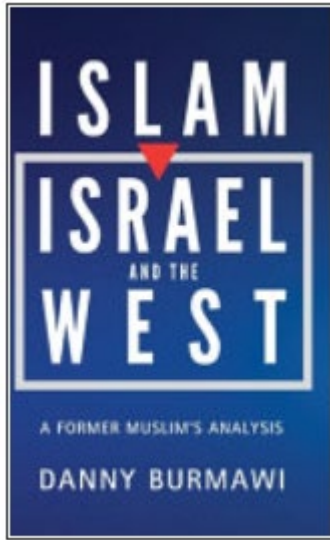




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Islam, Israel and the West: A Former Muslim's Analysis

Framhlið kápu

Danny Burmawi

Gerasa Books, 7. okt. 2025 - 252 síður

If you get Islam wrong, you will get the Arab-Israeli conflict wrong. You will misunderstand the immigration crisis reshaping the West. You will be blind to how the greatest civilization ever created is slowly being erased and replaced. And you will fail to appreciate the Judeo-Christian faith, and the culture it built, that gave the world liberty, dignity, and order.

In *Islam, Israel and the West*, Danny Burmawi makes sure you get Islam right. Writing as a former Muslim who left the Middle East for freedom in the West, Burmawi exposes what Islam truly is: not simply a private religion, but a political-theological system with global ambitions.

He dissects the Arab-Israeli conflict from a perspective rarely heard, showing why Israel is not just a country in dispute but the frontline of a centuries-old religious war. He explains why Islam and Western civilization are fundamentally incompatible, why "Abrahamic religions" is a misleading framework, and why language games like "Islamism" exist to protect Islam from scrutiny while its influence spreads.

This book explores how incompatible cultures colliding in the same land create unresolvable tensions. And it confronts the cultural, political, and geopolitical crises of our time, from mass immigration to campus radicalism to the unholy alliance of Islam and the radical Left.

Islam, Israel and the West will arm you with the truth others refuse to name, give you a new lens to understand the world's most divisive conflict, and equip you to defend the civilization that still protects freedom.

This book will show you what is really at stake.

Um höfundinn (2025)

Danny Burmawi is an author, political commentator, and founder of the Ideological Defense Institute. Born in Jordan in 1988, he converted from Islam to Christianity as a young man-a

decision that forced him to leave his homeland and shaped the course of his life's work. At nineteen, he moved to Lebanon, where he spent fourteen years immersed in the region's political and religious complexities. During that time, he founded and led multiple nonprofit organizations serving across the Middle East.

Danny holds a Master's degree in Theological Studies, and *Islam, Israel and the West* is his third published book. He now resides in the United States with his wife and son, where he continues his mission of educating the Western public and policymakers about the threat of Islamism and other tyrannical ideologies.

Bókfræðilegar upplýsingar

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Höfundur Danny Burmawi

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Á blaðsíðum 1-2 er fræðsla um bókina og höfundinn, *ISLAM ISRAEL AND THE WEST*

10,693 views 23 Oct 2025 [The Western Spirit Podcast](#)

Former Muslim and Middle East analyst Danny Burmawi joins The Western Spirit to reveal **how Islamists manipulate the West**—using the language of **peace, justice, and human rights to subvert Western civilization from within**.

- In this eye-opening conversation with Ariel Whitman, Danny exposes:
- How Western progressives defend radical Islamist ideologies
- The global strategy of Da'wah (Islamic expansion through influence)
- Why antisemitism and anti-Western movements share the same roots
- How Israel's moral clarity contrasts with Western confusion What it will take for democracies to survive ideological warfare
- 📌 Watch, share, and join the conversation to uncover what's really at stake.

Danny: Islam is not only a religion but it is also a political ideology, a political movement. That ambition to force the society to uphold their belief system is embedded in the Islamic scripture. **When you have an ideology that legitimize brutality and legitimize crime, then you will attract criminals.**

Ariel: Hello everyone and welcome to the Western Spirit podcast. Today we have with us someone very special. Danny Burmawi and I hope I'm saying his name right. So soon Danny will correct me if not. Danny is an author, a political commentator and founder of the ideological defense institute. Danny was born in Jordan, converted from Islam to Christianity as a young young man. Um and we'll talk to him a little bit about that. Um he left his homeland and shaped the course of his life.

At the age of age of 19, he moved to Lebanon where he spent 14 years immersed in the in the region's political and um religious complexities, which is why we're talking to him. And Danny wrote a new book just now um that is called is Islam, Israel, and the West. And so Danny um it is a true pleasure to speak with you.

