

Islamic Trojan Horse at Ground Zero

By Samuel L. Blumenfeld

Islamic Global Jihad declared war against America on September 11, 2001, in an attack that killed nearly 3000 Americans in the Twin Towers in Manhattan, the Pentagon in Washington, D.C., and in four hijacked airliners. Had the fourth airliner succeeded in reaching Washington, it might have crashed into the White House or the Capitol with even more loss of life. But, thanks to the brave passengers on the plane, the attack was thwarted and the plane crashed in a field in Pennsylvania.

Anyone who has watched videos of ordinary men and women jumping out of the Twin Towers to their deaths will never forget the horror perpetrated by Islamic jihadists on that day. The attack took months of intricate, detailed planning by the terrorists, but our government was simply too inept to prevent it from happening.

Meanwhile, Muslims around the world danced in the streets at their great victory over America and their spectacular advance in the war against the West. The goal of the Jihad is to impose the Islamic religion and Sharia law over the entire world, and the attack on 9/11 was just the visible tip of the iceberg in what has been and will be a very long war.

For example, there is an Islamic missionary organization active throughout the world in recruiting converts to Islam. It is called Tablighi Jamaat, and according to reliable sources, it is estimated that about 15,000 of its missionaries are active in the United States. It is particularly active among Black Muslims and criminals in our prisons.

And so, while American soldiers are fighting and dying in Afghanistan against the jihadist enemy, the enemy is quietly subverting the American homeland with virtually no resistance from the American people.

It should be reminded that Islam is a totalitarian, genocidal political movement operating under the guise of a peace-loving religion. It is intolerant of other religions and despises the governing principles of the United States. Islam does not believe in the separation of church and state, as clearly demonstrated by the regime in Iran. Yet President Obama refuses to acknowledge that we are at war against Global Jihad or even radical Islamic terrorism. Terrorism, by the way, is just one of the means the war is being fought against the West.

And this Global Jihad is being fought by bombing trains in Madrid, bombing subways and buses in London, bombing a night club in Bali, attempted airplane bombings by the shoe bomber and the Christmas underwear bomber, an attempted bombing in Times Square, the murder of 13 soldiers at Fort Hood by a jihadist in uniform, suicide bombings in Israel, the murder of a cinematographer in Holland, the beheading of an American journalist kidnapped in Pakistan, bombings and massacres in India, Indonesia and

Uganda, the killing of Christians and burning of churches in Pakistan, Kenya, and elsewhere. There is no end to the atrocities being committed by jihadists. In the U.S. a Muslim father killed his daughter because she was becoming too Americanized.

So it should not take a political genius to figure out why the Muslims want to build a mosque at Ground Zero. They want to commemorate and honor those jihadists who died crashing those planes into the Twin Towers. Where better to honor them than at Ground Zero? And not just an ordinary mosque, but a 13-story, \$100-million mosque. The developer of the project is Feisal Abdul Rauf, born in Kuwait of Egyptian parents with a known tradition of Islamic radicalism.

Rauf was brought to America at the age of 17 by his parents when his father moved from Malaysia to the U.S. to set up the Islamic Cultural Center in Washington, D.C. Rauf then got a BS in physics at Columbia University. In 1997, Rauf established the American Society for Muslim Advancement (ASMA) with funding from Gloria Steinem's Ms. Foundation, New York Carnegie Corporation, U.N. Population Fund, Rockefeller Brothers Fund, and Hunt Alternatives Fund.

The project is significantly called the Cordoba Initiative, to commemorate the return of Islam to Spain where it was expelled in 1492. According to Raymond Ibrahim, the Christian city of Cordoba "was conquered by Muslims around 711, its inhabitants slaughtered or enslaved. The original mosque of Cordoba — the namesake of the Ground Zero mosque — was built atop, and partly from the materials of, a Christian church. Modern day Muslims are well aware of all this. Such is the true — and ominous — legacy of Cordoba. More pointedly, throughout Islam's history, whenever a region was conquered, one of the first signs of consolidation was/is the erection of a mosque atop the sacred sites of the vanquished."

The Ground Zero mosque plan is akin to a project initiated by Rauf's late father in 1965. That year, Muhammad R. Abdul Rauf came to New York to plan the construction of an Islamic Cultural Center that took many years to complete. He bought prime Manhattan real estate at 96th Street and 3rd Avenue, where a huge mosque was built, with funding from Kuwait, Saudi Arabia, and Libya.

