

Workplace Accommodations for Muslims in America

An Employer's Survival Guide

2012 Edition

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INTRODUCTION: WHY WE WROTE THIS GUIDE.

Employers today are faced with the thorny issue of accommodating the “religious” practices of Muslims in the workplace. Because we live in a world of political correctness, where the media and certain special interest groups have injected a very biased version of the facts into this controversy, *employers are often misled* as to what their actual obligations are to employees wishing to be granted accommodations based on their religious practices.

This guide was written to aid employers in the U.S. regarding what they are and are not obliged to do to accommodate Muslim “religious” practices in the workplace. It seeks to assist employers to *comply with the law, while spotlighting inconsistencies* presented by groups (such as *CAIR*) whose agenda is not well known to the general public.

The authors do not offer legal advice but urge employers to discuss these issues with their legal advisors when deciding how to proceed when faced with requests for accommodation of what many Muslims will claim are bona fide religious practices, but which, in fact, may be *politically motivated*. Religious “wants”, as we shall see, are regularly confused with so-called religious “needs” which are in fact purely political in nature.

UNDERSTANDING U.S. LAW AS IT APPLIES TO THE WORKPLACE

The U.S. **Equal Employment Opportunity Commission** (EEOC) is an independent federal law enforcement agency that enforces laws against workplace discrimination. The EEOC investigates discrimination complaints based on an individual's race, color, national origin, religion, sex, age, perceived intelligence, disability (such as alcoholism) and retaliation for reporting and/or opposing a discriminatory practice. It is empowered to file discrimination suits against employers on behalf of alleged victims and to adjudicate claims of discrimination brought against federal agencies.

A key to understanding the need for religious accommodation is that under Title VII, employers must “reasonably accommodate the religious preferences of employees,” balanced against “the legitimate interests of employers and labor organizations.”¹ The key words here are “reasonably accommodate,” coupled with the statutory language that the employer must not suffer “undue hardship” in providing these accommodations.² According to the EEOC, “The law requires an employer or other covered entity to reasonably accommodate an employee’s religious beliefs or practices, unless doing so would cause more than a minimal burden on the operations of the employer’s business. This means an employer may be required to make reasonable adjustments to the work environment that will allow an employee to practice his or her religion. Examples of some common religious accommodations include flexible scheduling, voluntary shift substitutions or swaps, job reassignments, and modifications to workplace policies or practices.”³

To be a “covered” employer under the laws administered by the EEOC, businesses must employ 15 or more persons for more than 20 calendar weeks.⁴ A large number of businesses, therefore, do not fall under the EEOC’s jurisdiction. Smaller, local firms and franchisees can fare better in avoiding scrutiny by CAIR because the parent companies cannot tell them where to advertise, for example, and smaller companies in general do not fall under the size requirements under EEOC jurisprudence.

No one, including these authors, would advise employers to blithely engage in discrimination that would violate Title VII principles; however, the questions remain: what is a true religious practice, what is “reasonable” in terms of that accommodation, and what constitutes “undue hardship”? The answers to those questions will be as particular as the businesses themselves and the practices for which an employee will seek accommodation.

Note that the EEOC states on its web site that, “An employer can claim undue hardship when asked to accommodate an applicant’s or employee’s religious practices if

¹ Reasonable Accommodation and Religious Discrimination under Title VII: A Practitioner’s Guide, Hill, Marvin Jr., *The Arbitration Journal*, Vol. 34, Issue 4, December 1979, p. 19.

² <http://www.eeoc.gov/laws/types/religion.cfm>

³ *Id.*

⁴ http://www.eeoc.gov/employers/coverage_private.cfm

allowing such practices requires more than ordinary administrative costs, diminishes efficiency in other jobs, infringes on other employees' job rights or benefits, impairs workplace safety, causes co-workers to carry the accommodated employee's share of potentially hazardous or burdensome work, or if the proposed accommodation conflicts with another law or regulation. Undue hardship also may be shown if the request for an accommodation violates the terms of a collective bargaining agreement or job rights established through a seniority system.”⁵

Also worthy of note are the EEOC’s own statistics regarding charges filed under Title VII, Religion-Based Charges, and National-Origin Based Charges. Although EEOC filings have risen steadily since 9/11, then (*as now*) the percentage of charges that have been deemed to have “no reasonable cause” has remained steady at just over 60 per cent, both for charges filed citing religious discrimination and for Title VII claims.⁶ It is also worth noting that of the 73,058 charges filed with the EEOC in 2010, only 192 suits were filed by the EEOC claiming Title VII infringements.⁷

Regarding the headscarf issue, employers need to be cognizant that as of today, the case law requires the majority of covered employers to “allow Muslim workers to wear headscarves and other religious head coverings even if they make customers and co-workers uncomfortable. Same goes for beards. The law makes no exception for retailers or service providers who employ Muslims, even if they operate at airports where travelers may be spooked by their appearance, and where their clothing may pose a safety or security risk. ‘Customer preference is never a justification for a discriminatory practice,’ the EEOC says.”⁸ Additionally, while some employers such as prisons and police departments have successfully thwarted employee requests to wear headscarves at work, civilian employers have not been as successful.⁹

⁵ <http://www.eeoc.gov/eeoc/publications/fs-religion.cfm>

⁶ <http://www.eeoc.gov/eeoc/statistics/enforcement/religion.cfm>

⁷ <http://www.eeoc.gov/eeoc/statistics/enforcement/litigation.cfm>

⁸ Sperry, Paul: *Infiltration: How Muslim Spies and Subversives Have Penetrated Washington*, Nelson Current, Nashville, TN 2005, p. 230.

⁹ [http://www.lawfficespace.com/2010/08/muslim-head-gear-ban-allowed-by-3rd.html?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+LawfficeSpace+\(Lawffice+Space\)](http://www.lawfficespace.com/2010/08/muslim-head-gear-ban-allowed-by-3rd.html?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+LawfficeSpace+(Lawffice+Space))

As for accommodation of prayer, it is also currently illegal to deny Muslim employees a place to pray at work, or to bar them from leaving work on Fridays to go to the mosque. Proving undue hardship places the burden on the employer, and the EEOC has usually sided with Muslim complainants.¹⁰ Consistent with the burden that has been placed on employers to show undue hardship, the argument that lost customers comprise an undue hardship still rests with the employer under EEOC jurisprudence. Employers are therefore on notice that if they can prove undue hardship due to lost revenue, they may have a good argument for undue hardship.

There is hope, however, for non-covered employers deemed to be too small to warrant scrutiny by CAIR, and in recent case law such as *E.E.O.C. v. Firestone Fibers & Textiles Co.*, 2008 WL 352103(C.A. 4). There, the court stated the employer is not required to “totally accommodate an employee’s religious observances.” In this case, a Muslim employee asked for 11 days off to observe two religious holidays, was denied, and took the time off anyway. When he was fired, he sued the employer, which showed the court that the employee had been granted numerous days of leave time, including vacation days and paid holidays which could be used for any purpose, in addition to 60 hours of unpaid leave. In addition to providing these accommodations, it was clear that “no reasonable juror could conclude that Firestone did not provide reasonable accommodation for religious observances in accordance with its Title VII requirements.”¹¹

It should be remembered that Islam is not only a religion but a political system. Separating the two is tricky business; the EEOC has already agreed in its case law with many of those counseled by CAIR lawyers that certain practices (*such as the wearing*

¹⁰ Id.

¹¹ Fair Employment Practices Guidelines, . 634, March 2008, Employer’s Duty to Accommodate Employee’s Religion is Not Absolute, p. 1-3.

of the hijab, or head scarf¹²) are religious in nature – but, in fact, are actually aspects of the assertion of Political Islam.

GRAY AREAS IN US LAW THAT MUSLIMS EXPLOIT

In our politically correct society, no one, including employers and businesses, wants to offend anyone for practicing a legitimate aspect of their religion. To do so goes against the grain for many Americans, especially for those whose ancestors came to these shores because of religious persecution in their former home countries, giving rise to the **First Amendment’s free exercise of religion clause**. We do not have a problem with anyone practicing their religion. However, employers are often bullied under false pretenses into spending funds to accommodate employees who claim to have rights which are quite arguably not truly protected or which exist in a very *gray area of the law*.