Danny: Same here. Thank you so much for having me.

Ariel: So, uh, Danny, in your book, *Islam, Israel, and the West*, like I just said, you explained something that I found very interesting just off the top. Um, your basic contention, the first thing that I like popped out at me was that you explained why **Islam is not just a religion, but it's also, you called it a political ide ideological system with global ambitions.**

And you put that in the context of what we in Israel are seeing over the past two years plus now since October 7th but even before obviously. So maybe just talk about that. Why what is the difference between Islam let's say and Christianity or Judaism or Hinduism? What makes it so different politically?

Danny: Sure. Um let's take any religion. What is um that religion consists of? You have a set of beliefs and the desire that people follow or would follow that set of belief. That is any religion. You have Christianity. Christianity has a certain world of view and uh has the desire to see everyone follows that word of view.

Judaism is a little bit different. It has a set of beliefs u that apply only to Jews. However, um any Jew would love to see the word follow the um laws of Noah or to know the God of Israel, right? So, you have that desire.

Um Hinduism, um even atheism, not even a religion. It's like, okay, we see that there's no God and we hope that everyone in the world would believe that. That is the extent that is the end. It's like there's nothing beyond that.

In Islam, you have a set of belief and you have the desire to see the world followed these beliefs. But there's something else and that is what makes Islam different than the religions and similar to political movements. that is the ambition to gain political power in order to impose that set of belief on the society.

So you look at conservatism, liberalism for example, communism, Nazism, they had these elements but that they did not stop at oh we wish that people would follow. they they were seeking the political power in order to impose it militarily on the society. Islam is not only a religion but it is also a political ideology, a political movement and that that ambition to force the society to uphold their um belief system is embedded in the Islamic scripture.

Ariel: And Danny, can I just one thing that I you wrote today, we're recording this on Wednesday. Um something interesting I think on X which you were explaining the da so and I think we should a little bit talk about that before we continue is there seems to be a sort of like um twizz uh um tweezers meaning on the one hand you'll have if you don't do what I say in our society then we will subjugate you you will be the demies you will be the kafars and on the other hand we're always going to use this the the carrot and the stick.

You'll have the carrot will come to you to community. If you be with us, we'll give you everything. We'll we'll give you the food. We'll give you the the charity work. So maybe talk about that the insidious nature of the charity within the Islamist communities.

Danny: Sure. Um let's start with the Christian evangelism in order to give uh um a context to um the audience. um an evangelist who believes in Christ and uh who who's a

member of a church and who's on a mission to preach the gospel to everyone in the world. Their desire is uh rooted in um the fact that they want people to get saved so that they could know the real God, the true God and go to heaven.

So that's why they evangelize they um they feel this uh call they are called to do that and uh according to the church um it is um motivated by love not by anything else because God loves the word. The church is called to love the word and to go out and preach the gospel.

Now in Islam, evangelism is da'wah. Dawa is literally translates to call calling. You call people to convert to Islam. But not like Christianity. Da is not motivated by love or because you don't want people to go to hell. Of course, you incentivize them with that. It's like you don't want to go to hell, you want to go to paradise.

However, the real motivation is quantity. „We want more people to join us. We because we have the like the ultimate goal of dawa is to turn the whole world Islamic. It is the intellectual arm of jihad. That is how you do jihad by converting people. But I am not I'm not making a claim here.“ In the Quran when Allah told the told Muslims or told the prophet how to distribute zaka.

Zaka is the charity. Um there was a category um who um deserve to receive money or to from the zaka and those who are um to be targeted in order to convert them to soften their hearts in Arabic.

So if you really care about converting people because you care about their destiny, you wouldn't be incentivizing them with money, right? So it's about quantity. Beside that, converting to Islam is ridiculously easy. You just uh repeat uh the shahada and you're in. That's it. And if you want to convert to Judaism, you will be discouraged for 10 years. then you have to really follow the 613 commandments and live like a Jew and study for years.

In Christianity, it's pretty easy to to convert. Uh however, it what happens after the conversion really matters. It's like you have to become a member of the church and they in most cases they won't they won't baptize you um before a couple of years of discipleship and studies and uh so and and the church would be like looking at you with suspicion like all the time like is he a convert or not? I I experienced that myself. Right?

So um why is it so easy to convert to Islam? And uh again it's because quantity. So Dawa in the west today is targeting a lot of uh um the fragile community

Ariel: in the prisons and all these other places.