The mosque at Ground Zero will contain a community center and will draw thousands of Muslims to worship at the very site where 3000 innocent men and women were murdered by their brave, dedicated jihadist martyrs. It will have a swimming pool and a basketball court to attract the young, an auditorium and culinary school, a library, art studios, and meditation rooms. But it will still symbolize not only a glorious Islamic victory, but also the impending surrender of America to Islam. It will also have a "memorial" dedicated to the victims of the 9/11 attacks, which makes the project even more odious, hypocritical, and dangerous. After all, it will be easy enough to claim the perpetrators of the crime as "victims" of an unjust West.

That Americans are willing to permit this Trojan Horse to be built in what is now considered hallowed ground, where so many men and women lost their lives in the worst

terrorist attack visited on America, should make us realize how weakened America has become in this life and death struggle under the Obama regime in Washington.

According to Salah Choudhury, a journalist and author, who has exposed the work and motives of Feisel Abdul Rauf: “Rauf’s early UK education and familiarization with American popular culture and values made him an acutely adept practitioner of Islamic *taqiyya* - deceptive speech and action to advance the interests and supremacy of Islam.... Now, Imam Rauf is set to construct his dream project, wherefrom possibly the radical Islamists will start Islamization of America. This will not be a mere mosque, but a tower of terrorism to further flex the muscle of militant Islam right inside the heart of United States.”

Liberals like Mayor Bloomberg of New York, who seems to live in a fantasy world, use the argument of freedom of religion to approve the construction of the mosque at Ground Zero. They do not accept that we are at war with Global Jihad which is determined to destroy us. It doesn’t occur to them that the U.S. Constitution is not a suicide pact. But maybe Bloomberg believes that that Muslims have a Constitutional right to Islamicize America and destroy our Judeo-Christian heritage in the name of religious freedom. I wonder what he would say if Christians decided to erect a giant cross at Ground Zero or if Jews wanted to erect a giant Star of David or a replica of the Ten Commandments at Ground Zero.

There is no doubt that if the mosque is built, Ground Zero will become the center of daily religious and political conflict with competing demonstrations, speakers, pamphlet distributions, and even violence. The resentment against the mosque is so great among ordinary Americans that it may well inspire greater resistance to this blatant Islamic plan to conquer America.

Meanwhile, it is hoped that enough New Yorkers rise up against this evil project and kill it before it becomes the focus of hatred and dread, an arrogant, brutal affront to the men and women who died at Ground Zero.

The estimated 15,000 Tablighi missionaries reportedly active in the United States present a serious national security problem. At best, they and their proxy groups form a powerful proselytizing movement that preaches extremism and disdain for religious tolerance, democracy, and separation of church and state. At worst, they represent an Islamist fifth column that aids and abets terrorism. Contrary to their benign treatment by scholars and academics, Tablighi Jamaat has more to do with political sedition than with religion.

Feisal Abdul Rauf, the prospective developer of a \$100 million, 13-story mosque 600 feet from Ground Zero, presents himself as a Muslim moderate. Yet Kuwait-born Feisal Abdul Rauf also boasts of his issue from an "Egyptian family steeped in religious scholarship". Indeed, Feisal Rauf's Muslim Brotherhood provenance, radical by definition, is as authentic as it gets.



Rauf's father, Dr. Muhammad Abdul Rauf [1917-2004] - an Egyptian contemporary of Muslim Brotherhood founder Hassan al-Banna - conveyed to Feisal his family's long tradition of radicalism, which he acquired at Islam's closest equivalent to the Vatican, Al-Azhar University. The elder Dr. Rauf studied and taught there before fleeing Egypt in 1948. That year, Feisal Abdul Rauf was born in Kuwait.

Feisal Rauf has planned for some time to further develop his father's U.S. Islamic expansionism. In 1990, Rauf opened the tiny al-Farah Mosque at 245 West Broadway in lower Manhattan. Area residents did not even notice the mosque until 2006, when the New York State Liquor Authority [SLA] refused to license a new bar on the same block and started yanking others' liquor licenses.

Rauf attended grammar school and high school in the UK and Malaysia, according to his biography. He probably first lived in America only in 1965, at age 17, when his father moved from Malaysia to New York to plan and head the Islamic Cultural Center [not built until the mid-1980s]. Rauf then obtained a BS in physics at Columbia University. In 1971, the family moved to Washington, D.C., where Rauf's father headed the Islamic Center on Massachusetts Ave. His father, buried in Suitland, MD, at the for-profit Washington National Cemetery, also founded three Malaysian Islamic studies programs, including the International Islamic University of Malaysia.

