

LEGALISE APOSTASY NOW!

THE GREATEST CRIME IN ISLAMIC SHARIA LAW IS TO LEAVE THE RELIGION (APOSTASY)

THE SENTENCE FOR THE “OFFENCE” IN ALL SCHOOLS OF SHARIA LAW IS DEATH – THIS THREAT IS A ONE-WAY RATCHET FORCING MUSLIMS TO STAY IN ISLAM’S GRIP – FREE 1.6 BILLION MUSLIMS BY LEGALISING APOSTASY NOW

KILLING APOSTATES IS THE LINE IN THE SAND BETWEEN THE CRESCENT AND THE REST – THE SOLUTION IS TO HAVE ISLAM REFORM THIS ONE MURDEROUS STRICTURE – START AT THE UN BY SHAMING THE 8 MUSLIM NATIONS THAT HAVE THE DEATH SENTENCE FOR APOSTASY – ERADICATE THIS STAIN ON HUMANITY, AS WE DID WITH APARTHEID

HOLD YOUR POLITICIANS TO ACCOUNT FOR DUTY OF CARE FOR CITIZENS – WILL THEY FACE THE CONSEQUENCES OF FAILING TO IMPLEMENT PRUDENT IMMIGRATION AND SECURITY MEASURES?

31st OCTOBER 2017, WAS THE 500th ANNIVERSARY OF MARTIN LUTHER STARTING THE REFORMATION, EVENTUALLY LEADING TO THE ERADICATION OF APOSTASY AND HERESY AS CAPITAL CRIMES IN THE WEST

THERE WILL BE NO MEANINGFUL CHANGE IN THE THREAT WITHOUT REFORM – LEGALISING APOSTASY IS THE GORDIAN KNOT WHICH NEEDS CUT TO UNRAVEL THE EDIFICE OF DANGEROUS AND DISCRIMINATORY SHARIA EDICTS

WATCH MUSLIMS RUSH FOR THE EXIT WHEN THE WORLD WINS FREEDOM OF CONSCIENCE FOR ISLAMIC COMMUNITIES EVERYWHERE – LET US STAND UP AS WE DID FOR THE PEOPLE SUBJUGATED BY THE SOVIET UNION

HOW FREE PEOPLE WILL DEFEAT ISLAMIC TERRORISM - ALLOW APOSTASY NOW!



THIS – “A Vision So Noble...” :

*“Everyone has the right to freedom of thought, conscience and religion, **this right includes freedom to change his religion [apostasy] or belief...**”*

UN Universal Declaration of Human Rights – Article 18: Right to Freedom of Thought and Religion

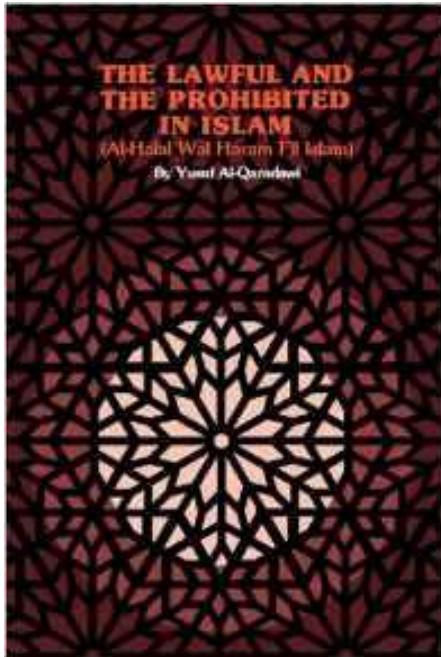
VERSUS – Malevolent Mullahs :

*“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”



ALL ISLAMIC LAW SCHOOLS PRESCRIBE DEATH FOR APOSTASY



Islam is very much a religion of laws as codified in the Sharia, which is itself held to be sacred - hence the difficulty of modernising Islam. There are 5 major law schools, all of which were established over 1,000 years ago and which are named after their founders

Sunni Muslims (90% of Islam's adherents) have 4 major schools of law:

- Hanafi – Abu Hanifa (d 767 CE) – largest number of followers
- Maliki – Malik bin Anas (d 795 CE) – favours practices found in Medina in early Islam
- Shafi – Muhammad al Shafi (d 820 CE) – does not accept personal interpretation of lawyers
- Hanbali – Ahmad bin Hanbal (d 855 CE) – small and strictest sect, used in Saudi Arabia

Shia Muslims (currently the majority in Iran) have one major law school, Ja'fari, after Ja'far al-Sadiq (d 765 CE), the sixth Imam – Ayatollah Khomeini was its chief jurist when alive

All 5 schools recognise 7 Hudud crimes (with set penalties derived from the Koran or the Hadiths - traditions relating to Muhammad) – death for apostasy being one of these agreed penalties as they classify it as a crime against God. Yusuf al-Qaradawi, the noted Sunni legal scholar quoted previously, states in his book *The Lawful and the Prohibited in Islam*, that:

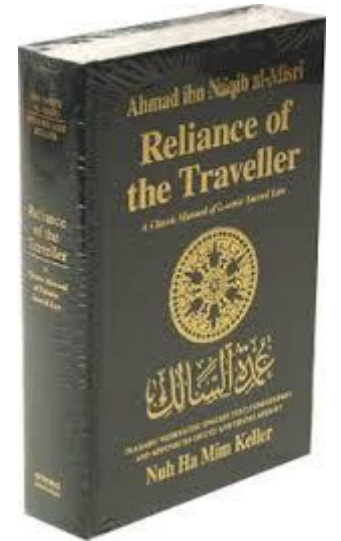
“Allah has mentioned three crimes for which the death penalty is justified:

...3. Apostasy from Islam...which threatens the solidarity of the Muslim community is a crime punishable by death.”

UNIVERSAL AND LEARNED APPROVAL OF ISLAMIC SCHOLARS FOR THE DEATH PENALTY FOR APOSTATES



Al-Azhar University in Cairo, Egypt, is renowned as Sunni Islam's most prestigious university. It approved the most comprehensive and widely used English-text guide to Islamic law, *The Reliance of the Traveller*, and supported its being printed as it “conforms to the practice and faith of the orthodox Sunni Community...”. The book notes that 75% of Islamic laws are common to all the law schools, and that most of the remaining differences are minor - generally concerning the relevance of particular Hadiths. But they all agree on the ruling of death for apostates

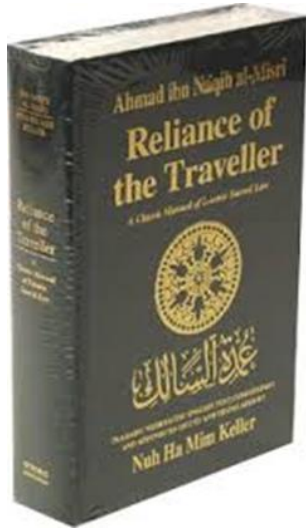


The *Reliance* contains multiple examples where the Sunni Community is called upon to deliver the death penalty for apostasy – only some of which are covered in detail on the next slide



The Sunni Deobandi movement was founded in 1867 in Deoband, India to oppose British rule. Its seminary is the second most important such institution in the Islamic world after Al-Azhar. It has been supportive of the Taliban in Afghanistan, with the majority of their leaders being heavily influenced by Deobandi fundamentalism. The movement is highly influential in India, Pakistan, Bangladesh, Afghanistan and the UK, where it claims to run over 40% of the mosques. A UK Deobandi imam's daughter who converted to Christianity had police protection for many years after converting – a not uncommon outcome, with charities established around the world to hide apostates from Muslims' retribution

THE RELIANCE OF THE TRAVELLER – TERRORISING APOSTATES



(At one time those wishing to check the examples below could download the book as a free pdf off the internet at http://concit.org/wp-content/uploads/2015/02/reliance2_complete.pdf. That is no longer possible and you can probably guess why)

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).