Danny: Yeah. It's like it's in the prisons for sure. And um I'm I'm I'm unfortunately I don't want to sound like I'm uh uh hateful or anything, but seriously um when you have an ideology that uh legitimize um um brutality and legitimize crime, then you will attract criminals. That's it.

So that's that's what happens in Islam. It's instead of building a human uh um **there are restrictions.**

So for example in uh in Christianity Jesus said um „don't look lustfully at a woman“ in uh in Islam let's cover the woman. So instead of discipline and growth and investing in the human, Islam confuses restriction with that growth. Um **if we cover the woman, lust will be stopped.** If we u um amputate the hand of the thief, uh then we stopped uh stealing. It's it's like what about people can steal today with their minds? they don't have to use their hands anymore. So anyway, it's uh it's just a belief system that really ha has sanctified the traditions of the 7th century u uh uh Arabia and made it a religion. That's it.

Ariel: Yeah. And another thing that I think I do want to get your thoughts on is the Jew hatred in the Arab uh Arabic speaking world. You were brought up in Jordan and then Lebanon and I assume you went to other areas in the Middle East and you know the area well and especially Egypt is one example that I think is worth talking about. The amount of Jew hatred just they've most people in Egypt never saw a Jew, never met a Jew in Jordan and all these other places and there's a sort of inherent just automatic hatred just of anything. [Islam view >]

„The Jew is the devil. The Jew is the the robber, the thief. The Jew is the the plunderer of the land. The Jew is the reason why we're politically unsuccessful, why we don't have rights and all this.“

Can you talk a little bit about when you were growing up, let's say, in Jordan, what did they tell what was if I would tell you I was a Jew and I met you in Jordan when you were growing up 20, 30 years ago, what would you think of me?

Danny: I'll be I'll be trying to find your tail or horns. Um that's that's how we um imagine Jews to be. They're um the most evil. Um the word Yehoodi or Jew in Arabic literally means somebody who's really evil. So if somebody made a mistake or did something to you, you would call them a Jew.

So um I believe this is rooted in um Muhammad's failure to convince the Jews to accept and recognize him. At the beginning of his da'wah he tried to appeal to the Jews. He tried to um legitimize his god Allah by um connecting u him to Judaism. And when the Jewish communities in the Arab peninsula, they refused that um because it's like Islam is foreign to Judaism. Islam came with no uh basic understanding of the fundamentals of Jud the Jewish faith. **So of course they mocked him.** They they said, "No, thank you. We're not going to follow you."

Um so he just flipped. He um um he transformed from being someone who is trying to convince the Jews to follow him to um someone who is very uh aggressive toward them.

Ariel: And we know of all the wars that he did with them and the slaughtering and all that kind of stuff with the the chant karib is that right?

Danny: Yeah. Yes. Sure. for Muhammad always uh u like almost all of his battles he there was always a manufacturing of a pretext or a cause in order to um justify his wars. So um he found one to massacre the tribe of Benura Jewish tribe that was living in the Medina. Then he forced the uh out of their uh homes uh and massacred many of them. Took sex slaves uh from them.

Um and in the Quran that's that's where the problem begins when the Quran described the Jews as the enemies of Allah and the killers of of the prophets and um that Muslims will have to fight the Jews uh until they defeat them completely. and Muhammad's prophecy that uh uh uh **at the end of the times um Muslims will fight the Jews** and uh Jews will hide behind the rocks and trees and uh rocks and trees will call out to Muslims, „hey Muslim, come and kill the Jew hiding behind me.“

So um this is unfortunately was um cultivated after the establishment of the state of Israel and Israel. Um the problem is as you know it's not about land. It's about the concept of nation state. **Israel uh was the embodiment of that concept which is antithetical to Islamic theology.** And uh the moment Israel became a nation state that destroyed or shattered the dream of the caliphate or reestablishing the caliphate after it fell in 1924.

So um that made things worse. Now you don't only hate the Jews for a theological reason, you also have a political reason to hate them for.

Ariel: Yeah. Um, and also you one of the things that you've spoken about in the book and also in a lot of the things you've written outside of the book is the the way you look at the Israeli Arab conflict. You a little bit mentioned to it here. Um, I've been here for I was grew up in America and came to Israel at the age of 14 uh in the army here and all that. I've always had a little bit of confusion.

Why? Why is the conflict here so important? Why do people look we're a small place? No matter how you what you think of is actually happening here, it can't be bigger than the India Pakistan war with two nuclear countries that no one spoke about pretty much in the west and everyone was speaking about what was happening here with in Gaza. There's no comparison in the w the in the way world events should be looked at.