The issue is made even more complicated by the subjective nature of the practice of a religion. Courts have recognized religious practices when plaintiffs have asserted them. However, the courts are not in the business of defining what is a protected religious practice. **Title VII of the Civil Rights Act of 1964 prohibits discrimination on account of religion**, but “While the statute makes it clear that Congress was attempting to protect both subjective belief and practices followed in carrying out such belief, the enactment, as noted by the Seventh Circuit (*Court of Appeal*), does nothing to aid courts, as well as practitioners, in determining the breadth of the beliefs and practices to be protected, other than to say they must be ‘religious.’”¹³ For reasons discussed below, the authors of this guide contend that many if not all of the accommodations Muslims seek for “religious” practices are in fact statements of a *political, and not religious*, nature.

¹² Just because the “right” to wear a veil at work is asserted does not automatically mean that courts will uphold the practice. In both prisons and police departments, courts have found that safety concerns outweigh the need to accommodate such a practice: <http://www.ca3.uscourts.gov/opinarch/093093p.pdf> (*finding prison-based needs outweigh that of the individual asserting the right to wear the head covering*); *Alicea-Hernandez v. Catholic Bishop*, 320 F.3d 698, 704 (7th Cir. 2003), (*plaintiffs duties as press secretary, “responsible for conveying the message of an organization to the public as a whole,” fell within the ministerial exception and therefore not protected*).

¹³ Reasonable Accommodation and Religious Discrimination under Title VII: A Practitioner’s Guide, Hill, Marvin Jr., *The Arbitration Journal*, Vol. 34, Issue 4, December 1979, p. 20.

SPECIFIC EMPLOYEE DEMANDS: WHAT ARE YOUR OPTIONS?

The instances which will give rise to most employee demands will come in the form of accommodations for observance of aspects of the *Five Pillars of Islam* (see Glossary): prayer, time off for the observance of religious holidays and pilgrimage, and other unstated instances of Shari'a compliance such as the wearing of the hijab or head scarf and provision of *halal* or Shari'a-compliant food. In each case, the employer is faced with performing a balancing act between the accommodation requested and the cost, or hardship, to the employer.

Three of the most frequently made demands – prayer, time off for religious needs, and the hijab, and what the employer's options are in dealing with them, are discussed in turn:

1. Employee Demands: Prayer – Political Demand or Religious “Need”?

Here, the case may be made that while prayer is religious, the demand on nonbelievers to accommodate prayer times at the workplace is a political demand. “Freedom of religion does not mean the right to dictate what others do. If the kafir does not allow it, then the Muslim does not have to pray. That is Islamic Shari'a law (*under the doctrine of tayseer – see earlier*).”¹⁴

Since Shari'a has not yet taken hold in this country, and therefore prayer may be postponed until non-work hours under Islamic scripture as discussed above, the argument may be made that the employer need not automatically and without question accommodate either prayer times or places for Muslim employees to pray at work. The employer needs to show what hardship may come with this accommodation if choosing

¹⁴ <http://www.politicalislam.com/pdf/WebSitePDF/CanWeTalk.pdf>, p. 38

to bar the request. Will the time allowed for prayer disrupt production and break times for other employees? What is the cost of providing space and equipment for pre-prayer washing and praying? Employers need to make this analysis prior to making the accommodation, in the knowledge that EEOC jurisprudence will require a showing of undue hardship for the denial of such accommodations as the law stands today. Employers' attorneys will find additional guidance from online resources such as those listed here in determining the parameters of settled case law.¹⁵

2. Employee Demands: Time off for Religious Holidays and Pilgrimage (*Hajj*)

Under most circumstances, employers will not be overly burdened with requests for observances of the Muslim religious holidays of *Eid*, which are limited to two days per year. The pilgrimage to Mecca or *hajj*, however, requires a longer absence (CAIR estimates between 10-21 days)¹⁶ and Islamic scripture requires that the pilgrimage be made at least one time in the believer's life. ***Nowhere is there any explicit mandate that an employee must take the trip on a given time or date.*** In the absence of a showing of requested and approved leave, employers should not be obliged to grant such extensive leaves of absence if the employee's absence would cause undue hardship for the employer (such as leaving a retail job during the Christmas holidays when demands on retailers are at their height).

One example of a want-based demand for time off for the *hajj* which turned into a federal case is that of Safoorah Khan, a school teacher in a Chicago suburb who asked for nineteen day off during the school's busiest time – finals week and the semester's end in a subject only she taught.¹⁷ The left-leaning Employment Litigation Section of the current Justice Department's Civil Rights Division took the case on after Khan's request was denied and she went to Saudi Arabia anyway.¹⁸ “Former Attorney General Michael

¹⁵ <http://www.ohioemployerlawblog.com/2008/11/religious-accommodation-for-prayer.html?pfstyle=wp>

¹⁶ http://www.cair.com/Portals/0/pdf/employment_guide.pdf

¹⁷ Adams, J. Christian, *Injustice: Exposing the Racial Agenda of the Obama Justice Department*, Regnery Publishing, Washington, D.C., 2011, p. 227-8.

¹⁸ *Id.*

Mukasey, a former federal judge and one of the most distinguished attorneys in the country, told the Washington post that the lawsuit exhibited ‘very dubious judgment’ and was ‘a legal reach.’ ... Mukasey is right. Courts have never interpreted the law to require an accommodation anywhere near nineteen days. Three days of leave to accommodate a religious event is at the outer limits of the jurisprudence.”¹⁹ Nonetheless, Khan won this round: “Last month (October, 2011), the Justice Department reached a settlement with District 87. The district is required to pay Khan \$75,000 in lost back pay, compensatory damages and legal fees. It also must develop a policy to train employees in religious accommodation.”²⁰ Pundits on both sides of the political spectrum agree that the case takes the balance of employer versus employee rights too far, and we await further challenges to this kind of request.²¹

3. Employee Demands: Re-veiling as a Political Act

By hijab, we are referring to the use of what is commonly called a head scarf in Western countries, as depicted here:



Despite the publicity given the wearing of the head scarf or hijab, Islamic jurisprudence is actually very vague on what is actually required. “Re-veiling” is a symbolic political

¹⁹ Id.

²⁰ <http://www.mysuburbanlife.com/downersgrove/features/x1904673213/Jerry-Moore-Government-went-too-far-in-local-employment-case>

²¹ http://www.usatoday.com/news/opinion/forum/2011-04-04-column04_ST_N.htm

statement and a modern tradition of Islamic fundamentalism.²² Rose Hamid, the “poster child” for the hijab among Muslims and the original author of the CAIR employer’s guide, is an example of an American Muslim making the political argument for wearing the veil.²³ At least one key Islamic scholar has stated that the veil is not an absolute religious requirement. According to a story in Pakistan’s Daily Times,

“There is no specific verse that obliges women to wear headscarves, but you find verses setting the broad lines for public modesty or decency,” according to Gamal El-Banna, brother of Hasan El-Banna, the founder of the Muslim Brotherhood in Egypt. Writing in the magazine *Egypt Today*, El-Banna lays to rest the controversy over the increasing use of hijab by explaining that there is no Quranic authority or injunction for donning the hijab. He writes, “The Qur’an states: ‘And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent and to draw their veils over the bosoms (24:31).’

“If the Qur’an wanted to oblige women to cover their hair, it would have stated it very clearly. Why would the Qur’an resort to expressions that have a variety of interpretations? The fact is that the Qur’an can be understood directly without resorting to interpretation. If it couldn’t, we would have clergy to lead us.

“In his book *al-Hijab*, El-Banna declares that the veil is not an Islamic tradition, but a pre-Islamic one. He bases this view on the research he has completed on the Arab world prior to the advent of the Holy Prophet (PBUH). In those days, he says, Arab women covered their heads and left the upper parts of their chest uncovered. He concludes that the Quranic verse commands women to cover their chests, not their heads.”²⁴

If the wearing of the hijab is by some of Islam’s authoritative accounts not a religious requirement, but instead a political statement, then it is not protected under Title VII.

