

Í eftirfarandi sex vitnisburðum vitnar Dr. Tawfik Hamid í Kóraninn og þá innrætingu, sem *Kóraninn* er, þegar skyldað er að falla á kné í bæn oft á dag. Dr. Tawfik vitnar um losta karla, sem lesa í *Kóran* um girnilegar konur í paradís og eru jafnframt í kynlífssvelli. Hann vitnar um eigin losta og dauðaprána. Þá vitnar hann í að flugræningjarnir 11. sept. 2001 hafi haft bréf, sem gáfu þeim fyrirheit um að ríða meyjum í paradís ef þeir flygju á turnana í N.Y. borg.

Doktor Magnús Þorkell Bernharðsson (MÞB) f. 1963, birti árið 2005 í bók sinni *Píslarvottar Nútímans*, á síðum 22-25 vangaveltur, hvers vegna flugræningjarnir 11. sept. 2001, hafi drepíð sig og aðra í flugvélunum, sem og fólk í turnunum? Magnús skrifar:

„...handbók fyrir hina átján flugræningjana þar sem fram komu leiðbeiningar Atta [foringi terroristanna] um hvaða vers úr *Kóraninum* þeir ættu að þylja og lýsingar á hreinu meyjumum sem biðu þeirra í himnaríki að verkinu loknu.“

Magnús bendir á að FBI hafi aðeins birt hluta leiðbeininganna, þar sem ræningjarnir fá trúarlegar leiðbeiningar. Þá skrifar hann: „...vera kann að fyrri hluti þess hafi innihaldið pólitísk stefnumál al-Qaeda sem hugsanlega hafi þótt of viðkvæm til að koma fyrir augu almennings.“

Umfjöllun Magnúsar um 11. sept. uppákomuna er um 6 síður og þá einkum um hvort reiði múslima í garð Vestursins sé vegna trúarbragða eða vegna þess að múslimar eigi svo bággt vegna þess að gráðugt Vestrið hafi arðrænt Suðrið og sé með heimsvaldastefnu. Fyrrgreind bók Magnúsar er tilraun hans til að koma vitinu fyrir Vestrið.

Sjúkdómur Magnúsar er WOKE - að vorkenna vesalings múslimunum vonsku Vestursins. KGB í Kreml hefur tekist að smita hann.

Á þessari vefsíðu er 8 mín myndband með heitinu *Íslam og losti karla* eða *Without Lust Islam is Dust*. Þar með er þriggja síðna texti myndbandsins.

Sagnfræðingurinn Raymond Ibrahim hefur skrifað bækur og birt myndbönd, sem greina frá því að Tyrkir og Tatarar fóru í orrustur með þá ætlun að sigra og nauðga dætrum og konum hinna sigruðu. Þeir óttuðust ekki að falla í orrustu, því í *Kóran* eru fyrirheit til allra, sem berjast fyrir útbreiðslu íslams. Þeir trúðu og voru sannfærðir um paradís í eilífðinni með 72 meyjum ef þeir féllu.

Myndbönd Raymond Ibrahim eru hér á vefsíðunni og fleiri myndbönd eru á hans vefsíðu.

Aftast í þessu skjali, á síðum 20-21, er texti og slóð á sjöunda myndband Dr. Tawfik Hamid. Þar svarar hann spurningu um hvort gyðingar séu réttbornir að landskika í Mið-Austurlöndum.

Þannig afgreitt í bili,

Tómas Ísleifsson

Dr. Tawfik Hamid - "The Roots of Jihad" 1/6

<https://www.youtube.com/watch?v=Fj2Ag5PiaWg&list=PLA40EAA7D72C6DA22&index=6>

10.096 áhorf 20. júl. 2007

Dr. Tawfik Hamid - "The Roots of Jihad" When he was in medical school, Dr. Hamid was himself an early participant in an Egyptian terrorist group, along with Dr. Zawaheri, now the #2 man in Al Qaeda. Born in Egypt to a secular Muslim family, Tawfik Hamid joined the extremist Islamic group Jamma'a Islameia, when he was a student in medical school. In his studies he was learning to heal, but in his thoughts, as he says, he "dreamed to die for Allah and to share in terrorist acts." His colleague in these formative days of the terror movement was Dr. Al Zawaheri, then an acquaintance with whom Tawfik used to pray, and now the number 2 person of Al Qaeda. Eventually Dr. Hamid questioned the hatred and impulses to violence that participation in extremist Islam was fomenting within him. He became a physician, specializing now in medical education, and also a scholar of Islamic texts. When he began to preach in Mosques to promote a message of peace instead of violence and hatred, however, he himself became a target of the Islamic extremists who had been his friends. They threatened his life, forcing him and his family to flee Egypt, and then Saudi Arabia. As Dr. Hamid says "The powers of darkness were overwhelming and I was forced to emigrate with my family to the West seeking freedom."

