TRANSCRIPT

A BAN SHARIA WEEKLY WEBINAR SERIES

SHARIA AND SLAVERY
Past, Present and Future

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BEGIN TRANSCRIPT:

[00:00:00] **Frank Gaffney:** Welcome to this edition of our weekly webinar series sponsored by BanSharia.com, a project of the Institute for the American Future, which I'm proud to be the president of. The series is aimed at exposing and helping as many as possible among the American people to understand the true character of this political, military, legal strategy for conquest.

This is a very well-established and well-documented proposition. What we're here to do is simply bring it to the forefront of the public policy debate in the United States, [00:01:00] especially in the run-up to this fall's midterm elections.

It is part of a larger campaign sponsored by BanSharia.com we call the Save Texas, Save America campaign. Save Texas because it is very much under assault from Sharia supremacists, and because 1.9 million Texans voted on March 3rd to say affirmatively that Proposition 10, which simply had five words to it, "Texas should prohibit Sharia law," should in fact now become the law in the state of Texas.

But it's a model for what needs to be done elsewhere across the country. Indeed, for reasons that we'll be explaining, much of what Sharia entails is simply illegal [00:02:00] in the United States, not enforced to be sure, but nonetheless illegal, and certainly, well, I say not just unconstitutional, but anti-constitutional in character.

And there's arguably no more obvious example of that fact than the topic we'll be discussing in the course of today's program. And that is that Sharia endorses, condones, legitimizes, and otherwise perhaps even obligates its adherents to practice slavery. And that is in part because it calls for every aspect of the life of the perfect man, Muhammad, to be emulated by adherents to Sharia.

And for reasons that we will discuss with an extraordinarily impressive group of subject matter experts and [00:03:00] freedom fighters, we got rid of slavery a century or so ago, and we have no desire to go back to it. I should say it's more than a century ago. It's back in the 1860s, of course, with Abraham Lincoln's Emancipation Proclamation and ultimately the victory in the Civil War of the forces who were determined to abolish that institution in the United States and did.

What we're talking about now is an effort to re-insinuate the practice in America. And our conviction is that the American people will not have it if they know that that's what's afoot.

So we're going to begin this program with one of the most, I believe, impressive historians of our time. His name is William Federer. He is the author of innumerable books. I've truly lost [00:04:00] count. One that he wrote some years ago, but that is of particular pertinence to today's conversation, is one he entitled What Every American Should Know About the Quran.

And we're going to explore all of those topics, what Americans should know specifically about Sharia and slavery, with him at this moment. Bill Federer, thank you so much for joining us. Sir, the floor is yours.

[00:04:31] **William Federer:** Well, Frank, great to be with you. Muhammad himself went from being a religious leader to a political leader to a military leader. And when he was in Medina, he started robbing caravans that were headed back to Mecca.

He would get verses from Allah, like Surah 33:50, that says, "Prophet, we have made lawful to you the slave girls who Allah has given you as booty." And Surah [00:05:00] 8:41 says, "Whatever you take as spoils of war, lo, a fifth thereof is for Allah and for the messenger." So Muhammad got a fifth of the booty, including slaves.

Now, Muhammad was a white Arab, and he owned Black slaves. There are lots of hadiths that talk about how he once traded one Black slave for two. Another hadith, it says, "Who among you is Muhammad?" We replied, "The white man reclining on his arm." Another hadith, Bukhari, Volume 1, Book 8, Number 367, this gentleman was riding behind Muhammad: "My knee was touching the thigh of the Prophet, and I saw the whiteness of the Prophet's thigh." And so Muhammad was a white Arab that owned Black slaves.

Now, they not only enslaved millions of Africans, they also raided the coast of Europe. In 846 A.D., 11,000 Muslims went up the Tiber River and they sacked Rome, and they trashed the bones of St. Peter and St. Paul, and [00:06:00] they carried away thousands into slavery.

There were entire Italian towns that would abandon the coast and move up into the mountains. And they said that Christian slaves were raining in North Africa, that you could trade them for an apple. They would castrate the men, make them eunuchs, sell the women into the sex trafficking. A white woman brought the highest amount of money at the slave market.

And there are all these hadiths about having sex with slaves, because the men would stop short of getting them pregnant. Muhammad said, “Don’t stop short, because if Allah wills for someone to come into the world, they must come into the world.”

So there were whole Catholic orders in Europe called the Trinitarians, and they would collect alms and donations and ransom back your friend that was captured from a Greek island or a Spanish or French coast. Some of the notable people that were ransomed back was Miguel de Cervantes. He was in the Battle of Lepanto, and it took years for the Trinitarians to ransom him back.

Another was Vincent de Paul. He was captured by the Muslims and made a slave, and he was ransomed back and went back to [00:07:00] Europe.

This went on for centuries. Interesting stories of the slavery in Africa. You had David Livingstone, the Scottish missionary to the Congo, and he wrote about going through villages and witnessing to the different tribesmen and coming back a year later, ghost villages. The Arab Muslims had rounded up the entire villages and would march them to the slave markets.

One time he talked about stumbling across a path where there were hundreds of Africans shackled together, being forced to march hundreds of miles to the coast, and if they walked too slow, they would just shoot them or tie them to a tree and let them die. And he says you could tell where the slave trails were by looking for the vultures circling and the hyenas feasting on the carcasses.

David Livingstone recorded in his journal, “To overdraw its evil is a simple impossibility. We passed a woman tied by the neck to a tree and dead. We came upon a man dead from starvation. [00:08:00] We passed a slave woman shot and stabbed through the body and lying on the path. Onlookers said an Arab who passed earlier that morning had done it just in anger at losing the price he had given for her because she was unable to walk any longer.”

David Livingstone added, “The strangest disease that I’ve seen in this country seems to be the broken-heartedness and its attack on freemen who have been captured and made slaves.”

