

# Salafi Manhaj

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## Latest Kuffaar Strategies for Muslim Communities

Plans by the kuffaar to tap into the Muslim communities in the West have come to the fore due to recent events taking place.

For example, ideas to create 'British Islam' or 'French Islam' or 'American Islam' are currently being devised by kuffaar strategists and think-tanks.

One of these such plans has been formulated in a recent research paper conducted by Cheryl Benard for the RAND Corporation, US National Security Research Division and supported by the Smith Richardson Foundation. The report is intended, as stated in her preface, to be of interest to policy makers, scholars, students etc.

Benard's research thesis/paper can be seen on pdf format at [www.rand.org/publications/MR/MR1716/MR1716.sum.pdf](http://www.rand.org/publications/MR/MR1716/MR1716.sum.pdf) and in it, entitled Civil Democratic Islam - Partners, Resources and Strategies.

She notes that the paper has been written after certain events in which the kuffaar now plan to develop and manipulate the Muslim communities that reside in their countries as minorities and attempt to nurture their Islam in accordance to Western values and also so as not to present the kuffaar as being anti-Islam.

Benard notes the differences amongst the Muslims, and she composes 4 strands of Islamic thought, namely:

- 1) Fundamentals, Radical and Scriptural
- 2) Traditionalists
- 3) Modernists and
- 4) Secularists

It is obvious where the Salafees fall in (Scriptural Fundamentalist/Traditionalists), but Benard notes that the modernists should be the ones that are supported, buttressed and financially backed by the kuffaar West in order to facilitate the spread of 'Democratic principles and common civic humanitarian ideals' (in the US view that is). She even includes the likes of Qaraadaawee as being traditionalists!?

Benard also proposes to promote Sufism due to the emphasis on music, mysticism, 'spirituality' etc fits well into promoting peace and suppressing terror etc.

So here then we can see so much for those Soofee da'ees that always attack the Salafees (AH Murad/TJ Winter, Hamza Yoosuf and Nooh Keller for example) when it was always obvious that 'Abdul-Hakeem Muraad's own Cambridge educated attitude influenced his writings and attacks on the Salafees.

She also argues that traditionalists should be supported in their arguments against the fundamentalists, and in fact these discourses should be promoted.

Benard also seems to have done her fair share of research, quoting some of the latest websites to justify her arguments. She manages to find a quote from Abdur-Raheem Green about democracy, referring to "Shaykh Abdur-Raheem Green says..." and then quotes from one of Abdur-Raheem's old articles wherein he criticized democracy about 9-10 years ago!

Benard displays a particular disdain for Saudi saying, as if talking directly to her kuffaar colleagues

"Clearly, our strategy toward Saudi is based on geopolitical, tactical and economic considerations and does not represent an endorsement of that regime or its lifestyle and ideology." (pp. 27)

She also makes a number of massive errors in her biased report and this can be seen on page 29 wherein she claims that the traditionalists do not really consist of young men.

She mentions also that "Incorrect policies had also inadvertently elevated a backward strain of Islam over its more secular, moderate expression by allowing a small but vocal and aggressive minority of extremists and conservatives to become the self-styled leaders of that community."

Benard's promotion of the modernist school of thought is very dangerous arguing, "Instead, we allow our vision of Judaism's or Christianity's true message to dominate over the literal text, which we regard as history and legend. That is exactly the approach of the Islamic modernists..." (pp. 37)

She does however note the limitations of the modernists, such as: their distance from the average Muslim on the street; no connection to Muslim youth; no publications available; no monies!; no media; no institutions; no educational centres; isolated; too integrated with their kuffaar surroundings to tap into the Muslim communities; academic; not attractive to journalists etc; not found in Islamic schools etc. (pp. 39-40)

Benard contradicts herself in her report as she argues that the modernists, fools such as Bassam Tibi et al, should be the Muslims who define Islam, not the others, as they represent minority opinions.

Yet these modernists themselves, she even states, represent an even smaller minority so where is the democracy here that she is so fanatical in bolstering!?

She also mentions the strengths of the traditionalist, that's us i think, and the brothers and sisters can check that out.

Page 47 is the chapter on the 'Proposed Strategy' to be implemented and here she notes that modernists should be supported first amongst the Muslims, not the traditionalists, as those who present the face of contemporary Islam.

Traditionalists, she argues should only be supported in so far as they argue against the fundamentalists.

What is very dangerous is her recommendation to financially help and support modernist Islamic thought through encouraging new websites; modernist textbook authors for curriculum; usage of media wherein modernists can express their baatil views; cheap price books that expose modernist Islamic thought for Muslim youth (pp.4.

Page 50-53 sees her pathetic attempt to dissect hadeeth science and this in itself needs a separate refutation.

She also has an issue with the hijab on pages 58-59, again this needs a separate refutation, as she tries to say that not all Muslim women agree with the hijab, so why is it always promoted, even by the kuffaar media as being a nice thing!?

If there are women that do not agree with the hijab, then simply, what kind of 'Muslim' are they!?' Modernists' i suspect.

She notes on page 61 that the modernists should be made into heroes and heroins and civil rights leaders?!

On page 62, she asserts that the causal relationship between traditionalism and underdevelopment should be shown. Again brothers and sisters, we need to be aware in the da'wah, as there are people that are really attempting to critique Islam and the Salafee da'wah.

Abdul-Haq ibn Kofi Akumyaa ibn Kwesi Addae ibn al-Ashanti

Riyadh