

YOU have a task. YOU must make sure that everyone you know also knows what you have come, slowly, and with effort, to understand about the Total Belief-System of Islam, and that those others, in turn, having properly informed themselves, will begin to inform, and alarm, still others. Our government is not helping. Those who think they know better have so far proven that they are far behind many whom they presume to instruct and protect; they are not helping.

So it's up to you. It's all up to you.

And if you do not accept this task, in the United States, in Canada, in Australia, in the countries of Western Europe, then -- I'm afraid -- "it's over."

Posted by Hugh on July 25, 2010 1



Sharif El-Gamal

Aziz Poonawalla, who is the kind of man who posts obscene photoshops about his ideological opponents, and who once fooled a whole passel of rubes at spitblogger Dean Esmay's site by claiming that my use of the standard and ordinary Arabic transliteration of my name was a ludicrous error, has now published a supposedly frank, open, and honest discussion of the plans for the Islamic supremacist mega-mosque at Ground Zero with Sharif El-Gamal (pictured above at Tuesday's hearing of Manhattan's Community Board 1), the multimillionaire who owns the property. As might be expected, El-Gamal's answers fall significantly short of actually being frank, open, and honest.

"Q&A with Sharif el-Gamal about Park 51, NYC," by Aziz Poonawalla at [BeliefNet](#), July 24:

As promised earlier in the week, here are the interview questions and answers from **Sharif el-Gamal, CEO of SoHo Properties and lead developer of the Park 51 project**, Cordoba Mosque. I am sincerely grateful to Sharif for taking the time to answer these questions and speak directly to the broader Muslim community.

1. Q - How will you use this center to promote good citizenship and American values? What are the specific American values you seek to promote?

A - Park51 will be a community center promoting tolerance and understanding through three types of programs: arts and culture, education and recreation. We'll offer all New Yorkers valuable services, world-class facilities and empowering opportunities to learn more about the world around us and about each other. What's more American than serving others?

Swell! But self-consciously over-the-top in its swellness. After all the anger and pain that the plan for this mega-mosque has aroused in 9/11 families and others, for El-Gamal to be nattering blandly about "serving others" as if he and the Imam Feisal Abdul Rauf just got back from a meeting of their Boy Scout Troop is disingenuous, to say the

least. If this initiative is really all about serving others, what about serving those who oppose it by showing even the tiniest modicum of good will toward them, instead of vilifying and smearing them and dismissing their legitimate objections as "hatred" and "bigotry"? Is Sharif El-Gamal capable of even the smallest acknowledgment that he understands the pain that this mega-mosque is causing, and is willing to accommodate it in some way? Or is he only interested in "serving" his own constituency?

Because New York City is a global city, and New Yorkers come from all parts of the world, we need the kind of community center that our economy and cultural diversity demand. It's about fulfilling a need, meeting demand and looking to the future. I think that's a very American attitude. I know it's something I believe in very much. If we do something, we want to be the best at it, and we're always looking ahead.

If you look at a map of Manhattan, most of our major cultural and community centers are north of Houston. For the past two decades, New York City has become an increasingly attractive place to live. That's a great thing for the city. But, for more people to move into lower Manhattan, they have to have the right services. That's our contribution to Manhattan and the city. By serving all types of New Yorkers, we're doing our part as Americans to make our city and country stronger and safer.

Again, that all sounds really swell. But recall that Poonawalla asked El-Gamal how the mosque would promote "good citizenship and American values," and asked him which "specific American values" the mosque would promote. In response, "serving others" was about as specific as El-Gamal could get.

He had an opportunity to say that the Ground Zero mosque would institute programs to teach Muslims the virtues of American principles that contradict Sharia, such as the freedom of speech and the equality of rights of all people before the law. He could have said that the mosque would teach Muslims the virtues of the Constitutional principle of the non-establishment of religion, as opposed to the theocratic autocracy prescribed by Sharia. He could have said that the mosque would teach that apostates from Islam should not be killed, but should be allowed to exercise their conscience without interference.

He could have said all that and more. Instead, he murmured sweet nothings about "serving others."

2. Q - Why must the project necessarily include a mosque? Wouldn't a general prayer area, which could be reserved in advance by any religious group, be more appropriate and compatible with the community-centric interfaith mission of the project?

A - We will include a September 11th memorial and quiet reflection space where people of different faith traditions and beliefs, sacred and secular, can find quiet time and solace. Park51 will also include general spaces and world-class facilities for all New Yorkers to benefit from, whether that's a Hebrew class meeting weekly or a yoga studio looking for space on a regular basis. We'll have an auditorium to engage large audiences, and sophisticated classroom space as well.

With respect to the mosque, which will take up only a small portion of the final space, it's a question of meeting a need. This mosque will be open to all. There are probably one million Muslims in the tri-state area and several hundred thousand in New York City. We should understand that Muslim New Yorkers are part of the city and have been for a very long time. Just a few days ago, I stopped to pray at a midtown mosque, and the congregation was led by a New York City Police Officer. He was a Muslim serving our city, keeping us safe.

There's hundreds of thousands of Muslim New Yorkers like him. We're doctors, lawyers, businessmen, cab drivers, teachers and students. That's what people need to know.

Yes, but the question was why must the project necessarily include a mosque? There is no other available real estate in Manhattan to meet this need? The mosque organizers veer back and forth from claiming that they just happened upon this property and their initiative has nothing to do with 9/11, and is several blocks (actually, just around a corner) from Ground Zero, to assuming that it has everything to do with 9/11 and that they're trying to send a "positive message" that "reverses" that of the attacks. But they can't have it both ways.

3. Q - Some of Imam Feisal's past statements [1,2] have been used by critics to undermine the project's credibility. Can Imam Feisal clarify his views on terrorism to reassure New Yorkers he understands the moral weight of the tragedy of 9-11?

A - Imam Feisal has been a champion of pluralism and tolerance. He fully understands the enormity of 9-11. In fact his own congregation was only blocks away from Ground Zero. He works very hard, day in and day out, to fight extremism and radicalism.

Actually, Rauf is an opening proponent of Sharia who actually calls for restrictions on the freedom of speech in his book, *What's Right with Islam Is What's Right with America*.

More to the point, this is going to be a community center. Park51 is not a political organization. We do not have a political agenda, and we will be open to all New Yorkers. What we do not have room for are extremist views and opinions. Radical and hateful agendas will have no place in our community center or in the mosque. We are building this center for New York City, because we're New Yorkers. We're Americans. We have families here and futures here.

Define "radical" and "hateful?" Is advocating for the rule of Islamic law "radical" and "hateful"? Given Rauf's writings, this is a very important question.

On September 11, 2001, I went down to the site of the attacks and spent two days handing out water to first responders and other victims. Hundreds of Muslims died on that day. New Yorkers of all faiths and no faiths died together. There are also hundreds of Muslims in our police force and fire department and many Muslims who volunteered to help the injured and the hurt. One of my close friends, a Muslim and a New Yorker, headed down to Ground Zero after the attacks, and helped set up a triage.

She was buried in the rubble when the towers collapsed, but she was dug out, thank God, and went right back to work. We understand the horror of that day because we lived it. Terrorists attacked our city and our country, and

terrorists have continued to threaten our city and our country. We're proud of the many Muslims who have worked with our fellow Americans to keep our city and country safe.