And so they would sell them throughout the Ottoman Empire for centuries. Timbuktu, where the canoe meets the caravan, the Niger River, Tanzania, the Zanzibar coast on the Indian Ocean, Khartoum, Sudan. These were all big Muslim slave-trading cities.

Now, when Columbus discovers the New World, and you have greedy Spaniards enslaving some of the Native Americans, a Catholic priest, Bartolomé de las Casas, spends his whole life to convince the king of Spain to outlaw the enslavement of Native Americans. And when he does, the greedy people say, “Where can we [00:09:00] get more slaves?” And someone says, “The Muslim slave markets in Africa.” And so that started the transatlantic slave trade.

One of the main countries that was in the slave trade was Ghana. There was the Ashanti tribe. And Lord Baden-Powell, founder of the Boy Scouts, was in the British military, and he was stationed in that area. He wrote in The Downfall of Prempeh in 1896, the cruel Ashanti king, “Briefly then, we may look in the following, the main reasons for our expedition: to put an end to human sacrifice and to stop slave trading and raiding, to ensure peace and security for neighboring tribes.”

He talks about every tribe in the neighborhood of Ashanti lived in terror of its life from its king, who on several occasions would destroy them. In England, we scarcely realize the extent to which human sacrifice has been carried on by the Ashanti. They call it the death place, and [00:10:00] they would have decapitations and parade grounds and a fetish for sacrifice. If the chief died, they would cleanse the grave by killing thousands.

There was ground covered with skulls and bones of hundreds of victims. At Bontama was then celebrated the execution bowl, which was fully described by Bowdich in his account in 1817, a large brass basin, some five feet in diameter, ornamented with small lions. And they placed the victim’s neck on the edge, and the blood of the victims... You can get the idea.

So this was going on in Africa where you had the Muslims buying Africans from African tribes and enslaving them. And it’s ironic that you would have some Blacks in America saying, “Well, Christianity is the white man’s religion and Islam is the Black man’s religion.” It’s like Muhammad was a white man, and [00:11:00] the Arabs enslaved Blacks and would castrate them and make them eunuchs.

I mean, you read the historical records. They would say that the European slaves, they would just cut off the testicles. But the African slaves, because they were more virile, they would cut off the whole thing at the belly. I mean, they would describe it all, very high death rate from the infections.

So it’s a sad chapter that gets totally ignored in modern revisionist history, but it still goes on today. There’s actually more slavery today than any other time. In Mauritania,

Niger, Sudan, there is Christian Solidarity International that Eric Metaxas works with that collects money to ransom Christians out of slavery in Sudan.

There's Exodus 51, where there's four million Pakistanis who are Christian that are enslaved for their entire life making mud bricks. And for [00:12:00] $430, you can rescue a Christian out of slavery in Pakistan.

So it's important for us to realize that America is the only country that actually fought a war to end slavery, and there's never been an abolitionist movement in Islam because to do so would be to criticize Muhammad because he owned slaves.

Now, you did have Atatürk in Turkey after World War I. When the Ottoman Empire fell, he tried to secularize Turkey, got rid of the fezzes and the burqas and the calls to prayer, and let women get educated. And so there was a departure from following Islam. Atatürk said, "Mohammedism is nothing more than Arab politics. It may have suited tribes in the desert. It's no good for a modern progressive state."

And you had many of these Arab countries wanting to be more Western. The shah of Iran, after World War I, secularized Iran and let women get educated and wear fashions and so forth, [00:13:00] until he didn't drive the Germans out when World War II started. And so Britain and the USSR overthrew the shah and ushered in Mosaddegh, who was pro-Soviet. And then Eisenhower gets rid of Mosaddegh and puts in the shah's son, who loved America, for 37 years, until Jimmy Carter abandoned him in 1979 and allowed the ayatollah to take over.

But as far as slavery goes, it's part of Islamic history. Again, to criticize slavery in Islam would be to criticize Muhammad because he himself owned slaves.

America, because of the Christian influence, the Abolitionist Society in America was started by Quakers in Pennsylvania, Anthony Benezet, and then the Methodists were the next big anti-slavery party. But it was Christians that pioneered ending slavery.

You had the moderate ones wanted to take their time, and then obviously after the Second Great Awakening, Charles Finney. You had John Jay Shipherd start Oberlin University, [00:14:00] which became the hotbed for abolitionism, and they graduated what were called Radical Republicans that said, "Let's get rid of slavery now," and that eventually turned into the Civil War.

But maybe that's enough for this morning.

[00:14:14] **Frank Gaffney:** Thank you, as always, for your expertise as well as your citing the original sources for what we're now finding is utterly reprehensible and at odds with everything we hold dear. So we appreciate your participation in this program.

[00:14:31] **William Federer:** Yeah, so Sharia law allows slavery, but we have a 13th Amendment that outlaws slavery. So we have a problem with our laws in America and Sharia law. And that's why Supreme Court Justice Robert Jackson says that law in the Middle East is "the antithesis of Western law."

[00:14:49] **Frank Gaffney:** Right. Bill, thank you.

We're going to go next to Charles Jacobs, a man who has been fighting for freedom both in this country and elsewhere around the world for decades. [00:15:00] He has founded numbers of important organizations that have carried on that fight. These days he's the president of Americans for Peace and Tolerance.

But notably, in 1993, he co-founded the American Anti-Slavery Group. And it has helped, as Bill was just talking about others have done, to redeem tens of thousands of people who have been enslaved, Black citizens of African nations, by Muslim Brotherhood-backed jihadist raiders, notably in Sudan.

He received the Boston Freedom Award from Martin Luther King's widow, Coretta Scott King. In addition to all of that, he is an acclaimed author and essayist and a very good friend of all of us who [00:16:00] seek to prevent the imposition of Sharia in this country.

We're delighted to have him with us to talk about some of his experiences with slavery in our own time and the prospects for it being part of the future of countries like ours if enslaved by Sharia supremacists. Charles, welcome. Over to you.