Another informative website about Islam: <https://thereligionofpeace.com/>

The critics: The roots of jihad by our guest dr Tawfik Hamid and now let me introduce him so welcome to the show

Tawfik Hamid: thank you pleasure to be with you

The critics: I shall talk about the the website at roots of jihad.com yeah most people watching will not know you um broad opening question tell us your story please

Tawfik Hamid: yeah uh my name is dawf i was born in egypt cairo in 1961 for a secular family my father actually was an atheist and my mother was not religious at all around the age of 16 i started to think about the concept of creator and god and this was through my study for the dna molecule in biology so i started to think about the creation and these things and when i joined the medical school

Later on i became really religiously motivated to serve god this was like a purpose that uh at that time for me and i was attracted to the yamaha islamiyah which was in terrorist islamic organization as classified now but it was legal back then in the medical school in this jamaa islamiyah i started to learn more about the details of the islamic teaching which was called salafi islam that's the sort of islam that they promote

And i met there with dr ayman al-zawahiri who became second-in-command of al-qaeda later on was older than me but he was my mentor like teacher for all of us he teaches us about islam and such

The critics: this is the person we know of ...?

Tawfik Hamid: yeah of course of course who became second commander and honestly within few months period of following this sort of teaching i changed it totally from an innocent person to someone who is ready to kill to die to die for allah to kill others to do crimes i started to to think in taking the theoretical violent teaching into practice and then just i felt i can't continue in this anymore uh and i start

The critics: how long were you were you with this group

Tawfik Hamid: just eight months but they were more than enough

The critics: in Cairo

Tawfik Hamid: yes in Cairo in the medical school they started by small room in the medical school the school allowed them to to pray there and it grew into a mosque and it it later on there was a library and then they started to even intervene with our freedom inside the medical school itself

The critics: and how many people how many members

Tawfik Hamid: uh you can say around at least five percent of the medical school were there so uh around the totally probably a thousand members overall

The critics: a thousand people

Tawfik Hamid: or yeah around this number

The critics: being trained by the man who became the number two in al qaeda

Tawfik Hamid: yeah yeah

The critics: but what why the would people you would assume that those with a medical knowledge and a medical aspiration would question fundamentalism and not be natural candidates for for violent religious revolution

Tawfik Hamid: that's very good question and the answer is simply that our way of education is generally that generally does not encourage critical thinking it's sort of rote learning so this is one factor that made us unable to probably to critique what what we learned so this was a factor that you can say if you are a doctor or engineer or whatever but if you it's okay but if you don't have critical thinking.

You could be **brainwashed** and also being in the medical school we used to see what we considered the beauty of the creator the power of god in in the in the medical things in the genetics in biochemistry and also that that the section room itself **we see the dead bodies**.

So these islamic fundamentalists used to tell us this is how you will be one day **and the day judge of judgment is coming and you will be tortured when you die** and they use this sort of fear **they created fear into our hearts** and they used it as energy to direct us toward this sort of violent teaching

The critics: I assume though that most of the people there by the nature of being medical students were middle class in background these are not people from impoverished areas

Tawfik Hamid: absolutely not so this wasn't out of poverty or desperation absolutely not and it's actually catastrophic to assume other causes for this problem other than the teaching itself as a salafi teaching itself because if it was poverty or lack of education or such things it would have affected all people in the society either muslims or christians to the same degree so we would have expected to see some suicide bombers in egypt or in other countries who are christian but this never happened it's always muslim

The critics: So obviously it's not the circumstances if it is circumstances it should affect muslims and the christians as well but when it is only in certain sect you should think deeply that there is something wrong with this sort of teaching this doesn't mean islam couldn't be understood peacefully but the current dominant version and teaching in the mosque in al-azhar university in in areas like saudi arabia certainly promote a lot of violence things for example it's now till now

Tawfik Hamid: it is **basics** to this traditional salafi islamic teaching the following: **killling the apostates, beating women, calling jews pigs and monkeys.**

Till now in our mosques and it is in the teaching till now, declaring wars on non-muslims to to to force them on being muslims or to force them on paying money called jizya, humiliating tax or to kill them and enslaving female wars prisoners and raping them.

As what is happening now - **in their four**, so this sort of teaching is still now fundamental till now in saudi arabia.

The rule is to kill the apostate in iran, they kill gays so if if you think there is certainly some element of violence within this teaching and if this does not change, **it will bring a catastrophe for all our world.**

Dr. Tawfik Hamid - "The Roots of Jihad" 2/6

<https://www.youtube.com/watch?v=MvI2UDsgYZk&list=PLA40EAA7D72C6DA22&index=5>

The critics: **Introduction** Dr Tawfik Hamed who is an Egyptian trained as a doctor and was recruited into an Islamic terrorist group you were with them for eight months, you you you accepted, you consumed what they were offering, you were prepared, you were prepared to kill and die?