Rauf's early UK education and familiarization with American popular culture and values made him an acutely adept practitioner of Islamic *taqiyya* - deceptive speech and action to advance the interests and supremacy of Islam. To further that Islamic advancement, Rauf in 1997 established the American Society for Muslim Advancement (ASMA). His Kashmir-born wife Daisy Kahn, an interior designer by profession, has run the organization since 2005.

Rauf then began cultivating new spheres of influence. In about summer 2002, Rauf started lecturing on Islam at the 750-acre southwestern New York campus of Chautauqua Institution, a 136-year-old non-profit where religion director Joan Brown Campbell took Rauf under her wing. Under the rubric of the "Abrahamic" faiths, a convenient cover for Rauf's Islamic activities, Campbell subsequently named him the prospective head of a Muslim house now planned on campus by another Rauf brainchild - the 501(3)c organization Muslim Friends of Chautauqua. Rauf also befriended Karen Armstrong, the former British nun and devotee of Islam.

In 2003, Rauf befriended leaders of Denver's Aspen Institute, including former executive director and four-term Aspen mayor John S. Bennet. In 2004, under ASMA auspices, Rauf organized a meeting of 125 young Muslims and formed Muslim Leaders of Tomorrow. With Bennet's help, he co-founded the Cordoba Initiative in Aspen, purportedly to "improve" Muslim-West relations. Rauf gets funding from a variety of other liberal organizations, including, for example, Gloria Steinem's Ms. Foundation. Now, the same Rauf is set to construct a mosque at Ground Zero, which he claims will prove that 'Islam is not a violent faith'.

As Islamic attacks on September 11, 2001 destroyed the World Trade Center towers, falling jet debris simultaneously crushed the five-story 1923 structure some 600 feet away that until that morning housed a robust Burlington Coat Factory store. Over the ruin of the former retail outlet, Rauf now plans to build a 13-story, \$100 million mosque. Rauf says the Cordoba Initiative bought the former retail building to prove to the world that Islam is not a violent faith.

Imam Rauf says that New York Muslims provided nearly \$5 million in cash to buy the Park Place building. Yet in fiscal 2009, Rauf's ASMA received large international donations. In the year ended June 30, 2009 - days before Feisal closed the purchase - ASMA received at least \$1.3 million. The largest donation, \$576,312, came from Qatar. That Persian Gulf nation has long harbored terror financiers, and even the government stands accused of funding international terrorism. Qatar also has, for decades, hosted Muslim Brotherhood spiritual chief Yusuf al-Qaradawi. The elderly sheikh, a large and founding shareholder in the terror-financing al-Taqwa Bank, champions sharia law, wife beating, and suicide bombing.

ASMA also received \$481,942 from Holland's Millennium Development Goals Fund [MDG3], \$144,752 from New York's Carnegie Corporation, \$53,664 from the U.N. Population Fund [UNFPA], plus donations from the Rockefeller Brothers and Hunt Alternatives funds, among others.

The Ground Zero mosque plan is more than a little reminiscent of a program initiated by Rauf's late father in 1965. That year, Muhammad R. Abdul Rauf moved to New York to plan and head a huge Islamic Cultural Center that took decades to realize. He bought prime Manhattan real estate at 96th St. and 3rd Ave - roughly two thirds of a city block - apparently with \$1.3 million in funding from Kuwait, Saudi Arabia, and Libya. The late Rauf long retained some of that land in a personal trust. But when construction started on the \$17 million mosque in 1984, it had received funding from 46 Islamic nations. By 2010, the enormous Islamic complex had added another two buildings. Since 1984, its founders-envisioned apartment unit has been restricted to Muslims alone.

Whenever Feisal first considered building a mosque across from Ground Zero, he had the idea firmly in mind by 2004, when he wrote *What's Right with Islam*. The book was translated into many languages. In Indonesia's Bahasa, its title translates as "*The Call from the WTC Rubble*." Rauf promoted the book in December 2007 at a Kuala Lumpur gathering of Hizb ut Tahrir — a terror outfit banned in Germany since 2003, and also outlawed in Bangladesh, Jordan, Syria, Lebanon, Egypt, Tunisia, Turkey, and Saudi Arabia, among other places - and ideologically akin to the Muslim Brotherhood. Both seek to replace the U.S. Constitution with Islamic law [Sharia], and eventually impose Islam and Sharia law worldwide. Most North American Muslim Brotherhood organizations avoid widely publicizing that aim. The Hizb Ut Tahrir however, at a July 2009 Khalifah conference at a suburban Chicago Hilton, openly promised to replace capitalism with Islam and Sharia law.

