as their patriarchal ancestor and believed that Abraham had built the Ka’aba temple in Mecca.

Mohammed began to preach his new religion and emphasised monotheism – the belief in his one god Allah – to his pagan neighbours in Mecca. But this brought Mohammed into conflict with his fellow Meccans who were polytheistic, idolising the 360 pagan Arab gods in the Ka’aba temple. Opposition to Mohammed grew until (in 622 AD) he was forced to flee to Yathrib, a city about 250 miles north of Mecca. His flight became known later as ‘the Hijra’ and the city name of Yathrib was later changed to Medina (which means ‘city of the prophet’). To this day the *Hijra* has enormous religious and political significance in Islam.¹³ When Mohammed arrived in Medina the majority of the population were pagan Arabs and there was also a significant Jewish community (and some Christians) – Medina was non-Islamic.

It is clear that after the flight to Medina the nature of Mohammed’s teachings changed. Before he fled to Medina, Mohammed’s ‘revelations’ had amounted to no more than a newly invented *religious system*, but after this Mohammed’s new religion quickly developed into a *comprehensive ideological system*

¹¹ Nestorius was the patriarch of Constantinople for three years (428–431 AD) who founded a heretical cult which denied the divinity of Jesus Christ – but orthodox Christianity has always affirmed both the divinity and the humanity of Jesus Christ. The Nestorian heresy (false teaching) took root particularly in Persia (Iran) and was formally condemned by true Christians at the Council of Nicea in 431 AD – 139 years before the birth of Mohammed. Given that the Nestorian heresy pre-dated Islam and that Mohammed certainly came into contact with Nestorian heretics, the significant influence of Nestorius in distorting Mohammed’s understanding of Christianity cannot be denied since Mohammed adopted the same attitude towards Jesus and denied the divinity of Christ.

¹² It is unfortunately confusing that Arabic-speaking Christians today use the word ‘Allah’ as a generic Arabic word by which to refer to God! But the Muslims’ Allah is not God (though Allah is a real spiritual being: Satan).

¹³ Mohammed’s flight from Mecca to Medina in 622 AD became the first year of the Islamic calendar, in which dates are noted as ‘AH’ – After Hijra.

encompassing every aspect of life. Mohammed was offered and took leadership in Medina – at which time his religious ‘revelations’ were quickly infused with political, judicial and military considerations. As the new leader in Medina, Mohammed initially expected that Jews and Christians would accept him as God’s new prophet – he originally chose Jerusalem as the direction to be faced during prayer. But the Jews in Medina rejected Mohammed’s claims and so Mohammed expelled them from Medina and forced the acceptance of Islam as the new way of life for everyone in Medina and, in an about turn, Mohammed ordered his cult’s new followers to face Mecca when praying instead of Jerusalem.

Mohammad’s first significant act in Medina was to build his first mosque. Though this mosque in Medina was the first *Madrassa* (Islamic seminary) – in which Mohammed instructed his followers in his Islamic doctrines and the evolving *Shari’ah* – the mosque was first and foremost Mohammed’s military and political headquarters. This mosque was the ‘capital’ of the first Islamic State, the first seat of Islamic government and the first Islamic powerbase – the place where business was conducted, contracts signed and treaties made. It was here that pagan Arab tribes pledged loyalty to Mohammed and were Islamified. It was here that military *Jihad* was preached, planned and directed by Mohammed (and his successors: Abu Bakr, Omar, Uthman and Ali), and here that Mohammed (and his successors) appointed military commanders and state officials and also mustered and despatched soldiers, armies and assassins. It was here that Mohammed proclaimed death sentences upon his enemies and opponents and it was in this mosque that the many assassins and murderers who served the Islamic cause were honoured by Mohammed, including: Abdallah bin Anis (who assassinated Sufyan bin Khalid); Saleem bin Amayer (who murdered Abu Affaq, a Jew); Abdallah bin Attiq (who murdered Ibn Abi Haqqiq, a Jew); Omeyer bin al Khatem (who murdered A’sma bint Marwan, whilst she was breast-feeding her baby).

Mohammed was a dictatorial military cult leader from the time he came to power in Medina. He assembled an Islamic Arab army which conquered Mecca in 630 AD. Mohammed died 2 years later in 632 AD and was buried in Medina. Between 632 and 732 AD, Islam made considerable territorial gains through military conquest. The whole region of Syria was overrun by 640 AD and the City of Jerusalem fell under Islamic domination. Over the next eight centuries Islam spread from Arabia to all those areas which today are defined by countries dominated by Islam – and it is important to note that this expansion of Islam was mainly achieved not by peaceful proselytism but by military conquest.