And yet no, people are looking here and protesting about it here in the west and in the Arab states and even in Japan and and South Korea and and in all in China and and everyone is looking here. What is so important? Why is this place where I'm sitting here right now? What is so why does it cultivate so much attention?

Danny: Actually, there's an entire chapter in the book about the Arabs conflict and I called it the Islamic war against Israel. Um, and but in the introduction, I explained why and you referred you mentioned Pakistan, India and it's like I I I mentioned that verbatim like uh so um listen I believe that there is something spiritual here. Um, Israel has always been the center of history and um, I always say this that Israel is the mirror of uh, humanity.

Um, the journey from the land of slavery through the wilderness uh, to the land of milk and honey is exactly the journey of every single individual in the world and the journey of nations as well. We are to leave the land of slavery. We are to go through the suffering and pain of the wilderness before we could reach the uh promised land.

And I believe the western civilization has left the land of slavery. Went through the battles went through the wilderness before they entered the promised land and do a lot of battles before they settle in the land. And uh uh that's when um um in the Bible when Israel is at peace after they settle in the land they turn to to idols and they forget who they are.

And they forsake their God and then they God um God allowed them to go to the exile and this is the time of the exile of the western civilization unless they listen to the prophets and repent and remember who they are uh their foundations, **the biblical foundations of the western civilization.**

So this is **that spiritual part.** But another uh part is that um it's like in the sec the first half of the uh 20th century **the Bolsheviks they helped the Muslims to invent Palestine.** And um the goal of the Bolsheviks was to of course to attack the western powers uh the capitalist um through this alliance with Islam and uh which was centered around u Palestine.

And since then this cause has been uh ridden by every group um like by the Arab nationalists by the communist in the Arab world. Abdul Nasser by the Muslim Brotherhood by King Faisal who was against Gamal Abdul Nasser by then by the Iranian revolution. Um uh so all of them used the Palestinian cause as a mask for their agenda.

Um the same thing I believe happened in the west in different uh circles. Um the Palestinian cause uh was turned into u the test if you are um for justice if you are uh defending the oppressed and of course this is like the result of **different ideological uh um schools in the west. we're talking about postcolonialism. We talk about postmodernism.**

Uh so they came to this realization that um Palestine is the center of uh it's like um it gives us legitimacy in our endeavors in our battles against the power structure of the west which Israel is an extension of these power structures. You know, they look at Israel even though Israel is the only Jewish state in the world, but **they actually see it as an extension to the Christian white western imperialist powers.**

So, uh they don't care about the Jewishness of Israel. What they care about is that oh,

„Israel is an imperialistic project. It's a colonialist project similar to the um western uh colonialism that uh uh we are against.“

So, uh, that's why that's why it doesn't matter how many people die starving in southern Sudan or in Libya. Um, **they don't care about any of that** because as a matter of fact, they don't care about the people of the Palestine of Palestine.

It's like I always say it's like let's say uh um this Hollywood uh imbezeile uh who is u you know working against Israel or attacking Israel would he be uh willing to welcome a Palestinian into his house? Absolutely not. They wouldn't even stop on the street to say hi. But but of course they're like uh uh just repeating these narratives because it serves them and uh but but but we have different groups in the west uh um and since October 7 we have seen different uh categories I would say.

Ariel: But can I also ask you about that Danny before you get maybe I'll just um pinpoint it. So yeah, we've seen I was in New York not too long ago visiting and I walked past one of the protests and what you see is an interesting mix of Islamic pe really devout Muslims. Yeah.

Who really hate Israel for the reasons you we met we spoke about until now and again go to your Danny's book to just get more immersed into it. But for those religious and philos philosophical and political, which as you say in Islam goes together, those reasons. But then at the same time, you see the pink-haired people and the LGBTQ um people and the uh queers for Palestine people and they're both together

And I was speaking with Ayan Hi Ali not too long ago and she told me that you know the Islamic people they have plan what will happen if they tear down the west the western system. the other people, **the woke progressive types, they don't have any plan. They'll be eaten by the Islamic people.**

The you think, but can you explain why? like how do how does um how does someone that is a devout Muslim and is someone let's say from the Muslim Brotherhood type of cloth. He's standing there in this protest with someone who who sleeps with with people of the same sex who some of them are dressed up as the other sex than they were born with because they're trans and all this kind of stuff. and he's standing there protesting together with them. How does he look at it? Why does he accept it?

Danny: So basically we have two things here. U in the west we have intersectionality. All the oppressed people are similar. Um the underdog, the weak. Uh doesn't matter the context,

the facts, the history. As long as you are beaten, as long as you're weak, you are oppressed. and uh we have to stand by you and uh your cause is our cause.