Now, Imam Rauf is set to construct his dream project, wherefrom possibly the radical Islamists will start Islamization of America. This will not be a mere mosque, but a tower of terrorism to further flex the muscle of militant Islam right inside the heart of United States.

Hope Americans will realize this, before it is too late!

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**A REVEALING SKETCH OF IMAM RAUF:
FOUNDED GROUND ZERO MOSQUE PROJECT.
HELPED FUND THE GAZA FLOTILLA**
by AllahPundit

Imam Feisal Abdul Rauf is the founder of the Ground Zero mosque project. He's also part of a group[1] that's funding another group that helped organize the flotilla. Too far removed for culpability? Let's see.

The imam behind a proposed mosque near Ground Zero is a prominent member of a group that helped sponsor the pro-Palestinian activists who clashed violently with Israeli commandos at sea this week.

Imam Feisal Abdul Rauf is a key figure in Malaysian-based Perdana Global Peace Organization, according to its website.

Perdana is the single biggest donor (\$366,000) so far to the Free Gaza Movement, a key organizer of the six-ship flotilla that tried to break Israel's blockade of the Hamas-run Gaza Strip Monday.

Here's Rauf's bio at the Perdana website.



Chairman, Cordoba Initiative, USA

Feisal Abdul Rauf has been Imam of Masjid al-Farah in New York City since 1983. Through his sermons and writings, Imam Abdul Rauf seeks to provide spiritual seekers with answers to their eternal questions that often hinder them from developing a personal relationship with the Divine.

He is the founder of the ASMA Society, dedicated to furthering Islamic Art and Culture. He invites non-Muslims to experience the spiritual impulse of Islam, and Muslims to develop on the spiritual path.

He teaches Islam and Sufism at the Center for Religious Inquiry at St. Bartholomew's Church in New York City, and at the New York Seminary. He has been particularly effective with non-Muslims who seek to discover and assimilate the spiritual dimension of the Qur'an and Islam's ritual teachings, and who seek to understand the Islamic experience from within.

He is the author of *Islam: A Search for Meaning*, in which he defines Islam as the universal religion that goes beyond the cultural settings of the Prophet Muhammad, and *Islam: A Sacred Law, What Every Muslim should know about the Shari`ah*.

Born in Kuwait of Egyptian ancestry, Imam Abdul-Rauf was educated in England, Egypt, Malaysia and the United States, and is a graduate of Columbia University in New York. He speaks Arabic, English and Malay/Indonesian.

Imam Abdul-Rauf is a member of the Board of Trustees of the Islamic Center of New York, and of the Interfaith Center of New York. He lectures regularly at Synagogues, Churches and Mosques, and on radio and television programs in the United States and abroad.

Reuters[2] confirmed with the Free Gaza Movement — whose supporters include William Ayers and Bernadine Dohrn,[3] natch — that its biggest donation did indeed come from Perdana. Any reason to fault Rauf for belonging to a "global peace organization" willing to give money to another group that promises only "civil resistance

and non-violent direct action"?[4] Well, it depends. Did he know that the flotilla was being co-organized by a Turkish charity with terrorist ties?[5] Did he know that goon *provocateurs* would be aboard the flotilla, some of them from the Muslim Brotherhood?[6] Does he realize that the stated mission[7] of the Free Gaza Movement, i.e. to "establish a permanent sea lane between Gaza and the rest of the world," will assuredly result in weapons shipments to Hamas? If he didn't know those things before — and maybe he didn't — does finding out now change his opinion of the FGM? Inquiring reporters *should* want to know.

But as intriguing as the *Post's* report is, it's actually missing a bigger story. Go take a look at who the most prominent member[8] of Perdana is. Right — Mahathir Mohamad, former prime minister of Malaysia, Jew-baiter[9] *extraordinaire*, and prominent ... 9/11 Truther.[10] Actual quote: "There is strong evidence that the attacks were staged. If they can make Avatar, they can make anything." Question for Rauf: If you're all about peace and healing at Ground Zero, why stick with a charity that's being spearheaded by a guy who blames the U.S. government for what happened there?

