

Allahu Akbar Rings Over Virginia — One-Way 'Interfaith' Replaces American Heritage (Video)

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A landmark building from the 1800s, the historic Ebenezer Baptist Church, with deep African-American roots and founded by a former slave, stood in the tiny riverfront town of Occoquan, Virginia.



EBENEZER BAPTIST CHURCH

EX-SLAVE LEWIS H. BAILEY ORGANIZED EBENEZER BAPTIST CHURCH IN 1883. IT IS ONE OF THE OLDEST AFRICAN-AMERICAN BAPTIST CONGREGATIONS IN EASTERN PRINCE WILLIAM COUNTY. THE ORIGINAL CHURCH, BUILT ON THIS SITE IN 1883-1884, WAS ONE OF OCCOQUAN'S FIRST CHURCHES. FIRE DESTROYED IT IN 1923. THE CURRENT CINDER BLOCK CHURCH WAS BUILT IN 1924.

TOWN OF OCCOQUAN



In 2021, it was sold to a small Muslim congregation. Two years later, it became Masjid Al-Hussain, the only mosque in Occoquan.

Local residents and Muslims from neighboring towns gathered as the Adhan, the Islamic call to prayer, blared from loudspeakers outside the former church for the first time. One attendee called it “really, really very historical... the first time outside of the mosque.” Another described it as “a blessing for us.”



Who made it happen?

The town's mayor, Earnie Porta, personally asked the mosque leaders to broadcast it publicly. He believed it would be “something good for people in the town of Occoquan to hear... a good cultural experience.”



The broadcasts occurred twice during Ramadan, when the holy month overlapped with Passover and Good Friday. Local leaders framed it as an “educational opportunity” that

“builds a nice sense of community” and encourages people to “step outside their box.”

The mosque itself proudly declared its mission:

“to tell the people that Islam is a very soft religion and [its followers] are very compassionate and cooperative with their relatives and with their neighbors.”

This is not ancient history—it happened in 2022–2023.

And it follows a clear pattern. Public Adhan broadcasts were first legalized in Hamtramck, Michigan, in 2004. Other cities followed. Now Virginia has joined the list.

The irony cuts deep.

A church born from the pain of American slavery, established by a man who had walked back from bondage, now serves a faith that explicitly endorses slavery, including sexual slavery, and never produced an abolition movement of its own.

Islam does not merely permit slavery. It regulates and sanctifies it. Muhammad owned slaves, traded them, and had sexual relations with his female captives. The Quran grants Muslim men unrestricted sexual access to “those whom their right hands possess,” devoting more verses to this than to the command to pray five times a day. Sharia contains detailed rules for owning, breeding, buying, and selling slaves. While Christianity ultimately fueled the Western abolitionist movement, no such moral awakening ever arose in the Islamic world. Slavery persisted for centuries after the West ended it, and it still exists in parts of the Muslim world today.

But let’s be brutally clear about what the Adhan actually is.

It is not a gentle church bell. In Islamic theology and 1,400 years of practice, it is a civilizational declaration, A daily public proclamation that Islam has arrived and does not share space on equal terms.

As [reported previously](#)

- **“Allahu Akbar” (4x)** — Allah is the Greatest, supreme over every other god, system, or law.
- **“I bear witness there is no deity but Allah”** — rejection of all other faiths.
- **“I bear witness that Muhammad is the Messenger of Allah”** — Muhammad is final; Christianity and Judaism are obsolete.
- **“Come to prayer, come to success”** — true success belongs only to those who submit to Islam.
- **It ends with the seal of exclusivity:** “There is no deity but Allah.”

This call summons Muslims to their daily prayers, which include the recitation of Quran 1:7, a verse understood by Islamic scholars as a direct condemnation of Jews and Christians. Recited 17 times a day, it reads:

Guide us to the straight path – the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger, nor of those who are astray.”

In Islam, “those who have evoked Allah’s anger” refers to the Jews, and “those who are astray” refers to the Christians.

To outsiders, it may sound melodic. To those who understand the theology, it is a territorial and ideological marker: “Islam is supreme. Others are false or superseded.”

Why don’t more Americans see the wool being pulled over their eyes?

Because we’ve been conditioned since childhood to be tolerant, compassionate, and welcoming. We embrace multiculturalism and respect other beliefs. Islam, however, does not reciprocate. It accepts our openness while offering none in return.

A small, naive American town allowed a historic Black church to become a mosque. Its own mayor invited the Adhan into public space as a feel-good “cultural experience.” The mosque called Islam “soft” and “compassionate.”

History tells us what comes next: demographic pressure, parallel societies, and irreversible cultural transformation. We’ve seen it across Europe. Now it’s unfolding in quiet, beautiful corners of America.

We are not obligated to celebrate our own replacement. Property rights are real. But so are a people’s right to preserve the civilization that built these towns, and resist efforts to erase it.

Once the Adhan replaces the church bells, the claim has been made out loud.

How many more historic American places will we quietly hand over?