So this is why the radical left and the useful idiots uh in the west they are supporting Hamas and supporting the Islamic jihad um and empowering the Islamic movements in the west. That's how they see it.

Uh on the Islamic side, I call it the flush theory. So they flush all the disagreements down the toilet. They don't discuss it. They just ignore it completely. Um because their their cause is being served now. So if you're serving me, I'm not going to look at these things as long as um you are empowering me.

It's like I'll give you an example. Who do you think Muslims historically preferred? Um, a Muslim Califf who is morally corrupt or a non-Muslim who is morally um a great person. Who do you think? Of course the Muslim even if he is morally corrupt. We have we have many examples in history. We have it's like I I could list 10 people to you, 10 Califfs to you who were um were it's like they were not devout Muslims. They were they were morally corrupt.

It's like you could you can't imagine uh their lives what they used to do. Some of them were homosexuals actually like Mmoon for example. Um but in the perspective of Muslims as long as you identify with Islam we're fine with it. But it doesn't it's not it's not about uh your behavior. It's not about your values. It's just you identify with Islam.

So as long as you're serving Islam, there is no um questions like it doesn't really matter. Um as you are in the process of building the Islamic empire later once Islam is rooted that's going to be a different thing.

For example, in in in Iran, the communist and the and the Islamists, the so-called Islamists, they came together to take down the sha, but then the ayatahal regime just executed the communist in the country even though they helped them to they to take over.

So, this is really something that u um the the west needs to pay attention to. It's like um um they are and by the way this is something important to mention jihad always has to masquerade itself. It's like they don't want to say and I'm talking here about the majority of Muslims. They don't want to say we we support jihad. It has to be masked with something else.

So it's liberation, justice, uh resisting the occupation. As long as the left in the west is um supporting that narrative, then why would be it would we would be stupid to highlight uh some of these things. However, they couldn't help help themselves. We have seen at some protest uh clashes between between Muslims and LGBT uh crowds.

Danny: We also saw it in the flotilla with Gret Greta Thunberg. They had to go in two different boats, the Islam Islamic uh uh people and the woke leftist LGBT uh activists. So they

had to they had to split boats because they couldn't take it anymore. Um and that goes to another issue that we have which is the west a lot of people in the west seem to be of the thought that when immigration comes in from Islamic countries especially from the Arabic speaking world.

These are people that I'm talking about Europe mostly now these are people that are poor they want to get jobs they're running away from tyranny we saw this with all the Syrian in in Germany when they just let into Europe a million plus Syrians and in some places are get letting in gazins and they they don't explain to us how someone from an Arab speaking country an Islamic let's say let's say Muslim Brotherhood affiliated because they're the most um I won't say extreme, but they're the smartest in the way they do things they know what they're doing so to speak how do they look at immigration the And how do they use it to undermine the west from within?

Danny: Well, um the majority of Muslims who migrate to the west, they are not plotting against the west. They don't have this conspiracy that we want to take over. They are just uh um they're coming to the west to seeking better opportunities. They want more uh prosperous life for the them and their families. The problem is they are conditioned by Islam to always side with those who don't come to the west with that intention.

We have the radicals, the so-called radicals, but I call them people who take Islam seriously. Uh, and here I mean the Islamic movements, um, **Muslim Brotherhood or other**, it doesn't really matter. It's like it's only names. As long as you believe uh in the authentic Islam then um u so these uh movements they come to the west. They have funds from Islamic players and um they will try to create voting blocks uh electing officials uh trying **to abuse the system against itself and the majority of Muslims who came to the west seeking better life they will side with them.**

Doesn't matter it's like they are not intentionally doing that but they have to because the the ummah the nation comes first so even uh I I always say this to Muslims like if you pledge allegiance to the United States of America to the flag of the United States of America does that mean if America went to war against an Islamic state in the future you will side with America of course Not.

I'm not accusing any Muslims like this is a fact and they know it. So that's the problem in the west. The immigrants are being approached or poured into the west in order to be used by the different movements **who have in mind subjugating and taking down the uh west and replacing the system.**

Ariel: And how do these the I'm not talking about the average day-to-day person, but the people who are the leaders and the the movements that you talked about and the more um the people who actually believe this stuff and are pushing it so to speak, using these people,

how do they think of these compassionate people in the West who are so pro immigration and they want to bring everyone in and we can't demonize and we have to go to protest with them in order to **make them feel at home**

And why are we even putting any um restrictions on immigration. It's all xenophobia and is islamophobia and all this kind of stuff. How do these people the Islamic the Islamists so to speak even though it's not the exact right word like you said but how do they look at **the western elite progressives?**

Danny: Yeah. **They see them as** [useful; T.Í] **idiots as plain as that**. It's like there's nothing else to see there. It's like first of all we need to understand what's happening in the west. So we have **the globalist who wants to the globalists want to take down the borders** and they want to destroy the concept of nation state. They want the whole world to become one entity. Right?