Does anyone know who he might be talking about? The story doesn't ring true to me, which many will no doubt take as evidence of my inveterate "Islamophobia," but I do this all the time, all day every day, and I've heard thousands of stories of people who were in and around the World Trade Center on September 11, 2001, and I've never heard anyone tell the story of a Muslim woman who was working to save people and who was buried in the rubble, was dug out, and went back to work. Given the politically correct avidity to find "moderate Muslims" on the part of both government and media since 9/11, I seriously doubt that if such a woman existed, her story would not have been repeatedly trumpeted far and wide. But I am not saying El-Gamal is necessarily lying; if anyone (including you, Mr. El-Gamal, or even the shifty Aziz Poonawalla) can give evidence to establish this woman's existence and substantiate these claims, I will publish the material here.

[UPDATE: El-Gamal may have been referring to Ruby Ramadan. I have no idea of the veracity of the account [here](#) (thanks to Peter), but it does roughly match up with El-Gamal's words.]

4. Q - What are Imam Feisal's specific roles and responsibilities in the project? If he is not in a leadership/executive position, then who is really "in charge" and making the decisions?

A - Imam Feisal Abdul-Rauf is as an interfaith leader and a visionary in this project. He has served the lower Manhattan community faithfully for over 27 years. He is supported by political and religious leaders across New York City for his commitment to moderation and tolerance and his years of work in bringing people together.

Besides being an open advocate for Sharia, Rauf has (like CAIR) refused to denounce Hamas. He has lied about his commitment to religious dialogue. He has lied about whether the Islamic center planned for the Ground Zero site will contain a mosque or not. And he has lied about whether or not the project is getting foreign funding. He is involved with a group that helped fund the jihad flotilla against Israel.

Park51 is an independent project led by Muslim Americans. This project will be separate from The Cordoba Initiative and ASMA. The next step is forming a non-profit and applying for tax-exempt status. Imam Feisal and I are serving as the project managers until then. This non-profit will be run by an Executive Director, yet to be selected, support staff, and a 23-member Board of Directors. Imam Feisal will be one of the Directors, and will oversee the Cordoba House, which will direct the interfaith programming within Park51. We have not yet selected the other members of the Board of Directors, but we will be picking people very carefully, based on their record of leadership, relevant experience and positive contribution to New York City and the country. The board will not be limited by religion.

The mosque will be run by a separate non-profit whose Board of Directors will reflect a broad range of experience. While the mosque will be located in the planned final structure of Park51, it will be a distinct non-profit. Neither Park51 nor the mosque, which hasn't been named yet, will tolerate any kind of illegal or un-American activity and rhetoric.

Here again, precise definitions are needed. Does El-Gamal believe it would be "illegal or un-American" to teach Sharia supremacism in lower Manhattan? And of course Aziz Poonawalla doesn't follow up with specific clarifying questions.

5. Q - Will you pledge make all funding sources fully transparent? What are your criteria for accepting funding from a foreign source, to assuage concerns about extremist influences?

A - We have not yet launched our fundraising campaign. Park51 will incorporate as a non-profit and seek federal tax-exempt status. We are pledging to pursue this fundraising campaign in accordance with all applicable laws and regulations. We have hired legal counsel and top-notch auditors to oversee this process from start to finish.

We will hire security consultants to assist us in the process of reviewing potential financiers and philanthropists as we begin to establish our fundraising strategy. We will refuse assistance, financial or otherwise, from any persons or institutions who are flagged by our security consultants or any government agencies.

The Muslim Brotherhood is not "flagged." But it is dedicated, in its own words, to "eliminating and destroying Western civilization from within." Will the Ground Zero mega-mosque organizers deal with Brotherhood individuals and groups? If so, how will they keep the Brotherhood's perspective on Sharia and Islamic supremacism out of the mosque? Are they even interested in doing so?

6. Q - Why was the site's proximity to Ground Zero considered a "selling point" [3] ? What other locations in lower Manhattan, if any, were considered that could serve the same purpose?

A - We are not at Ground Zero. In fact we're as close to City Hall as we are to Ground Zero. Lower Manhattan is pretty small. You can't see Ground Zero from our current building and on completion of our planned building some years from now, there won't be any views of the Ground Zero memorial from the building. To honor those who were killed on September 11th, we have planned for a public memorial within our future facility as well as reflection space open to all.

Of course, a September 11 memorial could be in Des Moines, it could be anywhere. When he talks about how Ground Zero can't be seen from the current building, El-Gamal is in "Ground Zero? What Ground Zero?" mode, as explained above. Rauf's wife Daisy Khan played the other side of this game [here](#), emphasizing the property's symbolic closeness to Ground Zero.

Let me tell you a little bit about the history of this project. We'd been looking for at least seven years to find a space to accommodate the growing population of Muslims in lower Manhattan. We found this site in January of 2006 and getting to the finish line and acquiring the real estate was proof that persistence pays off. We had also been eager to contribute to the revitalization of lower Manhattan, in part because this is our area of business and also because as New Yorkers we wanted to give back to our city and help make it a better place to live.

Prior to purchasing our current facility at 45 Park Place, there were two mosques in lower Manhattan - although Park51 is not affiliated with either of these mosques. **One was Masjid Farah**, which could fit a maximum of approximately 65 people, and had to hold three or four separate prayer services on Fridays just to fit the crowds.

The second mosque, at Warren St., accommodated about 1,500 worshippers during Friday prayers - people had been praying on sidewalks because they had no room. They lost their space around May 2009. We made the move to buy 45 Park Place in July 2009 in part to offset the loss of this space. Currently, our space at 45 Park Place, accommodates around 450 people every Friday. We are also easily accessible from many different parts of Manhattan, Brooklyn, and Staten Island, which was an important consideration.

At the same time, we thought, why not give back to lower Manhattan and fulfill a pressing need? We looked for a building that could grow into a community center. In Lower Manhattan, the biggest community center is at Bowery and Houston and it's in a basement. There are new residential towers going up in lower Manhattan as we speak. Four Seasons is planning the tallest residential tower in the city a block away from our site. If you think of all of the community centers in Manhattan, they are further north. Residents need services, investment in the neighborhood, activities and opportunities. Community Board 1, which represents the residents of lower Manhattan, acknowledged the needs we were fulfilling when they gave us their clear support on two separate occasions.

Again -- no mention of Ground Zero in any of that windy explanation. It's a far cry from Daisy Khan's words: "I think the building came to us, which goes to show that there is a symbolism there, and that there's a divine hand in it. That it's so close to the tragedy, that its close proximity is very symbolic for the fact that we really want to reverse what happened on 9/11."

7. Q - Do you concede there are genuine, valid concerns about this project which are not derived from Islamophobia or racism? What do you think those concerns are and how would you respond to them?

A - In a recent poll, even New Yorkers with a favorable opinion of Islam had reservations about the project. People have real questions and we need to work hard to make sure we get them answers, and that's not going to happen overnight. We're going to make sure our fundraising and planning involves people from across the city and we're going to make sure we do so in a way that hears concerns and responds to them.