Tawfik Hamid: Certainly, certainly.

The critics: Did you do anything that was illegal violence?

Tawfik Hamid: No this was the moment when I I started to question when I started to to to think actively in doing something I was actually invited to go to Afghanistan at that time and and I was mentally prepared to do this. Uh In This Moment actually I started to feel that I have to think differently and I met with some guy who invited me for another sect of Islam.

That was relatively peaceful and uh just a a totally new story starts or began when I shifted from them to another sect of Islam and I started to develop a a new form of understanding Islam or you can call it Reformation within Islam as what happened in Christianity and Judaism and other religions throughout history, this what we need in Islam at the moment.

The critics: well Violence in Islam let's first talk about the the claims you made before the break and uh They Were Striking and some would argue they were sweeping um that this form of Islam uh allows or encourages killing of of those who convert yeah uh **killing of of uh of of infidels of of homosexuals enslaving of women, raping of women,** certainly and at the moment and this is a Muslim onm Muslim or it's an ethnic War but **Arab Muslim who are attacking African Muslims** is not Christians are not involved in this part of the area genocide horrible crimes being committed many would argue this is in the name of ethnic superiority and imperialism. **You say no it it's motivated by a form of Islam.**

Tawfik Hamid: yeah why Christians who live in South part of sudans are not doing this at the moment why it is only Muslims this is the question there are Christians who live in the area and they don't participate in these acts so there is element there could be other co-actors but trying to deny the concept that the this sort of teaching or salafi Islamic teaching uh promotes violence is is just not not true or not correct

The critics: How influential it is it we we all know there there's a lot of of of banal Suburban analysis of Islam from people who are too frightened to really get to the heart of the issue here but anecdotally we all know people who are Muslim who are gracious decent people how influential is this form of Islamic teaching?

Tawfik Hamid: you mean that the the violent teaching is uh just to give you a concrete example y if you uh went to most of if not if if not if not all Islamic universities and you open the books of explanation of the Quran and the Hadith okay. You will certainly see that the teaching in nearly all of them is violent and promotes these violent things.

Like beating woman for example is accepted and till now Islamic scholars did not deny it clearly or didn't say it's not allowed the maximum thing they say it's of the face you are not allowed to beat her on the face, but this the concept of beating woman is still there.

Okay the concept of killing apostate all Islamic scholars promoted so we are talking about a phenomena that's widespread and it is a dominant dominant form of teaching. I can say it is the majority uh majority certainly believe in Islam in this.

The critics: but for take Iran for example no there is a ceiling uh for women there are positions they they cannot achieve but there are many, many women at University in Iran there are women in in positions of influence there um wom there are some women obviously who suffer but they they could make the argument there's huge amounts of pornography and abuse in Western societies.

Tawfik Hamid: Uh there is a difference here when pornography or well sorry I'm probably abuse beating women for example happen in a western Society it doesn't happen based on religious teaching so someone who is drunk beating his wife he can next day say I did a mistake okay.

But when you justify this to someone telling him that God himself allows you to beat your wife then you can change this person from an innocent person to someone who start beating his wife based on this justification from God himself

So there is huge difference here if someone did a crime his conscience may tell him that this is wrong one day and he might change but if someone feel that God is justifying this crime to him then it's very difficult to change and that is probably the the real core of the the problem here

The critics: I I just wanted to to Universities in Islam reiterate this point or to to challenge you on this point. You're saying the majority of Islamic universities and obviously Islamic universities are in the Islamic world, the majority of them, would teach the more militant and potentially violent yeah aspect of Islam and interpretation of Islam?

Tawfik Hamid: Certainly

The critics: There are no universities no Islamic universities in the Muslim world who are teaching a more moderate gentle interpretation of the Quran now

Tawfik Hamid: No let me make things clear. Now here for you we have salafi Islam that is a sort of Islam that is very violent okay that was actually mainly in in the Arab peninsula okay and we have Sufi Islam that is sort of mystical form of Islam that's very peaceful and we have liberals or secular Muslims okay if if some young Muslim asked a question about killing apostates or beating women or calling Jews pigs and monkeys or such thing to a salafi muslim

The critics: Okay.

Tawfik Hamid: He will bring to him hundreds of references to support these violent things from the Islamic literature and you can check yourself is not a problem it's it's available now and you can check so they can bring him hundreds of reference supporting their views the Sufi Muslims or Sufi are very innocent people peaceful people, but they don't have a theological base for their peaceful way of thinking.

They can tell to the young Muslim „my son just be good to others and God wants you to be good“ and if the young Muslim insisted and asked but this is written in the books they can tell him wait and God will explain this to you clearly in the day of judgment based on a verse that says which means when the when when the day of judgment comes the understanding of the Quran will be there.