[00:16:23] **Charles Jacobs:** Thank you, Frank. So my contribution to this is experience. I've read much of what William spoke about. I came to learn that because I was a liberal young man in the early 2000s, and I read in The Economist magazine that you can buy and sell Black women for $40. It wasn't quite for an apple, it was $40.

And I was shocked and horrified. I was a man of [00:17:00] liberal conviction, and I thought, "Well, if this is true, first of all, it's a shock. But second of all, why was that on page 47 in a small little article? Why wouldn't it have been on the front page? What's the matter with the West that it doesn't want to see or attend to this?"

And that's actually the most important lesson I got out of all this. I'll come to it in a bit.

So I founded the American Anti-Slavery Group with the diaspora elements of Sudanese and Mauritanians in this country. We published a piece in The New York Times, thank God, called "Bought and Sold," and it exposed what was going on in Sudan and Mauritania.

We united the Sudanese and Mauritanians and abolitionists in America, and we fought and fought. We met Christian Solidarity International, as William mentioned. They are the heroes, in my view, of my episode here. They figured out a way...

Well, Sudan, of course, was Africa's [00:18:00] largest nation. On the top was an Arab Muslim society which declared a jihad. We didn't know what the word jihad was way back then. They declared a holy war against the southern Christian population, and the terror weapon of choice was enslavement of the women and children.

And they would storm, you know, Muslim militias, jihadists would storm African villages and shoot all the men because they didn't need musculature like our slavery needed musculature for cotton and tobacco. They just needed women's wombs, and that's what they got. They captured the women and children and hauled them off to the north and sold them or kept them for domestics and sex slaves, to the hundreds of thousands.

In fact, the onslaught against southern Sudan in the Christian world is known as the Hidden Holocaust because they killed three or four million people during all of this, and of [00:19:00] course, the West was not interested.

I convinced a significant number of people in the West who were decent-minded to make this a big case, and we made the mistake of thinking that if we just brought this up, then Amnesty International and Human Rights Watch would jump on this. They would have campaigns to free the slaves. There'd be mass marches in the streets as there was against apartheid, because apartheid in South Africa was horrible, but slavery in North Africa is a whole lot worse.

So you had to think about why Amnesty International, why the human rights establishment in the West would care about ending apartheid but would almost hide the massacre and enslavement of Black people by jihadists. That's the key for our understanding, that the human rights community itself is a fraud.

They don't care about what they say they care about. [00:20:00] It's not about the horror of the crime at all. It's about the perpetrator. It's about who's bad, and their job really is to chide Western civilization to be better, or to chide Western civilization or damn it, right, for every one of its flaws.

And so that's why they cared about apartheid, because it was people who were white like us, and we're going to be on the good side of history if we say we're bad white people, and here's the reason for it. Well, if you bring the story about how jihadists, Sharia law supremacists, Islamists, Muslims, have Black slaves, that gets in the way of their main story. In fact, that is a big distraction because then how bad can the whites be if these guys are doing it worse and still doing it? And they are still doing it.

I remember Christian Solidarity International found a way to redeem the slaves. [00:21:00] We collected money in America, they collected money in Europe, and we paid Arab retrievers who lived along the border, who really wanted peace with the southern Dinkas because they needed Dinka wetlands for their cattle. We'd pay them, and they would go up north and steal or find or buy slaves and bring them back.

And I remember I went there three times illegally in a war zone with CSI, protected by the Southern People's Liberation Army, which is itself a heroic untold story. And we would go, and we would meet the retrievers under big shade trees, and Eivind would pay out the cash. It's all on film. It's all on the website of iabolish.org. Pay out the cash, get the people back, interview them, film them, fingerprint them, get it all documented.

And it was the most emotional moment in my life to hear him say to [00:22:00] them through a Dinka translator, "You are now free. God has sent us to save you. Don't feel bad about what they made you do. They're the bad ones. You're the good ones." And then the villagers nearby would just have a huge fiesta. It was just the most amazing thing.

This is still happening. So when my daughter called me up, who lives in Tel Aviv, on October 7th, and she explained to me what happened to the Jews at the Gaza border, I knew what happened, because I'd seen it. I'd seen it because I interviewed the girls who were survivors and who were redeemed back in Sudan about what they did. And what they did to the Jews is exactly what they did to the Black African Christians.

And so it's still going on today, and Mike Arnold is going to tell you how bad it is in Nigeria.

When I finished this... By the way, we got George Bush so upset about this that he [00:23:00] forced Khartoum to allow the south to vote about its own fate. And of course, 99.9% voted to leave Sudan and become the world's newest country, which is South Sudan, which is because of all the anti-slavery work that we did.

So my daughter told me what happened to the Jews on the Gaza border, and I knew immediately because I'd been there and I'd seen it myself, or I listened to the women and the young girls who told me what happened to them, and it's the same jihad. It's the same jihad, and it's enslavement. And we have to stop it. We just have to stop it.

Thank you.

[00:23:40] **Frank Gaffney:** And I want to emphasize something that was kind of implicit in what you said, but just to make it very pointedly, there's racism at work here. These are non-Black Arabs who are enslaving Blacks as part of something that I believe [00:24:00] goes back to Muhammad's time. Bill Federer may want to comment on this moment, but of a racist attitude towards Blacks that needs to be understood by those in this country. I mean—

[00:24:11] **Charles Jacobs:** A very good example of that, Frank, is in Mauritania. Islam started out as a dot in the desert in Saudi Arabia, and then it conquered most of North Africa. And when it conquered the Blacks of Mauritania, it converted them forcefully, probably, most likely, into Islam.

But it didn't matter. It also enslaved them, which supposedly is against Islamic law. You're not supposed to enslave a fellow Muslim. But because they were Black, they were not afforded the rights that Muslims are supposed to give people that they convert. And Black slaves who continue today, and hundreds of thousands of them, and nobody cares because the West doesn't care about this stuff. Not yet.

