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European Languages

زبان های اروپایی

M.Mandl

## EMPOWERMENT & ENLIGHTENMENT

9/4/2016

### MISSION STATEMENT

Established in June 2016, Ex-Muslims of Ireland (EMI) is a voluntary organisation providing assistance to those who have left the Muslim faith. The organisation acts as both a support group and social network for Irish ex-Muslims, empowering those who feel pressured by friends and/or relatives to keep their apostasy a secret. We hold the importance of this mission to be self-evident: for in a true democracy, no one should have to conceal their beliefs. Those who escape the Islamic world to avail of Western civil liberties should be able to do so without fear of recrimination. The Constitution of Ireland guarantees freedom of expression to all Irish citizens, be they religious or secular (Article 40.6.1). Ensuring the implementation of this article is vital, if we are to avoid regressing to the Dark Ages of dogma and witch-hunts. Recognising that the price of liberty is eternal vigilance, we stand on guard against any attempts to subvert democracy, be it those of the Regressive Left or the Islamic far-Right.

The EMI thus doubles as a think tank regarding the influence of Wahhabi-Salafism in Ireland – including the blackmail of ‘Islamophobia’, whereby any criticism of Islam or Muslim culture is dismissed ipso facto as ‘racist’. Indeed, a passive observer of Islam in Ireland will detect a climate of intellectual fascism on the subject: witness the abhorrent treatment of prominent ex-Muslim and human rights activist Maryam Namazie by Trinity College Dublin in February 2015, who was not permitted to speak on the rights of apostates without certain restrictions at the insistence of the Muslim Student Association. Contrast this with the freedom awarded to Kamal El-Mekki, known for his defence of the death penalty for atheists and homosexuals, who was

allowed to speak earlier in the month without any restrictions whatsoever. Thus we see how Islamist propaganda has led academic institutions to protect ‘Muslim sensitivities’ at the expense of free speech, i.e. that which enables democracy to exist in the first place. To quote the philosopher A.C. Grayling in this regard:

Consider what is required for people to be able to claim other liberties, or defend them when they are attacked. Consider what is required for a democratic process, which demands the statement and testing of policy proposals and party platforms, and the questioning of governments. Consider what is required for a due process of law, in which people can defend themselves against accusation, accuse wrongdoers who have harmed them, collect and examine evidence, make a case or refute one. Consider what is required for genuine education and research, enquiry, debate, exchange of information, challenges to falsehood, proposal and examination of opinion. Consider what is required for a free press, which although it always abuses its freedoms in the hunt for profit, is necessary with all its warts, as one of the two essential estates of a free society (the other being an independent judiciary). Consider what is required for a flourishing literature and theatre, and for innovation and experiment in any walk of life. In short and in sum, without free speech, there is no freedom worth the name in other respects where freedom matters.

Institutions like the Islamic Cultural Centre of Ireland (ICCI) and the Dublin Mosque employ the charge of Islamophobia to divert attention from their creeping extremist agenda, one which has led Ireland to become, after Qatar, the strongest support base in the world for the Muslim Brotherhood. Irish people ought to reflect on this before lending their support to Ibrahim Halawa, whose father is the chief representative of the Brotherhood here. Hussein Halawa answers directly to Yusuf Al-Qaradawi, known for praising Adolf Hitler and the Holocaust as blessings from God. Ali Selim, spokesman for the ICCI, has refused to condemn Osama bin Laden or even acknowledge that the 7/7 bombings were carried out by Muslims. Both the ICCI and the Dublin Mosque have often been host to jihadist preachers – including Wajdi Ghunaim, who has expressed the following view on suicide bombings: “Those young people who explode themselves to kill the Jews are not committing suicide, but jihad.”

The EMI sees no colonialism or racism in criticising religious precepts which are of obvious detriment to human well-being. On the contrary, if anything, racism is the suggestion that people from Muslim backgrounds are so mentally deficient that we must be sheltered from all criticism; that we are so incapable of understanding concepts such as human rights, secularism, and democracy that we must be given our own courts, whereby the most vulnerable in our midst – women, mainly – are summarily punished by self-imposed ‘community leaders’, with liberal politicians turning a blind eye in the name of multiculturalism. We thus reject shari’a law and state-sanctioned religion in all their forms, and oppose all penalties for blasphemy and apostasy, in accordance with Article 18 of the Universal Declaration of Human Rights. We demand the abolition of Wahhabi-Salafi mosques and faith schools which teach intolerance and bigotry towards non-Muslims, and insist that sexual minorities are protected from persecution and violence.

The EMI affirms the Enlightenment values of rationalism and humanism as universally applicable, given that we are all members of the same species, with the same fundamental

capacity for reason and empathy. Echoing the spirit of classical socialists such CLR James and Frantz Fanon, we recognise imperialism not as a Western ideology, but as an obstacle to the pursuit of the progressive ideals that arose out of the Enlightenment. We enjoin academics and thinkers everywhere to embark on a fearless examination of the origins and sources of Islam, and to promulgate the ideals of scientific and historical inquiry through public talks, publishing, and social media. We affirm the essential message of the St. Petersburg Declaration, i.e. that before any of us is a member of the Umma, the Body of Christ, or the Chosen People, we are all members of the community of conscience, with a responsibility to nurture this world for future generations to enjoy.