But there are **two groups under globalist**. You have the idologues who believe in a humanly brotherhood and uh we are in order to bring justice to the rest of the world we need to take down the borders and all of us we share in the wealth and all of that.

And you have uh another group who are not idols they don't care about humanity or brotherhood or any of that it's uh **they are pragmatic** they're like okay this is better better it's like instead of dealing with regulations in every different region let's have one regulations, let's have uh it's like **more control, more power**. So that's why **these two groups are pushing for uh immigration policies** that really uh harming the west um in a way that I'm not sure if there's uh um a turning point now. It's like I'm not sure if there's a way out of this.

Um, so this is now you have **Islam as the perfect candidate to accomplish the goal of these two groups**. Islam has the numbers procreation like non-stop, right? It's I call it rabbit rabbit procreation. It's like they have like uh dozens dozens uh kids.

uh you as a Jew or a Christian or an atheist in the west if you want to have one child you sit with your wife and you plan and you have a budget and you have it's like it's crazy uh it's not easy

But in in a Muslim family they don't care about any of that because there's this belief that God wants us to procreate and to multiply

so Islam has the number two Islam has the narrative you know the persecuted oppressed as the brown uh minority even though Muslims are like two billion people but they are seen by these radical groups as minority and they are not a Christian they're nonwhite so they're the perfect candidate to be used in order to accomplish this goal

uh and you you have um um I call it **endless reservoir of fury and grievances uh within Islam**. So all of these factors together they **make Islam perfect to be used by the the globalist and Islam**.

Look at the globalists and wow this is the per this is like perfect. We want to take down uh the uh the nation state. We the nation state is antithetical to Islam.

So yeah let's do it together. „Once we get to the um end line we will we will have an agreement. We'll have a deal. Don't worry about it.“ But of course we know the deal. We know what's going to happen. It's like just look at the Labor party in in the UK. They care - they care about the Muslim votes. So they are accommodating them, empowering them. Now we see the increase in the numbers of Muslims officials uh um uh in the parliament and everywhere.

So with the process of time that number is going to grow more and more and once they have the numbers **the Labor party is going to be out**. They think, "Oh, we will have like some kind of alliance!" No, you will be just out. That's it.

Ariel: Yeah. And um I just want maybe before we continue about the West, I was wondering as you were speaking about how you see the Gulf States and maybe even Saudi Arabia with MBS in terms of the way they are going about doing Islam. Meaning it seems to me that if I go here about a half hour away to Ramala or to Janine or to Nablus, which are pretty close to where I am now, the the type of Islam that you would see here, at least the way it's being shown in the West, is very different than what you would see in Abu Dhabi, Dubai, or even in some places of Saudi Arabia that NBS seems to be trying to change.

Do you think it's an it's a real change? It's honest. They really are changing or is it again part of the da as you said the sort of takia or whatever it's called where they're playing a game in order to make the west believe them. So I don't know cuz I hear different ways of looking at it.

Danny: Remember when I told you about um um the flush theory or you just ignore certain things in order to achieve a goal? The United Arab Emirates since the 70s followed the same method but for a different reason. **The reason is economical**. They wanted to create a great economy. They wanted to build a great country and they realized very early that if they are to apply Islam then they will never be able to reach that goal because they needed the diversity, the pluralism, they needed the freedom that is foundational to uh economy.

So um they kept the Islamic shell, the cultural shell, but it's hollow from inside. There is nothing Islamic about the United Arab Emirates. Its system is imported from the west. Everything about the United Arab Emirates is western except the shell. It's the outside appearance. That's it. So that's why they ignore they are sincere. **I'm talking here about the leadership**. They are sincere in ignoring um many uh um aspects of Islam because they know that their economy would crash if they are to apply Islam um in any certain uh capacity.

Uh in Saudi Arabia they realized late that uh okay we got to do something about this. we got to follow the United Arab Emirates or uh in the post oil era we will suffer. So they embraced the same um uh mindset and they try to um actually it was overhauling of the whole thing. It's like

we're not going to do it progressively. No no no let's do it just just do it. And uh um it was successful very very uh fast transformation.