Indeed, rational minds here in the West have concluded that the wearing of the hijab is more than that: “The hijab is a symbol of Shari’a compliance. The Shari’a is based upon duality and submission ... the hijab is a sign of support of Shari’a law which includes the hatred of the kafir (*nonbeliever*) and violence against them.”²⁵ Additionally, observers of the wearing of the hijab in Egypt have shown that it was not always a requirement or

²² Winter, Brownwyn: *Hijab and the republic: uncovering the French headscarf debate*, Syracuse University Press, Syracuse, NY 2008, p. 39-43.

²³ <http://www.muhababah.com/docstorage/dilemma.htm>

²⁴ http://www.dailytimes.com.pk/default.asp?page=2006\08\13\story_13-8-2006_pg1_4

²⁵ <http://www.politicalislam.com/pdf/WebSitePDF/CanWeTalk.pdf>, p. 38

consistent practice until the Muslim Brotherhood took hold in that country. Referring to photos of the female class of 1959 through 2004 from Cairo University,



1978



2004

“As we see in the photos, the change was gradual, from 1959 of no head covers at all, to 2004 where almost all women, even some young girls, are wearing head covers. It must be noted that the Egyptian government, unlike Iran, does not force

the head cover on women. **Religious and social pressure on Egyptian women was the cause for the change.** Feminists ... are now threatened and accused of apostasy, forcing the Egyptian feminist Nawal El Saadawi to leave the country. And now we see that some of the harshest critics of Muslim women reformists and human rights activists are none other than Muslim women. **The Muslim woman's attire is the first thing noticeable in any Muslim country and is dictated by Islamic law. Some devout Muslim women chose to carry the torch of Islam by wearing the burqa on their own and exhibit their piety and devotion to their faith.** Those were the ones who were rewarded and respected by society. The rest were left in a quagmire, either **choose to be viewed as devout Muslims or as outcast rebel apostates. The majority chose the former since perception and image is extremely important in Muslim society where the uncovered head can be regarded as a defiant image of rebelliousness.** After some acts of violence on the street against uncovered women, **even some Christian girls found it safer to cover their heads so they were not noticed.** How can feminism be practiced openly let alone survive under such conditions?" *(Emphasis added)*²⁶

The complete lack of consensus within the world of Islam regarding the hijab was also shown recently during a denouncement of the prime minister by a Turkish Colonel:

“Col. Ali Çakmakkaya, a judge, describes the headscarf as a ‘symbol of terrorism’ in a voice recording, in which he also uses profanity while referring to Prime Minister Recep Tayyip Erdoğan and his wife, Emine Erdoğan. ...

“Çakmakkaya also compares Emine Erdoğan with the wife of Qatar’s Emir Hamad bin Khalifa Al Thani. “Even the wife of Qatar [Emir] looks neater than his [Erdoğan’s]. Her head is covered but not with a headscarf. **‘These [headscarves] are entirely militant symbols,’ he says, adding, ‘This is not about faith. This is a symbol of terrorism.’**” (Emphasis in original).²⁷

²⁶ <http://frontpagemag.com/2010/02/05/how-the-veil-conquered-cairo-university/>

²⁷ <http://www.shoebat.com/2012/07/02/turkish-colonel-curses-prime-minister-erdogan/>

An even more sinister misuse of the veil made the news recently when bandits have used Islamic face covering to evade detection during bank heists:

“Some scoff at the idea that face-covering Islamic veils endanger public safety in any Western nation, let alone the United States, but Philadelphians do not have the luxury of blissful ignorance. As recent events highlight, their city has become the American epicenter of robberies and murders carried out by criminals disguised as fundamentalist Muslim women. Several factors help explain Philadelphia’s place at the forefront of this trend. Will other U.S. cities be next?

“Two pictures from the bank’s security camera are below.



“The latest wave of burqa banditry to target Philadelphia began at a branch of More Bank in the East Oak Lane neighborhood two days before Christmas. Following similar heists on January 6, March 14, March 20, and April 4, (2012) the Philadelphia Police Department and FBI issued a wanted flier for a pair of black males in “Muslim-like clothing covering their heads and bodies.” Surveillance images indicate that the outfits include face veils (niqabs) and “burqa-like robes,” to quote one news item, leaving just the eyes visible. The same Wells Fargo branch struck on April

4 was then hit again on April 13, after which Muslim groups offered \$20,000 for information leading to the perpetrators. No arrests or further bank robberies have been reported.

“The criminal applications of this attire also were on display during an April 18 homicide at a barbershop in Upper Darby, a township bordering West Philadelphia. Police believe that a love triangle inspired Sharif Wynn to enter with a gun and demand money from the barber, Michael Turner. Wynn insists that he merely meant to scare the man, but officers say that he shot Turner intentionally at point-blank range. The police superintendent has revealed that the attacker was “dressed in Muslim female garb, was covered from head to toe. The only thing that was showing was his eyes.” Authorities identified Wynn through interviews and his electronic trail.²⁸

These incidents beg the question as to whether face covering should be banned in general due to safety and security concerns. Surely employers in industries such as banking should have little showing the hardship to their business that would be imposed by the wearing of the veil.

Concluding thoughts regarding the hijab:

The argument may therefore be made that assertions of a “religious” belief are actually examples of the assertion of *Political Islam*, in the same way that the wearing of a Nazi armband bearing a swastika could have been argued as “religious” in one day and time, but which we recognize today as being a purely political statement *per se*. Indeed, one commentator has argued that the wearing of the hijab, or Muslim headscarf, is, “a symbol of hatred. The hijab is to the Kafir what KKK robes are to a black man – a symbol of the violent suppression of human rights. The hijab is a sign of support of Shari’a law which includes the hatred of the Kafir and the violence against them.”²⁹ (Emphasis added).

If reasonable minds even within the Muslim community disagree as to whether the hijab is prescribed by scripture, no wonder that American business owners are confused. Again, here is a situation in which we don’t argue for quashing anyone’s firmly held

²⁸ <http://pjmedia.com/blog/philadelphia-and-the-burqa-bandits/>

²⁹ <http://www.politicalislam.com/pdf/WebSitePDF/CanWeTalk.pdf>, p. 38

religious belief and practice, but if allowing an employee to wear a hijab on duty presents a risk of undue hardship to the employer, the employer should require that the hijab not be worn. Because the mandates of Title VII and applicable case law require an actual showing of undue hardship, and not anticipated or possible undue hardship,³⁰ employers are urged to work with legal professionals on a case-by-case basis to determine what evidence of undue hardship (*such as safety concerns*) may be required when deciding not to accommodate the request for wearing of the hijab or engaging in any other practice discussed in this booklet.³¹

ISLAM: A VERY BASIC PRIMER

Before proceeding further, we think it worthwhile to provide some basic information regarding Islam that helps one understand the situation that employers (*and indeed, the rest of us!*) find ourselves in with regard to our relationships to Muslims and the world of

³⁰ Reasonable Accommodation and Religious Discrimination under Title VII: A Practitioner's Guide, Hill, Marvin Jr., *The Arbitration Journal*, Vol. 34, Issue 4, December 1979, p. 26.

³¹ The degree to which individuals within Islamic circles can disagree about the requirements of dress codes for men and women is striking. See, for example, the following web sites offering a range of advice about dress:

> <http://www.islamicity.com/mosque/sunnah/bukhari/072.sbt.html>

>

> [http://www.nooremadinah.net/Documents/VariousIslamicTopics/24\)IslamicDressing/IslamicDressingPrint.asp](http://www.nooremadinah.net/Documents/VariousIslamicTopics/24)IslamicDressing/IslamicDressingPrint.asp)

>

> <http://www.shariahprogram.ca/islam-qa-women/female-islamic-dress.shtml>

>

> <http://www.islamfortoday.com/7conditions.htm>

>

> <http://www.angelfire.com/oh4/turtoislam/dress.html>

>

> <http://www.khilafah.com/index.php/the-khilafah/social-system/576-jilbab-and-the-muslim-womans-dress-code>

>

> <http://southernmuslimah.wordpress.com/2007/08/30/the-muslim-mans-dress-code/>

>

> <http://www.ummah.com/forum/showthread.php?198004-Islamic-dress-code-of-Muslim-Men>

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Islam. Some of these basic principles are also discussed in more detail elsewhere in this Guide, as well as in the Glossary.