Those Blacks may not touch the Quran with their fingers. They may not marry [00:25:00] without the master's permission. It is absolutely racism.

[00:25:07] **Frank Gaffney:** Thank you, Charles.

We're going to hear next from a man you mentioned a moment ago, Mike Arnold, who is a missionary, a former mayor of a little town in the hill country of Texas called Blanco. He has been in Nigeria on sixteen different occasions, where he has a ministry. He'll tell you more about that, I'm sure.

But we wanted Mike to join us because he is trying to save people from being enslaved, dispossessed, sent into internally displaced persons camps. In some cases, just simply murdered for no reason other than they're Christians, they follow Jesus, and they have stuff that the jihadists want.

And the jihadists are in [00:26:00] several different sort of structures or communities, but they have this idea of a caliphate dominating all others and enslaving them at its core. We're delighted to have him with us always.

Mike is in the process of finishing a documentary film on some of his experiences and those of people he's working with in Nigeria, and we wanted very much to get his insight into what is happening on the ground with respect to this practice of slavery by Sharia-adherent Muslims of various stripes.

Over to you, Mike.

[00:26:39] **Mike Arnold:** Thank you so much. I consider it a great honor to be included with such accomplished and notable people here. I'm just a country boy that stumbled into an IDP camp in Nigeria in 2019 and had my eyes opened, and I've spent my... pretty much dedicated my life since then to try to get to the bottom [00:27:00] of it and help these people.

In 2024, it was just after the Christmas massacre in a community called Bokkos in Plateau State, I traveled there to try to figure out what happened. I was supposed to meet with the governor. I went to the community. The governor couldn't make it, so we ended up taking a detour unexpected and went and visited an orphanage.

A husband and wife who had adopted 286 children, and without any outside support. They had had them at that point almost a decade. Amazing, amazing story of faith and transformation.

But anyway, their origin story is what blew me away. The husband, Sam, was in Jos, the capital of Plateau State, at the market one day and saw a commotion. There was a truck full of children that the police had pulled over, and they had detained the driver because [00:28:00] they assumed he was taking these children to a slave market, which blew my mind.

Ends up he wasn't. He was taking them to an orphanage. He was able to prove that. That's where Sam said, "Well, next time you have a load, bring them to us." These were children who, many of them saw their parents hacked to death. These were Boko Haram orphans, orphans of genocide. And again, they adopted over just a few months, 286 of these children.

But again, I was stuck with slave market? They actually assumed this guy was taking them to a slave market. I had no idea, and so I've been digging into it.

And to understand it in Nigeria, you have to look at the history of Nigeria. The foundation of Nigeria today is built on a caliphate that was founded in 1804. A Fulani warlord, that's a tribe that swept in from the Sahel, they're not native, started a jihad in 1804, [00:29:00] that ended up being by some measures the largest pre-colonial empire in Africa. And at its peak, had as many as two to two and a half million slaves, at least 50% of its population slaves. And that's, my understanding, the highest ever anywhere for straight-up slavery.

There were also significant slave traffickers. The estimates are anywhere from 3,000 to 6,000 a year in the trans-Sahara slave trade for over 100 years. So when you take their slaveholding and then their slavery industry, it easily adds up to the largest enslaver of Black Africans in history is the Sokoto Caliphate.

There is no way to get a firm number on it, but the evidence points to as many as 10 million or more free people that they captured and enslaved, and either used for their labor or for [00:30:00] their sex, and then sold them.

The British found that caliphate when they got this area carved out for them at the Berlin Conference, and they didn't conquer it. They simply subdued it militarily, kept it intact, made a deal with it and rebranded it. And that's who, when they amalgamated the country, the rest of the regions, they shackled it to this caliphate and left the caliphate in control, and it still is today. Again, it's been rebranded and it operates largely in the shadows.

But the largest slaveholding and enslaving entity in history is still alive and well, and it is called Nigeria.

Today it is said there's as many as 1.3 million slaves in Nigeria, from different flavors of that, the indentured servitude and the forced labor, and a lot of it is the sex slavery. [00:31:00] They say that 80% of Nigerian female migrants to Italy end up being sex-trafficking victims. There is as many as 45,000 Nigerian women today held in Mali as sex slaves.

And the biggest driver lately, in the last fifteen years or so, eight different black-flag jihad groups from around the world have coalesced in northern Nigeria under the protection of the caliphate. They see it as the prophetic launchpad for the Mahdi. The founder of the caliphate founded it specifically to be the platform for the Mahdi, and his teachings still are taught today. His great-great-great-great-great-grandson still sits on the throne of that caliphate, still called the King of Muslims. And their prophetic purpose is still there.

So these eight black-flag jihad groups, they do side hustles just like Muhammad raided caravans. [00:32:00] If they're doing illegal stuff, they call them bandits, you know? But it's still the same jihad groups. If they're attacking the peaceful farmers, they call them herders, but it's still the same jihad.

And since 2009, as many as, and again, the numbers are murky because the government hides it and journalists won't go there generally, but as many as 300,000 people since 2009 in Nigeria have been abducted. These days, instead of selling them to slavery, they'll sell some of them back to the family for ransom. But a lot of them do end up in slavery. It's estimated that at least 80,000 of those, as many as 150,000, are still in bondage.

So it's the cottage industry still of the jihadis in northern Nigeria. And it reaches elsewhere. The people I serve in the displacement camps, [00:33:00] the police won't go into these camps. They deny they exist. They call them homeless criminals, beggars. They're not. They're displaced. But they say kids disappear, and no one investigates.

They're there, and they just get plucked out. And so the slave trade is still an industry, and the permutation of that, which is the kidnapping industry, which is just a different form of it, is very alive and well. It is funding the jihad in northern Nigeria, and it is under the protection of the caliphate.

Lots of Nigerians enjoy slave labor. They enjoy sex slavery. I mean, enjoy receiving it. And it's alive and well, and it's a horrible thing.