Unfortunately, the public meetings we had with Community Board 1 and the Landmarks Committee were overtaken by a minority who prevented people from expressing their real concerns. The meetings turned into public spectacles. We're now looking for ways to engage our fellow New Yorkers and fellow Americans and have extended an open invitation to anyone concerned to come visit our space. They'll see we have a warm community that reflects the diversity of this country, and they'll see that we want to build Park51 so it has something for everyone.

I can't say this often enough. We work in lower Manhattan, we care about lower Manhattan and we're here to provide services to lower Manhattan.

*The problem with this is that El-Gamal and Rauf and Daisy Khan and all their allies have consistently **demonized** all the opposition to the mega-mosque. There is nothing "Islamophobic" (a manipulative, trumped-up word in any case) or "racist" about pointing out that throughout history Muslims have built triumphal mosques on the cherished sites of conquered peoples, or that Rauf has not been honest, or that the mosque would be an insult to the people killed by Islamic supremacists on 9/11. I have seen people at Community Board meetings and elsewhere painstakingly and cogently explain why their opposition to the mega-mosque had nothing whatsoever to do with "bigotry" or "intolerance," only to be rudely ignored and again vilified as bigots by mosque proponents.*

8. Q - How do you respond to a recent Quinnipiac poll [4] showing a majority (52%) of New Yorkers actively oppose the project? What would you say to the 17% undecided New Yorkers to try and persuade them?

A - The same poll shows that a majority of Manhattan is behind us. Community Board 1 is overwhelmingly behind us, and they represent the people of lower Manhattan who are closest to Park51 and would be most relevant to our vision. They are the people of lower Manhattan. They've studied our project closely, they learned about who we are and they live in the area we hope to serve. They were clear in their support for us, and we're tremendously grateful for that.

The Board recognized the value in jobs, programs and services we are bringing to the city, and they know that this project is very important for lower Manhattan. That's a major reason why Borough President Scott Stringer, Mayor Bloomberg, Councilwoman Chin and Councilman Jackson, City Comptroller Liu, Attorney General Cuomo, State Senator Squadron, U.S. Congressman Nadler, Governor Paterson a number of key officials and institutions are supporting us. We're also pleased to have the support of September 11th Families for Peaceful Tomorrows. These leaders and organizations know Imam Feisal has served Lower Manhattan for a long time, and that he has been a positive force in this city and country.

But we need to do more to reach out to the undecided New Yorkers, the New Yorkers who have only heard misrepresentations about Park51, and other Americans in other parts of our country. I think that as more information comes out about the project, and more people learn about who we are and how we want to help New York City, we'll see these numbers change.

I want people in New York who are undecided to know we're a part of this city, and we want to make it a better place to live and work. We want to help stimulate our economy, and enhance New York's position as a global hub of ideas and culture.

Then address our real concerns, instead of setting up straw men and engaging in the basest forms of character assassination.

9. Q - How do you make the case for supporting Park 51 to the local Muslim American community? Doesn't Park 51 undermine support for (and even actively harm) more pragmatic mosque projects in Sheepshead Bay and Staten Island?

A - We're not affiliated with either of those projects, but we do recognize that this project affects people from all over the world. New York City is the capital city of the world. I'm pretty sure New York City also has the largest Muslim population of any city in the United States. Muslim New Yorkers need to do more to become part of the institutions and organizations that serve and contribute to this city. We believe Park51 will be a positive step in this direction.

I believe that our model represents the best of American and Muslim values. More people need to know the truth about Islam, and that's that Islam is a peaceful religion, a compassionate religion, which preaches service to all. Unfortunately, there is some opposition to Muslim projects which is driven by hate and negativity, and we should be concerned by this.

Because hate for one minority can become hate for anyone who's different, and New Yorkers, like Americans, understand the value of diversity and the importance of protecting difference. That's what makes America so dynamic and so unique.

Here again, opposition to the mosque has nothing to do with "hate." No one would ever take the time to "hate" Muslims or think about them at all were it not for the ongoing threat of jihad terrorism and the increasing arrogance and demands of the Muslim community in the U.S. And the mega-mosque is just another example of it.

10. Q The controversy has alienated many Americans and New Yorkers who are tolerant of Islam per se but viscerally react to the project with offense. In hindsight, what could you have done differently to avoid this reaction?

A - My heart goes out to the families who lost loved ones. We were all attacked that day, no matter what our color or our religion. I understand that people are offended, but we cannot lose sight of why we are doing this. And we cannot forget that we are a part of this city, a major part of this city, and we need to work together as Americans and as New Yorkers.

Moving forward, I hope and pray the dialogue reaches more New Yorkers and Americans. People have concerns and questions, and we want to answer them in a meaningful way, in a way that lets people know who we really are, what we want to do for the city and how they can be a part of Park51.

We have to appeal to the undecided, and change the conversation about Muslims in America. Because of that, we're offering an open door. You know, I'd love it if Sarah Palin came to Park51 to see our community.

She'd see that we're just as American as she is. She'd get the chance to meet some of her fellow citizens who happen to be Muslims. Consider that an open invitation, Mrs. Palin. We'd love to see you. We want to welcome everybody who cares about this city and about this country.

Fine, let's dialogue. Let's continue this discussion. I've raised what I believe to be legitimate concerns here. I invite Sharif El-Gamal to respond, and we will have a dialogue. I'm ready when he is.

Posted by Robert on July 29, 2010 6:24 PM | 36 Comments

Categories:

Islamic supremacism,
mosques



Hugh | July 29, 2010 6:37 PM | Reply

"I want people in New York who are undecided to know we're a part of this city..." -- Sharif Al-Gamal

Georgie

Anne Geyer, known for decades for her anti-Israel and pro-Arab views, has come out with an article on the New York mosque that is not, as one might have expected it would be, a defense of the Ground Zero mosque as an inoffensive and innocent "free exercise of religion," but, she rightly senses, a depiction of the mosque as something more suspect and more worrisome.

She shows en passant that she continues to believe, or at least pays lip service to, the myth of Cordoba, that is, the myth of an Islamic Spain where Christians and Jews lived under benign Muslim overlords, a splendid example of "Convivencia" - and one presumably with implications for the brave-new-world we are allowing to be created, if we do nothing to halt it, in Western Europe.

But is this "convivencia" stuff true? Was Montgomery Watt, the Anglican clergyman who was, as his former student Ibn Warraq testifies, philo-Islamic because he had a horror mainly of atheism, correct in his depiction of Islamic Spain? And what about Maria Rosa Menocal, with her Ornament of the World? You can read about her at this site. Was Cordoba, was Islamic Spain itself, a place where "Muslims, Christians, and Jews" all lived in splendid harmony? Apparently the Christians didn't feel so, because otherwise why would they have spent 500 years in attempting to throw back the Muslim invaders? And what about the Jews, who had no army? Well, consider the most famous of those Jews -- there is a statute of him, by the way, in Cordoba, in the Juderia. What did Maimonides think of Cordoba, where he lived, as a place where under Muslim rule Muslims, Christians, and Jews lived in "harmony"? In his "Epistle to Yemen," Maimonides described his experience. The Jews were treated so well? If so, why did Maimonides denounce the hideous treatment of Jews by Muslims in Spain, and why did Christians tirelessly engage in the Reconquista over 500 years?