No not now so they have certain form of understanding that is peaceful but they don't have powerful theological base for it the secular Muslim do not know the verses probably basically so if you are young Muslims the only one of them who have a strong theological base is the salafi which dominated our area, when Saudi Arabia become rich in the last 30 years.

We in Egypt and other countries start to look to this form of teaching that dominated their area, we were moderate relatively moderate 40 or 50 years ago relatively and we started to say „Allah or God blessed the Saudi by petrol because they adopt this sort of salafi teaching“, which which is crystal clear on the sword of of the flag and there where is no God except Allah and Muhammad is the prophet of Allah

It's the link between the religion and the violence is is is clear here as a symbol, but we started to adopt this form of teaching in Egypt in other countries so it replaced our moderate understanding of Islam so this what happened

The next step that was really crucial when the Islamic organizations took the concept of jihad from a nation level or umah level which is that the Islamic Nation should declare war on non-muslims to spread Islam and such things they took this level from the nation level to individual level

Based on a verse that says - which means fight for the cause of Allah you are only responsible for yourself so based on their interpretation they took the concept of declaring Wars and other

to even a smaller level instead of nation level so they start to form small cells attacking others and it went like this

Dr. Tawfik Hamid - "The Roots of Jihad" 3/6

<https://www.youtube.com/watch?v=IKPBsFADsUY&list=PLA40EAA7D72C6DA22&index=4>

The critics: and the future I suppose of a peaceful world my guest uh Dr taik Hamid who um let promoted his book once more if we may the roots of jihad um which is readily available on his website roots of jihad.com speaking of jiad and you mentioned this before the commercial break I know Muslims who will say yes there is a concept of of War of military struggle but also um internal jiad struggling against demons against Temptation against the the tendency to sin so purification of the self completely peaceful as as a Christian or a Jew or a Hindu well the idea of purifying the inner person can Jihad not mean that?

Tawfik Hamid: uh look Jihad has two meanings the word Jihad in pure Arabic language literature it is a defensive term basically to to the word is derived from the verb or which mean to resist something but if you start attacking others it's called Udan not Jihad you you attack this is prevented in the Quran but the practical application throughout history and the religious understanding of jihad is to convey is is to a great extent convey war on others especially in salafi teaching to force them on Islam or pay yuiza or to kill them

So the the the both are true in Arabic language it is a defensive term but in the religious application throughout history the application was very offensive through through this application of jihad the in the early Arabs invaded Europe invaded north of Africa invaded Palestine and parts of Asia so there are two meanings of jihad

Sufi Sufi people understand Jihad as internal conflict and and this could could be okay but the dominant one of the salafi teaching that's is is really violent one uh so we are talking about the reality now not the theory it's like the word gay in in English means happy but the practical application now means something else so it's exactly like this the original word Jihad is defensive but the practical application they took this and attacked others in history so it has two meanes

The critics: So those who would argue that uh a region is exploited by superpowers Soviets play games Americans play games uh France Germany uh Britain are people who are often ruled by dictators sometimes propped up by the West uh various conflicts uh some people with Incredible wealth others living in poverty so there are groups of individuals who are looking for for some sort of unifying liberating uh ideology it hasn't been communism obviously it's not capitalism they see it in Islam so okay maybe they are being told things that aren't completely true or they've been a very violent interpretation of the Quran but it's a liberating Force you can understand why people are embracing jihadism

I'm sorry can you just summarize the question

The critics: that people can that we we should understand why why why some people in the Middle East in particular and elsewhere in the Muslim world are becoming radical Muslims because for them it's a way of Liberation?

Tawfik Hamid: No no uh based on my personal experience and the people around me uh I don't believe this is true at all and you can just have a look on a 77 attack in London the Homegrown terrorism happened in a very Democratic Society the people were well educated they don't need Liberty so it's lack of democracy was was not a call.

Okay and it's actually they generate a sort of of like they make you feel not interested in the earthy living at all and they make you live in your Nirvana In **The Paradise and their fleshly enjoyments there** and in in fact one of the contributing factors to this phenomena is what I called **sexual deprivation syndrome** which is simply as that.

In the Middle East at in the 70s until now it was become very difficult to marry because of the costs and it for marriage was very high it it's costly to marry in the in this part of the world, because the man has to pay a lot of money for uh for the uh for to marry and also extra the cost of the wedding the cery yeah yeah and uh the whole cost of to start a new life.

As marriage is very costly in the Middle East and **extramarital relations are prohibited in Islam** which is a good thing of course certainly it's a good thing but I'm explaining I'm trying just to analyze what happened uh many scholars Al also prevent Muslims our young Muslims told uh they told them **masturbation is even not allowed okay this is Christian teaching to** so no this is at one side.