[00:33:46] **Frank Gaffney:** This update is critically important and brings home the fact that this is not some sort of historical anomalous fact. It is ongoing.

And what we're going to talk about next with our [00:34:00] colleague, Dr. Karen Siegemund, is what's in store for those who are yet to be enslaved. Karen is the president of the American Freedom Alliance, a formidable thought leader as well as freedom fighter. She is an educator by training, having taught at every level, I think, in various schools, notably in her native state of California now.

She is a prime mover behind a lot of the work that our team at the Institute for the American Future and so many other of our collaborating organizations are doing to try to prevent what we call World War G from resulting in the triumph of one or the other of the three totalitarian factors that are headed our way: the globalists, the United Nations and the like, the communists of China and their [00:35:00] allies, and, of course, the Sharia supremacists.

As ever, we've asked Karen to try to synthesize what we've been told and help put it into the context of what is happening here in America at the moment. And I'm so appreciative, Karen, for your time as well as your leadership. Over to you.

[00:35:18] **Karen Siegemund:** Thank you so much, Frank. And I agree with Mike. It's an honor to be among these august experts in the field, not only who study it, but who are living it and helping to prevent it here and elsewhere.

I think the topic really puts the lie to this notion that Islam is simply another happy religion. The entire idea of everything that we're talking about today, slavery, that it is part of Sharia law, and it is not only allowed, but encouraged to take slaves from among the conquered people.

Islam is not only a happy [00:36:00] religion. It seeks global dominance, which means if they are coming after you to conquer you, you are militarily at war, considered to be at war with them, therefore you are completely fair game for enslavement.

Yes, it's happening in Africa, but we're seeing it take shape throughout Western Europe, and it's coming here. If the goal, and we know it is, is global dominance, global conquest, again, if you are in their sights, you are fair game to be enslaved.

Jihad takes many forms. Again, this warfare against us takes many forms. It's not just hijacking planes and flying them into buildings. It's not just shooting up theaters. It also includes economic jihad, civilizational jihad, culture jihad. What we keep discovering in England and throughout Europe, [00:37:00] rape jihad, obviously another form of enslavement.

Sex trafficking is obviously a form of enslavement. Getting young girls, obviously they're captured, they become drug addicts. It destroys the girls, it destroys the family, it destroys the men, it destroys the fathers. It destroys their culture, their civilization. You can call that enslavement or not. I see it absolutely as a form of enslavement.

And when people are reluctant to vote against it or to take a stand against it, I'm sorry, but those people have been captured in another form of slavery. Again, if it becomes an obligation to conquer, it's an obligation to take control. It's an obligation to subjugate those whom one has conquered. Enslavement is part [00:38:00] and parcel of the entire modus operandi of everything to do with Islam as it's coming here, and again, as it's come to Western Europe.

Again, we're seeing many kinds of slavery throughout the world, what Mike was just talking about and what Charles was just talking about. This is not in the past, as Bill Federer was describing. The history of Islam is founded on this, but it occurs today and not just far away. It occurs everywhere.

And part of the irony of what Mike and Charles were just talking about, here we are, we're in the United States of America. We did fight this war to end slavery. We are from the greatest country that has sought the greatest freedoms ever in the history of the world, and yet we've got this revisionist history, 1619, that America was born out of slavery, while they completely ignore, [00:39:00] completely ignore, the fact that in Africa and elsewhere, literal slavery is still occurring, and it is racist, as was pointed out, and it is based on Islam, as was pointed out. And yet somehow America is painted as the evil nation.

So a huge, huge part of why this series is so important is to get these facts out there, to reframe the argument. If you believe slavery is bad, then looking to us in the 1619 Project is completely ludicrous. We need to look elsewhere and see who is continuing to enslave.

So the lie of this is extraordinary. I also want to add the extent to which the left and the globalists are completely complicit, as was also mentioned. As Charles noted, where are the human rights organizations in large part of this? Why are these things not on [00:40:00] the front page being screamed out? Instead, they are concealed on page 47 or whatever, and they're not even really mentioned here.

1619 takes precedence. High school students are not taught about any of these things that we discussed. They're not taught about the rape jihad that goes on in Europe. They're certainly not taught about what goes on elsewhere that is based in jihad, in Sharia law.

And we see this time and time again, a willingness to cover up these true evils even under the guise of being compassionate towards us. So we've got the revisionism, we've got the true barbarism. It is happening elsewhere, and when they try to bring this into Plano, into Texas, we know that all of this is just to get beachheads, to get a foothold, to extend [00:41:00] these ideas, this means of conquest.

Because again, if it becomes a voting issue where your elected officials are more scared of the Muslims than they are of us, we've got a real problem. And that is one of the means of encroachment, of conquest, and therefore, by the way, of enslavement.

Because the minute we are too scared to speak out, what much more is there for us to do? We're essentially conquered at that point. So speaking out and speaking up has got to happen. Preventing the encroachment. Here we're watching Europe fall. We cannot let that happen here, and everywhere where these encroachments occur, we must stop it.

It's not always as obvious as one would think. Slavery doesn't only look the way we were taught from Roots or whatever. [00:42:00] It has many, many forms, and we need to be extremely cognizant of where it starts to erupt, because once it starts, it's very hard to turn it back.

So I just couldn't thank Dr. Federer, Charles Jacobs, Mike Arnold, and of course Frank. This is such a key topic, most especially key because of how hidden they attempt to have it be. Taqiyya is key to all of this. Taqiyya meaning by any means necessary, including lying to conceal one's true purpose, one's true efforts, one's true ideology and aims, which is complete global conquest and dominance by any means necessary, and they will lie to effect exactly that.

Sharia means, wherever Sharia occurs, it is a thing that not only permits generally, but also advocates [00:43:00] for this kind of dominance. We cannot let it happen. It's not benign. None of these things is benign. They will paint it as such.

And, by the way, I went to chat. Does Islam permit slavery? And of course, chat assured me that, of course not. So we can see how captured all aspects of the influential intellectual means of communicating are, which is again why this is so important.