Political Islam

The first point to grasp is that Islam is not only a religion, but also, to a very large measure, an expansionist, supremacist *political doctrine*:

“The odd fact about the Islamic doctrine is that most of it is not about how to be a Muslim, but instead, the majority of it is about the non-Muslim, the Kafir. For instance, 64% of the Koran deals with Kafirs, which is not religious in nature, since none of the Kafir doctrine can be about religion since the Kafir is strictly excluded from any aspect of the religion of Islam. The Islamic doctrine about Kafirs is purely political, hence it is Political Islam. The long and short of it is: forget about the religion of Islam unless you are a Muslim. Keep your eye on Political Islam if you are a Kafir.”³²

Hence, Muslims have one doctrine for the Muslim, and another for the Kafir, or non-believer. This prompts the question of if and when we “non-believers” should bend to the will or request of persons advancing what we contend is a *purely political doctrine*. In addition to keeping in mind the doctrine of *taqiyya* (see below), employers and practitioners of law need to be cognizant of the political nature of things claimed to be religious requirements.

Shari’a Law and Jihad

Islam is based on the Islamic religious texts (the Trilogy), and finds full expression in Islamic (Shari’a) law. Shari’a law governs every aspect of the life of the Muslim, and is intended for mandatory application to the entire world. The Jihad (struggle) to impose Shari’a law on the World has been proceeding virtually uninterrupted since the days of Islam’s founder, Muhammad, 1400 years ago, and has to date resulted in the deaths of an estimated quarter-of-a-billion people. A glance at how Shari’a law is carried out today in countries (such as Iran or Saudia Arabia) where it is fully applied would give one an idea

³² <http://www.politicalislam.com/blog/just-the-facts-sir-just-the-facts/>

of what could lie in store for America should the Jihad against the West succeed. Life under Sharia'a is one of brutality and injustice, and has been well documented by watchdog groups which have exposed a vast array of misogynistic, homophobic, and brutal incidents that are carried out in its name.³³

On the following two pages are two maps of the Muslim world, separated by the last 1400 years, proof that the Muslims who believe in world domination of their political system are serious:

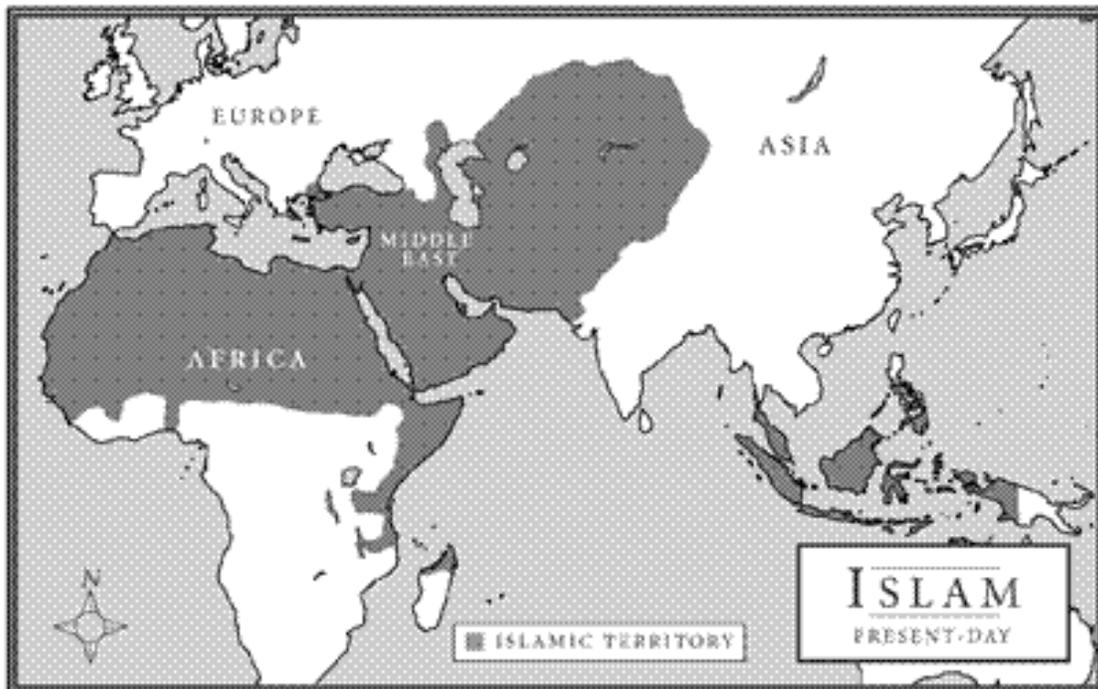
³³ <http://www.islamist-watch.org/blog/2012/06/life-under-sharia>:

“Islamist Watch, a project of the Middle East Forum, defends the freedoms and liberties of Western society against "stealth jihad," a campaign by Islamists to slowly and methodically implement a Sharia-compliant theocracy in the West. Sharia is Islamic law, based on the Koran and the teachings and personal actions of Mohammad (known as The Sunnah, noted and reported in Hadiths). Below, very personal examples of life under Sharia in Islamist societies. The intolerance, the brutality, the inhumanity. The extreme lack of religious pluralism, women's rights, free speech and equality under the law.

1. Sudanese Woman Lashed (Video)
2. Saudi Woman Harassed in Mall By Sharia Police for Wearing Nail Polish (Video)
3. Woman Stoned to Death Along Pakistan-Afghanistan Frontier (Graphic Video)
4. Turkey Indicts World-Famous Pianist for Atheist Tweet
5. Kuwait Man Receives 10 Years In Prison for Anti-Mohammad Tweet
6. Homosexuals Executed in Iran (Graphic Photos)
7. Tunisian Demonstration Demands Death for Man Accused of Heresy (Video)
8. Tunisian Islamists Slaughter Convert to Christianity (Extremely Graphic Video)



Pre-Jihad



Present Day

We, along with many other groups in the United States, are concerned that the assertion of rights under Shari'a law is nothing less than seditious. And while many Muslims may claim that theirs is a "Religion of Peace," a closer look at the politics and actions of those demanding that Shari'a law is imposed in place of "inferior" man-made law (*i.e., the U.S. Constitution*) reveals that this Sunni, Wahhabist strain of Islam has been attempted as the alternative to Western culture for nearly 1400 years. As one writer observed, "Genuinely moderate Muslims (*once again, yes, they exist, and yes, there are many of them*) are struggling desperately to make themselves heard over the roar made by these groups, which are lavishly funded by the Saudis and connected--ideologically, historically, and financially--to the most despicable extremists in the Islamic world. The extremists to whom they're connected, not to put too fine a point on it, want Muslims like Salim Mansur (*Mansur, a Muslim born in India, made a powerful case that the U.S. government and Western mainstream media ignore the real danger to Muslims around the world: terror, intimidation, repression and genocide committed by their fellow Muslims*) dead. They want you dead, too. And these groups have succeeded in setting the political and cultural agenda in the West to a degree that should shock any thinking person.³⁴

Two key tenets of Islamic scripture and doctrine, *taqiyya* and *tayseer*, are worth examining on account of their relevance to the subject of this Guide.

Taqiyya: Scripturally-sanctioned deception to further the aims of Jihad

Islamic scriptures direct Muslims new to a culture to deceive the unbeliever in the quest for domination of Shari'a law in the host country:

"In Islam, it is considered moral to manipulate Mohammed's image to create a favorable impression with **kafirs** (*i.e., unbelievers*). The moral basis for photoshopping Mohammed's 'image' is called *taqiyya*.

