

Ex-Muslims' Manifesto and Strategy for Sharia Reform

Are we not your sisters and brothers?

This manifesto demands reform of the murderous strictures of the Sharia, Islamic law, with regards to renouncing Islam, and sets out a practical long-term strategy for achieving this change.

Islam and its law codes calling for the execution of ex-Muslims

Ex-Muslims are defined in religious terms as apostates from Islam, people who have consciously chosen to leave the faith. Regrettably, under the Sharia, considered the foundation of the religion of Islam, apostates are sentenced to death - even those who live in Bradford, England.

Justification for such edicts are noted below from the classic Shafi school of law manual, *Reliance of the Traveller*, and from Sunni Islam's most famous modern-day theologian:

Three examples from *Reliance of the Traveller*:

Example 1. Page 595 o8.0 APOSTASY FROM ISLAM (RIDDA)

(O: Leaving Islam is the ugliest form of unbelief (kufr) and the worst...

o8.1 *When a person who has reached puberty and is sane **voluntarily apostatizes from Islam, he deserves to be killed.***

o8.2 *In such a case, it is obligatory for the caliph (A: or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, **he is immediately killed.***

Example 2. Page 583, line 6

...The Prophet (Allah bless him and give him peace) said:

"The blood of a Muslim man who testifies that there is no god but Allah and that I am the Messenger of Allah is not lawful to shed unless he be one of three: a married adulterer, someone killed in retaliation for killing another, or someone who abandons his religion and the Muslim community."

Example 3. Page 596 o8.4 **There is no indemnity for killing an apostate (O: or any expiation, since it is killing someone who deserves to die).**

Finally, why Muslim leaders see killing apostates as a priority:

*"If they [Muslims] had gotten rid of the punishment of **death for apostasy**, Islam would not exist today."*

Yusuf al-Qaradawi – Former ideologue of the Muslim Brotherhood, and presenter of Al Jazeera's popular "Sharia and Life"

This issue has been seen as a target of reform for some years. In 1976, before Bin Laden set in train the most recent bout of direct attacks against the West, Norman Anderson, a law

professor and a court witness in cases involving Islamic law, wrote in the conclusion to his book *Law Reform in the Muslim World*:

'I would also expect a certain softening of the law which at present prevails in regard to "apostasy" from Islam...'

Our manifesto demands this change. We demand the freedom of 1.6 billion Muslims around the world from the threat of capital punishment, evidenced by such statutes in 8 Muslim nations. These murderous edicts are supported and enforced by Islam's Ulema, their most learned scholars and lawyers, not only in those shameful 8 nations, but even in the UK where thousands of ex-Muslims live in internal exile, hidden away from Muslims seeking to enforce the Sharia on behalf of their community, and shunned by Muslim block vote-hunting and politically correct politicians.

In particular, we demand reform by the Ulema in Islam's premier centre of Islamic learning and jurisprudence, Al Azhar University in Cairo.

Our demand may at first seem akin to the ravings of a lunatic, but, significantly, it is not without prominent supporters in the Islamic world. Even the President of Egypt, Field Marshall Sisi, when visiting Al Azhar after the revolt by the people of Egypt against the Muslim Brotherhood demanded not just reform, but revolution:

"I say and repeat again that we are in need of a religious revolution. You imams are responsible before Allah. The entire world, I say it again, the entire world is waiting for your next move...because this Umma is being torn, it is being destroyed, it is being lost – and it is being lost by our own hands."

Islam is unrepentant about these Sharia edicts because its promoters and protectors, the Ulema, gain their power from these law codes and thus over the Muslims whom they "guide". This self-referential elite imposed the laws on the faithful over a millenia ago, and are reluctant to see reform and the dissolution of their power. They, and we ex-Muslims, know that reform of the law calling for our deaths will allow all Muslims freedom of conscience, and with this new freedom the loss to the religion of hundreds of millions of its currently shackled "faithful", the entrapped client-base of the Ulema.

In the UK today, a Glaswegian shopkeeper can be murdered by a Sharia-enforcing English Muslim who believes that his victim should be killed, because under Islamic law his quarry is considered to be a legitimate target for execution, an apostate. The Sharia comes joined at the hip to both the Muslim immigrant and the native-born, and this incident demonstrates that its enforcement will be sought by its supporters, even by those brought up in a country whose parent culture is diametrically opposed to this medieval code which has remained largely unchanged since the time of Alfred the Great. What happens as the number of unintegrated enforcers grow and the proportion of British people philosophically opposed to such threats and killings diminishes? Where do ex-Muslims run then?