So we need to speak up, speak out, not let it happen, encourage all of us to get informed about it and stand for freedom, not for subjugation, not for conquest at all. So thank you, Frank.

[00:43:48] **Frank Gaffney:** Thank you. And as ever, the point that we keep coming back to is Sharia is a strategy for conquest. It is not religion. It is [00:44:00] not protected by the First Amendment. It is something that must be defeated, or we will be, in fact, as we've been hearing, enslaved and subjected to myriad other horrible aspects of this program, which we will be exploring in detail.

By the way, I should say this proposition that Islam, in its Sharia, is not a religion and instead a strategy for conquest was the subject of our first in this series. The second in the series was Sharia versus women. And obviously, this has been pointed out repeatedly in today's program, women are very much enslaved and subjected to some

of the worst of Muhammad's behavior that Muslims are being told they must [00:45:00] emulate.

Bill, I know that you have to scoot shortly, so I wanted to throw to you a question based in part on your remarks, but invite others to respond as they will. You made the historical point that we did in fact have in this country a movement to abolish slavery. It was begun before our revolution, our Declaration of Independence, whose anniversary we celebrate this year, 250 years of it, in fact.

It grew over time. It became a sufficiently formidable political force in the mid-1800s to turn into [00:46:00] the abolitionist movement and, in due course, the Republican Party. And as you mentioned, I think, that party nominated Abraham Lincoln to be its standard-bearer in the election of 1860, and the rest, as they say, is history. The Civil War followed, and in the end, the forces opposed to slavery triumphed.

Those like the 1619 Project Karen mentioned cavil about this. It certainly took some time for this to be fully implemented and to get out of our system the Democrats' attachment to Jim Crow laws and other segregationist policies.

But Bill, is this a moment when, given the threats that we're talking about here of reinstituting [00:47:00] slavery wherever Sharia becomes dominant, for a new abolitionist movement? I call it Abolish Slavery 2.0. Could you draw from the lessons of the first go-around to inform such a movement if it were to be started today, hopefully in short order?

[00:47:26] **William Federer:** Yeah. Well, if we remember a few years ago, there was a movement in 2021 to remove the statues from the Capitol of slave owners. And House Minority Leader Kevin McCarthy explained all of the statues being removed by this bill are statues of Democrats.

Andrew Jackson was a Democrat. He owned slaves. So the Democratic Party was in favor of [00:48:00] slavery. They passed the Fugitive Slave Law, which meant that if slaves escaped, they could be recaptured. Matter of fact, you had to snitch on your neighbor if they were harboring slaves in their basement or garage or barn.

A slave escaped from St. Louis named Joshua Glover. He goes to Racine, Wisconsin, and the sheriff in St. Louis hunts him down, bribes somebody to show him where he lives, busts into his cabin and takes the butt of a gun and hits him in the face and knocks him out, throws him in a cart, takes him to the Milwaukee jail, and 5,000 white Wisconsinites storm the jail and free Joshua Glover.

And for nine days, they ship him around, and they finally get him transferred to Canada. And just a week or so later, those same Wisconsinites go to Ripon, Wisconsin, and they form an anti-slavery party called the Republican Party, 1854. [00:49:00] At their first

Republican National Convention, they had two planks in the Republican platform: eliminate the two relics of barbarism, slavery and polygamy, because of what was going on in Utah, and they had polygamy. But slavery is right there in there.

The Democrats resisted it. They actually had laws making it a crime to teach slaves to read. Frederick Douglass, the Republican advisor to Lincoln, writes about growing up on a plantation, and the slave master's sister-in-law was teaching him to read. Her husband comes in, yells at her, says, "Don't you dare teach slaves to read. It's illegal." Frederick Douglass said that was the first sermon that convinced him that he wanted to learn how to read.

Matter of fact, a lady in Virginia spent a month in jail because she was caught teaching slaves to read. And so you have the abolitionist movement in America started with the Republicans. A large percentage of them were from Oberlin University. They were called Radical Republicans, and that was John Jay Shipherd, who was [00:50:00] someone that got saved during Charles Finney's Second Great Awakening preaching.

But as far as Islam goes, here's a hadith. Al-Bukhari says, "Allah's apostle said, 'You should listen to and obey your ruler, even if he was an Ethiopian black slave whose head looks like a raisin.'"

The word for a slave in Arabic is the exact same word for Black person, and it's abid, A-B-D or A-B-E-E-D. So the same word for Black also means slave.

Some of the other hadiths, here's one where it says, "Muhammad had many male and female slaves. He used to buy and sell them. He purchased more than he sold, especially after God empowered him by his message, as well as after his immigration to Mecca. He once sold one Black slave for two. His name was Jacob al-Mudbir."

And [00:51:00] another one is Hadith al-Bukhari, Volume 9: "I came, and behold, Allah's apostle was staying in the mashraba," attic room, "and a black slave of Allah's apostle was at the top of the stairs. I said to him, 'Tell the prophet that Umar bin al-Khattab is here.'"

Again, it's a hadith that mentions that Muhammad had a Black slave. I could go on and on.

[00:51:22] **Frank Gaffney:** Look forward to today and what history suggests to you is the need for a similar kind of abolitionist movement in our time.

[00:51:34] **William Federer:** The other speakers were so eloquent in addressing this, that we need to go back to these principles. You have to care more about the person than about people saying bad things about you.

Jesus said, “Make yourselves of no reputation.” Christ himself made himself of no reputation. It says many were going to confess Christ, but they didn’t do so publicly because they didn’t want to be put out of the synagogue because they loved the praises of men more than the praises of God. [00:52:00]

If you have a politician, like I just read about Macron in France, they got word to him that Qatar is financing Turkey, and they’re financing the Muslim Brotherhood to put pressure on French politicians who would not get reelected, saying, “We’ll swing Muslim votes your way if you’ll vote to allow more Muslims to immigrate into France.”