‘Moderate’ Muslims?

Of all the people who profess to be Muslim there are only two kinds: those who are and those who aren’t. There are some people who are very sincere when they claim to be Muslim but the truth is that they are *not* real Muslims (they just think they are). So-called ‘moderate Muslims’ do not exist! Let’s grasp this truth with the following explanation...

Nominal (or traditional) 'Muslims':

Are people who identify with Islam (perhaps because their parents were Muslims) but whose 'practise' or identification with Islam is only social and cultural. Whilst such people consider themselves to be Muslim they are not actually Muslims at all. These people are 'Muslim' in name only [nominal] and any cursory examination of their lives reveals that they hold no serious Islamic convictions and have no habit of practising authentic Islam.

So-called 'moderate' 'Muslims':

Are people who consider themselves to be Muslim and whose practise of Islam is social, cultural and religious. These people follow the religious requirements of Islam but not the political (and *Jihad*) requirements: in fact these people often call for the reform of Islam and oppose the full agenda and requirements of Islam (which seek to Islamise the UK by any means). Such people may be very sincere but they are not actually Muslims at all: there is no such thing as a 'moderate Muslim'.

True Muslims:

Are people who practise authentic Islam in full. (In the secular Western press they are often described as 'conservative Muslims', 'radical Muslims' or 'Islamists'). These people are the real Muslims and you'd better believe they're out to take over the UK!

The Islamic Agenda to Conquer the UK and Europe

A large body of Islamic literature published in the UK reveals the true nature of Islam in the UK. In *Islamic Movement in the West* author Khuram Murad defined the Islamic movement as:

"...an organised struggle to change the existing society into an Islamic society based on the Qur'an and the Sunnah and make Islam, which is a code for entire life, supreme and dominant, especially in the socio-political spheres. ...the movement in the West should reaffirm and re-emphasise the concept of total change and supremacy of Islam in the Western society as its ultimate objective and allocate to it the highest priority."

A *fatwa* by Sheikh Yousif Al Qardawi (issued 27/02/2005) stated that:

"...Islam will rule and will be the lord of the whole world. One of the signs of victory will be that Rome will be conquered, Europe will be occupied, Christians will be defeated and Muslims will increase and as such will be a force that will control the whole European continent."

In 2004 the former Turkish Prime Minister Najmaddin Erbakan told a German journalist:

"You think we Muslim Turks come here [Germany] only for employment and to gather the crumbs of your money. No, we are coming here to take control of your country by being rooted here ... with your consent and according to your laws."

In the Islamic worldview, the world is either Islamic or non-Islamic. The Islamic world is *Dar al Islam* (House/Abode of Islam) and the non-Islamic world is *Dar al Harb* (House/Abode of War). In the Islamic mindset the United Kingdom is *Dar al Harb*.

The aim of every genuine Muslim is to see any *Dar al Harb* changed into *Dar al Islam*. In a country or territory in which non-Muslims exercise political power (*Dar al Harb*) Muslims use a wide variety of methods to take power and they set intermediate objectives as stepping stones to strengthen and establish the Islamic community in a non-Islamic host country – all in pursuit of the ultimate aim of taking over the country entirely.

A typical intermediate objective is to introduce aspects of *Shari'ah* law into the host nation's established legal system or to establish a *Shari'ah* legal system to run in parallel with that of the host nation.

Muslims seek to take over a non-Islamic country by pursuing *Jihad* (including *jihad* by migration) and by the use of *Taqiyya*. Furthermore, mosque-building is central to the overall process of spreading and consolidating Islam in a non-Islamic country.

Jihad

In a speech made on the 13th April 1939 – as published in his book *Jihad in the Cause of Allah* – the leading Islamic scholar Abu Ala Madudi stated that:

“In reality Islam is a revolutionary ideology, a revolutionary programme to alter the social order of the whole world, and rebuild it in conformity with its own tenets and ideals. ...jihad refers to that revolutionary struggle and utmost exertion which the Islamic party brings into play to achieve this objective. Islam wishes to destroy all states and governments anywhere on the face of the earth which are opposed to the ideology and programme of Islam, regardless of the country or the nation which rules it. The purpose of Islam is to set up a State on the basis of its own ideology and programme... Islam is not merely a religious creed ... but a comprehensive system which envisages to annihilate all tyrannical and evil systems in the world and enforce its own programme of reform which it deems best for the well being of mankind. It must be evident to you from this description that the objective of Islamic jihad is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of State rule. Islam does not intend to confine this revolution to a single state or a few countries: the aim of Islam is to bring about a universal revolution. ... Islamic jihad does not recognise their [non-Muslims] right to administer State affairs according to a system which in the view of Islam is evil. Furthermore, Islamic jihad also refuses to recognise their right to continue with such practices [any practice deemed to be non-islamic] under an Islamic government which fatally affect the public interest from the viewpoint of Islam.”