But other than that conventional unwisdom about Cordoba, Georgie Ann Geyer appears to have come, at least somewhat, to her senses. It will be interesting to see if she can ever drop her anti-Israel animus. She was offended, and rightly, by the display of arrogance and contempt for the feelings of non-Muslims, demonstrated by the not-quite-as-suave-as-necessary Muslim spokesman who appeared on television to attack those who question the motives, the funding, the goals, the everything, of those behind the Ground-Zero Mosque:

One organization is the Cordoba Initiative, which has a good reputation as an Islamic group that wants to meet with Christians in an atmosphere reminiscent of an Islamic "Y." (It is named after the liberal Islamic caliphate in Cordoba, Spain, ruling from the eighth to the 15th centuries, which respected Christians and Jews -- a good sign.)

But no one has revealed where the \$100 million for the mosque has come from, who is behind the idea, or who are the people leading the entire project. [...]

The so-named "spokesman" and "founder" for the Ground Zero Mosque initiative, interviewed on CNN, was far from courteously trying to convince other Americans of his group's good intentions. He was arrogant, smug and derisive of non-Muslim Americans. One came away from his interview feeling that he really wanted to, as the kids rather eloquently say, stick it to us.

Given these chasms of information -- and the attitude of the Muslims involved -- one can only be against this Ground Zero Mosque. The unequivocal fact is that the grounds where so many died so terribly is no place at this moment of history for any mosque....

And she ends her piece thus:

And here's perhaps the most important point. If the planners of this mosque, like the arrogant one on CNN, really consider themselves Americans, they would not bring up such an aberrant idea at such an emotional time, when the United States is fighting two wars against radical Islam, and when American Muslims remain a largely unknown quantity.

Last weekend, for instance, a conference of the Ahmadiyya Muslim Community was scheduled to be held at the Dulles Expo Center near the capital, in Virginia, with 5,000 set to attend. **The theme was: "Are Muslims required to obey non-Muslim governments?"** The radical Hizb ut-Tahrir America (HTA) was also scheduled to hold a conference in Chicago earlier this month to hype the idea of spreading an Islamic state to the entire world, but it was suddenly canceled by the Marriott Oak Brook hotel for reasons unknown.

That these questions could even be asked among people who have taken citizenship oaths to defend the United States, and who enjoy all the benefits of this country, tells you that we must carefully observe the players to be sure we are playing with the same rules.

Keep in mind that there are few Christian churches, much less Jewish synagogues or other religious temples, anywhere in the Islamic world. Until Muslims are willing to provide for others, in countries where they are dominant, what they so arrogantly demand for themselves in the West, it would be the height of folly to allow such a dramatic and intrusive development as the Ground Zero Mosque.

But this note of "no one can say us nay" and "we are here to stay" and "we'll do what we want- if not right now, then soon enough, when our numbers and our power increase," is a theme that Muslims have been sounding for a long time, and quite deliberately. It is only recently that Infidels have noticed this theme, thanks to the Muslims' behavior toward non-Muslims all over the world. This behavior includes the many reported acts (and just how many similar acts do you think are never reported, that we never hear about?) of persecution and humiliation, and attacks on, and even murders of, non-Muslims in lands ruled by Muslims. It also includes the demands, each more outrageous than the next, for changes in the ways of life, in the laws and customs, of non-Muslim peoples and lands, into which - in a fit of nearly criminal negligence, Muslims in large numbers have been admitted and allowed to settle, by those who simply relied on pious assumptions about Islam. They had no real knowledge or understanding of either the ideology of the Total Belief-System of Islam, or of the goals of Jihad. It is only just now that many are prepared to listen carefully, and no longer to overlook such statements, and to begin to grasp how such attitudes arise naturally from the texts and tenets of Islam.

Take that Muslim "scholar" Tariq Ramadan. He is, in truth - see Frere Tariq by Caroline Fourest, which is now available in English -- a sly propagandist for Islam. He has had a chair specially endowed for him at Oxford by Arabs spending some of their oil-and-gas revenues. Oxford has done this to its shame and, one hopes, to its great and permanent dismay, once potential contributors, non-Arab and non-Muslim, find out about this bought-and-paid-for well-upholstered chair supplied to Tariq Ramadan. Listen closely to Tariq Ramadan. One of the things he keeps saying is the phrase: "It's over." Yes, he repeats it too: "It's over. It's over." What does he mean when he says that to opponents? He means that we Muslims are here, and what's more, there is nothing you can do about it, so don't even try to stop us in any way, and don't even think about halting our arrival, or dislodging us, or taking away the benefits we exploit or refusing to meet the demands that we make: "It's over. It's over."

This is a rhetorical weapon, the weapon of the triumphalist bully, attempting to demoralize Europeans into throwing up their hands in despair, and not being able to summon the will to halt Muslim immigration and then even to reverse it, through a series of intelligent, carefully-crafted, and perfectly-justified measures. No other group of immigrants poses anything like the implacable and permanent danger that Muslim immigrants so clearly pose to the political and legal institutions, the art, science, literature, freedoms, of the advanced West. That large-scale Muslim presence has created a situation for the indigenous non-Muslims (and for other, but non-Muslim, immigrants) that is far more unpleasant, expensive, and physically dangerous than would be the case without such a large-scale Muslim presence. No one should hearken to, though we all should listen to, the implied threats and menace underneath soft-spoken, but deeply sinister Tariq Ramadan with his "It's over. It's over."

One year ago, the city was buzzing when the newspapers published a letter by Bouchra Ismaili, a Rotterdam city councilman: "Listen up, crazy freaks, we're here to stay. You're the foreigners here, with Allah on my side I'm not afraid of anything. Take my advice: convert to Islam, and you will find peace."

It is not over. It is just now that people are educating themselves and waking up. Tariq Ramadan does not want that to even be considered as a possibility. He wants - and many other Muslims want - us to believe in historical inevitability, and in the inevitability of their triumph. This is exactly what Hitler and the Nazis believed; it is exactly what the Marxists believed. And it is, I'm afraid, present even among us, with those who obliquely invoke something called "History" as demanding this or requiring that, in that dangerous phrase that Obama likes to use: "getting on the right side of history."

There is no "right side" of history. There is one damn thing after another, and some things are much more worrisome than other things, and require different kinds of analyses, a shouldering of different kinds of burdens. The historical inevitabilists, even in the weak or etiolated form of that "getting on the right side of history," are always dangerous, and especially so if they allow the tariq-ramadans of this world to keep the peoples of Western Europe from rousing themselves and admitting that over the past few decades they made colossal errors in their immigration policies, and in their domestic policies that have permitted, and even encouraged, Muslim colonies within the West to expand, and to do so at the expense - in every sense - of the indigenous non-Muslims.

But the halting of any growth in, and the peaceful, legal, and orderly reversal of the size of, the Muslim presence in Europe, is exactly what people are coming to understand has to be achieved. And achieved with or without the understanding, help, and support of the benighted American government, at least as presently constituted. (And Tariq Ramadan's suavity, by the way, can turn to hysteria in a New York minute, and I have seen or heard it happen repeatedly. In this respect he is like a great many of the seemingly smoothest Muslim propagandists, who when challenged by the well-prepared falls apart, and starts to rant, in tel qu'en lui-meme fashion.)