But you don't probably teach the other part the other part is this is at one hand on the other hand **they are telling you the women are waiting for you in the tents up there in the paradise describing them to you in a very sexual manner**, when you read the the traditional Islamic books you will see this clearly so at one hand you have this suppression which is okay by itself it's not a problem people can tolerate this.

But on the other hand the more you religious you become the more you dream about these things and it become like a sort of extraordinary - hm power that **that directs many young Muslims to dream about going to to Paradise just to make sex.**

I - I'll give you a concrete example about this do you know shia Muslims, there are Shia and Shia Muslims. **Shia allows** what something called mut marriage which is **a temporary marriage for enjoyment** that's the meaning of mut it can last from 1 hour to 99 years so people can just marry for one hour and that's it so they have some element of **sexual release**.

You might have noticed that **the percentage of suicide bombers are basically from Sunni who have extreme sexual suppression**, but Shia Muslims do not know much do not do much suicide

bombings partially because not not only, but partially because they are able to release their sexual desires on Earth without going to Paradise to enjoy.

This this was a a contributing factor and also poverty some people can say poverty is a contributing factor uh there is a relationship between terrorism and poverty but it's not as many as as many people imagine when terrorism happened in Egypt because of the proliferation of islamism phenomena terrorism start to happen.

We killed tourists in Egypt tourism went down the economy went down, poverty increased, when poverty increased it become easier for terrorist organization to recruit new members so and when they recruit new members they do more terrorism so more poverty and and it goes like a vicious cycle of positive feedback mechanism but the primary factor in this cycle is not poverty

It's it's uh it is Terror islamism and terrorism itself because if it was poverty why then most of the hijackers of September 11th were from the richest Islamic country and majority of terrorists and suicide bombers till now are not from a poor poor families so uh they weren't poor they weren't of low education so statistically speaking it's clear that - - majority of terrorists were not poor and were not poorly educated.

So if someone wants to assume something else this is just imaginary assumption not based on facts. [Magnús Þorkell Bernharðsson skrifar 2005 á síðum 20-21 í bókinni *Píslarvottar nútímans* um hvatir fyrir árásinni 11. sept. 2001.]

The critics: I - I want to question you on a couple of things you said when we come back and

Dr. Tawfik Hamid - "The Roots of Jihad" 4/6

https://www.youtube.com/watch?v=WkKG_lukQfE&list=PLA40EAA7D72C6DA22&index=3

The critics: So my guest dr. Tawfik Hamid whose book *The Roots of Jihad* is available i'm sure the internet and that elsewhere. I want to have to challenge on something you said because I I have a feeling it hasn't been heard before and Canadian television and there'll be many people who are deeply offended by it although being offended is not the worst thing in the world the truth is more important.

Simply that the fear of causing offense but you see that sexual frustration yeah that leaves some people to commit acts of terrorism yeah now you mentioned that in Muslim teaching I'll and I support this teaching a sexual relationship is only within marriage and it's good and it's critical of masturbation critical of extramarital affairs all of that.

I can - I can understand, but you're saying that men who cannot have a sexual relationship becomes so frustrated the idea of virgins awaiting them in paradise it's enough for them to kill themselves and kill other?

Tawfik Hamid: Yes, I was personal ready to do this just for this reason honestly.

The critics: and I respect that isn't just you

Tawfik Hamid: Not just me, many around me many friends around me in the gemara me -- but I'm talking here about the mentality of the jihadists not probably ordinary Muslims in the street is as jihadists who are and if you see the the letters that were given due to the suicide bomber's, most of them are talking about women in paradise.

So it is I'm not just saying something out of vacuum if you see the letters themselves it's clearly about women waiting for them in the paradise and this was a very powerful motivating factor and can partially as i mentioned explain why sunni muslims are more liable to do suicide bombings and shia muslims, because Shia has some element of sexual release through mota marriage which is temporary marriage for enjoyment, as i explained to you. It's approved in the religion

The critics: But shia Islam, Hezbollah is a shia organization - I mean maybe not suicide bombings but not [bonded oxygen?? unclear]

Tawfik Hamid: I'm talking about suicide bombings the concept of to die to enter the paradise that is different from doing terrorism. You can attack someone remotely but to go yourself and die partially, partially is related to this issue of sexual depravation syndrome. Certainly there are many many evidence their letters that are given a to - to the terrorists suicide bomber's before doing the attacks.

The percentage of suicide bomber's ins - in Shia is much less than Sunni who they have some element of sexual release remote our marriage and and this is concrete evidence. Plus my personal experience that I shared it with many others as well.

Which I personally was ready to do this just to make sex in paradise this was my dream back then. I have to be honest with you it's embarrassing,

The critics: but - but I'm just be aware is I mean I say I mean the truth must always be discussed even if it does make some people uncomfortable.