THE “CLOSING OF THE DOORS” – SHARIA’S PROBLEM WITH CHANGE



The aim of this presentation is to free 1.6 billion Muslims from the death threat they all live under – they currently have to accept that they may be “legally” killed by their families or other Muslims for leaving Islam

The threat does not have to be carried out to be terrifying. It’s existence alone suffices to frighten Muslims considering changing their faith

The problem with seeking change is that Islamic lawyers and leaders set their face against modernising Sharia over 1,000 years ago in a process famously called “the closing of the doors” on innovation

It is against this inability to innovate that Muslim and non-Muslim reformers now battle, but they are losing that fight to those who – the majority of Muslims – see many laws as sacred and coming from Allah, and hence unalterable by man

However, without such change Islam will continue to provide the globe with most of its failed and turbulent states, violent separatist movements, and fuel the appeal of terrorists who can accurately quote the Sharia to doubters

This presentation’s focus is to demand Muslims change their law, to “open the doors” - before the world has to close them on them. Without change, the terror will not be generational - as their law requires, the Jihad will be permanent

WHY THE WEST CAME TO “OPEN ITS GATES” – TO TOLERATE APOSTASY



Sebastian Castellio

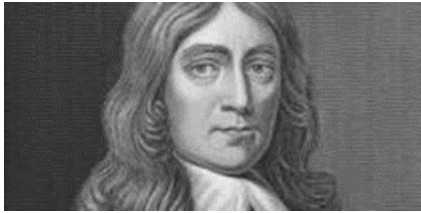
Christian Europe set its course against literalist appeals to its holy book some 500 years ago. Sebastian Castellio, a French theologian, bravely questioned John Calvin’s murderous Protestant regime in Geneva by asking why he was killing “heretics”, when as a “Protestant” he had just left the Catholic Church as a “heretic” over his objections to the Church’s abuses and its obvious lack of the virtues exemplified in Christ – humility, kindness and tolerance. His appeals and arguments gained adherents and began the long process of allowing choice in religion - without being killed for making the “wrong” one

Toleration, truly accepting that others have a legitimate opinion that should be considered, rather than just allowing another to express an “obviously” mistaken opinion on sufferance, developed slowly. Concerns that legitimately arose during Elizabeth 1st’s reign over the loyalty of Catholics lingered for centuries following assassination plots against her and support from the exiled Cardinal William Allen for the Armada. William Cecil and Francis Walsingham’s intelligence services unmasked many plots, and over her reign Elizabeth executed over 100 priests and nearly as many Catholic laymen

The religious differences that were further exposed in the 17th century resulted in horrendous blood-letting across Europe. The 30 Years’ War and the English civil war were largely driven by these religious and sectarian divides, leaving percentage death rates, incredibly, worse than those suffered by both Germany and England in WW1

These wars ended in the undermining of divine rule as a result of the execution by commoners, under law, of Charles 1st, and the creation of secular states in Europe following the treaty of Westphalia – both within months of each other in 1648

TOLERATION – OF THE INTOLERANT?



These revolutionary times created space for “dangerous” new thinking and support for freedoms only dreamed of previously. England’s renowned poet and polemicist, John Milton, wrote the still great tract on free speech, *Areopagitica*, that supported toleration for differing opinions and protestant sects, though not for atheists and the still untrusted Catholics

Milton’s closely reasoned text was later followed by *A Letter Concerning Toleration* by the influential John Locke, whose works formed the basis for much of Jefferson’s drafting of the American Declaration of Independence. The *Letter* and its arguments still resonate – and its concerns over disloyal elements within the nation are as relevant today as they were when written

The anti-clerical Voltaire championed tolerance and followed John Locke with his own *Treatise on Tolerance*, appealing for conciliation between faiths. Voltaire had taken up the case of the family of John Calas who had been broken on the wheel – having his bones pulverised and then being stretched across a cartwheel for hours before being strangled. Calas had been unjustly condemned for killing his own son, largely because he was a member of the Protestant minority in Catholic France – Voltaire eventually saw Calas exonerated