"Taqiyya is sacred concealment for the advancement of Islamic political supremacism and is a form of verbal jihad used to defeat Islam's opponents by using disinformation. Mohammed used *taqiyya* frequently in the Sira." (*The Sira is the life of Mohammed. There are three versions of the Sira given by three*

³⁴ <http://ricochet.com/main-feed/Moderate-Muslim-Watch-How-the-Term-Islamophobia-Got-Shoved-Down-Your-Throat>

authors--Ibn Ishaq, al-Tabari, and Ibn Sa'd. They tell the same story, except for small details.)³⁵

“Taqiyya is a doctrine of disinformation endorsed by all branches of Islam. Governments of Islamic countries frequently use taqiyya as a normative policy technique, especially in Shi’ite Iran where taqiyya has greater acceptability.”³⁶

By playing the victim instead of the aggressor, Muslims have made great inroads into Western perceptions of their “plight.” An example of the deception used today is that of “**Islamophobia**”, a term coined by Muslim Brotherhood organizations themselves. Columnist Claire Berlinski writes:

“The neologism "Islamophobia" did not simply emerge *ex nihilo*. It was invented, deliberately, by a Muslim Brotherhood front organization, the International Institute for Islamic Thought, which is based in Northern Virginia. ... Abdur-Rahman Muhammad, a former member of the IIIT, who has renounced the group in disgust, was an eyewitness to the creation of the word. "This loathsome term," he writes, is nothing more than a thought-terminating cliché conceived in the bowels of Muslim think tanks for the purpose of beating down critics.

In another article concerning the many moderate Muslims whose voices have been drowned out by Saudi-financed Muslim Brotherhood front groups, Muhammad describes the strategy behind the word's invention:

“In an effort to silence critics of political Islam, advocates needed to come up with terminology that would enable them to portray themselves as victims. Muhammad said he was present when his then-allies, meeting at the offices of the International Institute for Islamic Thought (IIIT) in Northern Virginia years ago, coined the term ‘Islamophobia.’

“Muhammad said the Islamists decided to emulate the homosexual activists who used the term ‘homophobia’ to silence critics. He said the group meeting at IIIT saw ‘Islamophobia’ as a way to ‘beat up their critics.’”³⁷

The question then becomes, if deliberate deception on the part of Muslims who wish to be granted certain accommodations is the norm, what can an employer use as a baseline for understanding what he is morally required to accommodate?

³⁵ <http://www.politicalislam.com/blog/measuring-mohammed-and-dhimmitude/>

³⁶ <http://www.politicalislam.com/blog/photoshopped-mohammed/>

³⁷ <http://ricochet.com/main-feed/Moderate-Muslim-Watch-How-the-Term-Islamophobia-Got-Shoved-Down-Your-Throat>

Tayseer: When Muslims may Practice Abbreviated Versions without Religious Recourse

The second main tenet of Islam discussed here is that of *tayseer*, meaning ‘lightening one’s burden.’ If a Muslim lives in a host country where the Muslim’s requested practices are not recognized or would prevent employment, for example, Kafirs do not have to accommodate Islam’s demands:

“The Shari’a has two principles that provide guidance in the situation when Muslims cannot practice their pure Islam under Shari’a. The technical name is *tayseer*, meaning ‘lightening one’s burden’ or ‘making it easy.’ Koran 4:28 *Allah wishes to lighten your burden, for man was created weak.* When circumstances are difficult and Shari’a is not in force, a Muslim’s burden is lightened. They are obligated to pray and not handle pork, for instance, but if the circumstances are difficult, then the requirements are lightened. This leads to the concept of *darura*, necessity. If it is necessary, then what is forbidden is permitted. If a Muslim is hungry and there is no *halal* (*Shari’a compliant*) food, then he can eat any food. If a Muslim is where he cannot pray, then the prayer can be made up later. If Shari’a law has not been implemented, then a Muslim may handle pork, for example, with no consequences. Here is an example of the principle of *daruna*: ... *It is a necessary condition for the permissibility of joining prayers (making up missed prayers) that the person be [...] (5) Someone who fears harm in earning his living.*

In short, if a Muslim cannot pray at work or school, it can be made up later. Islamic demands are about ‘wants,’ not necessities. If their demands are not met, there is no harm to their religion. By banning Shari’a law, no Muslim’s needs are violated. We are restricting Political Islam, not religious Islam.³⁸
(*Emphasis added*).

As was seen recently during the 2012 Olympic games in London, the Law of Necessity to forego the strict requirements of Muslim life when circumstances require such flexibility:

“Optimum sporting performance cannot be expected from athletes who go without food or drink for over 18 hours -- a circumstance which would not be fair to them.

³⁸ <http://www.politicalislam.com/pdf/WebSitePDF/Shari'aNonMuslim.pdf>, p. 42-43.

“Many Muslim Olympians now in London will therefore not be fasting. Some may rely on religious rulings (*fatwas*) which exempt sportspeople from the Ramadan fast, such as a ruling issued in 2010 by the German Central Council of Muslims, that Muslim professional footballers, because they depend upon football for their living, need not fast during Ramadan.”³⁹

Islam, therefore, is

“... a flexible religion: religious obligations allow exceptions, subject to circumstances. Muslim religious scholars balance countervailing obligations to determine when exceptions apply. Understanding such balancing of necessities in Islam is not only important for public policy, but also for understanding how an identical set of religious beliefs can be used to justify war or peace, terrorism or peaceful coexistence.”⁴⁰

CAIR: MORE THAN JUST A “COMMUNITY RIGHTS” GROUP

The acronym **CAIR** stands for the Council on American-Islamic Relations. Their publication, “An Employer’s Guide to Islamic Religious Practices,” is available on CAIR’s web site.⁴¹ A routine online search for insight into this area will bring up this booklet, which is a terse litany of Islamic “religious” practices couched in terms of the need for *mandatory* accommodation on the part of employers. We will discuss these practices in detail; however, it is worth noting that the source of the booklet, CAIR, is not an unbiased one. CAIR is an un-indicted co-conspirator with Hamas⁴², and is a front to Muslim Brotherhood⁴³ organizations seeking to gain a foothold in the United States in

³⁹ <http://www.gatestoneinstitute.org/3220/olympics-ramadan>

⁴⁰ Id.

⁴¹ http://www.cair.com/Portals/0/pdf/employment_guide.pdf

⁴² Hamas is a Palestinian terrorist organization, started in 1987 by members of the Egyptian Muslim Brotherhood. <http://en.wikipedia.org/wiki/Hamas>

⁴³ http://en.wikipedia.org/wiki/Muslim_Brotherhood. “The Brotherhood's stated goal is to instill the Qur'an and Sunnah as the "sole reference point for ...ordering the life of the Muslim family, individual, community ... and state". Id. Additionally, The Interior Minister of Saudi Arabia, Prince Naif Ibn Abdul Aziz has stated that the Muslim Brotherhood organization was the cause of most problems in the Arab world. 'The Brotherhood has done great damage to Saudi Arabia,' he said. Prince Naif accused the foremost Islamist group in the Arab world of harming the interests of Muslims. 'All our problems come from the Muslim Brotherhood. We have given too much support to this group...' "The Muslim Brotherhood has destroyed the Arab world,' he said. 'Whenever they got into difficulty or found their freedom restricted in

efforts to promote Shari'a or Islamic law here.⁴⁴ The authors of CAIR's booklet, Rose Hamid (1997) and Dr. Mohamed Nimer, are both CAIR activists but not legal scholars.

Far from being a passive civil rights organization, CAIR actively engages in the promulgation of frivolous lawsuits aimed at American businesses and governmental organizations in the name of unfair religious and racial discrimination. A recent CAIR Florida poster exemplifies the organization's victim-baiting stance:⁴⁵



their own countries, Brotherhood activists found refuge in the Kingdom which protected their lives... But they later turned against the Kingdom...' The Muslim Brotherhood has links to groups across the Arab world, including Jordan's main parliamentary opposition, the 'Islamic Action Front,' and the 'Palestinian resistance movement, 'Hamas.'" The Interior Minister's outburst against the Brotherhood came amid mounting criticism in the United States of Saudi Arabia's longstanding support for Islamist groups around the world..." Id.

⁴⁴ <http://www.danielpipes.org/3437/cair-islamists-fooling-the-establishment>: "While the organization calls itself 'a Muslim NAACP,' there is another side to CAIR that has alarmed many people in positions to know. The Department of Homeland Security refuses to deal with it. Senator Charles Schumer (Democrat, New York) describes it as an organization "which we know has ties to terrorism." Senator Dick Durbin (Democrat, Illinois) observes that CAIR is 'unusual in its extreme rhetoric and its associations with groups that are suspect.' Steven Pomerantz, the FBI's former chief of counterterrorism, notes that 'CAIR, its leaders, and its activities effectively give aid to international terrorist groups.' The family of John P. O'Neill, Sr., the former FBI counterterrorism chief who perished at the World Trade Center, named CAIR in a lawsuit as having 'been part of the criminal conspiracy of radical Islamic terrorism' responsible for the September 11 atrocities. Counterterrorism expert Steven Emerson calls it 'a radical fundamentalist front group for Hamas.'" Id.