You said that for the longest time Egypt for example was a moderate country in all of Islam if it was moderate before the influence of Saudi Arabia and the extremism could it be moderate again?

Tawfik Hamid: Yes but it's it's it's bit difficult it's not impossible but it's not reversibility as possible but you have to use very accurately measured strategical steps and tactical steps to achieve this. It's not a simple reversal process it's the biochemical reaction happen and there is new products now and people are brainwashed. And it's not an issue of just informational information, it's an issue of perception.

So you can provide the information but the process of brainwashing that happened to this generation in the last few decades have changed the perception itself. So it can happen certainly, but it's it has to be well adjusted and organized to do it successfully.

The critics: How would we do that?

Tawfik Hamid: How would you do this? Number one if you analyze the whole problem you can see that there is an element of violent sort of teaching - the Salafi teaching.

The critics: okay.

Tawfik Hamid: It creates what I call a generation that have some tendency to to accept certain violence things like killing apostate, declaring jihad on others - they accept it, they don't do it, but they accept it. And that's why they don't demonstrate against the terrorists. They don't issue fatwa¹ against bin Laden till now. There is no single fatwa against bin Laden.

So this group of people is significant majority I call the impassive terrorists they don't do attacks they don't do anything, but but they support it and this is clear by their passive attitude toward bin Laden and they don't do demonstrations against him.

¹ A fatwa is a legal ruling on a point of Islamic law (sharia) given by a qualified Islamic jurist...

The third level is the active terrorists who conduct the attacks themselves. They are very small percentage of Muslims who will reach - reach that level but there is almost in then.

See that the passive terrorists can change into jihadists the passive terrorists or the majority are interested in applied Sharia law, which means you will be the fright of all your freedom at the end. Sharia simply means: killing a apostate, beating woman, is allowed calling Jews pigs and monkeys, is okay declaring war spreading Islam is fine, enslaving female - war presents! and raping them is ok, this is parts of Sharia.

The critics: We had a debate on Sharia law in this province and it didn't occur but there were many advocates of Sharia law who would completely okay.

Tawfik Hamid: They object what? They can open any Sharia book and this is standard teaching, what they object about, this is standards of dirty!! if it's not standard in the teaching let them openly in the mosque and in the Islamic organization denounce these things and I will be the first person to salute them.

They let them denounce these things let them stand next Friday in the mosques here in Canada and say: killing the apostates is wrong, beating women is wrong, calling Jews pigs and monkeys is a sin and wrong.

You're Muslim leaders who say that their Muslim leaders who do speak up if they said this clearly openly in an unambiguous manner in the most I will be the first person to salute them.

Dr. Tawfik Hamid - "The Roots of Jihad" 5/6

<https://www.youtube.com/watch?v=8aPetV-3auo&list=PLA40EAA7D72C6DA22&index=2>

The critics: dr. Tawfik Hamid who is a Egyptian by birth. Medical student and was i suppose recruited seduced into an Islamic terrorist group for eight months. He was there he was with the person who become became number to an al-qaeda number 2 summer bin Laden and then rejected.

That his book *The Roots of Jihad* is available and his website is: therootsofjihad.com [invalid or some error] I should just say this people will be curious and you're saying things you're writing things that would make you an extremely unpopular man in many areas can you go back to Egypt are you allowed to you safe?

Tawfik Hamid: Look the government is secular so so theoretically speaking there is no problem from - from at the government level but at people level certainly some people will not be happy with with any sort of reforming within Islam which is my ultimate dream is to provide a new peaceful understanding of the religion which can happen, but there are many forces against this and this poor people can certainly attack someone like me

The critics: Now you generally say I mean either I kind of example tell people where you live and there are security considerations that were involved today but are you generally safe?

Tawfik Hamid: I don't believe me to think about these issues I think about one thing that is at some moments our time in history some people have to stand and speak out and tell the truth and I'm just honored to be one of them just a simple a cent

The critics: More than a billion Muslims people converting to Islam we have to believe well but it's absolutely true the number of the people I've traveled in the Middle East are reasonable gracious people yeah sure they want coexistence they want justice they have some valid grievances to they're not always treated properly. You mentioned how we can deal with fundamentalism but what what about what about those Muslims who would - say look at the Egyptian government, it that there are brutal police officers in Egypt, it's a police state in many ways that there's torture and America backs in America props it up you can't expect ordinary Egyptians to say that's good that's good what justment they're looking for some form of escape surely.

Tawfik Hamid: When you analyze this issue we should clearly understand that there could be two problems or three problems is but this doesn't mean that if one problem exists the other does not exist too okay so the whole issue yes there could be some problems other

problem but this does not mean there is no problem with these violent parts of the current or cell of Islamic teaching.