We are familiar with *Jihad* as the Islamic notion of a so-called ‘holy’ war – the terrorism, torture, atrocities, bombings, beheadings, kidnappings, hijackings and

even outright war. *Jihad* is war in the cause of Islam, but *Jihad* takes many forms in Islam – *Jihad* includes much more than just violence, terrorism and war. The generic forms of *Jihad* are:

- (1) *Jihad bi al nafs*: Jihad in one's self.
- (2) *Jihad a' nafas*: Jihad through one's self (as in Muslim suicide-murderers).
- (3) *Jihad bi al lisan*: Jihad in speech (preaching, debating etc).
- (4) *Jihad bi al kalam*: Jihad in writing.
- (5) *Jihad bi al mal*: Jihad with money, through business and financial dealings.
- (6) *Jihad bil hijra*: Jihad by migration (country-to-country and city-to-city).

Jihad is absolutely fundamental to Islam and what it boils down to is that Muslims are to do whatever it takes to conquer the world and bring about a global caliphate (one world Islamic Government).

Jihadi Muslims who kill themselves in murdering other people - so-called 'suicide bombers' - are considered to be Islamic heroes and 'martyrs' who earn immediate entrance to paradise by their mass murder (Sura 3:156-8)! Other forms of *Jihad* may not be so 'glorious' or 'honourable' in the eyes of Muslims but are quite probably of much greater consequence.

***Jihad* by Migration**

In Islam, migration is an integral part of *Jihad* strategy, doctrine and practice. Migratory *Jihad* generally precedes other forms of *Jihad*. [See Sura 8:72; Sura 8:75; Sura 2:218; Sura 9:20.] Muslims are ever mindful that Mohammed established the precedent for *Jihad bil hijra* (jihad by migration) with the *Hijra* – Mohammed's migration to Medina preceded his successful *Jihad* to conquer Mecca by force of arms.

The migration to and congregation of Muslims in one area of a Western country or city creates an Islamic identity in an area, enables Muslims to gain political power through the democratic process by sheer weight of numbers and, ultimately, causes the collapse of the host society's authority, culture and way of life by Muslims' increasingly aggressive refusal to integrate and their growing demands which the host society is almost obliged to attempt to appease. But there is no appeasing Islam – Muslims are never satisfied until they're completely dominant over all.

Islam can grow rapidly in a country or city through migration *and* the high birth rate of Muslims. Migration and having larger families are both aspects of *Jihad*. An article in the *Daily Mail* (05.05.07) contained this alarming comment:

“ ***Just look at the development within Europe,***’ said a triumphant Norwegian Imam a few months ago, ***where the number of Muslims is expanding like mosquitoes. Every***

Western woman in the EU is producing an average of 1.4 children. Every Muslim woman in the same countries is producing 3.5 children. Our way of thinking will prove more powerful than yours.’ ”

Islam is fast-growing primarily because of the high birth rate of Muslims. Conversions to Islam are relatively insignificant in the growth and spread of Islam in the UK. Islam is literally ‘breeding an army’ in the UK to conquer us.

The rapid building of lots of mosques in a country¹⁴ is not only to house an expanding Muslim population but represents the establishment of Islamic territory and infrastructure within a non-Islamic country in pursuing the path to power and total Islamisation of the host society. In the next 20 years the UK is scheduled to see a massive mosque building programme. Mosques will be built higher and grander than surrounding buildings in an attempt to create the perception of Islamic superiority through architecture and the physical environment. In all major British cities Muslims intend that their mosques will soon be the biggest and most impressive buildings in the UK.