Which brings me to a point that's been drowned in the uproar over the mosque. A few days ago, Greenroomer CK MacLeod accused the mosque's critics of playing into jihadists' hands[11] by conflating radical Muslims with all Muslims. Why punish all members of the faith collectively by denying them a mosque near Ground Zero, asked CK, when it's the Bin Ladenites who are culpable for bringing down the towers? The problem is, Islam isn't divided cleanly into "radical" and "liberal" camps, with Osama emblematic of the first camp and, say, Dr. Zuhdi Jasser (who, incidentally, opposes[12] the Ground Zero mosque) emblematic of the other. It's a spectrum, which includes true jihadis, who are willing to commit violence; those who support them morally (and financially) but are unwilling to commit violence themselves; those who oppose violence but nonetheless believe in Islamic supremacy; those who believe civil law should be supreme but nonetheless condone various forms of cultural self-isolation; and of course truly assimilated, liberal Muslims like Jasser, who risks his life every day speaking out against the scum on the other end.

At what point on the spectrum does Rauf fall? Does his association with Mahathir affect that judgment? How about the fact that, as Greenroomer J.E. Dyer[13] notes, he's *coincidentally* chosen to name his mosque after a great Muslim victory over the west? Or, if all that's too heady, what about his insistence on bringing his symbol of "healing" to Ground Zero despite the fact that the idea's had quite the opposite effect for many New Yorkers? As I've said before, that's a curious bit of cultural insensitivity, particularly when no one's objecting to the idea of a new mosque located pretty much anywhere else in the city. Just wondering: If some imam decided he wanted to build a mosque on Ground Zero itself, at the foot of the never-to-be-completed Freedom Tower, shouldn't we indulge him per CK's logic? And if he decided he wanted to build it in the shape of an airplane — just to "reclaim the symbol" from the evil jihadists who attacked on 9/11, mind you — shouldn't we indulge him that, too? At what point is it okay to question motives here?

THE TWO FACES OF THE GROUND ZERO MOSQUE

by Raymond Ibrahim

Depending on whether Islamists address Americans or fellow Muslims, the same exact words they use often relay diametrically opposed meanings. One example: when Americans hear Muslims evoke "justice," the former envision Western-style justice, whereas Muslims naturally have Sharia law justice in mind.

Islamists obviously use this to their advantage: when addressing the West, Osama bin Laden bemoans the "justice of our causes, particularly Palestine"; yet, when addressing Muslims, his notion of justice far transcends territorial disputes and becomes unintelligible from a Western perspective: "Battle, animosity, and hatred — directed from the Muslim to the infidel — is the foundation of our religion. And we consider this a *justice* and kindness to them. The West perceives fighting, enmity, and hatred all for the sake of the religion [i.e., Islam] as unjust, hostile, and evil. But who's understanding is right — our notions of justice and righteousness, or theirs?" (*Al Qaeda Reader*, p. 43[1]).

Of course, that Osama bin Laden — slayer of 3,000 Americans and avowed enemy to the rest — exhibits two faces,[2] one to Americans another to Muslims, is not surprising. Yet the reader may well be surprised to discover that the controversial Cordoba Initiative, which plans on manifesting itself as the largest American mosque, situated atop Ground Zero — that is, atop the carnage caused by none other than bin Laden — also has two faces, conveying one thing to Americans, quite another to Muslims.

The very name of the initiative itself, "Cordoba," offers different connotations to different people: In the West, the Andalusian city of Cordoba is regularly touted as the model of medieval Muslim progressiveness and tolerance for Christians and Jews. To many Americans, then, the choice to name the mosque "Cordoba" is suggestive of rapprochement and interfaith dialogue;[3] atop the rubble of 9/11, it implies "healing" — a new beginning between Muslims and Americans. The Cordoba Initiative's mission statement[4] certainly suggests as much:

Cordoba Initiative[5] aims to achieve a tipping point in Muslim-West relations within the next decade, bringing back the atmosphere of interfaith tolerance and respect that we have longed for since Muslims, Christians and Jews lived together in harmony and prosperity eight hundred years ago.

