

The Resumption of the Islamic Futuhat (Conquests)

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In our study of the history of Islamic imperialism, we take note of two main phases. The initial one took place soon after the death of Muhammad in 632 A.D. The “Rightly Guided” caliphs (632-661) launched the *futuhat* and managed to conquer Syria, Egypt, Mesopotamia, and Persia. Their successors, the Umayyads (661-750) continued the conquests by invading Spain in 710. Twenty two years later, after crossing the Pyrenees, the Muslim armies advanced into southern France, but were halted by Charles Martel at the Battle of Tours, near Poitiers, in 732.

The second phase in the Islamic *futuhat* took place during the caliphate of the Ottoman Turks. In 1453, they conquered Constantinople, bringing to an end the last vestige of the Eastern Roman Empire. They besieged Vienna in 1529, but failed to occupy it. On the other hand, they managed to conquer almost all of Eastern and Central Europe. Their second attempt to defeat the Austrian Empire took place in 1683, when their siege of Vienna ended with a disaster. Historians consider this event as the beginning of the decline and fall of the Ottoman Empire, an event that occurred early in the twentieth century with the victory of the Allies over Germany, Austria, and Ottoman Turkey.

I don't think I am exaggerating if I refer to a third phase of Islamic *futuhat* that began around 1950, when large numbers of Muslims moved into several parts of Western Europe. They were invited by Europeans who were experiencing a great shortage of workers in their factories, with the native European population experiencing a rapid decline!

Sixty years since the beginning of the Islamic influx into Europe, the demographic scene has changed to such an extent, that no one may deny the reality of the Islamic entrenchment in Western Europe. On 19 May, 2009, the Italian online publication, *Chiesa* published a report with this headline, **Eurabia Has A Capital: Rotterdam.**

I would like to comment on this article with its shocking revelations about the extent of the Islamization of Europe. The term “Eurabia” was “coined” by Bat Ye'or, who published in 2002 her book, *Eurabia*, warning Europeans and North Americans about the fate of all democratic societies which are overrun by large numbers of Muslims. The guest-workers become, before too long, the occupiers of large sections of metropolitan areas and succeed in establishing enclaves where Islam rules! This implies that all non-Muslims become “*Dhimmis*” i.e. second or third class citizens who must do the bidding of their new masters.

Here are excerpts from the article that should give every freedom-lover person a reason for a great concern:

“Holland is an extraordinary test case. It is the country in which individual license is the most extensive – to the point of permitting euthanasia on children – in which the Christian identity is most faded, in which the Moslem presence is growing most boldly.

“Here, multiculturalism is the rule. But the exceptions are dramatic: from the killing of the anti-Islamist political leader Pim Fortuyn to the persecution of the Somali dissident Ayaan Hirsi Ali to the murder of the director Theo Van Gogh, condemned to death for his film “Submission,” a denunciation of the crimes of Muslim theocracy. Fortuyn’s successor, Geert Wilders, has lived under 24-hour police protection for six years.

“There is one city in Holland where this new reality can be seen with the naked eye, more than anywhere else. Here, entire neighborhoods look as if they have been lifted from the Middle East, here stand the largest mosques in Europe, here parts of sharia law are applied in the courts and theaters, here many of the women go around veiled, here the mayor is a Muslim, the son of an imam. This city is Rotterdam, Holland’s second largest city by population, and the largest port in Europe by cargo volume.”

“Three months ago, “The Economist,” a weekly publication far from Wilders’ anti-Islamic ideas, spoke of Rotterdam as a “Eurabian nightmare.” For most of the Dutch who live there, Islamism is now a threat greater than the Delta Plan, the complicated system of dikes that prevents flooding from the sea, like the flood in 1953 that killed two thousand people. The picturesque town of Schiedam, part of the greater Rotterdam area, has always been a jewel in the Dutch imagination. Then the fairy tale glow faded, when in the newspapers three years ago it became the city of Farid A., the Islamist who made death threats against Wilders and Somali dissident Ayaan Hirsi Ali. For six years, Wilders has lived under 24-hour police protection.”