Taqiyya

In Islam, *Taqiyya* is the Qur’anic principle that any Muslim can lie and deceive if this is done in the cause of Islam. *Taqiyya* is sanctioned by Sura 16:106 and Sura 3:28. *Taqiyya* methodology is widely practised by Muslims in the UK to down-play, disguise (or even deny) the true nature of Islam – the hatred, intolerance and evil – and the *Taqiyya* approach is employed by Muslims in all aspects of British public life. *Taqiyya* even sanctions Muslims to completely deny that they are Muslim and to insult Islam, Allah or Mohammed if in so doing this somehow guards or advances the Islamic cause. *Taqiyya* is both a permissive licence for Muslims and an obligation upon them as a stratagem of *Jihad*. *Taqiyya* can be practised under oath in a British Court (sanctioned by Sura 2:225 and Sura 5:89). *Taqiyya* is practised on a personal one-to-one basis by Muslims, and also by Islamic organisations and leaders in British civic life and in dealing with the British media.

The British people should take note of what happens in Pakistan, where mosques have incited numerous Muslims to accuse innocent Christians and Hindus of blaspheming against Mohammed or Allah under oath in recent years. Muslims burn or deface the *Qur’an* and claim that it was done by Christians as evidence of the Christians’ blasphemy: this precipitates arson attacks and mob rampages of rape and murder (to which authorities turn a blind eye) visited upon Christians in Pakistan. In a recent atrocity (2009), a small Christian colony in Gojra City was falsely accused of blasphemy with the result that the Christians’ homes were burnt down; furthermore 7 Christians were burnt to death and 2 shot dead during the rioting (whilst the local police stood by and watched).

¹⁴ E.g. The number of mosques in France went from one to 1,500 in just 14 years between 1974 and 1988.

During the recent furore over the Mohammed cartoons in Danish newspapers, rioting Muslims created additional cartoons which were stronger than the original newspaper cartoons and passed them off as coming from the newspapers in order to incite greater violence against non-Muslims by Muslims: many non-Muslims in Islamic countries were raped, murdered or burnt out as a result.

Islam: Incapable of Moderation or Reform

We have already seen that in truth, ‘moderate Muslims’ are a myth. By the same token – and for exactly the same reasons – there is no possibility that Islam as an ideology can somehow be moderated or reformed away from being a malignant, totalitarian system into something rather more benign. Having said that, it can be argued that there is no harm in (and possibly much to be gained by) attempting to ‘call Islam’s bluff’.

Genuine Muslims pursuing *Jihad* in the UK and operating on *Taqiyya* protocol will claim that Islam is a religion of peace: we know that *they* are lying! On the other hand there are the so-called ‘moderate Muslims’ who also claim that Islam is a religion of peace: we know that whilst these people may be very sincere in believing what they say, their claim is to be disregarded because these people don’t speak for Islam since they are not really Muslims.

But given that Muslims (whether real or imagined) in the UK readily condemn Islamic terrorism and atrocities like 9/11 and 7/7 in the mainstream media and claim that such activity is not representative of Islam (because Islam is a religion of peace): Isn’t it time that we challenged British Muslims to ‘put their money where their mouth is’?

If Islam really is all about peace, and since we know that it is the function of the *Ulama’* to define and disseminate Islamic jurisprudence through the issue of *Fatwas*, when are we going to see the leaders who claim to speak for a peaceful Islam going to issue *Fatwas* which condemn and repudiate all use of violence in the name of Islam?

When is the Muslim Council of Britain (MCB)¹⁵ going to issue *Fatwas* which command British Muslims not to use violence in the name of Islam under any circumstances?

When is the MCB going to issue *Fatwas* which command British Muslims not to attend terrorist training camps in Pakistan or to go to Afghanistan to fight against British forces?

When is the MCB going to call a world conference of *Ulama’* together – inviting the European Council of Fatwa and Research (ECFR), the Organisation of Islamic Conference (OIC), the Muslim World League (MWL), the Federation of Islamic

¹⁵ The MCB was founded in 1997 and, as an umbrella organisation representing over 250 British Muslim organisations, it is regarded as the official voice of Islam in the UK.

Organisations in Europe (FIOE), Al Azhar University, the Union of Islamic Ulama etc [in other words, *everybody* who counts] – to get definitive *Fatwas* issued worldwide and once-and-for-all (and backed up by the government legislatures of Islamic countries) so that every Muslim can be certain in the knowledge that, actually, because Islam is all about peace, violence will not be tolerated from anybody who claims to follow Islam?

Don't hold your breath in expectation for too long!

Throughout the history of Islam there have been 'Islamic' movements for the reform of Islam, and the history of *every* attempt at Islamic reform has been that *all* such movements have failed. Authentic Islam is a murderous totalitarian ideology which cannot be reformed.