However, I don't believe there is an ideological transformation uh in what Islam is when it comes to foreign policy or to is Saudi Arabia role in other countries. For example, we have seen after the ISIS regime in Syria attacked the Druze in Jabal Arab and Sueda and massacred them, Saudi sent 48 representatives to Syria to support Ahmed Shar and his regime in the crimes that uh they committed against the Druze.

So there's no ideological shift. What is happening is pragmatism. They they are - they cannot keep both a great economy because yeah the oil sustained Saudi Arabia or the radical strict Saudi Arabia for decades but not anymore. We are going we are heading toward a different trajectory. We are entering the AI era and um if you are to build any economy, you need to import the same western values that built the United Arab Emirates.

Ariel: Two more topics before I let you go cuz I know we're uh we're on a hard limit here. The first is that I think it was the UAE's foreign minister that said about a few years back that you know Muslim Brotherhood in our countries we we don't tolerate it. we'll put them in jail, we'll get rid of them. What? Something like that. But they're all flourishing in Western countries.

So, for example, all of the Islamic um big institutions in the West, the organizations in America, CARE, and the all these other types are all run by the the most radical type of Muslims.

They're not the people who are pragmatists like you just called them. They're the opposite. And in the Arab Islamic countries, they're all put in jail. In Egypt, you know what they did to Muhammad Morsy. You know what? You know what they're doing to all the type of Muslim Brotherhood of people. Saudi Arabia, the same thing. UAE, the same thing. And yet in the West, we haven't learned or I don't know. How do you explain this?

Danny: In the West, banning the Muslim Brotherhood or banning this organization is not going to change anything. I'll tell you why. If you are an Islamic country and you let's say ban the Muslim Brotherhood, what is the message that you're sending to your people? Everything the Muslim Brotherhood represent is banned. It's not only that organization, it's everything they represent.

What do they represent? The ambition to take over the power in the country. So in the United Arab Emirates, Saudi Arabia, Jordan, Egypt, the government or the leadership is telling the people, listen, you are free to practice Islam, but no - no element of what the Muslim Brotherhood represent could be practiced. You cannot be calling for Islamic country. You cannot be calling for applying Sharia. You cannot be participating in Islamic political party. The political side of Islam is banned.

So they they don't they don't only ban the Muslim Brotherhood. I I want to make this very clear because this is important. In the west, however, it's not Islamic country. So they they have laws and they say okay let's ban the Muslim Brotherhood affiliated organization we have like uh we have identified these 25 organization let's ban them. The following day the same people would go and establish new organizations different names different labels with the same ambition with the same ideology.

Now the west cannot keep banning all of these organizations because they will be masquerading themselves under different things like charities, humanitarian work, uh social services, whatever. In the uh uh Islamic countries, it doesn't really matter what do you call it or how do you uh describe it, social security, social services or whatever. We know who you are. We know what's your goal. So, we're going to stop you. We're going to put you in prison.

So you see that the thing here is in the Islamic world they ban Islam except it's private spiritual part in the west they're banning an organization they cannot ban Islam so that's why I always say it's not going to work ...

Shalom Israeli friends I'm Nikos from the Iran Institute for two years now you have been told that your grief doesn't matter that your struggle to survive is a quote genocide and you've been told that you must sacrifice yourselves for those who wish to destroy you. So it's time we asked what kind of ideas produce such poisonous views?

What motivates those who stand with your wannabe destroyers? And I know something about all these because for decades I used to believe those same anti-Israel myths. But some years ago, I decided to focus on the truth instead. And since then, I've been committed to fighting by your side.

On December 19th, join me and a group of speakers who will make the case for Israel's right to exist more forcefully than you've ever heard before. Click the link to register. Remember, soldiers and students, attend for free. See you in Tel Aviv.

Ariel: Can I just ask you one last thing that I just thought about as just lastly when I was speaking with a few people that are from the UK and in London a lot of the old churches have been turned into mosques and the reason is twofold. Number one, the large Muslim population that is growing demographically both from immigration but also from just having a lot of children like you said.

And secondly, Brits who used to be Christian are becoming less and less Christian and having as a result less and less children. So there's a there's a Christian decline in the West. There's a lot of a Christian growth in the in South America and in even in the Far East, but in the West, we see Christianity in decline, especially in Europe. How do how does that translate it from your point of view into this cultural battle that's happening?

What do we need in order to battle the Islamic um fundamentalists who want to take over the West? Do we need our own religion? Like I'm a Jew and I would love for more people to go to church in the West because I think it's important. But in terms of the battle between um I guess cultural, societies, faiths, how do you do we need to be in your opinion in church?