John Calas:
Europe - pre-toleration



The West was not created tolerant, it had to be pushed by brave reformers. However, as Karl Popper famously said, toleration of the intolerant can only lead to disaster. Islamic Sharia’s genocidal intent with regards to its backsliders is clear, and presents the West and Islam itself with the test of its long-term intent as to whether its adherents should be tolerated – or not

THE INTOLERANT STATES OF THE SHARIA



UN HQ New York

Contrary to international law, eight Muslim states currently have statutes penalising the “crime” of apostasy as a capital offence (see table) - and 15 others have lesser forms of punishment for apostasy. Not a single non-Muslim state has such laws

The problems presented by Sharia law have been formally recognised for some time. The European Court of Human Rights determined on 31 July, 2001, that "the institution of Sharia law and a theocratic regime, were incompatible with the requirements of a democratic society" – search their applications 41340/98, 41342/98, and 41344/98

Because Islamic nations do not agree with the right to change your religion, in 1990 in Cairo they developed their own Declaration on Human Rights in Islam. Interestingly, the only surviving party of the eight states that abstained in the original vote for the UN’s 1948 Declaration is Saudi Arabia – they still wished to kill their apostates from Islam - hence the Cairo Declaration

Afghanistan	Article 1 of the Afghan Penal Code
Brunei	Section 112 (1) Syariah (Sharia’a) Penal Code of Brunei
Mauritania	Article 306 of the Mauritania Penal Code
Qatar	Article 1 of Qatar’s Law 11 of 2004
Saudi Arabia	Has no penal code, death for apostasy is prescribed under Sharia, Saudi Arabia’s legal system
Sudan	Article 126 of the Sudanese Penal Code
United Arab Emirates	Article 1 and 66 of the Penal Code impose death for apostasy as a Hudud crime
Yemen	Article 12 of the Yemen Penal Code of 1994 (as amended by Law 24 of 2006)

THIS CAMPAIGN'S STRATEGIC AIM – A BETTER PEACE AND THE EMANCIPATION OF 1.6 BILLION MUSLIMS THROUGH DIPLOMATIC AND LEGAL EFFORTS

It's the ideology - Emancipate the Apostate!

This strategy aims at a long-term peaceful solution to the seemingly endless struggle between free people and those who support killing apostates. This aim can be achieved by reforming Islamic law. Without reform and the continuing immigration of Muslims from a culture that sees apostasy as its worst crime, our divisions will worsen and partition, and worse, WILL entail

- All successful strategies are based on a clear aim, and the Legalise Apostasy campaign's is laid out above. All policies related to that campaign should be prioritised and aligned with it. In an ideological, cultural and legal confrontation the aim needs to be - in the words of the American strategist, John Boyd, "a vision so noble" that it de-legitimises the opponent and motivates and energises its supporters – Legalise Apostasy Now is such an aim
- Secondly, allies add breadth and depth of support for the aim, so all nations, parties and groups that are interested in stopping Islamist attacks whilst freeing 1.6 billion people from being threatened with death for making a choice about their religion, support the campaign!
- Thirdly, focus on the most crucial target and unleash all your efforts upon it – in strategy this is known as the Schwerpunkt. In this case, the illegitimate theocratic and ideological support for killing apostates
- Take the initiative – do something, take action by using your vote and demand change
- In strategy the Indirect Approach is sometimes the most effective. Demanding changes to Sharia and controls on those who support killing apostates hits the Islamists where they hurt most - without bombing or killing them
- Where your representatives do not support this aim, humiliate them and throw the bums out