There are so it's like AIDS virus is bad it can damage people and cancer also can kill people so the existence of cancer does not mean that AIDS does not exist so there could be two problems or three problems but you have to address all of them not one of them and try to figure everything around this problem and forget about all the others

The critics: The argument that it's all about the Israeli-Arab the Israel-Palestine issue it's all about the Jewish state in the middle of the Muslim world and if it wasn't for Israel everything will be fine and it's all about occupation yeah is there any truth to this?

Tawfik Hamid: This is absolutely! absolutely not true and I'll give you my view clear here number one the Arab-Israeli conflict started in 1948 basically when the state of Israel was declared the jihadist phenomena started to happen in the late seventies and is increasing the now there was 30 years gap here.

The - the jihad is my phenomena the source in the late eighties is not related in time to the Arab-Israeli conflict is directly related in time to the increased wealth of Saudi Arabia which we call it petrol Islam that that helped with the proliferation of Wahhabism and Salafism and this fundamentalist way of thinking

So if you put it on a curve you can clearly see that the start of jihadism phenomena in the late seventies is directly related to increase wealth of Saudi Arabia rather than the the Arab-Israeli conflict at all in fact in fact now we have peace agreements with Israel should we expect jihadism go down again if it is because of Israel, but in the in the 30 years after Israel was declared there was Wars.

Yeah jihad is no phenomena was not prominent like this this number one, number two if the cause of all the problems was because of the Arab the Arab-Israeli conflict or what we call some calls a Palestinian oppression by Israel, why the Palestinian Christians are not doing suicide bombings?

Again if the issue again was oppression we would expect some percentage of Christians to participate in the process of suicide bombing, not all Muslims, so certainly is not the circumstances it's it is other factor here.

Number three if you went to Algeria you realize that the Salafi Islamic groups killed the more one more than 100,000 and hundred and fifty thousand innocent people including young kids used to slaughter them. So is there anyone on this globe who can convince me or can convince any sane person that killing more than 150,000 innocent in Algeria by the hand of Algerian Muslims. Is it also because of the Arab-Israeli conflict?

Can you just believe this could be related? And it's if in addition to this if you went to the borders between Israel and Palestinians a few years ago you will certainly see **thousands of Palestinians who are very interested to go and work in Israel so if Israel was a bad country they why why thousands are interested and work there**. Why we don't see the opposite, why we don't see the arab-israeli more than 1 million we live there are standing in queues to escape from Israel?

As the Jews escaped from Germany to go to their counterparts, but but can you see we only see in one direction

The critics: Yes I mission accusing others but they were desperate for working for money the Arab countries

Tawfik Hamid: I should go to Saudi Arabia or Egypt or any other day than just a moment they say the Israelis are killing the Muslims, they are doing data while just let us be honest.

Israel allows mosques to be built inside real compared to Saudi Arabia that does not allow any church or allow you to even have the Bible or allow any any book that you don't agree with that exam so it's it's extremely unfair **okay if the Israel deals with Arab in a bad manner we would expect the 1 million and more Israeli Arabs to flee from Israel why this is not happening?**

It's just good in science in direct evidence it's clear evidence that the Arabs who live under the Israeli control are in any good standard of living, they don't need to flee, they are not oppressed. Why the Palestinians who live under the palestinian authority, under their own arab leaders, are the ones who are frustrated?

So it's not Israel here it is the leadership that's itself

The critics: I'm not sure if I would agree with you complete I would certainly agree that when it comes to religion there is utter hypocrisy because yes Islam is followed in Israel mosques are built are respected and yes it was Muslim countries if for example you try to build a synagogue forget about it and more

Dr. Tawfik Hamid - "The Roots of Jihad" 6/6

<https://www.youtube.com/watch?v=4xLawWdvULM&list=PLA40EAA7D72C6DA22&index=1>

Tawfik Hamid:

The critics: where do we go from here I suppose um Iraq is an open wound and and the Iraqi people have have a perfect right to be angry number of people who are dying sure um Afghanistan doesn't seem to be working i wish i could say the opposite but it's very troubling the muslim world is boiling I can understand some of some of the reasons why how do we approach as Westerners how do we know approach Islam and the Muslim world?

Tawfik Hamid: What do we say to them what do we do number one the most important part here is to support a sort of peaceful understanding Islam to the minute, because the cause of all these troubles that you mentioned Iraq revive instead all were triggered by had initiated by the attack of September elephants, which were done by Islamists.

So if there is someone to be blamed it is the Islamists and actually the weak response that happened after they attack Tanzania and Kenya the embassies of us, say the the weak response back then encouraged the terrorists to attack you again or attack the the free world again so the whole problem was triggered by this form of teaching and by Islamism and by terrorism.

