

# From the Netherlands, Second Thoughts on “Muslim Immigration”

by Hugh Fitzgerald



From the Netherlands, these second thoughts on Muslim migrants passed with little notice, but are even more important today than [when they were first enunciated](#):

*A former Shell CEO, who volunteers in giving education to migrants in the Netherlands, gave some shocking examples of his experiences with them. Although he had a lot of fun as well, he thinks the integration of Muslims is moving in the wrong direction.*

What this former Shell executive – Dominic Boot – meant is that despite all the efforts of the Dutch government, and of volunteers like himself, Muslims themselves resist, and resent, all attempts to integrate them into Dutch society. But he does not ask what it is about Islam that explains this. And the reason that Muslim “integration is moving in the wrong

direction" is simple: there are now enough Muslims to make it happen. When Mr. Boot started 15 years ago to give his Dutch language lessons to migrants, there were far fewer Muslims in the Netherlands, living in mixed neighborhoods. As their numbers increased, so did the size of Muslim neighborhoods, places where Muslims could live together, informally impose Islamic mores, and by their distinctly hostile presence cause the remaining non-Muslim inhabitants to leave, making such enclaves ever more thoroughly Muslim. Some Muslim neighborhoods have even become no-go areas, where the Dutch police are reluctant to enter unless they go in groups, and where firemen need police protection. These Muslim migrants are happy to receive every possible benefit the generous Dutch government provides – free or greatly subsidized housing, free medical care, free education, family allowances, payments for the unemployed – but exhibit no corresponding willingness to “integrate” into a society of Infidels, whose man-made laws and customs they are taught to despise, and whom the Qur’an tells them not to befriend, for “they [Christians and Jews] are friends only with each other.” (5:51)

*For 15 years, the 78-year-old Dominic Boot gave Dutch lessons to migrants in a Hague suburb called “De Schilderswijk,” he tells the largest Dutch newspaper “De Telegraaf”.*

*He had to quit there, after he was no longer welcome in the local citizens centre because Muslim women didn’t want a man as their teacher.*

For 15 years, he dutifully gave lessons in Dutch to many different migrants. He has no complaints about the Hindus and Chinese he taught. Apparently their integration was proceeding successfully. But Muslims were different, moving away from “integration” as their numbers rose. When Muslim women didn’t want him, as a man, to be their teacher, he stopped giving his public courses, without attempting to insist that Dutch, not Muslim, mores should be observed, and that if Muslim women

wished to integrate into Dutch society, they should start by accepting a male teacher, as they and their families would certainly be encountering many more.

*Boot, who is motivated to give language courses, now gives private lessons from his home in the Netherlands.*

*He gives examples of how the neighborhood Islamised after women with black headscarves arrived and about the young generation as well.*

Like Muslim migrants all over Europe, those Boot knew in The Hague were becoming more, not less, Islamic, confounding the predictions of Dutch people who were sure that the Muslims would over time become less Islamic and more “Dutch.” Quite the opposite occurred: “women with black headscarves” – could the reporter have meant “niqabs”? – arrived to teach Muslim women and girls how to properly cover. As for the “young generation,” Mr. Boot says, but does not specify how, they “islamized” the neighborhood. Did they act as enforcers of Islamic rules? Did they make sure that women wore covered, that men and women were properly separated, that Believers attended the five daily prayers, observed Ramadan, paid zakat? Or were they simply more vocal in stating their violent beliefs?

*Two young Muslim boys assured him once: “If we dominate here, all of you will be beheaded,” Boot says.*

*He was actually optimistic about integration and loved to work with migrants. But since he left the citizens house in The Hague, he questions if the integration of Muslims is going well.*

Was Boot formerly optimistic about integration because of his experience with Hindus and Chinese, who integrated smoothly? Or was he optimistic at first about the integration of

Muslims, too, because when he started to give his classes 15 years ago, the situation was quite different? First, there were far fewer Muslims in the Netherlands then, too few to create all-Muslim neighborhoods or to aggressively assert themselves as they are now able to do. Second, the Muslim migrants in the Netherlands at the time still came largely from Indonesia, then largely secular, while more recent Muslim migrants to the Netherlands have been predominately Moroccans and Turks, less secular, more devout, and therefore less willing to integrate into the larger Infidel society.