⁴⁵ http://www.americanthinker.com/2012/06/are_you_a_victim_of_islamic_intimidation.html

“According to Steven Emerson, founder and executive director of The Investigative Project on Terrorism (IPT),

‘CAIR's hostility toward law enforcement is long-standing, but the organization's rhetoric has increased since the FBI cut off formal communication with the group in 2008. That decision was based on exhibits admitted into evidence during a terror-financing trial in Dallas that showed CAIR founders were part of a Hamas-support network.’

“CAIR's faith-based protection racket is now working its way to replace all other means of social interaction for Muslim immigrants, aiming to become the only game in town for all American Muslims. By the rules of this game, in exchange for "protection," they dare not assimilate and integrate into the larger society, accept American traditions and values, and -- most importantly -- dare not leave Islam. The only winners will be the radical Muslim elites who manipulate their constituents through such front organizations as CAIR, ISNA, ICNA, and others. The losers will be the rest of us, including the Muslims themselves, especially the law-abiding, assimilated immigrants among them.”⁴⁶

CAIR’s stated goal, and that of other groups for which it serves as a front (*including the Muslim Brotherhood*), is to implement Shari’a law here, as it has done in Europe over the past 20 years. “Shari’a law is Islamic law. Shari’a is the basis for every demand that Muslims make on our society. When schools are asked to give up a room for Islamic prayer, that is asking us to implement Shari’a law. When a Muslim wears a headscarf, that is in obedience to Shari’a law. Shari’a law is being implemented more and more in America and yet the schools do not teach it.”⁴⁷

CAIR also misleads the public as to the actual number of Muslims in the United States, creating a fiction that businesses must accommodate a burgeoning new customer base. The truth is, Muslims comprise a mere half of one percent of the current U.S. population. Their demands for employer accommodations are disproportionately large in comparison with their numbers. One of the initial assertions in the CAIR booklet is that, “Demographers say that Islam is one of the fastest growing religions in the United States and around the world. American Muslims are now found in all sectors of society. This

⁴⁶ Id.

⁴⁷ <http://www.politicalislam.com/pdf/WebSitePDF/Shari'aNonMuslim.pdf>, p. 5.

growing Muslim population adds a new dimension to be considered by employers when dealing with issues of multiculturalism and diversity.”⁴⁸ A closer look at CAIR’s estimation of Muslim population reveals that it actually overstates the number by an approximate factor of five. While CAIR claims there are more than 7 million Muslims in the United States, or 2.2 per cent of the total population, the American Religious Identification Survey of 2008 counted only 1.3 million Muslims, and the CIA World Fact Book states there were only 1.8 million Muslims in this country in 2010 – a total of just 0.6 percent of U.S. population.⁴⁹

CAIR’s motivation to overstate Muslim presence here is twofold: first, to intimidate employers by claiming that there is a burgeoning number of Muslims eager to practice their religion at work, or to file a discrimination claim should an employer not comply with their demands. In doing so, CAIR-backed employees use the Camel’s Nose or Foot-in-the Door strategy in hopes employers will blindly accommodate such requests without scrutiny or a thorough analysis of the cost to the employer. Second, by insinuating that Muslims are getting to be a large or significant segment of the population, CAIR implies businesses need to comply with these demands lest CAIR bully or “shake down” the business by proclaiming a boycott of that business’ product or service.

CAIR’s antics don’t stop at the workplace. The organization has been active on a vast number of fronts, from influencing the current administration to tone down any criticism of Islam or to halt the use of “objectionable” language in its training materials,⁵⁰ to making cases in U.S. state appellate courts that Shari’a law should be considered in rendering judgment under our laws.⁵¹

⁴⁸ http://www.cair.com/Portals/0/pdf/employment_guide.pdf

⁴⁹ http://en.wikipedia.org/wiki/Islam_in_the_United_States#Demographics

⁵⁰ <http://www.raymondibrahim.com/10797/obama-administration-bans-knowledge-of-islam>

⁵¹ <http://Shari'ahinamericancourts.com/> As stated in this study’s introduction, “This study evaluates published appellate legal cases that involved “conflict of law” issues between Shari’ah (Islamic law) and American state law. For every case in this sample drawn from published appellate legal cases, there are innumerable cases at the trial level that remain unnoticed except by the participants. Thus, this report is only a sample of possible cases—a “tip of the iceberg”—of legal cases involving Shari’ah in local, state and federal courts. Our findings suggest that Shari’ah law *has* entered into state court decisions, in conflict with the Constitution and state public policy. Some commentators have said there are no more than one or two cases of Shari’ah law in U.S. state court cases; yet we found 50 significant cases just from the small

For the reasons stated below, we at Truth and Freedom Society believe that even if legal professionals, judges and juries have thus far found the demands for accommodation of religious practices under the First Amendment and Title VII, they have done so because they were misled by CAIR and its fellow organizations working under the auspices of the Muslim Brotherhood. As we will demonstrate, well-meaning Americans have been misled as to what a “religious” practice may be, and based on their good will, have afforded Muslims demanding accommodation a wide swath. CAIR’s tactics are twofold: first, to disseminate biased and wrong information about what they want Westerners to believe is a protected religious “right” under our law, and second, to intimidate, with the potential of lawsuit, any U.S. business which questions or declines the request for such an accommodation.

The means by which CAIR operates when it comes to these so-called religious accommodations is to field claims of religious discrimination against Muslims, and to assist the “aggrieved” party with the filing of a charge with the EEOC.⁵² When a charge is filed, CAIR makes every effort to ensure that the mere filing of the charge is a sufficient reason for press coverage. Because our liberal media is prone to support the

sample of appellate published cases. Others state with certainty that state court judges will always reject any foreign law, including Shari’ah law, when it conflicts with the Constitution or state public policy; yet we found 15 Trial Court cases, and 12 Appellate Court cases, where Shari’ah was found to be applicable in the case at bar. The facts are the facts: some judges are making decisions deferring to Shari’ah law even when those decisions conflict with Constitutional protections. This is a serious issue and should be a subject of public debate and engagement by policymakers. ... With the publication of this study and subsequent studies now in preparation, our objective is to encourage an informed, serious and civil public debate and policymakers’ engagement with the issue of Shari’ah law in the United States of America. This public debate is more urgent than ever before, as organizations such as the Muslim Brotherhood and their Salafist coalition partners state openly their intent to impose the Shari’ah State and Shari’ah law as dominant across all Muslim majority countries. Institutionalized, authoritative Shari’ah doctrine is comprehensive, and by definition, without limit in its ambitions and scope. It includes legally mandated, recommended, permitted, discouraged and prohibited practices that are explicitly biased against women, homosexuals, non-Muslims, former Muslims and those designated as blasphemers.”

⁵² The mere act of filing a charge with the EEOC is similar to that of a private party filing a lawsuit in state or federal court; no judge has given such a claim any credence and the point at which such a claim may be reviewed on its merits comes later, after an investigation by the EEOC takes place. Unfortunately, the EEOC has given a wide berth to claims of what constitutes a Muslim’s need for religious accommodation under the current administration, finding employers in the wrong more often than not, but not always, consistently given the nature of the workplace. As an example, a jail in one county was upheld in declining a female jailer’s request to wear a hijab, or head scarf, whereas in another county the EEOC won on similar facts.

apparent “underdog,” the Muslim who was not hired or was fired for asserting a religious accommodation will get their 15 minutes of fame, even if the case is subsequently found to be baseless by the EEOC or in court. Because of the skewed nature of the information offered to employers, businesses often give in to the demands of Muslim employees for fear that individuals backed by CAIR lawyers will file a charge or even a lawsuit against a company which feels such an accommodation is not in its best interests.