Listen carefully to Muslim rhetoric in this country and elsewhere in the West. It is always not-quite-what-it-seems-to-be: we hear, for example, the phrase "we are here to stay." What does that ambiguous phrase mean? Is that a rousing sign of loyalty to the American political and legal system? Or is it, rather, an aggressive and defiant expression -- we're here, we're not going anywhere, and we will do exactly as we please, in putting relentless pressure on the American legal and political system, on its educational system, on its social understandings, and will never give up, and don't think about trying to stop us -- because "we're here to stay" and the lands that, for now, you possess do not really belong to you, but belong to Allah and to the "best of peoples," that is, the Muslims.

You have only temporary possession, perhaps not even a life estate; the fee simple belongs to us, the Umma, the people who received rightly the message, from the Seal of the Prophets, that Perfect Man (al-insan al-kamil), Muhammad. And while some Muslims say no Infidel laws should be obeyed, others, more prudent, think that for now such a demonstration would not be in Islam's best interests. They take a different tack: we will obey your silly manmade Infidel laws insofar as they either do not contradict any part of the Shari'a. And they then add, in a sub-rosa coda meant to be understood only by fellow Muslims: "and only because it makes more sense for now to temporarily do so, in the same spirit of Muhammad treating with the Meccans at Hudaibiyya, that is, insofar as our present relative weakness in the West requires that we temporarily must, in order to bide our time and fortify further our position."

Earlier in July there was a big furor in Great Britain about another planned mosque. There have been so many furors, so much anguish caused by Muslims all over as they conduct their campaign of conquest-from-within, one whose goals the less-prudent or more certain-of-triumph among them have not hidden:

DEFENCE chiefs are fighting plans to build a giant mosque overlooking Britain's top military academy. They claim the new centre poses a security threat to budding Army officers at world-famous Sandhurst.

The building would have a huge dome and two 100ft minarets towering over the soldiers' parade ground.

The minarets will be sited within 400 yards of the Royal Military Academy in Surrey....

Campaign leader Alan Kirkland said: "A lot of people are questioning the size of the minarets which will overlook the whole of the academy."

Local MEP Nigel Farage said: "I am appalled at such an idea. Many fear it could pose a grave security risk."

A Ministry of Defence spokesman said: "Sandhurst has put in an objection on the grounds of security."

Look at the comments by Muslims in any controversy, whether over this or that mosque, whether they are an affront to our sentiments, as with the Ground-Zero mosque, or a real threat to security, as with the mosque-and-minarets proposed to overlook the grounds of Sandhurst. You will find, once the slyly sweet-reason blague is not accepted at once, quite a different tone, one of triumphalism. A Jihad Watch poster ("dumbeldore's army") brought to my (and others') attention the comments that accompanied this article. "Dumbledore's Army" describes those comments thus:

There are plenty from native non-Muslims who have 'woken up' and are most alarmed and angry; but there are also some truly appalling remarks by obvious Mohammedan spin-doctors and brazen liars...as well as sneering Muslim triumphalists, boasting and taunting.

The most telling of those is this one, by an identified Muslim, from which the sneering triumphalism blasts like heat from a furnace. I'm reproducing it here, because it's a classic of its kind.

"get over it. This is multicultural Britian in case you haven't noticed. Muslims are here to stay. If you don't like it, you should leave."

"There are not enough Mosques as it is.

"There are churches everywhere. We should be able to have just as many places to worship as all the other religions have."

"We have the right to do what ever our religion says"

"and there isn't a single thing you can do about it."

Think about that. It connects to Tariq Ramadan's "it's over. It's over."

It connects to the predictions made by Houari Boumedienne, the ruler of Algeria, back in 1974, at the U.N., when he said that Europe would be conquered not through outright military conquest, but "through the wombs of our women." That triumphalist theme has been repeated by so many Muslim clerics, Muslim political figures, Muslim journalists, in the press, on the radio, on television - **see that indispensable site, www.MEMRI.org**, for many examples.

And you, who come to this site often, are not surprised. You are not surprised, as perhaps Georgie Ann Geyer was surprised, at the arrogance and contempt shown by that Muslim spokesman on television:

The so-named "spokesman" and "founder" for the Ground Zero Mosque initiative, interviewed on CNN, was far from courteously trying to convince other Americans of his group's good intentions. He was arrogant, smug and derisive of non-Muslim Americans. One came away from his interview feeling that he really wanted to, as the kids rather eloquently say, stick it to us.

Nor are you surprised when you learn, from Geyer's same piece, that the Ahmadiya Muslims - yes, the so-called famously "moderate" Ahmadiya Muslims, who are even considered in Pakistan not to be real Muslims, so unorthodox are their beliefs said to be - held a meeting just outside Washington, D.C.:

Last weekend, for instance, a conference of the Ahmadiyya Muslim Community was scheduled to be held at the Dulles Expo Center near the capital, in Virginia, with 5,000 set to attend. The theme was: **"Are Muslims required to obey non-Muslim governments?"**

No, you know. But you have a task. You must make sure that everyone you know also knows what you have come, slowly, and with effort, to understand about the Total Belief-System of Islam, and that those others, in turn, having properly informed themselves, will begin to inform, and alarm, still others. Our government is not helping. Those who think they know better have so far proven that they are far behind many whom they presume to instruct and protect; they are not helping.

So it's up to you. It's all up to you.

And if you do not accept this task, in the United States, in Canada, in Australia, in the countries of Western Europe, then -- I'm afraid -- "it's over."

Posted by Hugh on July 25, 2010 1

They will build their islamic hovel with the help and cooperation of the dhimmis and useful idiots in high places, and they will gloat and rub it in our faces on the tenth anniversary of 9/11. It no longer matters what we, the people, want in America. **We are ignored while those entrusted to represent us systematically destroy our country.**

Radical insurgents from CAIR, the muslim brotherhood, and numerous other muslim fifth column revolutionaries in America. It will be a sad and nauseating event.

 [al-Kidya](#) | July 29, 2010 8:57 PM | [Reply](#)

"Let me say this: I am one of many who believed that Islam was a religion of peace before it was hijacked by terrorists." Right!

Islam was once a religion of peace...before it was Islam...before Mohammad and his gang of terrorist thugs destroyed the 360 gods and goddesses in the Ka'aba and slaughtered the Quraysh people. The Quraysh peacefully worshipped the sun, the moon, and the stars.

There were 360 minor gods representing the days of the year. Then along came the terrorists from Medina, forcing their Islamic ideology down their throats or cutting them in the desert. They kept the moon, the Kaaba and their fertility rights but killed, destroyed and erased history in a flash and that's the way it has been for the last 1400 years. There was peace and then along came Mohammad.

 [Nomorestupid dhimmi](#) replied to [comment from Susanp](#) | July 29, 2010 9:58 PM | [Reply](#)

I totally agree with you. The view that 9/11 is great victory of Islam at the turn of twenty-first century is a view shared by all Muslims of the world despite the sad words and crocodile tears shown by some well-known Muslims. Besides, KOSOVO is yet another victory won by Islam by courtesy of Arch-Dhimmi Clinton-led NATO.

After 9/11, the general over-all condition of economy is greatly affected by many resultant factors among which the ever-rising oil prices included. We are now all suffering a lot of inconveniences at security-check points at various points of travel and economic hardships, all this due to Islam's terrorist activities for more assaults toward eventual conquest of non-Muslim world. Let us remember even UN has become their lobbying effective ground using a lot of oil-money.

