

Session 13

Islamic Strategy and Mission

"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age", Matt. 28:18-20. (Jesus).

"Islam wishes to do away with all states and governments anywhere which are opposed to the ideology and program of Islam ... Islam requires the earth ... not just a portion but the entire planet", Sayyid Abdul A'la Mawdudui.

Islam and Christianity are both involved in mission, each following the model and pattern of its founder.

Christian mission has a central focus on **personal salvation**, resulting in spreading of the values of a **spiritual kingdom**.

Islamic mission (dawa - "call/invitation") is concerned with bringing **the world under the rule of Islamic law (shariah)** in every area of life, by all available means and with or without personal agreement.

It is for restoration of the ideal state where Islam is in control, based on "tawhid" (the oneness of Allah) and "risala"(the prophethood of Mohammed, *S63:8" But honour, power and glory belong to Allah, His Messenger (Muhammad), and to the believers, but the hypocrites know not"*).

Dawa is obligatory on all Muslims and is "essentially the fulfilment of Islam".

S3:104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). Islam is the victim of oppression and dawa is a means of correcting the abnormal situation that exists in the world.

Two stages of dawa (following the Sunnah of Mohammed):

- **Establish Islam** in the House of Islam and mobilize resources as the basis for dawa in the rest of the world.
- **Emerge from where this is established**, pressing everything else into retreat. *Kalim Siddiqui (Muslim Parliament GB).*

The strategy for dawa was formalized in the early 70s, especially in **Mecca in 1975 by the Muslim World League**, spawning an extensive network of organizations particularly aimed at sub-Saharan Africa and the West, and funded by oil wealth, and creating **Islamic institutions** involved in broadcasting, education and culture to spread dawa around the world.

Governments see themselves as agents of dawa, e.g. **Saudi Arabia** has spent tens of billions of dollars on global dawa, including finance for huge number of **mosques**; **Qatar** hosts the Muslim Brotherhood.

The Organization of Islamic Cooperation (OIC) consists of 57 states that together are the "voice of Islam" and especially influential in the United Nations.

Dawa has two main thrusts:

- **"Reversion"** (conversion) by reciting the creed (*shahada*).
- It is a one way process - Apostasy/evangelization of Muslims are both forbidden. It is very easy to become a Muslim** (by saying the shahada) **and very difficult to leave**. Muslims are trained in suitable ways in which to approach and gradually draw people towards Islam.

There are **many strategies** depending on particular situations.

In **the West** these will include friendship, help for recent immigrants/asylum seekers, lectures, student societies, cultural events, visits to mosques, publications, modern technology, prison evangelism, romance/marriage etc.

In **Developing Nations there are many other strategies** - financial inducements, offer of education, trickery of poorly educated Christians, proselytizing children in "free" schools, scholarships to Muslim universities, health care, food aid, re-housing refugees, aid following natural disasters, pregnancy and marriage (very common strategy), kidnap and rape. Islam is also offered as a suitable alternative to "white man's religion".

- **Reshaping societies** towards conformity with shariah. This is based on the doctrines of the "oneness" and sovereignty of Allah, so that there can be no possible alternatives or rivals to Islam. The practice of Islam as a private religion of piety and morality has been superseded in the past 100 years by a return to the Islam of Mohammed and the period of Islamic supremacy.

Non-Western societies.

The classic pattern, following the example of Mohammed and the four "rightly guided" caliphs, was: **Conquest followed by imposition of shariah law**, conversion or killing of pagans, and exile or marginalization by Dhimmi status of "people of the Book". Many Jews and Christians subsequently converted to escape from the Dhimmi condition. Other Muslims immigrated to take now vacant land and assume superior roles in the society.

The territory thereby became Muslim majority - "House of Islam" - and a place from which to extend and expand the domain of the Umma.

Internal migration and ethnic cleansing, is used as a way to alter the balance in favour of Muslims in a region that has previously been "Christian" majority, e.g. in **Indonesia** in 1984-1989 there was a strategy to transfer 5,000,000 Muslims from Java to other islands, followed by jihadist attacks and "ethnic cleansing".

Since 2001 twelve northern states in **Nigeria** have adopted strict sharia law and **Boko Haram** is engaged in **jihad** to expand this to the Middle Belt where the numbers are roughly equal.

The legacy of colonial domination includes **hatred and mistrust of the "Christian" West and suspicion of non Muslims** in majority Muslim countries. This has resulted in harsh treatment and injustice when shariah was re-established, e.g. following the "**Arab spring**".

Western societies.

A different strategy is required because the West is too strong.

Muslim scholars identify the failures of western civilization - post-colonialism, secularism, relativism, post modernism, moral degeneracy, loss of purpose and direction, confusion and scepticism - and see that Islam's time has come, (the 15th Islamic century began on 21/11/79). **"Islam is the solution"(Muslim Brotherhood) - Islam as an ideology, Islamism,**

Leaders have fostered **a renewed self confidence in Islam** and believe that the goal of world conquest is a realistic expectation within two or three generations. **The dominant voices are those of early Islam** - Wahhabism, (Saudi) Salafi, Ahl-i Hadith, Muslim Brotherhood (Egypt), Jamaat-i-Islami and Deobandi (India/Pakistan).