Many large businesses during the past several years have done just that. CAIR understands that the impact of seeking redress from large companies can be good for their cause because the media likes to make a splash when employees claim religious discrimination. Much of the media, in its collective ignorance, goes along with CAIR advocates because they have not, or will not, look into the flip side of CAIR’s stated agenda: installing Shari’a law in place of the U.S. Constitution. The mere filing of a charge with the EEOC, in the absence of any fact finding or resolution, always paints CAIR’s adherents as victims of big business even when the underlying facts prove to be flimsy.⁵³ This is where CAIR and Muslims who claim religious discrimination win – at the front end of the process, prior to the filing of charges and getting the EEOC involved, based on a shakedown mentality and fueled by a political organization aimed at dominating the host culture and cloaking itself as a “civil rights” group.

But CAIR and its allies don’t always win. Slowly but surely, American advertisers are getting the message that acquiescing to the versions of reality offered by Muslim groups will not necessarily go unheeded. After promoting a propagandistic television series entitled "All American Muslim" in November, 2011 U.S. advertisers learned that viewers were being offered a one-sided view of Muslim life and objectives. When word got out from one grass-roots network about these corporations’ sponsorship of the series, those same corporations nationwide withdrew their once-proffered sponsorship.⁵⁴

⁵³ See <http://www.theblaze.com/stories/muslim-man-claims-whole-foods-fired-him-because-of-his-faith/> as an example. This former employee filed a charge against Whole Foods after the company pronounced itself friendly to Muslims by offering halal foods. The company claims the employee was discharged for absenteeism.

⁵⁴ <http://www.jihadwatch.org/2011/11/advertisers-fleeing-all-american-muslim-propaganda.html>

Information about CAIR and its history is beyond the scope of this booklet, however, the reader is encouraged to visit <http://www.politicalislam.com/> and the links included at that web site for more information.

CONCLUSION: YOUR HANDS ARE NOT TIED!

The employer faced with requests for accommodation of religious practices must go through a balancing act: First, is the threat of action by CAIR substantial enough to warrant instant capitulation? Second, what is the cost (*the hardship*) of the accommodation to himself, the employer?

While EEOC case law has leaned toward accommodating Muslim demands, the authors posit that with the correct approach and an understanding of the underlying issues presented here, the savvy employer may be able to develop good arguments for their individual businesses and situations as to why such accommodations may be avoided due to undue hardship on the part of the employer. As discussed, the EEOC, CAIR and the media have painted the requests on the part of Muslims as “needs” rather than “wants.” Until and unless the political climate begins to embrace the concept of Political Islam and the “wants” of its adherents, employers will be hamstrung into compliance. It all starts with the individual employer making a thorough analysis of how and when these accommodations may truly constitute an undue hardship. The most important question that needs to be answered when these “want demands” are issued is, “Will your business stand with America in opposing the introduction of Shari’a law as a substitute for the U.S. Constitution, as proposed by CAIR and the Muslim Brotherhood, or will you simply give up your constitutionally protected rights without a fight?”

It’s all up to you.

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GLOSSARY

The Dhimmi

A Dhimmi lives in fear of Islam but agrees that they will not resist political Islam and they will even support it. In return dhimmis can (*supposedly*) live safely. Dhimmitude is the mind of the dhimmi. **Today we see our politicians, journalists and intellectuals play the role of dhimmis.**

The Dhimmi was a unique invention by Mohammed. He created a new type of creature and that creature is a semi-slave. **Dhimmis started with what Mohammed did to the Jews. He took their land and then let them work the land and the dhimmis paid a tax, the jizya, that was half of their income. A Dhimmi was a kafir who lived in an Islamic country. The first dhimmis were the Jews, but Christians and others were added later. ...**

The purpose of Dhimmitude was twofold: (1) to bring in money by the Dhimmi tax, and (2) to slowly grind out the Dhimmi's culture. This process worked really well. As a matter of fact, it was so successful that there is a black hole in history about Dhimmitude. Nearly no one studies this part of world history. As a result, today in our universities, the history of the Dhimmi is not taught and is never mentioned. In some divinity schools, which consider themselves sophisticated, the Dhimmi is discussed. However, what is said is generally, "Oh, the Dhimmi was protected." It makes life as a Dhimmi sound warm and fuzzy, like living in the arms of your father. And the question arises: protected from what and from whom? What is not taught is how the Dhimmi was humiliated. When it is said that the Dhimmi was protected, it is the truth. To be protected as a Dhimmi means that as long as one kept paying the tax he would not be killed nor would his goods be stolen, unless there was a riot. In a riot no Dhimmi was protected.

Today there is no Islamic country strong enough to have a fully legal Dhimmi or slavery as a formal policy. However, **both the Dhimmi and slavery are part of Islam, and the doctrine of Islam cannot be changed. All Muslims consider the Koran complete, perfect and absolute. The condition and rule of the Dhimmi is laid out in the Koran, so the Dhimmi cannot be eliminated. The reason that there is no longer a formal Dhimmi status is that Islam is not powerful enough to enforce it. Instead of having a formal status for the Dhimmi, bigotry and prejudice limit the civil rights.** This leads to extralegal persecution of kafirs. ...

Dhimmitude is the attitude of one who always tries to placate the bully. Islam is always pressuring for this attitude of submission. For example, the Shari'a, Muslim Law, permits a Muslim to have up to four wives. In the West we have monogamous laws. However, England allows a Muslim to bring in more than one wife, and they all can qualify for welfare. This is Dhimmitude. Dhimmitude is submitting to Islam for the simple purpose of submitting. (*Emphasis added*)

<http://www.politicalislam.com/blog/the-dhimmi-2/>

Dualism, or Dualistic Logic

(The) principle (of) duality ... is unique to Islam. As an example, here is a verse from the Koran:

109:2 I do not worship what you worship, and you do not worship what I worship. I will never worship what you worship, and you will never worship what I worship. You to your religion, me to my religion.

This sounds very tolerant, but this verse was written **later**:

9:5 When the sacred months are passed, kill the kafirs wherever you find them. Take them as captives, besiege them, and lie in wait for them with every kind of ambush. If they submit to Islam, observe prayer, and pay the poor tax, then let them go their way. Allah is gracious and merciful.

Now we have absolute intolerance. This contradiction is normal for the Koran and is even addressed in the Koran. **The solution to contradiction is called abrogation where the later verse is better than the earlier verse.** The logic here is very important. **Since Allah is perfect and the Koran is the exact words of Allah, then both contradictory verses are true, but the later verse is better or stronger.** This leads to dualistic logic where two contradictory facts can both be true. (Emphasis added).

<http://www.politicalislam.com/principles/pages/five-principles/>

The Five Pillars of Islam

- Faith or belief in the Oneness of God and the finality of the prophethood of Muhammad;
- Establishment of the daily prayers;
- Concern for and almsgiving to the needy;
- Self-purification through fasting; and
- The pilgrimage to Makkah for those who are able.⁵⁵

Kafir

⁵⁵ <http://www.islam101.com/dawah/pillars.html>

In Islam, non-believers are so important that they have several names. Christians and Jews are called 'People of the Book' or infidels. Other religious names for non-Muslims are atheist, polytheist, and pagan. But the Koran uses one word that includes all of the religious names. That name is kafir, an Arabic word. Kafir is usually translated as unbeliever, but that translation is wrong. Unbeliever is a neutral word. The Koran is very clear about the kafir. Indeed, the Koran defines the kafir by how it speaks of them. Kafirs are the lowest and worst form of life. Kafirs can be robbed, murdered, tortured, enslaved, crucified and more. ... the key point is that a kafir is not only a non-Muslim, but also a person who falls under a different moral code from the Muslim. The Koran is devoted to the division between those who believe Mohammed, Muslims, and those who do not, kafirs. This grand division of the Koran means that there are two points of view of the Koran—the view of the Muslim and the view of the kafir.