And they gave this report to Macron. He put it in his drawer. Why? Because he was facing a close election, and he has promises from the Muslims that they’ll vote for him, so he’s letting this Muslim migration come in. They know how to work the system, and so they get the government to pay for the immigration of hundreds of thousands of Muslims. They’re paying to Islamicize the country because you have weak politicians who want to get elected, and they’re being told that the Islamic vote will put them over.

And then, of course, once they get in, they’re indebted to the Islamic vote, and so they’re Islamifying Europe. But we need—

[00:52:56] **Frank Gaffney:** Of course, this is a phenomenon I think we’re familiar with here in this country [00:53:00] increasingly too, the bloc voting by Muslims. This will be a subject of a forthcoming webinar.

[00:53:06] **William Federer:** You know the “Star-Spangled Banner” written by Francis Scott Key? He spent seven years arguing to free slaves who were captured from the Antelope. It was a slave ship that had run aground in Florida.

John Quincy Adams is the only president to run for Congress and be elected after having been president. He spends the rest of his career fighting slavery. He’s called the Hellhound of slavery.

Ben Franklin, after he signed the Constitution, spent the rest of his life fighting slavery. He introduced a resolution to have a bill in 1790 to get rid of slavery, but South Carolina and Georgia wouldn’t go along with it. But we had these movements to get rid of slavery, and you have the Democratic South, for money, didn’t want to go along with it, and we fought a civil war.

[00:53:49] **Frank Gaffney:** And the Democrats today seem to be rather averse to doing anything about this as well. Let me open this up to some of our other speakers.

Charles, what are your thoughts on this need [00:54:00] for a new movement in opposition to what Sharia has in mind in terms of reinstituting slavery wherever it can, including here?

[00:54:10] **Charles Jacobs:** I think it's a really good idea. I think it's morally incumbent upon us to free people who are enslaved.

If we're going to think seriously about how to formulate such a thing, I think the first idea, the first principle, is to understand that the covering up of the enslavement of Black people in our time has a goal, and that goal is to defame the West and demoralize the West by putting a label of slavers on us, when it's a curse and it's a shame and it's a defamation.

And so I think one of the key principles of the new abolitionist movement is to go after the human rights establishment for failing to do what they say they care about. And I think that is a sore point for them, [00:55:00] and it needs to be driven deeply into their midriff.

The second thing I would think about is, you know, one of the most important things for the abolitionist movement was people like Frederick Douglass. You had slaves. You had former slaves, and people knew about what slavery was like. In America, we don't know that.

However, we do have three or four people that are connected to our movement who are escaped former slaves, and we need to platform them. We need to put them on college campuses, and I know three of them who we could work with.

One of them, her name is Mercy, she spoke at a congressional briefing that Mike Arnold also spoke at, and Mike will agree with me that she took down the house. Everybody else there was a policy wonk or this or that. She stood up and she explained what her life was like as a slave, half in [00:56:00] tears. And everybody teared up. That's the power of it.

I hate to say this to all of us gathered intellectuals, but intellectualism is one point. Proof points is something else. Data and logic is something else. But real experience is what moves people the most. And I would suggest, if we're going to seriously do this, we have people like that with us all the time, and we platform them.

[00:56:25] **Frank Gaffney:** Yeah.

[00:56:25] **Charles Jacobs:** Finally, I have my own ChatGPT story. You could say to ChatGPT, "Does jihad mean war?" It says, "Well, no. No. It means self-improvement. It means internal struggle, spiritual struggle. Stop smoking. Don't beat your wife so hard," whatever, right?

And then you can answer ChatGPT. You can say, "That's BS. Why are you being so politically correct? You know that it means holy war. Why didn't you say it?" And they say back to you, "Because we want to be nice." So I say, "Well, go sit in a corner." So [00:57:00] that's ChatGPT.

[00:57:01] **Frank Gaffney:** I know that Mike Arnold has some stories about his conversations with, I think, ChatGPT, but certainly AI.

Mike, what are your thoughts on Nigeria as a case in point, of course, where ending slavery would be just one of many corrective actions that are required? You've given a lot of thought to what the experience of people there is as it relates to what may be in prospect for us as well. Is a new Abolish Slavery 2.0 movement needed, would you suggest, not only here, but truly worldwide, sir?

[00:57:39] **Mike Arnold:** Well, absolutely. The breadth and depth of the hypocrisy. It seems that only Black lives matter when there's a potential that they're going to vote for the Democratic Party. But anywhere else in the world, they don't matter at all.

So I'm with my brother [00:58:00] Charles. Light pierces the darkness. The stories, the testimonials, the human experience of it. She rocked the room. She was probably the least intellectual and policy-driven of anybody, but she made the greatest impact. So telling those stories.

But yeah, Nigeria is such a mess. I don't think an abolition movement would do anything because it's just one symptom, and the real solution comes there in identifying what the problem is. And the problem is their form of Islam. It's the caliphate that controls everything. And they're not going to let go of one of their major revenue streams, as much as you rail against it.

We need to go to the source, the heart of it, the ideology that says it's okay to kill for thought, that says it's okay to enslave somebody because they don't worship the same way you do. That's [00:59:00] the real cancer. Slavery is a horrible, horrible symptom of it. But I believe in Nigeria and ultimately elsewhere, the real problem is addressing it at the root source, which is the evil ideology that blesses it.

[00:59:16] **Frank Gaffney:** Oh, no question about it. It's a symptom, and we don't want to treat it simply symptomatically, but the idea is to recognize just how incompatible this is with our Judeo-Christian values and civilization as well as our Constitution, and ensure that it is not allowed to migrate and take root here.

Karen Siegemund, your thoughts on this proposition and the possibilities of bringing it to pass, ideally in this election season. This seems to me to be a critical window of opportunity in which people can be engaged among the [01:00:00] public and engage their candidates of choice, or people who at least are seeking their votes.