The Yazidis escaping genocide and the clutches of the Islamic State by settling in Europe have even been attacked and threatened in their new home as they are not considered by many Muslims to be "real" Muslims, but apostates. When does the West take a stand and stop tolerating the intolerant and their law codes, the foundation of the faith, concerning apostasy in Islam?

These laws mean that all Muslims live in a pressure cooker, but one without a safety valve and thus prone to boil and explode. When a Muslim in the West attempts to escape from the pressure cooker, to convert or to leave all faith behind, they impose a duty on their infidel fellows. Is this freedom we supposedly cherish, the bequest many of our brave forebears died to hand down to us, not calling for us to protect ex-Muslims? Is it not also demanding that our Muslim neighbours change, if they really wish to integrate, and accept this central plank of our civilisation? If we do not make such demands, we not only allow but submissively encourage the growth of a subversive minority in our midst with a leadership, the Ulema, that has a murderous and unalterable agenda against ex-Muslims.

When the pressure becomes too great our society *will* explode as the two world views cannot co-exist peaceably forever. The evidence of this is already in, as our failing state leans ever more heavily on those questioning Islam's compatibility with our laws and culture, whilst ennobling and raising to prominence Janus-faced "community leaders". Even worse, they misleadingly encourage the belief that Sharia may be compatible with our civilisation, by holding, for example, "reviews" on its integration into our legal systems. Do our governments believe that they will avoid the jaws of the crocodile by tossing ex-Muslims in first? Really?

The Ex-Muslims' strategy for reform and global change

The situation we ex-Muslims aim for is one where we can live free from fear, both legally and in reality. The first step in this process is to reform the Sharia's apostasy laws. Once this has been achieved, the Ulema will then be forced to look at other laws based on outdated mores and practices, eventually allowing Muslims to integrate and live peaceably alongside former believers. This is the measure, the litmus test of their integration.

Change on such a fundamental issue and to a system which the Ulema has successfully defended for over a thousand years is unquestionably a difficult task. However, the one Universal Church was seen as the norm until 500 years ago, and even in recent times slavery was accepted and theologically justified, yet it has now largely been eradicated and laws justifying it revoked – even in Saudi Arabia. This demonstrates that the perception of what appear to be eternal norms can be altered, even in Islam. It is now time for Muslims to accept such a reform, as demanded by President Sisi, and ensure that their Ulema effect change regarding the legality of killing apostates.

The strategy to effect this crucial reform comprises of eight phases:

1. LEADERSHIP

Such radical change requires leadership, not a managerial, bureaucratic mindset. Such leaders need to be found both within and without the religion. Over recent decades the development of leaders has suffered across the West as the emphasis has been on managerial training, not the character development required of leaders. The main exception to this might be found in the military where leadership is demanded and is not just a quirky optional extra to the education program (President Sisi etc). However, even western military and police forces are now being undermined and weakened in this regard, but as yet not sufficiently to entirely eradicate its retired

cohort as a useful source of effective people who can help support our campaign at many levels.

Leaders in this campaign need to understand the demand for urgency, that such changes have to be constantly driven onward, with unremitting determination and absolute focus. The Trump phenomena, Brexit, the growth of new parties across Europe are all indicative of the marked changes in the mindset of the people in the West. Without swift change by the Ulema, the Muslim minorities in the West, unmoored from our basic beliefs, will find themselves facing growing demands for change or face controls on the Ulema and the Umma who – along with their apologists - are becoming viewed by a growing portion of the populace as a deeply subversive minority.

On the path to this change there will be many delays, and twists and turns, but our leadership and supporters must be patient and apply themselves and exert whatever pressure they can - without let-up.

2. ALLIES

Just as importantly, these forces must coalesce and work as an allied group to ensure their efforts are coordinated and effective – opposing them will be a very determined axis of nations in the Organisation of Islamic Cooperation (OIC), and the Ulema across the world. One can hope that all those who love the freedoms we benefit from can come together to drive the manifesto forward and shatter Sharia in the West, once and for all.

The Ex-Muslim campaign alliance needs to be led by former Muslims, as it is they that have taken the knocks and made the brave decision to renounce their murderous faith. This courage hands them the baton, the opportunity to lead the alliance aimed at their freedom from fear.

Support to the ex-Muslims should be expected from across the political spectrum as freedom of conscience is a right defended by centre, left and right. One can envision many ex-military coming to the fore in this regard with their proven mettle, useful skills and committed mindset being of inestimable support to the vulnerable ex-Muslims. The majority of supporters are likely to come from across the ages and from all kinds of backgrounds, but what is indispensable is their commitment and courage in the face not only of the militant forces ranged against them, but duplicitous governments, their agencies and other useful idiots generally.

