



# מבט מבריטניה A VIEW FROM THE UK

מרכז אריאל  
למחקרי מדיניות  
  
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## Islam in Britain, Part I: The Situation

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The following is based upon an article from a specialist institute and starts to deal with the British government's naïve response to the Muslim attacks in London in 2005. The article is quoted here at length as it opens up a number of issues, which will emerge from this article and its sequels, as essential for an understanding of the slide into political and educational acquiescence to Islam and so, the *dhimmitude* of the British government and people.



London, July 7, 2005 three bombs on the Underground trains, and a fourth on a bus.

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The Islamic subterfuge and determination to take over control, ultimately, remain very much hidden from public view and an open and widespread political debate on “Islamophobia”, as it is mistakenly labelled, is almost impossible because of the multicultural, “must not cause offense” and other undercurrents dominating political culture through British contemporary political correctness.

(Particularly significant phrases in the following text have been emphasized by the author of this article.)

**After** the 7 July 2005 London bombings, the British government distanced itself from the Muslim Council of Britain (MCB) and other Islamist organisations, realising that they are not representative of most Muslims in Britain and that they are pursuing a radical agenda. However, **some in government are not yet able to clearly discern radical Muslims presenting themselves as moderates.**

**A clear example of such naivety** was the appointment by Bill Rammell (Minister of State for Higher Education and Lifelong Learning in the Department for Education and Skills, DfES) of Dr Ataullah Siddiqui as Adviser to the government on Islam in Higher Education. Mr Rammell also asked Dr Siddiqui to compile a report on how Islam is being presented in institutes of higher education in Britain and offer recommendations aimed at a better understanding of Islam. The report will act as a resource for institutions and for the Muslim community to gain a richer understanding of Islamic culture. It was launched with a flourish by the Prime Minister, Tony Blair, at the opening of the “Islam and Muslims in the World Today” conference sponsored by Cambridge University on 4 June 2007.



Dr Siddiqui is Senior Research Fellow at the Islamic Foundation, Leicester and is Head of its Inter-Faith Unit. He is Director of the Markfield Institute of Higher Education linked to the Islamic Foundation and editor of *Encounters: Journal of Inter-Cultural Perspectives* published by the Islamic Foundation.

In answer to questions in the House of Commons about possible links between Ataullah Siddiqui and Jama`at-i-Islami, Mr Rammell stated that “Dr Siddiqui has assured me categorically that he has no links to the Jama`at-i-Islami Party”. He also stated that neither the Islamic Foundation nor Markfield had any organizational links to Jama`at-i-Islami.

**What the Minister apparently does not understand is that changing the discourse to suit one's audience is a well-known characteristic of Muslim leadership elites, linked to the age-old *taqiyya* tradition of dissimulation in times of weakness and danger, until the opportune moment arrives for revealing one's true intentions. This kind of deception seems to be practised by Islamists in leadership positions in the British Muslim community. The danger is that politicians fail to realize the hidden agendas behind much of what passes as the moderate face of Islam in Britain. The fact that such leaders and institutions have no official links with the radical Islamist movements that spawned them is part of the deception.** A closer look at the history of these leaders and institutions will clarify that there is a very close link between them and the Jama`at-i-Islami Party in Pakistan or the Muslim Brotherhood headquartered in Egypt. **They are indeed, an integral part of these movements' network in Britain, Europe and the West and have an important part to play in their global strategy.**

If, on the other hand, the Minister does realize Siddiqui's links to radical Islam, perhaps he thinks the appointment is a price worth paying for establishing a new "covenant of trust" with Islamists. The "covenant of trust" concept was utilized by the British security services in the decade before 11 September 2001 in their dealings with Islamist extremists and terrorists granted asylum in Britain. While it was clear that these radicals instigated terrorism abroad, the understanding was that they would not attack Britain because it provided them with a safe haven and the freedom to operate.<sup>2</sup>

It was, among other things, the "covenant of trust" which crashed around the heads of the security services that July day in 2005. However, such attacks were, undoubtedly, something which might have been better anticipated. Furthermore, the list of recommendations from the government's report served the Islamic and Islamist purposes extraordinarily well. They may be listed simply enough, but they represent a potential major step forward for an Islamicization agenda.