AN EFFECTIVE CAMPAIGN – LEGALISE APOSTASY NOW



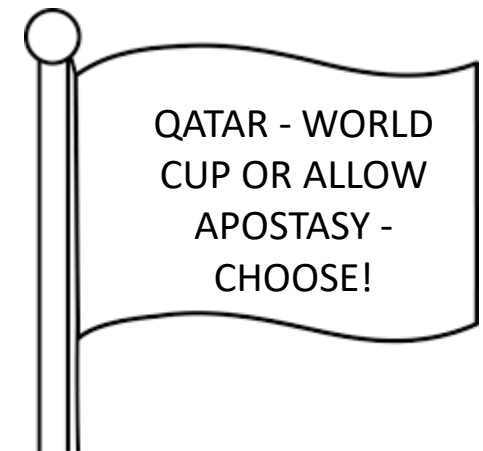
The campaign is based on the highly successful Anti-Apartheid campaign which saw the removal of the racist South African regime through international pressure and global support for brave local campaigners

The Legalise Apostasy campaign is not a racist or religious attack, it is a legal battle to emancipate 1.6 billion people from the Sharia's death threat for choosing their religion. Help them now! Set up your own local group

The targets for Phase 1 of the campaign are those eight nations (The Hateful 8) that have national laws calling for death for those who leave Islam. These laws are in direct contravention of the UN Declaration of Human Rights and modern norms

The Hateful 8 deserve to be targeted for their open threat to kill those who wish to decide for themselves which religion they follow – if they choose to follow one at all

That targeting should be peaceful, but diplomatic and legal pressure should be aimed clearly at the 8 nations - from the highest to the lowest level



A TARGET RICH ENVIRONMENT



Saudi Embassy

Demonstrations at the Embassies of the Hateful 8 can be used to pressurise not only the 8, but the 15 other apostate punishing states and, importantly, your own politicians

Demand that your representatives force your government – whose “income” is your vote, to begin and maintain a campaign at the UN to have these 8 nations rescind their laws that make apostasy a capital offence

Every year the Hajj is held in Mecca in Saudi Arabia – this makes it an annual rolling target and a focus point for demands that they leave their apostates alone – and alive!

The UAE is due to host EXPO 2020 – demand that this be boycotted unless laws change. This offers campaigners a medium term target to allow pressure and support to build

Qatar is hosting the corrupt FIFA organisation’s World Cup in 2022. Again, a good target to focus on as support builds to force the Muslim states to change their laws and catch up with the rest of the world in treatment of apostates. And every year there is the Hajj...



UAE Embassy



Qatar FIFA Stadium

ACTIONS SPEAK LOUDER...



The most important thing to remember is that this campaign aims to see Sharia reformed – an apostasy law change is just the start on the path to freedom and equality

Of course most Muslims are not a threat, but their laws are incompatible with democracy – see the ECHR rulings referred to above. Yes, the ECHR said incompatible

Use your vote, demand action from your representatives – it works, see Brexit:

- Borders – control “economic” migrants and vet all other incomers properly. This is obvious common sense
- Visas – all Muslim theologians, lawyers, academics and Imams know the Sharia demands that apostates be killed. As a condition of entry, control visas of those entering who claim to support these Sharia-based death threats
- Residency – do not allow residency applicants, or those with 2 passports, to gain or to keep their second passport unless they also accept the demands for reform on apostasy – take a stand against the abusers
- Expulsion – expel migrants and others not accepting the aims of this campaign - apostates must be allowed to live freely and not have to spend their entire lives under threat – we demand a free Apostate State vs the Islamic State
- Genocide – Article 2 of the 1948 UN Genocide Convention covers religious victims – is the threat to kill apostates, people turning away from one religious group to another, not included in this? Amnesty, Human Rights Watch, hello?
- YOU CAN DO SOMETHING – vote for candidates who support this campaign to draw a line in the sand and to de-fang Sharia, reforming Islam so that the ECHR can change its rulings. Islam has to compete - without threats

THE BEGINNING OF CHOICE AND THE END OF TERROR – OR...