How do you see this both being needed and being brought to pass?

[01:00:13] **Karen Siegemund:** It is absolutely crucial. But just from the beginning, all men are created equal, right? These are the precepts that this nation was born from.

Islam has absolutely no such belief. In fact, quite to the contrary, the very notion of subjugation is okay, the hierarchical nature of it, and so on. That is not us.

So a constant reminder of our basis, are we perfect? No. Was there a problem in the early years? Absolutely. Were they happy about it? No, they were not. And again, we fought a war. Judeo-Christian values dictate that there is a human dignity in all of us, and it needs to be respected. [01:01:00]

And it's when we lose sight of that very core — I call them our load-bearing walls, Judeo-Christian values for the United States and Western civilization — when we lose sight of that, that's what allows things like slavery, Islam, subjugation, to creep in.

So part of what we have to do is revive a sense of confidence that our founding values are the right values, and keep the rest, keep the evil out. That's one.

Second part, I really love the phrase that Bill Federer used, Radical Republicans. I think Republicans need to regain a little bit of that radicalism, the two, polygamy, whatever, but certainly being against slavery in all its forms.

What we saw in Texas with the [01:02:00] 95%, almost two million people voting against Sharia law, we need to take that to heart. People believe in these values, but we've lost our strength, our confidence. The Republican Party needs more of a spine than we generally see.

I think if we revert to radical Republicanism, let's consider various ways of encroachment against our way of life, against our freedoms, our institutions. We need to stand up strong and confidently for those precepts and against those who seek to tear them down.

Abolition 2.0 is a great way of framing it. It's a great way of framing an anti-jihad fight because again, these things are all a means of jihad. They're all a means of conquest. They're all a means of destroying what we have, our freedoms, our way of life here in the U.S., [01:03:00] which is the bulwark for the entire Western world, Judeo-Christian world, the world that values, or once held strongly to, the notions of freedom.

So for the upcoming election, I would suggest we contact our candidates, our elected officials, talk to them about all the ways in which we are being attacked, some of which they're not aware of, but all of which do seek to undermine who we are, and remind them, especially if they're Republicans, what Republicanism once meant. Let's give them a spine again.

I just think for me that's so key. And remind everyone, our friends and neighbors, that Democrats never were against slavery, continue to not be against slavery, and let's just make the case on this basis.

[01:03:53] **Frank Gaffney:** Let me just emphasize, as we have in the past, one of the projects of our [01:04:00] BanSharia.com campaign is exactly what Karen was just talking about. We call it the Sharia Free Pledge, encouraging candidates who seek our votes over these next four months or so to take a pledge which simply says, “I pledge to the citizens of my district and the American people that I will oppose any and all efforts to impose Sharia on them.”

This is something that will help define where people stand, will help clarify whether they are, in fact, opposed to the kind of conquest and enslavement that we’re talking about today, and all of the other aspects of Sharia that are so antithetical to, yes, traditional Judeo-Christian morals and values, but also antithetical [01:05:00] to our Constitution and the freedoms it guarantees.

We’ve come together to try to present this information with a view to encouraging action on it, and whether it’s under the rubric of this campaign to save Texas, save America, whether it’s under the rubric of a larger movement, which is, I think we’d all agree, urgently needed — call it Abolish Slavery 2.0 or something else — or whether it is simply a result of mandates given by the American people to those who would represent them in elections for various offices, hopefully at every level of government. It needs to be done, and the purpose of these webinars is to add to the urgency of such efforts, whatever form they take, and hopefully to their success.

I did want to, just as a resource, recommend [01:06:00] two books to those of you who are interested in learning more about what we’re up against here. One, which was published by the Center for Security Policy back in 2010, is entitled Sharia: The Threat to America. And it was subtitled An Exercise in Competitive Analysis about what it is we confront, contrasting with what we were being told then and, frankly, pretty much now: has nothing to do with Islam, it’s really not a threat we face emanating from Sharia or anything else. It’s just some terrorists, for inexplicable reasons, who seek to harm us.

This book, I think, makes the case very persuasively that that’s not so. It happens to contain as an appendix a much shorter form of instruction on [01:07:00] all of this. It’s called the Explanatory Memorandum, and it is a product of a top Muslim Brotherhood operative back in 1991, basically explaining what the general strategic goals of the group, the Muslim Brotherhood, were for conquest in North America.

This really is required reading. It was introduced into evidence in the Holy Land Foundation trial, the largest terrorism financing trial in U.S. history. And I think it has helped inform clarity about the objectives of these Sharia supremacists, whether they’re doing business under the banner of the Brotherhood or others. It’s basically all the same.

And the money quote out of this particular blueprint for conquest was that the Brotherhood should be understanding that their mission in North America is destroying Western [01:08:00] civilization, eliminating it from within by the hands of the infidels, the unbelievers, as well as the believers, so that Allah's religion is made victorious over all others.

Again, a very explicit call for conquest and the imposition of what is known as dhimmitude on all of those who are not Muslim, and, to be honest, Muslims who are not with the program of Sharia as well. It must be resisted.

We so appreciate the expertise and insights of Bill Federer, Charles Jacobs, Mike Arnold, as well as, of course, Karen Siegemund, for their contributions to these programs. And we look forward to further exploration of other dimensions of the Sharia threat and why [01:09:00] it must be banned in America.

For more on all of this, please check out bansharia.com. There are places where you can volunteer, there are places where you can donate support. But most especially, please take advantage of the resources that are there that will help you understand in even more detail than we've been able to share here today what we face in the form of not a religion, but a totalitarian political, military, legal system, doctrine, ideology. I think of it as a strategy for conquest, namely Sharia.

Thank you again to the audience as well. We hope that you will make it a really conscious effort to share this information. The video link, which will be posted shortly, and we look forward to the next of these series, [01:10:00] a week from today, and to your participation in those programs as well.

Let me just leave it with this thought. Having been equipped in this way, please go forth and multiply.