

The Muslim Discovery of America

Commendatory Preface

On April 6, 2009 Barack Hussein Obama addressed the Turkish parliament and declared that the United States has been “enriched by Muslim-Americans.” He offered “deep appreciation for the Islamic faith, which has done so much over the centuries to shape the world—including in my own country.” Obama’s remark no doubt led some skeptical critics on a search to find any shred of evidence that Islam has “shaped the United States”—although some might argue that Muslims “re-shaped” the New York skyline on September 11, 2001. (Others might argue that by “my own country” Obama was referring to Kenya or Indonesia.)

Obama also said, “We do not consider ourselves a Christian nation or a Jewish nation or a Muslim nation”—a statement totally at odds with the history of the United States and the beliefs and traditions of its citizens. Obama notes, “We consider ourselves a nation of citizens bound by ideals and a set of values.” Those values, however, are primarily Judeo-Christian values—a fact which contradicts his prior sentence. That contradiction did not matter to Obama, however, because he was eager to please the citizens of Turkey and other Muslims around the world. He had no trouble casually disowning America’s history and heritage, even though he resisted disowning his minister, Reverend Jeremiah Wright, for two decades of racist and anti-American sermons.

Two months later, in an interview on the French television network *Canal Plus*, Obama claimed that American Muslims would make the United States “...one of the largest Muslim countries in the world.” Although Obama had made it a point to state that the United States is not a Christian or a Jewish nation, he was perfectly willing to state that it was on its way to becoming a Muslim nation. If Obama was relying on population figures, he was mistaken. If, for example, one counts Jews in America, they would make up the largest Jewish country in the world other than Israel—but Obama has never claimed that the United States was “one of the largest Jewish countries in the world.” Depending on the source, the number of Muslims in the United States is estimated to be between 1.8 and 8 million people. The 1.8 million figure, from the Pew Research Center, is likely closer to the truth than 8, and would make the United States the 48th largest Muslim nation. Obama’s “largest Muslim countries” remark is like a white person trying to “talk ghetto” or evocative of those who say, “I’m not racist... I have black friends too!” But millions of Islam’s followers are not satisfied with the ranking of the United States as the 48th largest Muslim country; they want it to be *the* world’s largest Muslim country. To that end, Obama told *Canal Plus* that Americans “...have to educate [themselves] more effectively on Islam” and “...there’s got to be a better dialogue and a better understanding between the two peoples.”

Meanwhile, Muslims are doing their best to educate Americans on the subject of Islam by working to insert into history books a multitude of facts about their religion/ideology—many of which happen to be false. Hence, we turn to William Frederick Dame’s *The Muslim Discovery of America*. Mr. Dame examines “Islam’s goal of world domination,”

“the myth that Mohammed is a direct descendant of Adam” and his self-appointed prophet status, and “the various pre-Columbian Muslim claims of their discovery of America.” The claims of early global exploration by Muslims have some basis in truth, of course, but the amount of exaggeration and outright falsehoods is stunning. Mr. Dame addresses—and refutes—those claims. He reviews the history of Muslims in the American Colonies, “the myths of Arab-Islamic maps and inventions, the origin of slavery, slavery in the American Colonies,” and he presents “some documented, randomly chosen individual Muslims who lived in early America.”