This strategy commences with immigration and formation of Muslim communities centred on local mosques.

These are encouraged to **follow sharia** internally and to **gradually expand** and **displace** local non-Muslims, so that the area becomes largely Muslim. This creates a working model of **Moslem community** and the opportunity to **gradually influence the surrounding culture** in a way favourable to Islam and to **infiltrate elements of sharia.**

- **Migration** may take place for other, personal reasons, but is in the plan of Allah for the purpose of Dawaa - **"Thanks to Allah, the Islamic presence in the West existed through divine predestinations and natural causes that facilitated its existence, through no planning or arrangement on part of us Muslims", Yusuf al Qaradawi.**

Migration is **based on the example of Mohammed** in the Sunnah and is **essential to dawa**. The fact that only a relatively small proportion are "Islamists" is irrelevant as the **growing loyalty to the Umma** will assure political and social victory. This **loyalty transcends cultural, ethnic and national differences and is based on the oneness of Allah (*tawhid*)** and the prophethood of Mohammed (*risala*).

"God is one, the prophet is one, the Umma is one". This belief is reinforced by the sense of the Muslim community as victims, a theme that is exploited in relation to the majority host community or in international affairs.

- **Numerical growth.** Gradual increase in proportion of the population by **further immigration, conversion, and propagation** will ultimately achieve a Muslim majority, *"The Muslims keep having children, while the Europeans do not - this means that within 20 years the Muslims will be the majority"*, Amr Khalid (Egyptian scholar).
- **Marriage with non-Muslims**, e.g. in Sabah E. Malaysia 15-20% "Christians" marry Muslims but it also happens in the West. Polygamy facilitates the strategy; in Uganda, young men are paid to induce pregnancy in Christian girls, the children being claimed as Muslims. At a mosque in Alexandria there was a well organized operation of dawa to sexually compromise Coptic Christian girls and shame them to their families; the young women were then offered refuge in Islam. **Kidnap, rape, and forced marriage** of non Muslims are a danger in Egypt (500 in 2011/12) and Pakistan, (1000 cases in 2012).
- **Organizations** are critical in the process, representing Muslims to the authorities/general public and **lobbying** on their behalf. Many are linked to Islamist groups but keep this hidden. The **democratic process can be used** (and misused) to place **representatives in public bodies** and take over the **governorship of schools** as a prelude to Islamification.

All of this is possible because the value system of the West is based around democracy, freedom of speech, individual choice, and pluralism (it is remarkable that the liberal left often assists the process - Islamists call them "the fools who are doing our work for us").

- **Education. The aim is to change the prevailing western worldview and culture towards an Islamic one.** University departments/chairs are **funded to teach Islamic ideas/history** and link other areas of knowledge to it, while ignoring the unpalatable aspects and suppressing critical analysis. **Academic staff in departments of Islamic Middle Eastern Studies are funded by Arab countries**, influencing the curricula, (including Oxford and Cambridge, according to Prof. Akbar Ahmed; these two + six others received £233.5 millions from Muslim rulers or agents between 1998 and 2005. There is clear evidence that they **exert influence over a wide spectrum of academic activities**).

New institutions are also created together with **publications** on a massive scale, with **historical texts purged of violence**, e.g. the Armenian Genocide, Jihad/wars of conquest. Western academics are intimidated by fear of charges of prejudice and "Islamophobia" etc.

Islamists often control Muslim student societies where some become **"radicalised"**.

In the **school system** the Muslim Council of Britain makes **demands** regarding uniforms, prayer rooms, gender segregation, Islamic worship, etc.

- **"Operation Trojan Horse"** was designed to take over governing bodies in Birmingham, Manchester, and Bradford harassing school principals and female teachers and imposing segregation, and interfering in curriculum content.

- **Inter-faith dialogue.**

Christians, commendably, often enter these with the intention of promoting good relationships with Muslims and **avoid addressing differences and areas of conflict** and are also often **unaware of the meaning of some words**; **Muslims** participate as an aspect of dawa and can **subtly emphasise the supremacy of Islam** - e.g. **"The Common Word between us" 2007** and the "Yale statement" by 300 Christian leaders who did not understand the significance of the language.

The "common word" of the document was **not "love" but "tawhid"** - a call to Christians **to submit** to the distinctive and original monotheism of Islam - see [www.acommonword.com/the-acw-document/](http://acommonword.com/the-acw-document/), and critical response at <http://acommonword.blogspot.co.uk/>

- **Fear. The host community response is inhibited by political correctness and multi-culturalism, accusations of Islamophobia** in response to reasonable and factually correct criticisms of Islam, and a general desire to avoid conflict or confrontation, linked to **a lack of imagination as to the reality of Islam as a total religious/political ideology.**

When there is a sufficient base (strength) within the host community **violence or the threat of violence** can be added to instil fear (true fear of Islam rather than irrational "Islamophobia"), leading to further concessions, apologies, and suppression of criticism (non-Muslims becoming **like Dhimmi within their own country**).