An example of such an alliance from the UK may illustrate the strategic intent. Ex-Muslims calling for the reform such as Nissar Hussain, who was the victim of a CCTV-captured murder attempt, will lead the campaign. Supporting him in the UK could be ex-military and other members of the Democrats and Veterans Party, UKIP members and assorted volunteers from elsewhere. This team must have the commitment, skills and drive to force the campaign onto the political agenda, embarrass the government and thus gain growing support from outraged yet hopeful Brits from all sectors of the population.

3. VISION

Our vision was noted above and is re-iterated below to make absolutely clear our goal:

“The situation we ex-Muslims aim for is one where we can live free from fear, both legally and in reality. The first step in this process is to reform the Sharia’s apostasy laws. Once this has been achieved, the Ulema will then be forced to look at other laws based on outdated mores and practices, eventually allowing Muslims to integrate and live peaceably alongside former believers. This is the measure, the litmus test of their integration.”

The strategy we follow is that set out more comprehensively in the Legalise Apostasy campaign, in particular the Petition in its support - see <http://legaliseapostasy.com/>

In essence, we aim to ensure that the demands below are made to our governments whilst we still have the freedom to do so.

All non-Islamic states make the following demands to protect ex-Muslims:

- a. **That the Ulema at Al Azhar University revoke the requirement in the Sharia that apostates from the religion of Islam should be killed by its adherents;**
 - b. **That the UN require that Afghanistan, Brunei, Mauretania, Qatar, Saudi Arabia, Sudan, the UAE and Yemen revoke their laws which threaten those leaving Islam with the death penalty;**
 - c. **That the national Government states that the Sharia has no place in any form in the country because of the genocidal threat it represents to apostates, and that all Sharia Councils etc., are to be closed forthwith.**
4. It is essential that this vision is widely, clearly and continuously communicated. This not only gives Muslims fair warning of the impending changes in the West, but also gives hope and encouragement to ex-Muslims and dispirited non-Muslims in countries where the Sharia is being surreptitiously imposed - only until such time as it is openly.

All forms of effective media should be utilised to ensure the message is continuously broadcast, and by repetition sinks into the awareness and thinking of the populace as a whole.

5. ACTION

Broad-based action must be taken to ensure the success of the campaign and achievement of the aim of the manifesto. National governments, the EU, the USA and the UN must all be confronted with the demands of this campaign to free 1.6 billion people from coercion, terror and genocide. Is there a greater cause than this?

Action also needs to be taken to address the obstacles that will be raised and resolutely defended by the Sharia’s axis of forces – the OIC, the Ulema, local “community leaders” and Islamic terrorists in every nation affected by Muslim immigration and conversion.

6. FORWARD STEPS

This difficult campaign must succeed and be seen to be doing so as it progresses. Whilst the ultimate aim of seeking reform in the home of Islamic teaching, Al Azhar, may take many years and decades, more immediate successes closer to home will bolster the forces of freedom and change.

Western populations need to see governments addressing the issue in earnest and taking such actions as banning the Sharia, closing Sharia Councils and controlling the teaching of Islamic laws. For instance, where lecturers, “community leaders” and other Muslims are seen to be supporting the Sharia’s statutes with regards to apostates, they should face criminal courts and earn very long prison sentences.

There is a perception that banning foreign teachers is an effective way to control the dissemination of fundamentalist views on the Sharia - this is false. There are now Islamic schools of higher learning in many Western countries, and these are in fact more responsible for such teaching than occasional visiting experts. These institutions need the close attention of the authorities and an intolerant approach to any intolerance found there.

7. MOMENTUM

Once the West begins to control the forces of the Sharia within its boundaries, the momentum must be maintained to ensure the complete eradication of the intolerant edicts and the removal of closet supporters. Correctional facilities should be the only home anyone threatening an apostate should expect to reside in so long as they remain in the West.

The EU, US and nations across the West should see laws eradicating the genocidal threat to ex-Muslims being put in place, starving the Ulema of oxygen and the Umma of its disgraceful leadership and example.

Without changes to the Sharia by the jurists in Al Azhar, Islam must still be viewed as a continuing threat to all apostates, and thus the West. The success of this manifesto and the campaign in its support has only one measure. That Al Azhar fully and in good faith adopts the reforms demanded. Once this has been achieved, then and only then can apostates begin to exhale.

8. THE END – PEACE

When these reforms are eventually put in place in Al Azhar, they must be anchored in the hearts and consciences of Muslims. Until then the reforms can only be cosmetic, a fig-leaf to mislead the gullible and cover the dark heart of apostate-haters.

What we ex-Muslims ask of Muslims is simple - freedom from fearing you.

We are your sisters and brothers