Dr. Youssef Mroueh is one of the sources of claims that Muslims have a long history in the United States, preceding Christopher Columbus and other European explorers. To the average person, Mroueh’s claims may make some sense. But if one researches those claims (and author Dame is most assuredly a thorough researcher) they evaporate on close examination. Mroueh claims, “A careful study of the names of the native Indian tribes revealed that many names are derived from Arab and Islamic roots and origins...” Mr. Dame responds, “There is no truthful fact behind his allegations. It is all creeping *altaqiyya*. Dr. Mroueh is a liar.” (Mr. Dame is refreshingly blunt.) As an extreme example of the “We were here first!” claim, Muslims argue that the name Islamorada, Florida has Islamic origins. That is nonsense. “The name Islamorada, (*Isla morada*),” writes Mr. Dame, “means purple island, designated by the early Spanish explorers in the area. The English pronunciation is aisle-a-more-AH-dah. The name has no Arabic-Islamic origin.” (That the first five letters in the name spell “Islam” is apparently proof enough for Muslims to claim Florida as their own.) The town of Allakaket, Alaska apparently sounds enough like “Allah” to enable Mroueh to claim that Alaska has a Muslim past, but Mr. Dame points out that “Allakaket is a Koyukuk Indian name meaning *mouth of the Alatna River*.” Mroueh has dug up hundreds of such “Muslim names,” and Mr. Dame demonstrates that they are not.

In 1996 there were even attempts by Mroueh and others “to claim the One Thousand Year Anniversary of the Muslim (Islam) Discovery of America.” Mr. Dame writes, “Based on the exposé of the true roots of the above historical, geographical and linguistic place names and those that Dr. Mroueh cited as reasons to call for a millennium celebration of the arrival of Muslims in America, we can conclude that the whole listing was nothing more than the Muslim exercise of *taqiyya*. There was and there is no reason for an international call to celebrate any Muslim arrival in the Americas five centuries before Columbus, unless the goal is to re-write history and to delude people into believing that the foundation of cities and places in America owe their existence to Muslims, Mohammed’s dogma of world domination, and Islam. ...The reason that Islamic internet sites conduct such creeping, slimy Islamic claims is because they are intent on convincing unknowledgeable persons that wherever a Muslim set his foot, that that land belongs to Islam. It does not matter when this happened. As such, the Islamic logic of expansion is that whenever and wherever a Muslim appears in a foreign land, regardless of the historical age, it is only logical according to the Koran that that land must become Islamic, otherwise Allah would never have made it possible for that Muslim discoverer or explorer to be physically present in said new country.”

Readers of *The Muslim Discovery of America* will encounter perhaps the longest name ever given to any human being: Amr bin Lahyo bin Harath bin Amr ul-Qais bin Thalaba bin Azd bin Khalan bin Babalyun bin Saba. They will also learn of what may have been the first Muslim “honor killing” on the North American continent—the death of Mohawk Indian Princess Lotowana (Princess “Sparkling Water”) at the hand of a Hudson River Valley resident, an Egyptian Muslim named Nassereddine, who is himself “honored by Islamic historians as the first permanent Arab Muslim settler in New York.” (For most people, using a dart “poisoned with snake venom” to kill the woman who rejected his romantic advances might be enough to have a stalker’s name crossed off their “honorable persons” list, but Islam was apparently no more forgiving in the Catskill Mountains in the 16th century than it is today. One need only spend a few moments at AtlasShrugs.com to find reports of modern day Muslim “honor killings” in the United States that the mainstream media seems content to ignore.)

No discussion of Muslims and the earliest days of the United States can proceed without noting the years of treaties with the Barbary kingdoms—treaties which essentially called for paying tribute to Muslim pirates in exchange for their not raiding U.S. cargo ships. Ultimately, President Thomas Jefferson “sent American warships to the Mediterranean,” and the Marines landed on “the shores of Tripoli.” More than 200 years later, Muslim pirates still raid cargo ships—although they now do so off the coast of Somalia. (Speaking of Thomas Jefferson, he did not, as Obama has claimed, host the first Iftar dinner in the White House. Notes Mr. Dame: “Jefferson was interested in talking to the ambassador over the piracy being conducted against American merchant ships by Tunisia, but otherwise could not have cared less about Islam. It was the Islamic fasting month of Ramadan and the temporary envoy said that he could not come to dinner during the day. Jefferson was polite and delayed the dinner a few hours to sunset. There was no special menu. President Jefferson changed the time of the dinner from the usual 3:30 pm to sunset.” Sharing a meal with a Muslim is certainly not the equivalent of arranging a special celebratory feast with an Islamic menu. In any event, Jefferson’s interest was not accommodating Muslims; it was putting an end to their acts of vicious piracy.)