The elites wish to avoid this diplomatic, legal and media confrontation with Islamic states and their laws. If they try, eject them. After Brexit and the rise of Trump, they now know this can happen. Maybe they will learn, but do not expect it. The threat is growing and we cannot - even now - cope with monitoring thousands of secret Jihadis, so Al Azhar, Deoband and Muslim nations must accept reform - or expect “blowback”

Without reform the terror will continue - and grow. Allowing apostasy demonstrates that Muslims are ready to change. Without taking this first step there is no good outcome for them and their neighbours – history and the headlines are clear enough on this. Unless “the gates open”, the blowback for Muslims could become substantial after one atrocity too many, and the elites, held in contempt and with no reserves of respect left, will be unable to contain the reaction by French “gun clubs” etc. Our streets are now patrolled by armed police and soldiers, without Sharia reform expect patrols to include tanks and the crushing of ancient freedoms – Google: Operation Motorman

This is not the first time elites have failed to foresee the outcome of weakness:

“...pitifully driven to despair,...what use is their repentance, when it cannot help their slaughtered kinsfolk...”

Not Churchill from his Wilderness Years, but Bishop Asser’s Life of King Alfred, 893 CE, on the elite that ignored Alfred’s urgings to prepare defences before disaster



THE WISDOM OF THE AGES - WHY TOLERANCE TRUMPED INTOLERANCE

Nobody, therefore, in fine, neither single persons nor churches, nay, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other upon pretence of religion. Those that are of another opinion would do well to consider with themselves how pernicious a seed of discord and war, how powerful a provocation to endless hatreds, rapines, and slaughters they thereby furnish unto mankind. No peace and security, no, not so much as common friendship, can ever be established or preserved amongst men so long as this opinion prevails, that dominion is founded in grace and that religion is to be propagated by force of arms.

John Locke – First Letter Concerning Toleration

SHARIA – RELEVANT PAGES IN *THE RELIANCE OF THE TRAVELLER*

- Apostasy – 109, 246, 534, 583, 584, 593, 595, 596, 597, 598
- Women – 59, 171, 183, 184, 199, 471, 478, 510, 512, 522, 523, 525, 526, 529, 534, 539, 541, 542, 545, 604, 611, 625, 630, 638, 682
- Gay, Lesbian and Trans – 665, 672
- Jihad – 59, 235, 272, 599, 600, 602, 603, 605, 647, 675, 680
- Caliph – 594, 602, 603, 640, 641, 643, 645, 647, 680
- Rights of non-Muslims (known as Dhimmis who pay a religious tax to the Muslim state) – 57, 120, 462, 592, 593, 602, 603, 604, 607, 608, 609, 613, 623, 632, 640
- Precedence of lawyers' over lay opinions – 6, 17
- Closing of the Gates - 24

OF INTEREST

The 1948 UN Declaration of Human Rights

The 1948 UN Genocide Convention

The 1990 Cairo Declaration on Human Rights in Islam

European Court of Human Rights applications 41340/98, 41342/98, and 41344/98

The Reliance of the Traveller edited and translated by Nuh Ha Mim Keller

The Lawful and the Prohibited in Islam by Yusuf al-Qaradawi

Encyclopedia of Islamic Law – A Compendium of the Major Schools adapted by Laleh Bakhtiar

Punishment in Islamic Law by Mohamed S. el-Awa

Islamic Law in the Contemporary World by Sayed Hassan Amin

Heaven on Earth – A Journey Through Sharia Law by Sadakat Kadri

Islamic Imperialism by Efraim Karsh

In the Shadow of the Sword by Tom Holland

Quranic Geography by Dan Gibson

The Art of War by Sun Tzu

Strategy by B. H. Liddell Hart

Strategy – A History by Lawrence Freedman

Strategy in the Contemporary World by John Baylis, James Wirtz, Colin S. Gray and Eliot Cohen

Moltke on the Art of War edited by Daniel J. Hughes

The Art of Action by Stephen Bungay

Strategy and Tactics by John Rees

A Vision so Noble by Daniel Ford

Blood and Soil by Ben Kiernan

Life of King Alfred by Bishop Asser

The Wilderness Years by Martin Gilbert

Hitler Warned Us by John Laffin

The Better Angels of Our Nature by Stephen Pinker