One more special thing I noticed after the success of 9/11 attacks is that Muslims, especially Muslim-women living in non-Muslim countries start wearing their head-scarves as if raising the Islamic banner. I am an Asian-American

coming from non-Muslim majority country. Before 9/11, Muslims in my native country keep low profile. Now, no more. They grew more arrogant and brazen in their daily dealings with other people. Now, I understand this is a global trend among all of them. Osama Bin Laden and his team hoped to drain out America financially and go bankrupt. The situation all of us, (Jews, Christians, Buddhists and Hindus are in now is a very challenging struggle. On non-Muslim side, we are not prepared, totally ignorant of Islam's goals of global subjugation and its skillful deceptive jihad methods. On their side, they are awash in petro-dollars, very much united and aggressive in their efforts. We need more people like Mr. Robert who is educating and waking us up.

 dumbledoresarmy replied to [comment from Nomorestupid dhimmi](#) | July 29, 2010 11:54 PM | Reply
Nomorestupiddhimmi

you wrote - "One more special thing I noticed after the success of 9/11 attacks is that Muslims, especially Muslim-women living in non-Muslim countries start wearing their head-scarves as if raising the Islamic banner.

"I am an Asian-American coming from non-Muslim majority country. Before 9/11, Muslims in my native country keep low profile. Now, no more. They grew more arrogant and brazen in their daily dealings with other people".

That's very interesting. Because I've just read a book by Australian author **Vickie Janson, 'Ideological Jihad', which describes exactly the same thing happening here, in Australia.**

Here's Vickie's story:

"I have a friend who was a 'secular' Muslim (Initially she wasn't religiously observant). She was the first Muslim person I met. Our sons were about the same age and had a close friendship meandering between both homes for constant meals. They had the best of both worlds - lentils and potatoes.

"We [Vickie, her husband, their kids] were a family who said thanks before meals and prayed together. And we were very aware of the reality of God's personal intervention in our lives..."

Vickie describes how she and her Muslim neighbor and friend would have coffee and talk - 'a long history of religious discussion'.

BUT

"BUT September 11 altered our relationship in an unusual way.

"My friend immediately adorned herself with the hijab, the Islamic veil** {my emphasis - dda}.**

"She began attending Islamic lectures and giving me [Muslim] literature, tapes and videos. She also gave me the Qur'an.

"Her son was also profoundly affected. Soon after September 11 he came to us clearly upset after school. He said, 'I don't want to go to hell'. He was seeking guidance, confirmation, something to make sense of the great gulf he saw between our worlds. We assured him that it wasn't the Lord's will for him to go to hell. We assured him that if he prayed sincerely for Truth that ultimately God would be faithful in revealing Truth to him..."

"My son gave him a Bible which he was fascinated to read.

"But when he got it home, his mum, despite having encouraged me to read the Qur'an, took the Bible off him. Things went from bad to worse. Now he couldn't sleep over, and he couldn't eat our 'unclean' food - which for several years had been considered 'clean'. I found the verse in the Qur'an that said it was OK to eat the food of the 'People of the Book' (Jews and Christians) but his mum said I had tried to deceive him....

"The coffee times [between Vickie and her Muslim female supposed 'friend'] lessened and our 'extra son'...missed out on our very ordinary mashed potato..."

"We simply discovered we were friends positioned on our own side of this great chasm...There were times I wondered how much of this was due to the eight citations I had found in the Qur'an forbidding friendships between Muslims and non-Muslims..."

- from 'Ideological Jihad', pages 13-14.

So there you have it, all the way from suburban Australia, exactly the same reaction from an apparently secular/nominal Muslim family there, as you - nomorestupid - describe from *your* country, once September 11 2001 took place: the woman dons the hijab, and previously apparently-cordial attitudes toward non-Muslims suddenly flip into distancing and hostility.

The Saudi Connection

We now return to the remarkable World Economic Forum web page that details Feisal Abdul Rauf's financial supporters.

<http://www2.weforum.org/en/initiatives/c100/Projects/index.html>

By now any school boy knows that Feisal Abdul Rauf is funded in part by the odious **Saudi prince Al Walid.**

The second patron listed at the WEF web site is the **Xenel Corporation.**

The Xenel Corp. was in the news about 8 years ago in connection when its then CEO **Abdullah Alireza** was connected to **Osama Bin Laden.**

The Xenel Corp. was in the midst of developing its Xentury City in Orlando Florida when scandal hit.

Here is how Xentury City describes itself:

"Xentury's planners set out two decades ago to create a "city within a city," where luxury, imagination and culture dwell. Careful planning and a commitment to enduring excellence provide the ideal development location and position Xentury | The Global Resort City as the standard for 21st century high-end commercial, retail and resort development." http://xenturycity.com/index.php?page_id=6

Think Feisal Abdul Rauf's Cordoba House only on a much larger scale. It would take twenty years to place all the components of this very ambitious, maybe even ostentatious, development.

As part of the process, when Xentury was approved for the construction of a large convention center, the local **Hotel Employees and Restaurant Employees Union** did a background check which happens "whenever a new hotel project develops in a market where the union has members."

<http://www.bizjournals.com/orlando/stories/2002/10/21/story1.html>

The background check revealed "**information that appears to indirectly tie Xentury's parent company to "less than desirable individuals, businesses and organizations."** "

Xenel CEO Abdullah Alireza was linked to Bin Laden as follows:

"• One major shareholder in the **Al Shamal** bank founded by Osama bin Laden and others is the **Faisal Bank**.

• A trust holds an ownership interest in the Faisal bank.

• One member of the board of supervisors of the trust is Abdullah Alireza.

• Alireza is also the managing partner and a major shareholder of Xenel Industries, the parent company of Xentury City."

<http://www.bizjournals.com/orlando/stories/2002/10/21/story1.html>

I know what you are thinking; "How far is far enough? 3 banks?, 7 banks?, 10 banks?" How close is too close?

To complicate matters, Abdullah Alireza is very well connected, and very wealthy.

The Xenel business was founded in 1973 by the descendants of one of the oldest trading houses in the Middle East.

It is a Saudi diversified holding company for the various businesses of the **House of Alireza** established in 1845.

Five former American ambassadors to Saudi Arabia, as well, as the Governor of Florida, and the White House interceded on Alireza's behalf, but it didn't work.

On December 12, 2002 **Osceola County Commission** denied Xentury City the right to develop Osceola's Convention Center complex.

<http://www.bizjournals.com/orlando/stories/2002/12/16/editorial2.html>

But, the story continues.

Although Abdullah Alireza has since left Xenel to become Saudi Minister of State, his brother, Kahlid has taken his place as CEO of Xenel.

Both **Kahlid Alireza**, and the Xenel corporation appear on the "**Golden Chain**" list

"or a list purported sponsors of **al Qaeda** that was seized in March 2002 raid by Bosnian police authorities of the premises of the **Benevolence International Foundation** in Sarajevo.