So it's unfair to put all the blame on the West because I noticed something in the world that many people have extraordinary ability to do self criticize me, but the moment they come to criticize others they become mentally paralyzed.

They have no problem to say the Catholic Church was wrong in the dark ages, they have no problem to say Bush administration is wrong, they have no problem at all to criticize themselves, but when they come to criticize others, they as i mentioned become mentally paralyzed. [...hatred against own origin/civilization...]

So what if the problem is in the others what will happen then if you always will be like a mechanic who assumed that the problem is in the engine while the problems in the battery he can spend all his life fixing the engine and it will not work and that is the main cause of the problem because if you want to solve this problem. You have to address the causes in unbiased manner if the problem is in the Islamic teaching then it is in the Islamic teaching otherwise you will be a liar.

If you didn't say this so the reality that truth here is that there are many factors here in the in this whole equation okay but trying to DENY the factors that even that tells himself said to you clearly although our adjusted recently on the scene and that if you all converted to Islam or subjugated to Islamic sharia or Taliban like system.

In other words just to make it clear for you what does he mean, he/they will stop terrorism so all these causes imaginary causes that Iraqi war and by Arab Palestinian conflict and the frustration in the middle who should be frustrated they are killing innocents.

Everywhere they are killing: their Iraqi Christians, and Iraqi Shia, the are killing people in Algeria, innocent tourists. In each who should be frustrated you or them? I just can't understand it

The critics: You're frustrated obviously.

Tawfik Hamid: Frustrated of - of the lack of wisdom [in other words as the Arabs describe stupid LEFT/WOKE people: „ the useful idiots in the West...“ T.Í.] in approaching this problem because you - you need some element of wisdom to - to think in an honest manner.

All what is needed here is honesty if I am wrong I will say I am wrong if the others are wrong I will say the others are wrong just scientific analysis

"Muslim racism impedes peace with a neighbor Jewish state." Whistleblower, Dr. Tawfik Hamid, Egypt

https://www.youtube.com/watch?v=8yXENo_w4WQ 3 mín.

8.368 áhorf 18. maí 2009

<http://democast.tv> Democracy Broadcasting, Courageous Muslim reformist, Dr. Tawfik Hamid reveals Muslim supremacism against Judaism is true root of Arab rejection of Israel. This racism drives the strategy of generating Palestinian suffering to get world to push to weaken Israel by establishing "Palestinian statehood" to divide Israel's contiguous homeland toward eventual Muslim conquest.

Ultimately, thwarting Muslim racism, not Palestinian sovereignty, is the root dynamic to prioritize.

A DemoCast exclusive production.

DemoCast: Is the Palestinian crisis uh a land dispute in your opinion.

Tawfik Hamid: No I don't think so at all! it's religious issue and I asked one it's it's mainly when you see the the the whole Palestinian issue, the problem is they don't want Jews to survive there.

So if all Jews became Muslims one day they will have no problem with that. So the issue with them is - is Jews. I asked one day a friend of mine,

„...if all Jews converted to Islam in Israel, will you still have this fight and trouble?“

He said, „...of course not...“. I said to him, „... then this is not a problem of a land, it's problem just because they are Jews.“

So and when you listen to the Arab media when you follow the Arab media when you follow the people are it's all about a religious war against the Jews and they wanted to take it further to to apply the prophecy that Muslims will Slaughter and kill every Jew in the world this is one of the prophecies in some book called bukari it's not in the Quran, uh but it's in a book called that bukari. [xxx]

That's well respected by many Muslims as a source of Hadith book for the words of prophet Muhammad and there is there is this what they dream about is to fulfill this prophecy of killing every Jew there so so the problem here is - is in my it's it's not of view. When you listen to the mosques, when you listen to the sermons, when you see the media, how they incite hatred and violence against people, just because they are Jews.

So you will realize that it's not a land dispute

DemoCast: and what if America pushes Israel to concede land and to establish.

Tawfik Hamid: This will encourage the jihadists more and more in their path. In fact the America should do the opposite, when the jihadist attacked the America in September 11.

They wanted to see these concessions happen - concessions happening and if you show them concessions they will just attack you again as when you were weak in 1998 and you didn't respond strongly enough against the attack on your embassies in Kenya and Tanzania.

They attacked you again and it was Stronger, but when you went very hard on them they haven't attacked you for years and because they are afraid of you so the the jihadist mind is a different mind you have to show them that. That what they want to achieve they are getting the opposite.

So if they are expecting you to do pressure on Israel for example to do concessions to them, then in fact you do the opposite of this and this will give them a lesson don't attack us again, because we will not surrender to you and we will do the opposite of what you want.

So they feel they are losing not gaining by their attacks this is a message that you have to convey to them at and to to to change their mind and to make them think twice before attacking you again or trying to attack you.