A famous example of this is provided by the public burning of the works of the 'Muslim' philosopher Ibn Rushd¹⁶ in Cordoba (13th Century). Ibn Rushd had been a powerful *Shari'ah* court judge and was [and still is] regarded as a man of great intellect but his writings – which asserted that truth could be determined from non-Islamic sources – were condemned as blasphemous.

The testimony of history is that all attempts to moderate or reform Islam are crushed sooner or later. It has ever been thus.

We have to face up to the truth about Islam – the murder, violence, terrorism, totalitarianism, atrocities, wilful segregation, wrongful discrimination, inequality, lies and evil – and accept that Islam cannot be either reformed or appeased.

Therefore, if we want to save the UK from being taken over by Islam, we are left with only one option: Islam must be stopped.

Authentic Islam in the UK today is the Islam of the Taliban, Al Qaeda, 9/11, the Madrid train atrocities, the Glasgow Airport attack (2008) and the mass murders committed by British Muslims in their attacks upon London's tubes and buses on 7/7 (2005) which claimed the lives of 52 innocent victims.

Mosques up and down this country continue to preach hatred of the UK and advocate *Jihad* to bring about the Islamic conquest of the UK. A large amount of violent *Jihad* literature and other media is circulating amongst Muslims in the UK today – not to mention the content of their websites and internet forums. British Muslims want *Shari'ah* law to take precedence over and, ultimately, replace British law.

The politically-correct, secular doctrine and ideology of multiculturalism – which has been imposed upon the UK over the last 30 years by a political elite unrepresentative of the British people – urgently needs to be abandoned unless

¹⁶ Also known (in the West) as Averroes, Ibn Rushd wrote extensively on the theory of knowledge from Aristotelian premises and is considered to have influenced his contemporary, St. Thomas Aquinas (the highly esteemed theologian of the Roman Catholic Church).

we want to be taken over by Islam. Make no mistake, the application and enforcement of the multicultural mindset is the greatest vehicle for the advancement of Islam in the UK. We are letting Islam walk all over the British people but trying to appease any totalitarian ideology is fatal: Islam can no more be appeased than the Nazi-fascism of the 1930s.

It is impossible to reconcile Islamic ideology with British culture, the British way of life and the British system of liberal representative democracy. Mindful of this truth we must stop Islam in its tracks before it's too late.

Two things must happen to deliver the British people from the imminent threat of Islamic conquest: (1) The British people must rediscover and apply their true British identity and traditional British standards – that is to say, the Christian foundations of the British nation – and (2) all British Muslims must be thoroughly evangelised with the Christian Gospel message... in God's Plan Muslims become Christians!



Post Scriptum...

About the Author

Richard Carvath is an Independent Prospective Parliamentary Candidate for Salford and Eccles at the next UK General Election (expected in May 2010).

This paper was written out of his concern at the growing amount of Islamic propaganda and misinformation circulating in the UK and the growing efforts of Muslims to Islamise the UK today.

Richard is an evangelical Christian with a deep understanding of Islam and several years' experience of dealing with Muslims in the UK. Richard is strongly opposed to Islam at the same time as he loves Muslims as people.

Richard seeks the conversion of Muslims to saving Christian faith and believes that dialogue and friendship with Muslim people is the only way forward in the best interests of British society; in the process of seeking or engaging in such dialogue Richard believes that there cannot be any compromise of the truth and he recognises that the a major obstacle to friendship and peace is so often the unwillingness of British Muslims to engage with British non-Muslims.

As a Christian, Richard recognises that the aim of (1) averting the social and political Islamisation of British society and the British nation-state and the aim of (2) evangelising individual British Muslims are both Christian aims, but that it is inevitably difficult for any British Christian to be publicly engaged in both, because of the false perception (primarily of Muslims) that anybody who opposes Islam must also be hostile to Muslims personally. Richard is a political opponent of Islam at the same time as he is quite willing to befriend Muslims.

Richard is opposed to the politically-correct doctrines of multicultural ideology. Whilst Richard is opposed to Islam he is not opposed to Arab or Asian culture per se: for example Richard is not opposed to the presence of foreign food, dress, music or language etc within the British Isles – with the proviso that these are not detrimental to the functioning of British society and the pre-eminence of traditional British culture in Britain.

Richard is *not* opposed to a British society which is heterogeneous by way of skin colour, ethnic or racial origin or religion: Richard Carvath *is* in favour of Britishness, the predominance of Christianity and Biblical moral standards in British society and law and, in so being, Richard is decidedly opposed to Islam!