The list includes at least 20 top Saudi and Gulf State financial sponsors including bankers, businessmen, and former ministers. Part of the list included computer file titles "Tarekh Osama" or "Osama History", but the appellation "Golden Chain" itself is due to al Qaeda defector **Jamal al-Fadi**, who vouched for its authenticity; the FBI later also pronounced the document as genuine"

http://en.wikipedia.org/wiki/The_Golden_Chain

"The Benevolence International Foundation (Benevolence International Fund in Canada, Bosanska Idealna Futura in Bosnia) (BIF) was a purported nonprofit charitable trust based in Saudi Arabia. **It was a front for al-Qaeda and is now banned worldwide by the United Nations Security Council Committee 1267.** It had already been banned by the US Department of the Treasury."

http://en.wikipedia.org/wiki/Benevolence_International_Foundation

Returning to the present we find Feisal Abdul Rauf, formerly an Imam, and undistinguished writer, now a Manhattan real estate developer, is financed by a Saudi Prince who offered Rudy Guillani 10,000\$ on condition he admit that America had deserved the 911 attacks.

Feisal Abdul Rauf is also financed by Xenel, and CEO Kahlid Alireza both of which are mentioned in connection with the financing of Al Qaeda.

It is probably because of things like this that Rep. Peter King has called for an investigation.

<http://peteking.house.gov/video2.shtml>

Not one jot. There was a by now infamous post 9/11 edition of a political programme Question Time, in which the Muslims howled about payback, showed zero empathy and acted as if they owned Britain. The US Ambassador on the panel wept. It was appalling.

And again after the London Bombing. The mealy mouthed and qualified apologies did not cut it. The marginalised society argument was exposed as their doing.

Our then socialist government caved in time after time until it was too late to save their sorry hides. They are now consigned to the dustbin of history.

The thing is turning. We are more and more informed. And we are at long last taking action.

This mosque is the greatest insult America could bear. A triumphal edifice rubbing salt into a still open wound. If built it will create the greatest symbol of predatory Islam possible.

It must be halted.

 [dumbledoresarmy](#) | July 30, 2010 8:20 PM | Reply

As well as protesting night and day against this impending piece of 'insult architecture' (to quote a poster above), I suggest a further, positive course of action.

There were two little churches right next to Ground Zero. One survived, one was destroyed. Both could become a focus of spiritual resistance to the mosque. **The survivor was the deeply historic Episcopal (originally Anglican) St Paul's Chapel, which survived; it was just far enough away; though it was enveloped in a roaring dust cloud.**

http://ngm.nationalgeographic.com/ngm/0209/st_pauls/online_extra.html

It provided a place of refuge and shelter for mourners and rescue workers and cleanup workers during the days and weeks after the attack.

New York City jihadwatchers should make a point of visiting St Paul's and making a donation to their ongoing ministry; and Christians from in-town or out of town, who are engaging in protests against the mosque, might like to make a practice of meeting to pray at St Paul's, first.

Fill it with life and energy. See if you can find out whether the clergy and congregation are aware of Jihad; if they are not, and if - which heaven forbid - they are dhimmified enough to support the obscene mosque proposal, gently do your best to undeceive them (by, for example, discreetly leaving about the place the informative leaflets re Islam that are put out by The Barnabas Fund).

The church which was destroyed was the tiny and historic St Nicholas's Greek Orthodox church

<http://www.nyc-architecture.com/GON/GON002.htm>

which was crushed and buried under tons of rubble as the South Tower collapsed.

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

The photo on that link shows the final moments of St Nicholas's taken by Eric O'Connell only minutes before the South Tower came down, is one of the most haunting pictures of the 21st century.

If you go to this link - a NY Times article - you will find on the left hand side another version of the same picture, which can be clicked to enlarge. (I have an idea I've seen a better version of this, but have not been able to find it yet; this will have to do, for now).

http://www.nytimes.com/2008/07/03/nyregion/03trade.html?_r=1&n=Top/Reference/Times%20Topics/People/B/Baagli,%20Charles%20V

(There is a painting that no-one has done yet - but here's the idea: an image of the collapsing tower, and in the midst of it, rising out of the swirling dust and falling masonry, his feet on the place where his church used to be, the shining figure of St Nicholas in his bishop's regalia, holding out his arms to the people who are falling from and with the tower).

"On September 11th, the entire weight of World Trade Center Tower 2 came down on St. Nicholas Church, completely destroying the building and its contents. Only a handful of damaged icons and religious items were found amongst the rubble.

"Luckily, no one in the Church was hurt when the Towers collapsed. The caretaker and an electrician managed to escape only minutes before the tragedy. "(!!)

The wikipedia entry says - "A report in a Greek-Orthodox newspaper said that before the South Tower collapsed, part of the airplane's landing gear was seen resting atop the church. Also, body parts were spotted on and around the church before the collapse of the tower, presumably the remains of those who had jumped or fallen from the towers."

The congregation intend to rebuild; unfortunately, they were persuaded to sell the original lot (which I for one think is a terrible pity: once the site was cleared and made safe, they should have been *encouraged* and assisted to rebuild, on the very same hallowed ground, as fast as possible, it would have been a perfect gesture of defiance toward the Jihad), and are to rebuild on a site across the street.

I think they should be *flooded* with donations great and small, and receive all possible support and encouragement in their wrestling with the City's bureaucracy.

Christians taking part in anti-mosque rallies and protests should make a point of visiting 1. the intended site of the new St Nicholas's and 2. the original site, to pray and to bless both locations and invoke divine protection and help. And it will annoy the Muslims no end, for they *hate* it when they have to watch non-Muslims practising their non-Muslim faith in public and out loud, instead of cowering and whispering for fear of the Mohammedan Mob.

St Nicholas's *must* rise again; preferably with a very tall bell tower, oh, maybe 15 stories high.

The Muslims are planning to build an enormous mosque.

Well: besides stopping them from doing that, while the Resistance is at it, let's make sure that, even *nearer* to Ground Zero, there will be a magnificent Greek Orthodox Church of St Nicholas. Taller than the projected mosque. Preferably with a LOUD ring of bells! O St Nicholas's, you *must* have bells!

Something else to think about.

There is a protest planned by SIOA for September 11.

There are three other dates that also suggest themselves as times for protesters to gather at and focus on this site where so many died, and for non-Muslims, especially Christians, to affirm publicly who and what *they* are.

1. The Feast of St Michael and All Angels on September 29th. St Michael is often thought of as psychopompos, the one who leads the souls of the redeemed into Paradise.

2. October 31, November 1st and November 2 - All Hallow's Eve, All Saints', and All Souls - the feast sometimes called 'The Day of the Dead' in Mexican Catholic culture. That is the *perfect* day on which to gather at Ground Zero, hold vigil, and defy Evil. It might be worth finding out whether the congregation at St Paul's will be specifically remembering the murdered of September 11 in their services on those three days. Make sure they get a huge roll-up. And light a candle in memory of Oriana Fallaci, whom the attacks galvanised into writing her fiery swan-song - her 'wake up, world!' rallying call and warning re. the Global Jihad, the trilogy 'The Rage and the Pride', 'the Force of Reason' and 'The Apocalypse'.

3. The Feast of St Nicholas, on December 6 (let's remember that New York was once New Amsterdam, and that Nicholas is the patron saint of the Dutch, of sailors, of children; and that one of his legendary miracles involved raising three murdered boys to life; and that the American 'Santa Claus' is from the Dutch Sinter Klaas - he came into American popular culture from the Dutch).