Mr. Boot seems to be determined not to investigate why these Muslims are not integrating. Why didn't he try to find out what the Muslims he has been teaching read in their Qur'an? He gives no sign of having looked into either the Qur'an or hadith himself. Had he done so, much would have become troublingly clear. And he would then understand that the horrifying prediction of the two young Muslim boys, that if – when – Muslims came to dominate, **all of "you" (non-Muslims), "will be beheaded"** is not something they have made up, but taken from the texts. He would have learned that there are more than a hundred verses commanding Muslims to engage in violent Jihad, many telling them to "strike at the necks" of the Unbelievers. These boys were simply stating what they had been taught from the Qur'an. They did, however, leave out something important. That is, they did not mention the two alternatives to death available to non-Muslims after they have been conquered – those of conversion to Islam, or of being tolerated "dhimmis," that is, non-Muslims subject to a host of onerous conditions, including payment of the Jizyah.

*Mr. Boot says he "was actually optimistic about integration" but that now the integration of Muslims "wasn't going well."*

Why wasn't the integration of Muslims going well? Weren't the Dutch providing every conceivable welfare benefit, weren't they offering Muslim migrants classes in the Dutch language

and culture? Might the “integration” not be going well because the Muslims themselves don’t want it, and there is nothing the Dutch can do to change their minds? They see the Netherlands as territory that will be ultimately islamized through demographic jihad. It’s the Dutch, in their triumphalist view, who should start learning to integrate with Muslims.

*“We want to become one country and one culture in which we sing The Wilhelmus [the national anthem] together and in which we know who our naval heroes are, instead of condemning them?”*

*“The citizens house should carry out the message that they need to become Dutch people.” Boot says.*

No, Mr Boot is wrong. Muslims do not want to become “one country and one culture in which we sing the Wilhelmus together and in which we know who our naval heroes are.” They want none of that, not the national anthem, not the Dutch naval heroes, not any part of Dutch history. They want the Netherlands to eventually become part of Dar al-Islam, and believe that in the end, their demographic Jihad will allow them to prevail some decades hence.

This former CEO of one of the world’s largest companies is astonishingly naive. The “citizens house” surely refers to the place where he formerly taught classes, a center for migrants to learn Dutch, and study Dutch laws and customs – in short, where they could learn to be Dutch if they wanted to. But the message that “they need to become Dutch people” isn’t making much headway. Why should Muslims, the “best of peoples,” want to integrate with Infidels, “the most vile of created beings”? It’s the Infidels who should want to “integrate” by becoming Muslims themselves.

*His hope for the future is how people of other cultures do integrate. “Hindus and Chinese can be successful, so it should be ok with Muslims as well then?” he says.*

This plaintive wish – Hindus and Chinese can successfully integrate, so why not Muslims? – ignores reality. Hindus and Chinese do not have holy books that inculcate the need to wage war against all non-Hindus or non-Chinese. They have no equivalent to the 109 Qur’anic verses that command Muslims to engage in violent Jihad. They have no central figure akin to Muhammad, proclaiming that “I have been made victorious through terror.” Hindus do not wish to spread Hinduism everywhere until it dominates the whole world. Chinese, though they certainly have a desire to augment their economic and political power, do not have a religious faith they wish everywhere to impose. Muslims are uniquely menacing in their desire to make the whole world submit to Islam, and in their willingness to use violence to achieve that end.

Is it possible that Mr. Boot, formerly the CEO of Shell, one of the largest oil companies in the world (a position which undoubtedly put him into contact with many Muslims), knows so little about Islam, even after having spent 15 years teaching Muslim immigrants, that he is unaware of what Islam inculcates? Did he never feel the urge to find out, if only to better understand the mentality of his Muslim language pupils? How incurious he seems to have been, and how disappointingly unable to distinguish the essential beliefs and behavior of his Muslim students from those students who were Hindus or Chinese. Perhaps now, having reluctantly admitted to himself that “integration” of Muslims is not “going well,” he will allow himself to find out why. He has only to read what Muslims themselves read, the Qur’an (paying special attention to 2:190-194, 3:110 4:34,4:89, 5:51, 8:12, 8:60, 9:5, 9:29, 47:4, 98:6) and the most important hadith, and much that has appeared inexplicable in their behavior will soon become clear. And should Dominic Boot, and the Dutch government, and the Dutch people, allow themselves to recognize that “true integration” of Muslims into their society of Dutch infidels is not possible, the better they will be able, now properly informed and forewarned, to defend themselves and their

imperiled culture.

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