Oddly enough, the so-called "tolerant" era of Cordoba supposedly occurred during the caliphate of 'Abd al-Rahman III (912-961) — well over a thousand years ago. "Eight hundred years ago," i.e., around 1200, the fanatical Almohids — ideological predecessors of al-Qaeda — were ravaging Cordoba, where "Christians and Jews were given the choice of conversion, exile, or death." [6] A Freudian slip on the part of the Cordoba Initiative?

At any rate, the true history of Cordoba, not to mention the whole of Andalusia, is far less inspiring than what Western academics portray:[7] the Christian city was conquered by Muslims around 711, its inhabitants slaughtered or enslaved. The original mosque of Cordoba — the namesake of the Ground Zero mosque — was built atop, and partly from the materials of, a Christian church. Modern day Muslims are well aware of all this. Such is the true — and ominous — legacy of Cordoba.

More pointedly, throughout Islam's history, whenever a region was conquered, one of the first signs of consolidation was/is the erection of a mosque atop the sacred sites of the vanquished: the pagan Ka'ba temple in Arabia was converted into Islam's holiest site, the mosque of Mecca; the al-Aqsa mosque, Islam's third holiest site, was built atop Solomon's temple in Jerusalem; the Umayyad mosque was built atop the Church of St. John the Baptist; and the Hagia Sophia was converted into a mosque upon the conquest of Constantinople.

(Speaking of, in 2006, when the Pope visited the Hagia Sophia in Turkey, there was a risk that the "Islamic world [would go] into paroxysms of fury"[8] if there was "any perception that the pope is trying to re-appropriate a Christian center that fell to Muslims," for example, if he had dared pray there — this even as Muslims today seek to build a mosque on the rubble of the Twin Towers.)

Such double-standards lead us back to the issue of double-meanings: As for the literal wording of the mosque project, "Cordoba House,"[9] it too offers opposing paradigms of thought: to Westerners, the English word "house" suggests shelter, intimacy — coziness, even; in classical Arabic, however, the word for house, *dar*, can also mean "region," and is regularly used in a divisive sense, as in *Dar al-Harb*, i.e., "infidel region of war." Thus, to Muslim ears, while "Cordoba" offers allusions of conquest and domination, *dar* is further suggestive of division and separation (from infidels, a la the doctrine of al-Wala' wa al-Bara',[10] for instance).

Words aside, even the mosque's scheduled opening date — 9/11/2011 — has two aspects: to Americans, opening the mosque on 9/11 is to proclaim a new beginning with the Muslim world on the ten-year anniversary of the worst terror strikes on American soil; however, it just so happens that Koranic verse 9:111 is one of the loftiest calls for suicidal jihad — believers are exhorted to "kill and be killed" — and is probably the reason al-Qaeda originally chose that date to strike. So while Americans may think the mosque's planned 9/11 opening is meant to commemorate that date, cryptically speaking, it is an evocation for all out war. A "new beginning," indeed, but of a very different sort, namely, the propagation of more Islamists and jihadists — mosques are, after all, epicenters of radicalization[11] — on, of all places, soil sacred to America.

Some final thoughts on the history of Cordoba and the ominous parallels it bodes for America: though many Christian regions were conquered by Islam prior to Cordoba, its conquest signified the first time a truly "Western" region was conquered by the sword of Islam. It was also used as a base to launch further attacks into the heart of Europe (until decisively beaten at the Battle of Tours[12]), just as, perhaps, the largest mosque in America will be used as a base to subvert the rest of the United States. And, the sacking of the original Cordoba was facilitated by an insider traitor — a warning to the U.S., which seems to have no end of traitors[13] and willing lackeys.[14]

Such, then, is the dual significance of the Cordoba Initiative: What appears to many Americans as a gesture of peace and interfaith dialogue, is to Muslims allusive of Islamist conquest and consolidation; mosques, which Americans assume are Muslim counterparts to Christian churches — that is, places where altruistic Muslims congregate and pray for world peace and harmony — are symbols of domination and centers of radicalization; the numbers of the opening date, 9/11/11, appear to Americans as commemorative of a new beginning, whereas the Koranic significance of those numbers is suicidal jihad. Of course, the two faces of the Cordoba House should not be surprising considering that the man behind the initiative, Feisal Abdul Rauf, also has two faces.[15]

Going along with the historic analogy, there is one bit of good news: As opposed to the vast majority of onetime Western/Christian nations annexed by Islam, Cordoba, Spain did ultimately manage to overthrow the Islamic yoke. Though only after some 700 years of occupation.