Perhaps a March of Witness could be held on any or all of these dates, in which participants would beat the bounds of the entire Ground Zero site, as close as is officially permitted: beginning at or near the old St Nicholas's site and ending at the new St Nicholas's site, visiting St Paul's en route -and *also* visiting, very pointedly, the proposed Mosque site, at which point the marchers might let their feelings and their objections be made known.

Soho Properties is a Muslim-run real estate company at 552 Broadway, #6N, New York, New York, that arranges and participates in real estate investments **It was founded by Sharif El-Gamal in 2003.**

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Management

Its Chairman and chief executive officer is Sharif El-Gamal. Its partners are Sammy El-Gamal and Nour Mousa. Mousa is the nephew of Amr Moussa, the Secretary General of the Arab League, who was the first major Arab leader to go to Gaza and affirm support for Hamas, in mid-June 2010, after the Gaza blockade-running incident 31 West 27th Street.

In November 2009, it was reported that the firm spent \$45.7 million to purchase 31 West 27th Street in New York City, a 12-story, 108,594-square-foot (10,088.7 m²) office building. El-Gamal said: "We just bought it for the income. It's got great long-term leases, and the financing was really attractive. We have five years at a very attractive interest rate, and it's probably the best B building in this submarket." [5] Soho Properties purchased it from the Witkoff Group, which had purchased the building in 2006 for \$31.5 million.

Cordoba House



Ground Zero 12 days after the 9/11 attacks. The location of the proposed Cordoba House is circled in red. Viewed at full size, a blue tarp is visible covering a damaged section of the building's roof.

In July 2009, it purchased the 47–51 Park Place building on the site of the planned Cordoba House, also referred to as the "Ground Zero Mosque" and "Park51", a proposed \$100 million, 13-story, glass and steel Islamic cultural center and mosque that is in the planning stage. The specific location, close to the World Trade Center "where a piece of the wreckage fell," was a primary selling point for the Muslims who bought the building. Soho Properties paid the owner \$4.85 million in cash for the property.

One investor in the transaction with Soho Properties was a **tax-exempt foundation named the Cordoba Initiative**. American Imam Feisal Abdul Rauf is CEO and Executive Director of Cordoba Initiative. The other investor with Soho Properties was another foundation, known as the **American Society for Muslim Advancement (ASMA)**. ASMA was founded by Abdul Rauf, and is run by Abdul Rauf and his wife out of the same New York office as the Cordoba Initiative. The foundations are working on the project with Soho Properties, the co-developer of the center.

Claudia Rosett, a journalist with the Foundation for Defense of Democracies who writes a weekly column on foreign affairs for Forbes, devoted a column to raising questions as to the source of the funding for the effort. Some U.S. politicians such as Republicans Peter T. King and Rick Lazio asked for an investigation of the group's finances, especially its foreign funding. King said: "The people who are involved in the construction of the mosque are refusing to say where their [\$100 million] funding is going to come from.

Dr. Zuhdi Jasser, President of the American Islamic Forum for Democracy, also said:

"There should be transparency about who those investors are, whether that money is coming from domestic interest or not, and if it's coming from foreign interests we need to know, because I think that's a liability, and it shows that there is another agenda rather than domestic security and tranquility".

El-Gamal said he wanted the building to be energy-efficient and transparent, most likely with a glass façade. He said: "It's really to provide a place of peace, a place of services and solutions for the community which is always looking for interfaith dialogue". He envisions it as "a place where I could show off my hospitality, my culture, my background".

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External links

Soho Properties (pass coded)

"Ground Zero Mosque Property Developer Comes Out; Sharif El-Gamal speaks to CNN", Stephen Schwartz, The Weekly Standard, July 20, 2010

"Sharif El-Gamal, owner of the property slated for Ground Zero mega-mosque, explains it all for you", Jihad Watch, June 29, 2010

NY Congressman Calls for Probe of Funding for Mosque Near Ground Zero and Its Promoter

Friday, July 30, 2010

By Nick Dean



Rep. Peter King (R-N.Y.)

(CNSNews.com) – Rep. Peter King (R-N.Y.) said a mosque should not be built near Ground Zero in Manhattan and that there should be an investigation into the funding for the proposed Islamic community center, as well as the imam who is promoting the initiative.

"I don't believe that there should be a mosque in the vicinity of Ground Zero," King said on Wednesday. "This is such a sensitive issue, and it is offensive to so many people that I don't think there should be a mosque there."

King, ranking Republican on the House Homeland Security Committee, made his remarks at the conservative Heritage Foundation at an event entitled, "Keeping America Free, Safe and Prosperous: Counterterrorism in the Obama Administration."

The proposed Islamic community center, **Cordoba House**, is a project of the Cordoba Initiative, in Manhattan, which describes itself as "Improving Muslim-West relations" and "steering the world back to the course of mutual

recognition and respect and away from heightened tensions.”

The group is headed by Imam Feisal Abdul Rauf. On Sept. 30, 2001, two weeks after the 9/11 attacks, Fiesal **told** CBS’ “60 Minutes,” “I wouldn’t say that the United States deserved what happened. But the United States’ policies were an accessory to the crime that happened.”

When CBS’ Ed Bradley then asked, “You say that we’re an accessory—how?” Feisal said, “Because we have been an accessory to a lot of innocent lives dying in the world. In fact, in the most direct sense, Osama bin Laden is made in the USA.”

On Wednesday, King referenced those remarks and said he wants an investigation of Fiesal, his background and his affiliations.

“I think we should investigate the imam who is going to be at that mosque,” King said. “He is portrayed as being a moderate, a bridge builder. The fact is he was on television after 9/11 saying the U.S. brought this on themselves.

“To me, there are enough questions here. If those questions are raised, examined and explored, you could build up enough public opinion to stop the mosque,” said King.

The new community center would be built where there currently is a 150-year-old building that was slightly damaged by part of the landing gear of one of the planes that was crashed into the World Trade Center by radical Islamist terrorists.

The proposed community center would contain a 500-seat performing arts theater, a cooking school, swimming pool, restaurant, a Muslim prayer center and other amenities.

Last week, former House Speaker Newt Gingrich, a Republican, said he opposed the Cordoba Initiative's plans.

“The proposed ‘Cordoba House’ overlooking the World Trade Center site – where a group of jihadists killed over 3,000 Americans and destroyed one of our most famous landmarks – is a test of the timidity, passivity and historic ignorance of American elites,” Gingrich said in a **statement** on his Web site.

“There should be no mosque near Ground Zero in New York so long as there are no churches or synagogues in Saudi Arabia,” he said. “The time for double standards that allow Islamists to behave aggressively toward us while they demand our weakness and submission is over.”

King, in reference to the lack of religious freedom in Saudi Arabia, said he thinks America should not dictate its rules based on the laws of Saudi Arabia or any other country.

“I wouldn’t base what we do on what Saudi Arabia does,” King said. “What I have called for is a full investigation of the funding behind the mosque. It is going to cost over \$100 million, I believe. The people who are involved in the construction of the mosque are refusing to say where their funding is going to come from.”

Inquiries to Feisal by CNSNews.com for comment on his remarks about 9/11 and Osama bin Laden were not returned before this story was published