

# God and Islam

by Hilmar von Campe

Is it an accident that the terrorists who threaten Israel are Muslims? Is it an accident that el Quaida is composed of Muslims? Is it an accident that those states who back and finance the terrorists in the Middle East are Muslims? Is it an accident that those states, which are listed by the state department as supporters of terrorism are either communist or Islamic? What these two groups have in common is that Western governments refuse to define the nature of those regimes truthfully and instead make their policies on the basis of fiction in order to achieve their short-term aims and be re-elected? Let us look at Islam and terrorism.

The definition of terrorism as an instrument of warfare was produced by the military of the Islamic Republic of Pakistan. And in the growing tension between India and Pakistan it has to be remembered that Muslim invaders ruled India for many centuries and converted millions of Hindus to Islam by force who, however, continued to be Indians. Pakistan used to be a part of India and was separated from India in 1947 on religious lines promoted by the Muslims, not by the Hindus. This needs to be understood as a signal of the nature of Islam: to divide on the basis of religion and conquer. Dividing a country on religious or racial lines is contrary to the American worldview. Imagine American Muslims wanted to install their own Islamic Republic on American soil? Or the African- or Latin Americans demanded the same on the basis of ethnic diversity?

Kashmir has always belonged to India; part of it is occupied illegally by Pakistan. No negotiating can eliminate that fact. Hindus in Kashmir have been terrorized by Muslims and reduced to small numbers. Historically it was always India, which was exposed to Islamic aggression; contrary to Islam Hinduism is peaceful and tolerant. The present tensions are the result of terrorist attacks out of Pakistan or the Pakistan occupied part of Kashmir. The purpose is conquest through terror. The instigators don't want just Kashmir. They aim at the whole of India and beyond. There are about 125 million Muslims in India, about 12% of the population. If India would give in to the pressure of the terrorists and Pakistan and cede national territory on the basis of religion, that could trigger similar claims from other parts of the country especially from areas which have a majority of Muslims.

Please note in the above and in the following the similarities between the Middle East and the Pakistan/Indian conflicts.

**Brigadier S.K. Malik** develops the concept of terrorism in his book *The Quranic Concept of War*. The foreword was written by General M. Zia-Ul-Haq, then Chief of the Army Staff before he became president of Pakistan. He praises Malik and the book and writes, "This book brings out with simplicity, clarity and precision the Quranic philosophy on the application of military force, within the context of the totality that is JIHAD." Jihad according to Malik "entails the comprehensive direction and application of 'power' while military strategy deals only with the preparation for and application of force." Jihad in general is understood as 'holy war'. The Cambridge encyclopedia defines: "According to the Koran, Muslims have a duty to oppose those who reject Islam, by armed struggle if necessary, and jihad has been invoked to justify both the expansion and defense of Islam".

All explanations with regards to what justifies taking up arms boil down to one thing: to eliminate or neutralize the enemies of Islam, the unbelievers. That constitutes a cause of God – of Allah for Muslims. Malik never speaks of the Pakistani army, he always speaks of the soldiers of an Islamic state and of the mission such a state has: to further the purpose of Allah, which in a Muslim mind can only mean the establishment of Islam across the globe. Therefore he can state confidently that such a war with that cause is "the cause of humanity in general and not that of the Muslim community in particular." Since Islam, as I shall explain, is not a spiritual force – even though it claims to be a religion - this can only mean subjugation and conversion by force. Malik refers to the wars of Mohammed in Arabia and states: "In the final stage, all those living in Arabia, including the Christians and the Jews, were given the option to choose between 'war and submission.'" He quotes various 'divine' orders from the Koran, where it says referring to the unbelievers "slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter...but if they fight you, slay them. Such is the reward of those who suppress faith."

**Malik** then defines the role of terrorism: "The lesser the physical resource, the greater must be the stress and reliance on the spiritual dimension of the war....Physical preparedness is complimentary to spiritual preparedness and vice versa; none can compensate or intercede for the other. Terror struck into the hearts of the enemies is not only a means, it is the end in itself. Once a condition of terror into the opponent's heart is obtained, hardly anything is left to be achieved. It is the point where the means and the end meet and merge. Terror is not a means of imposing decision upon the enemy; it is the decision we wish to impose on

him...To instill terror into the hearts of the enemy, it is essential, in the ultimate analysis, to dislocate his faith. An invincible faith is immune to terror. A weak faith offers inroads to terror.