<http://www.politicalislam.com/principles/pages/five-principles/>

Society of the Muslim Brothers, or Muslim Brotherhood

Often simply referred to as "The Brotherhood" or "MB") is the world's oldest and one of the largest Islamist parties, and is the largest political opposition organization in many Arab states. It was founded in 1928 in Egypt by the Islamic scholar and schoolteacher Hassan al-Banna and by the late 1940's had an estimated two million members. Its ideas had gained it supporters throughout the Arab world and influenced other Islamist groups with its "model of political activism combined with Islamic charity work". Its most famous slogan, used worldwide, is "Islam is the solution." The Brotherhood's stated goal is to instill the Qur'an and Sunnah as the "sole reference point for ...ordering the life of the Muslim family, individual, community ... and state". The Muslim Brotherhood started off as a religious social organization, preaching Islam, teaching the illiterate, setting up hospitals and even launching commercial enterprises. As it continued to rise in influence, starting in 1936, it began to oppose British rule in Egypt. Many Egyptian nationalists accuse the MB of violent killings during this period.. After the Arab defeat in the First Arab-Israeli war, the Egyptian government dissolved the organization and arrested its members. It supported the Egyptian Revolution of 1952, but after an attempted assassination of Egypt's president it was once again banned and repressed. The MB has been suppressed in other countries as well, most notably in Syria in 1982 during the Hama massacre. The MB is financed by contributions from its members, who are required to allocate a portion of their income to the movement. Some of these contributions are from members who work in Saudi Arabia and other oil-rich countries. The MB's organizations in the USA were started by activists involved with the Muslim Brotherhood and included the Muslim Students Association in 1963, North American Islamic Trust in 1971, the Islamic Society of North America in 1981, the American Muslim Council in 1990, the Muslim American Society in 1992 and the International Institute of Islamic Thought in the 1980s.^[13] According to the *Washington Post*, Muslim

activists say the MSA's members represent "all schools of Islam and political leanings – many are moderates, while others express anti-U.S. views or support resistance against Israelis.”

The Holy Land Foundation trial has led to the release, as evidence, of several documents on the Muslim Brotherhood. One of these documents, dated in 1991, explains that the goal of the Muslim Brotherhood in the U.S. is "settlement," defined by the brotherhood as a form of jihad aimed at destroying Western civilization from within and allowing for the victory of Islam over other religions. In another one of these documents, "Ikhwan in America", the author alleges that the activities of the Muslim Brotherhood in the US include going to camps to do weapons training (referred to as *Special work* by the Muslim Brotherhood), as well as engaging in counter-espionage against US government agencies such as the FBI and CIA (referred to as *Securing the Group*).

http://en.wikipedia.org/wiki/Muslim_Brotherhood

Political Islam

Political Islam is the doctrine that relates to the unbeliever, the kafir. Islam's relationship to the kafir cannot be religious since a Muslim is strictly forbidden to have any religious interaction with them. The religion of Islam is what is required for a Muslim to avoid Hell and enter Paradise. The Trilogy (*Koran, Sunna and Hadith*) not only advocates a religious superiority over the kafir—the kafirs go to Hell whereas Muslims go to Paradise—but also its doctrine demands that Muslims dominate the kafir in all politics and culture. This domination is political, not religious. ... the Koran has 61% of its text devoted to the kafir. The Sira (*Mohammed's biography*) has about 75% of its text devoted to the kafir and jihad. Islam's success comes primarily from its politics. In thirteen years as a spiritual leader, Mohammed converted approximately 150 people to his religion. When he became a political leader and warrior, Islam exploded in growth, and Mohammed became king of Arabia in ten years.

<http://www.politicalislam.com/principles/pages/five-principles/>

Quran

The Quran, also transliterated Qur'an, Koran, Alcoran, Qur'ān, Coran, Kuran, and al-Qur'ān, is the central religious text of Islam, which Muslims consider the verbatim word of God. The Quran is divided into 114 suras of unequal length which are classified either as Meccan or Medinan depending upon their place and time of revelation.

<http://en.wikipedia.org/wiki/Quran>

Islam's Trilogy of three sacred texts is the Koran and two books about the life of Mohammed. When the Trilogy is sorted, categorized, arranged, rewritten and analyzed, it becomes apparent that five principles are the foundation of Islam. All of Islam is based upon the Trilogy—Koran, Sira (*Mohammed's biography*) and Hadith (*his Traditions*). Most of the Islamic doctrine is political, not religious. Islam is essentially a political ideology.

<http://www.politicalislam.com/principles/pages/five-principles/>

Shari'a law

Shari'a (or *Shari'ah*) means "way" or "path", and is the moral code and religious law of Islam. Shari'a is derived from two primary sources of Islamic law: the precepts set forth in the Quran, and the example set by the Islamic prophet Muhammad in the Sunnah.

Fiqh jurisprudence interprets and extends the application of Shari'a to questions not directly addressed in the primary sources by including secondary sources. These secondary sources usually include the consensus of the religious scholars embodied in ijma, and analogy from the Quran and Sunnah through qiyas. Shia jurists prefer to apply reasoning ('aql) rather than analogy in order to address difficult questions. Muslims believe Shari'a is God's law, but they differ as to what exactly it entails. Modernists, traditionalists and fundamentalists all hold different views of Shari'a, as do adherents to different schools of Islamic thought and scholarship. Different countries, societies and cultures have varying interpretations of Shari'a as well. Shari'a deals with many topics addressed by secular law, including crime, politics and economics, as well as personal matters such as sexual intercourse, hygiene, diet, prayer, and fasting. Where it has official status, Shari'a is applied by Islamic judges, or qadis.

An "imam" has varying responsibilities depending on the interpretation of Shari'a; while the term is commonly used to refer to the leader of communal prayers, the imam may also be a scholar, religious leader, or political leader. The reintroduction of Shari'a is a longstanding goal for Islamist movements in Muslim countries. Some Muslim minorities in Asia (*e.g., in India*) have maintained institutional recognition of Shari'a to adjudicate their personal and community affairs. In western countries, where Muslim immigration is more recent, Muslim minorities have introduced Shari'a family law, for use in their own disputes, with varying degrees of success *e.g.,* Britain's Muslim Arbitration Tribunal. Attempts to impose Shari'a have been accompanied by controversy, violence, and even warfare (*cf. Second Sudanese Civil War*). <http://en.wikipedia.org/wiki/Shari'a>

Islam is a political system, a culture and a religion. The political system has a legal code called Shari'a law. When most people think about Islam and its danger to our civilization, they think of Jihad. But there is something that is far more dangerous than Jihad—namely, Shari'a or Islamic law. But, Shari'a is not law in the sense that we think of it. Shari'a not only covers the normal legal things that you might think of - contracts, wills, criminal law, how people are to be punished, but it also includes rules on how to run a family, have sex, worship, pray, say hello and other ideas that we would call religious or

cultural. This is because Shari'a law is based upon the Koran and the Sunnah. The Sunna is found in the Sira (*Mohammed's biography*) and the Hadith (*his Traditions*). Shari'a law is a compilation of the directives found in the Sunna and the Koran. Shari'a law is an attempt to form all societies to a society that duplicates Arabia in the days of Mohammed. Shari'a law can be seen as a "paper Mohammed" devoted to forcing every person to be like an Arab of Medina in 632 AD. Therefore, it goes into all the details of human life that Mohammed dictated and includes the regulation of sex, food, worship, travel as well as all legal details. Since Mohammed set rules for the smallest detail of life, so does Shari'a.

<http://www.politicalislam.com/blog/Shari'a/>

Submission

Islam means submission and Muslim means one who has submitted. It is clearly stated in the Trilogy (see below) that all kafirs and their civilizations must be annihilated. Mohammed's success depended on violence to persuade kafirs that he was the prophet of Allah. Submission is political, as well as religious. Islam demands that **kafirs** submit in every aspect of public life. Every part of kafir culture is an offense to Allah.

<http://www.politicalislam.com/principles/pages/five-principles/>

The Islamic Scriptures, the Trilogy

The Trilogy consists of three books, the Koran, the Sira and the Hadith.

1. The Koran is a record of what Mohammed said that the angel Gabriel said that Allah said. But the Koran on its own does not contain enough guidance for one to be a Muslim; it repeatedly states that all of the world should imitate Mohammed in every way, and for this Muslims rely on the other two books, the Sira and the Hadith. These two books, which record Mohammed's words and deeds, are collectively called the Sunna.
2. The Sira is Mohammed's biography, the most authoritative version of which is by Ibn Ishaq.
3. The Hadith are the sayings and anecdotes (traditions) of Mohammed. There are several versions of Hadith, but the most commonly used is by Bukhari.

All of the Shari'a is based on Koran, Sira and Hadith, the Trilogy...

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