1. Universities should employ Muslim scholars to teach Islamic theology: "Students should be given the opportunity to learn from competent traditionally trained Islamic scholars in at least those parts of the syllabus that directly inform everyday practice of Islam."
2. All universities must employ Muslim chaplains or advisers to deal with the growing number of Muslim students on campus. More prayer rooms for Muslims should be provided.
3. Islamic Student Societies should be better recognized and encouraged.
4. Universities should cooperate with Islamic schools (*madrassas*) and colleges (*dar al-ulum*) to break down the divisions between British society and the Muslim community. Universities should help *madrassas* and *dar al-ulum* because they play a key role in Muslim communities and in the training of future community leaders. They need a formal link to higher education qualifications.
5. Islamic studies should be linked to job opportunities such as teaching, chaplaincy and Islamic banking.
6. Universities should provide add-on modules in Islamic studies for all students.
7. Guidance should be given to all universities on Friday prayers, Ramadan and *halal* food. All university staff should receive awareness training on Muslims and Islam.<sup>3</sup>

The conclusion of the Response from the think-tank, *The Institute for the Study of Islam and Christianity*, seems inescapably accurate:

Implementing the recommendations of this report will signal another step towards the Islamization of Britain and its education system. Education will be handed over more and more to Muslims who will train and shape the next generation. This means a further move towards the establishment of Islam in the UK as the dominant religion.

This fits exactly with Bat Ye'or's warnings in her book *Eurabia*, an essential piece of research for the understanding of Islam's advance in Europe.

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<sup>2</sup> Institute for the Study of Islam and Christianity, Report on the Teaching of Islam in British Universities, July 5, 2007 at <<http://www.isic-centre.org/archive-descriptive-view/34-briefings/112-report-on-the-teaching-of-islam-in-british-universities.html>>.

<sup>3</sup> Ibid.



London, February 3, 2008, rally

Dr. Patrick Sookdheo, an expert on Islam and an important researcher and author, wrote, after the bombings, in July 2005, in *The Spectator*, a weekly and mainstream conservative political magazine in good standing,

Could it be that the young men who committed suicide were neither on the fringes of Muslim society in Britain, nor following an eccentric and extremist interpretation of their faith, but rather that they came from the very core of the Muslim community and were motivated by a mainstream interpretation of Islam?<sup>4</sup>

The audacity of this question – for such it seems to have represented in light of the government’s attitude – in fact drove straight to the heart of a deep problem with which the government has never felt comfortable and which, nevertheless, remains crucial. There may be as many as 3,000,000 Muslims in Britain (they suggest) and

One of the most radical Islamic groups in Britain, al-Ghurabaa, stated in the wake of the two London bombings, “Any Muslim that denies that terror is a part of Islam is *kafir*.” A *kafir* is an unbeliever (i.e., a non-Muslim), a term of gross insult.<sup>5</sup>

However many may profess their desire for peace, the poor level of grasp in government and Whitehall of the real situation and the true intensity of Muslim ambition to take over and create Islamic domination must be faced. Subsequent terrorist scares after 2005, such as the liquid bombs on trans-Atlantic aircraft and the stress put on such matters by security service statements, suggest that there is disinformation of the public, an unwillingness to face issues by the government and a profound need for much more accessible accurate analysis which has political echelon support.

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## **Part II (forthcoming): The Situation, Part Two: The Call for Shar`iah Law**

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## **Part III (forthcoming): The Wider Significance of the Situation**

<sup>4</sup> Patrick Sookdheo, “The Myth of Moderate Islam”, *The Spectator*, July 30, 2005.

<sup>5</sup> Ibid.