- **Large mosques and public displays** of religion accustom the public to the presence of Islam and are calculated to impress and physically **dominate the immediate environment**. Public prayer in Europe and USA, facilitated by road closures.

There are now approximately **2,000 mosques each in UK, France, and Germany** with more planned, one in Cologne to be 55 m high. In **East Africa a chain of mosques stretches along the roads for hundreds of miles**, often adjacent to churches. Hundreds of combined mosque/fuel stations employ only Muslims and close for prayers.

- **Sharia** is in conflict with democracy, personal freedom and freedom of expression, human rights, and equality (women and non-Muslims). Many Muslim majority countries have parallel law systems - a secular one that enshrines human rights and Sharia, to which it is frequently subject.

In the West there is **pressure to have a similar arrangement** for Muslims, allowing them to live partly under sharia. Sharia courts operate in Britain, subject to civil courts. They are supposed to be confined to cases of arbitration but it is thought that they also deal with domestic violence, divorce, child custody and even criminal cases, where they do not have jurisdiction. **In some communities the police are never called. Women are vulnerable** as they are subject to men under sharia and regarded as inferior.

In 2004 61% of Muslims stated that they would prefer sharia courts and in 2006 40% wished for sharia to be introduced into Muslim majority areas. 28% hoped that the UK would become a fundamentalist Islamic state under sharia.

- **Islamic Finance.** The ban on "usury" (riba) may involve any interest at all, or exploitative interest. Either way there must be arrangements to gain profit, but as defined by Muslim authorities. **Islamic finance** therefore **involves an implicit submission to Islamic worldview. The UK has a very shariah-friendly environment** and aims to be the global centre for Islamic finance, i.e. dealing in shares etc. approved by Islamic authorities. Islamic finance is being listed in the category of ethical investments, **unwittingly involving non-Muslims in the process.**

- **Halal/haram products** (Permitted/forbidden). **Food** is the most obvious category but it covers **many other areas** - finance, entertainment, tourism, lifestyles etc. Halal meat excludes pork (also excluded from vaccines/injections). As in ancient Israel it **marks separation from unbelievers and membership of the Umma.**

Halal meat involves **ritual slaughter** and **Muslim prayer**. Of course this has no spiritual power but it is a **strategy for Islamization** - submission to shariah, even if unwittingly. Muslims are not assimilating; non-Muslims are being brought under the sphere of influence of Islam, by accepting, on a large scale, this aspect of shariah law and control over a major segment of the world economy - about **\$685 billion p.a.**

Some food producers have opted to "simplify" the processes by **making all or most of their products "halal compliant"**, e.g. **90% N. Zealand lamb**. In some institutions in UK, such as school canteens and prisons, halal food is served to everyone. **A fee for the halal service is used for the purposes of dawa**, so non-Muslims are inadvertently paying to be "evangelised". The Federation of Islamic Associations of NZ funds building of mosques and centres across NZ and gives "dawa grants", and has plans to build schools and libraries as well.

- **Suppression of criticism.** Many countries have **laws protecting religions from incitement to hatred or violence, mainly under pressure from Islamic organizations.** "Islamophobia" is used by Muslim-minority communities to suppress free speech, claiming valid and **factually-correct statements about Islam as "hate crimes"**, in an effort to put Sharia, Qur'an and Mohammed beyond critical evaluation. "Human rights, libel and equality laws are utilized and violence or threat of violence are also used to suppress "free speech.

Language is changed to avoid possible offence, thus robbing official statements of their actual focus; e.g. USA Dept. of Defence 2012 memorandum to trainers "*Nothing should be disrespectful of the Islamic religion and there should be no particular focus on Islamic radicalization*", FBI Counterterrorism Analytical Lexicon 2008 does not use the words "Islam, Muslim, or Jihad".

Non-Muslims may be oversensitive in their use of language and, perhaps inadvertently, make **concessions to Muslim theology** - "The prophet Mohammed", "The holy Qur'an", "Isa (neutral) rather than Jesus (Saviour)"

- **Media.** The media, particularly **TV and the internet**, are being utilized on a **massive scale** to present a favourable message of Islam to non-Muslims, "*Only God could have known 14 centuries ago that a day would come when the world turn into one global village, needing one global prophet - Mohammed*", Jaafar Sheikh Idris (Sudan).
Aljazeera is funded by Qatar and al-Arabiyya by Saudi Arabia, presenting **Islamic viewpoints but with different emphases in Arabic from other languages**. A Saudi prince has major investment in Twitter and News Corporation. The internet is used to present Islam as a superior and successful religion and to teach Muslims about dawa. Use of media is coordinated from Mecca, the "International Muslim Media Supreme Council".
- **Economic Aid with "strings attached"** is a powerful strategy in poor countries with small Muslim minorities, e.g. in S. America where the quid pro quo is legal changes to give Islam greater influence in society.