Danny: So let me let me say it this way. If the king of a country made make makes a statement that statement has authority, right? If an actor or a singer makes that statement, people would follow it but it doesn't have authority. Now that's what happened in the west. **The values that built the west which were Judeo-Christian they were severed severed from the roots. So the west want the fruit without the root.** So they're like, "Yeah, human rights, uh, freedom of conscience, uh, beautiful, uh, values, they are the product of the enlightenment."

Um, of course it's not. It's like Frederick Nitché said, "There is nothing such as human rights if you're not a Christian." It's like it's ridiculous to even think that there is anything uh not transcendent would constitute the fact that a king and homeless person both have the same value. What - what gives it's like - what makes that a reality? It's the imo day. It's like the image of God in the Torah. Uh it's like it's it's divine values.

Anyway, so when they say that our values are the product of the enlightenment which is man-centered, it was men who created these uh values. Then they are relative. They could be changed. They um - they are not absolute. This is the whole thing of postmodernism and relativism. „Everything is relative.“

Right now you have a weak west that lost the confidence in its identity in its principles and you have a very confident ideology called Islam coming into the west. So who do you think is going to win? the confident or the shaky I don't know. You know God is a female there's no male or female uh gender is a construct you build your own truth uh that is that is how weak the west is today with all the wokeism and all this BS and you have Islam coming with certainty divine Everything is solid.

Islam is going to take over just like that unless again as I said in the example I gave earlier unless the west repents that it's like remember who you are remember that it was the biblical god who built the west. You have divine uh values. You have divine truth. Absolute truth. Not relative.

There you cannot construct truth. You cannot. It's like it has to be revealed and it was revealed. It came from above. That's the only way to compete with Islam.

Ariel: and and are you maybe a little bit optimistic that we've seen at least in some parts of the west a sort of uprising of people who believe in the nation state. We've seen um in some instances that the younger generation is starting to go more to church than than the last generation. So is there a reason for a little bit of optimism before you go?

Danny: I I I really want to be optimistic, but from what I what I'm seeing on the right, I am not. I'll tell you why. Because the whole patriate nationalist movement on the right is ignorant of the fact that their position of Israel is a package deal. It's not just, you know, I don't care about Israel. I just want to be America first.

But if you are America first and you abandon Israel, then you are abandoning everything Israel is fighting for. And what what does Israel fight for exactly? They are they're fighting for the concept of sovereignty, nation state. They're fighting for freedom because that is why they're being attacked. They're being attacked. They have been attacked for 70 80 years because they are sovereign.

[Í janúar árið 1937, þjarkaði W. Peel, fulltrúi breskra stjórnvalda við múftann af Jerúsalem um hvort Arabar væru til í að gefa samþykki fyrir því að gyðingar réðu sjálfir yfir landskika í „landinu Helga“. Svar múftans var að aldrei skyldu gyðingar ráða yfir eigin landi. Lífssýn íslams er að drepa alla gyðinga eða hugsanlega að kúga þá. Þar á eftir er krafa íslams að útrýma kristni og raunar öllum trúarbrögðum, nema íslam. Hinn pólitíski hluti íslams er alræðishyggja (totalitarianism), sem er hulinn í klæði íslams sem trú á grimman guð, sem verðlaunar eftir dauðann fyrir illvirki.]

If they submit, if the Jewish people submit today, the war will end in a second. Right? So it's like, no, we want our sovereignty. We want our nation. We want uh uh our freedom. So if I am on the right in America and I don't care about Israel, what I'm saying is I don't care about all that package that Israel is fighting for. I only want to care about America and that's it.

But how would you defend America without defending what America is? America is what Israel is, sovereignty, freedom, and it's like you can't you can't reconcile that. So that's why I am uh pessimistic a little bit because uh uh these u currents are invading the right and unfortunately uh people are not aware of the damage that is being done.

Ariel: Yes, I agree. Danny Burmawi, it was a pleasure speaking with you. Um keep up the good fight. Um, and we'll guys, if you want to, uh, before I just want to tell my people, go, um, buy Danny's book. First of all, um, we'll put up a link in our description so anyone can go to Amazon or wherever Danny prefers for you guys to go buy it. And secondly, everyone go follow Danny on X. That's how I found him. Um, he has great interesting stuff. For example, I mentioned the the topic of the da. who explained as a child how you went and found all this kind of you gave a background which I think a lot of people would find interesting. So go look up Danny on his ex account.

So Danny, thank you so much for being with us today.

Danny: Thank you so much. It was a pleasure talking to