The history of the United States includes its regrettable period of slavery. Vast numbers of slaves were Muslims, and those who were not were also rounded up by Muslim slave traders in Africa and sent across the Atlantic Ocean to work in American agriculture. Of particular interest to some readers may be Mr. Dame’s mention of colonist Royall Tyler and his descriptions of the slave trade in his 1797 novel, *The Algerian Captive*. The cruel treatment of slaves by some American plantation owners pales in comparison to their treatment by the Muslim traders. The modern-day beheadings conducted by Muslim terrorists may seem almost merciful when compared to the Muslim traders’ treatment of escaped slaves, who were “burned at the stake, or impaled on huge iron hooks or large wooden poles shoved up the rectum and exuding out of the slave’s neck. One of the Muslim’s favorite methods of dealing with runaway slaves or those who insulted Islam, Mohammed, or the Muslim ruler was public crucifixion. In their own minds the beys, deys and bashaws of the Barbary States were only doing Allah’s and Mohammed’s will.”

By 1895 President Grover Cleveland was protesting the massacre of Armenian Christians

by Turkish Muslims, writing that the United States was an agent “of the Christian world (to ensure that) conduct of Turkish government as will restrain fanatical brutality, and if this fails (the) duty is to so interfere as to insure against such dreadful occurrences in Turkey as have lately shocked civilization...” The genocide of Christians by Muslims continued, and Cleveland later reported to Congress that the Turks did not end the killing: “[W]e have been afflicted by continued and not unfrequent reports of the wanton destruction of homes and the bloody butchery of men, women, and children, made martyrs to their profession of Christian faith.” (More than a century later, Obama broke his 2008 campaign promise to the Armenian people that, as president, he would officially refer to the slaughter of 1.5 million people as genocide. In his speech in Turkey, Obama merely referred to the killings as “terrible events”—as if to assign blame to both sides. He even said, “Our country still struggles with the legacy of our past treatment of native Americans.” Obama cannot admit that Muslims kill Christians, but he can condemn Americans for killing Indians.)

After a review of American Muslims in the nineteenth century, Mr. Dame examines Islamic movements in the twentieth century. He “analyzes a case study of cultural jihad and geographical *taqiyya*,” and dissects “Islamic logic behind the claiming of land and islamization of the United States of America.” Those readers who are not familiar with “*taqiyya*” would be wise to pay close attention to Mr. Dame’s explanation, as it is one of the main processes by which Islam is being spread. (Anyone who is fascinated by the secrets behind magicians’ tricks will appreciate learning what Muslims have up their sleeves.) We learn that Muslims established the Red Crescent in Detroit in 1920 “because Muslims have a penchant, indeed a psychological proneness, for being insulted when they see a cross or hear the word cross.” One year later *Muslim Sunrise*, “the oldest and longest-running Muslim magazine,” began publication. “Under the motto *One God, One Iman, One Destiny* the Universal Islamic Society is established in Detroit Michigan in 1926 by Dues Muhammad Ali, the so-called mentor of Marcus Garvey.” “Nation of Islam (NOI) Wallace Ford (Fard Muhammad) founds the Nation of Islam in Detroit, Michigan 1933.”

One cannot review Islam in America without reviewing terrorism in America, and the book reports on the many domestic terrorist acts that have occurred since September 11, 2001. It is by no means a short list. Mr. Dame points out the “increased activity of jihad and creeping Islam in the United States...” and explains “the Islamic framework and guiding principles with which Islam conducts an undermining of American culture...” He concludes with a list of methods by which Americans can “fight against the Islamization and the mosqueing of the United States of America.” Some readers may wonder if, in fact, the United States may someday become “...one of the largest Muslim countries in the world.” But if enough Americans read *The Muslim Discovery of America*, that will not happen.

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