One cannot but ask why were the Europeans so naïve to think nothing of having large Islamic populations take over parts of their big cities? Were they that ignorant of the history of Islamic imperialism? How about the Dutch? For centuries they had colonized the East Indies (now known as Indonesia) where they witnessed the impact of Islam on the population of the archipelago. Some of the most learned and informative books on Islam were written by Dutch authors.

At this point in my article, I would like to refer again to the works of the Egyptian born expert on Islam, the Jewish author, Bat Ye’or. She has written excellent books delineating the impact of societies which are subjugated by Islam. While she writes in French, most of her works have been translated into English as well as into other languages. A French scholar and professor at the University of Bordeaux, the late Jacques Ellul, wrote a Preface to Bat Ye’or’s *“The Dhimmi: Jews and Christians under Islam”* published in 1985.

Professor Ellul began his discussion of *Dhimmitude* by pointing to the sensitive nature of the subject. Islam’s leaders have never regarded their treatment of non-Muslims as a problem. In fact they claim that the populations which were overcome by the *Futuh* (conquests) were treated in a kindly manner and granted *“protection,”* i.e. *“Dhimma.”*

As Professor Ellul put it,

*“It is within this context that Bat Ye’or’s book, **The Dhimmi** should be placed: and it is an exemplary contribution to this crucial discussion that concerns us all. Here I shall neither give an account of the book nor praise its merits, but shall simply indicate its importance. The dhimmi is someone who lives in a Muslim society without being a Muslim (Jews, Christians, and occasionally “animists”). He has a particular social, political, and economic status, and it is essential for us to know how this “refractory” person has been treated.”*

“However, the dhimmi itself is a controversial subject. This word actually means “protégé” or “protected person.” This is one of the arguments of the modern defenders of Islam: the dhimmi has never been persecuted or maltreated (except accidentally); on the contrary, he was a protected person. What better example could illustrate Islam’s liberalism. Here are people who do not accept Islam and, instead of being expelled, they are protected...When this “stranger” lives in Islamic countries, the answer can only be:[protected] against the Muslims themselves.”

After dealing with the criticisms of some Western scholars of Bat Ye’or’s **“The Dhimmi: Jews and Christians under Islam,”** Professor Ellul ended his Preface with these words:

*“If I have dealt with the criticisms at some length, it is because I feel that is important in order to establish the “scholarly” nature of this book. For my part, I consider this study to be very honest, hardly polemical at all, and as objective as possible (always bearing in mind the fact that I belong to the school of historians for whom pure objectivity, in the absolute sense, cannot exist). **The Dhimmi** contains a rich selection of source material, makes a correct use of documents, and displays a concern to place each situation in its proper historical context... The Muslim world has not evolved in its manner of considering the non-Muslim, which is a reminder of the fate in store for those who may one day be submerged within it. It is a source of enlightenment for our time.”*

Jacques Ellul’s concluding words sounded an alarm not only for his fellow-French citizens, but for all the European states where large numbers of Muslims have settled, and altered the social and political landscape. He died in 1994 at the age of 82, before seeing Ye’or’s latest book, **“Eurabia,”** another great work on the subject of Islam and the West.

Thus, no Western people on both side of the Atlantic can claim ignorance about the true nature of Islam, and its imperialistic impulse to dominate and subjugate non-Muslims. The article in the online *Chiesa*, on Rotterdam’s becoming the “Capital” of **Eurabia** was a realistic and forthright description of a *fait accompli* in Western Europe. Are North Americans willing to head the warnings of Jacques Ellul and Bat Ye’or?

For information on the works of Bat Ye’or*, please go to: <http://www.dhimmitude.org>

*Bat Ye'or is Hebrew for "Daughter of the Nile"