"**B**efore we now look at the substance of Islam I need to state that I would call ideological what Malik calls spiritual, since I believe that Islam is void of true spirituality.

**W**hat then is it that makes a person a Muslim? A Muslim has to comply with five indispensable duties. First comes shahada – profession of faith; he has to confess that there is only one God and that Mohamed is his prophet. Second: salat – formal prayer, he has to pray five times a day at fixed hours with his face in the direction of Mekka. Third: zakat – purification, giving of alms for purposes defined in the Koran as an act of worship and sharing. Fourth: Saum – fast in the month of Ramadan, the ninth month of the Muslim calendar. Fifth: pilgrimage to Mekka if possible at least once during lifetime. Theoretically Jesus is being recognized as a prophet but I have not found in the Koran any indication of his teachings or their substance like for instance "Thou shall love your neighbor as you love yourself." That is not surprising, because the Allah Mohammed's is not the God of Abraham, Moses and Jesus. Nor mine.

**A**llah is somebody else, a pagan god, whose name in Babylon was Bel. At the time of Mohammed he was the most important of 360 pagan gods, the god of the moon who was married to the goddess of the sun. Mohammed made him "the only one" and got rid of the others. Allah corresponds Zeus, the Greek god of war. Allah is portrayed as warrior with arrow and bow, spear and sword and warrior philosophy is expressed in the Koran by the way the unbelievers should be treated.

**I**slam is a merciless warrior religion. The moral imperatives you find in the Old and New Testaments as well as in other world religions are missing in the Koran. That explains why gangsters like Saddam Hussein and his colleagues are able to comply with the formal requirements of their religion, say their formal prayers and then brutally oppress their people and promote terrorism around the globe.

**O**ne has to distinguish, however, between the sincere Muslim and the narrow-minded embittered clerical hierarchy. But the sincere Muslim must ask himself today the same questions with which I started this essay. He must have a hard look at his religion and it's praxis and define what is substance and what is human error or excess. According to Islamic definition a Muslim who lives in a non-Islamic

foreign country is in "Dar al-kuffar" – in the house of the unbelievers. If there are mosques in any of the naïve Western nations their minarets could be used not only for inviting the believers to prayer but also to jihad.

**T**he life of Mohammed was everything but a moral example and I cannot imagine him to be a messenger of the loving father, our God and Jesus Christ, his risen son of the sermon on the mountain. Mohammed had 16 wives, among them no. 3, Aesha, a nine years old girl. Wife no. 6, Zaynab (from Jash) was the wife of his adopted son who he took away from him in the name of Allah. According to the list I have he had additionally six slaves and concubines to satisfy his sexual appetites. That is the opposite of what St. Paul stressed in his letters. Mohammed enriched himself greatly through plundering raids on caravans and Jewish settlements and killed or ordered to kill many of those who stood in his way or had aroused his anger.

**F**ormal not spiritual duties are the essentials of Islam and can be used by fanatic mullahs to mislead the faithful. The sincere Muslims may have to go through the same agony I and millions of Germans had to go through after WWII when we realized that our love for country had been exploited by godless seducers for their power purposes. As little as there was institutional religious opposition against the Nazi philosophy in Germany as little can I see institutional opposition of Islamic governments and clerics opposing the promotion of hatred leading to terrorism and denouncing the dangerous religious nonsense that assassination of civilians of another religion will be rewarded in paradise with abundant satisfaction of sexual lusts. Islam has re-entered the global battle for power as part of the hate filled class war forces. The class enemy is the "non-believer" according to their definition. Its world-view is contrary to the Christian world-view. Islam and Christianity are incompatible. As little as I would trust a Nazi or a Communist to be a patriot, as little do I trust a Moslem to be a democrat.

**I**slam divides humanity in believers (Muslims) and unbelievers (everybody else) and views the battle between good and evil as a conflict of those two groups. The definition of the believer in contrast to the unbeliever is based on formal features – as I explained above – and not on moral and spiritual truth. The Nazis also drew the line between themselves and all the others on the basis of formal – race-characteristics. That is why I believe that Islam is closer to the materialistic socialist ideologies than to the other world religions.

**I**slam has to pass the same test as all other world-views, philosophies and religions: the test of truth. Teachings and praxis have to be measured by absolute moral standards. God is love and truth and not hatred and lie.

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