

What America Would Look Like Under Sharia Law

The diurnal interminable squabbling about First Amendment rights intentionally and ironically ignores the concerted effort to ensure its compliance to Sharia law.

Under the guise of “religious freedom,” Islamic organizations linked to the Muslim Brotherhood such as the Islamic Circle of North America, the Association of Muslim Jurists of America (AMJA), and the Council on American Islamic Relations (CAIR) have devoted millions of dollars and resources to a well coordinated campaign to ensure American laws, including judicial proceedings and state constitutions, be Sharia compliant. Sharia (“legislation”) is rooted in the Quran, the foundation of Islamic law; non-compliance is punishable by death (3:85; 4:65).

Such efforts are curious however, in light of Fiqh Council of North America (FCNA) assertions. Islamic scholars, who draft opinions on issues concerning American Muslims, advocate no conflict exists “between Islamic teachings and the U.S. Constitution and Bill of Rights.”

FCNA asserts, “it is false and misleading to suggest that there is a contradiction between being faithful Muslims committed to God (Allah) and being loyal American citizens. Islamic teachings require respect of the laws of the land where Muslims live as minorities, including the Constitution and the Bill of Rights, so long as there is no conflict with Muslims’ obligation for obedience to God. The primacy of obedience to God is a commonly held position of many practicing Jews and Christians as well.”

But, if Sharia doesn’t contradict American law, why vigilantly advertise, lobby, award “educational grants,” and fund

political campaigns, to implement Sharia compliant American law?

The answer is quite simple. Groups like FCNA may use terminology like “religious freedom” but their definitions of religion and freedom can only be rightly understood within the context of Islamic ideology—not from western law or culture.

FCNA’s assertion is obviously false when understood from within the context of taqqiya, Qur’an sanctioned deceit, and the Islamic doctrine of abrogation (2:106; 3:185; 16:101).

Sharia law is in fact what the European Court on Human Rights ruled more than once: “incompatible with the fundamental principles of democracy.” Sharia actually rejects Constitutional rights, legislating restrictions and punishments against them.

Consider how First Amendment rights fare under Sharia law.

Under Sharia, no free exercise of religion exists, especially for Muslims who choose to leave Islam. Muhammad ordered, “Whoever changes his Islamic religion, kill him” (Hadith Sahih al-Bukhari, Vol. 9, Book 84, No. 57). Likewise, Muslims are instructed to murder, crucify, and dismember those who reject Islam, “wage war against Allah and his apostle and strive to make mischief in the land” (2:191, 5:32,33; 9:5, 123, 29).

According to a 2012 Pew Research Report, 60 percent of Middle Eastern and North African countries criminalize apostasy, the act of abandoning one’s faith. Apostasy laws also exist in Asian-Pacific and sub-Saharan African countries. Examples abound in America, however, just consider Ground Zero’s Imam Abdallah Adhami’s assertion that Muslims who leave Islam should be imprisoned.

Likewise, blasphemy laws exist worldwide to criminalize offensive speech or actions related to the Qur’an, Allah, and Muhammad. Seventy percent of Middle Eastern and North African

countries, 31 percent of countries in the Americas, and 16 percent of European countries criminalize blasphemy.

Those who correctly claim the word “blasphemy” cannot be found in the Quran exclude the fact that blasphemous acts are easily identifiable. Any “offensive” speech is illegal, which is why Dutch filmmaker van Gogh was brutally stabbed to death and French *Charlie Hedbo* satirists were gunned down; all victims were unarmed. These violent acts were not random, extreme or isolated, but examples of following the Quran’s instructions.

Discrimination against all non-Muslims exists under Sharia—because the underlying concept of equality does not. In fact, inequality, slavery and murder are enforced through the Islamic construct of dhimmitude.

Under dhimmitude, non-Muslims are divided into two groups. The polytheists, “pagans, idolaters and heathens” are given a choice to convert to Islam or die. Jews and Christians, known as “people of the book,” dhimmi and/or kuffar, are legally classified as third class citizens. They first must be humiliated and subjugated to pay a tax (Jizyah) in increasing amounts to Muslim-majority rulers. Next, they are given time to convert or leave their town, region and eventually country. If the Kuffar can’t or don’t pay the Jizyah, convert to Islam or move, Muhammad states that peace is impossible and the kuffar must be caught and beheaded (9:29; 22:19; 47:4).

Sharia law first imposes unequal legal status for non-Muslims; then eliminates them. The near extinction of non-Muslims in Muslim-majority countries evidences the stark reality that no First Amendment rights exist under Sharia. Instead, Muslims are instructed to “terrorize and behead those who believe in scriptures other than the Quran” and punish non-Muslims with “garments of fire, hooked iron rods, boiling water; melt their skin and bellies” (8:12; 22:19). The Quran incontrovertibly clarifies that conflict not only exists “between Islamic

teachings and the U.S. Constitution and Bill of Rights,” but also exists infinitivally.

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