



جامعة محمد بن زايد
للعلوم الإنسانية
MOHAMED BIN ZAYED UNIVERSITY FOR HUMANITIES

**Presentation of His Excellency
Dr. Khalifa Al Dhaheri
To the Symposium**

Working Together

**Ending the Funding of the
Muslim Brotherhood
in Europe**

**Organized by
TRENDS Research & Advisory
In Cooperation With
French Senate
Paris**

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About

Dr. Khalifa Mubarak Al Dhaheri

Dr. Khalifa Mubarak Al Dhaheri is a prominent Emirati academic who currently serves as the Chancellor of the Mohamed Bin Zayed University for Humanities. He has previously held several leadership positions, including Vice Chancellor for Academic Affairs at MBZUH, Executive Director of the Abu Dhabi Forum for Promoting Peace, and Director of the Muwatta Center. He has also served as Editor-in-Chief of peer-reviewed academic journals, such as *Ta'ayush*, *al-Salam*, and *al-Muwatta*. He also served as director of the Fatwa Department and the Friday Sermon Department at the General Authority of Islamic Affairs and Endowments, where he played a leading role in presenting religious programs.

Dr. Al Dhaheri received the Prime Minister's Medal in 2017 for his contributions. Academically, he earned a PhD in 2021 on "Deconstructing Extremist Discourse in Islamic Law," a Master's degree in 2015 on "Dialogue and the Characteristics of Islamic Discourse," and a Bachelor's degree in 2012 in Islamic Studies.

Summary



This study examines the reality of the Muslim Brotherhood in Europe, highlighting its ideological and organizational dangers and focusing on the centrality of funding as a key tool for sustaining the Brotherhood's influence and expansion within Western societies. The study begins by outlining the

group's radical ideological foundations, which are based on an exclusionary doctrine that rejects pluralism and seeks to build loyalties that transcend the nation-state. It then reviews the transformations in the Brotherhood's discourse and its use of pragmatic tactics to gain societal and political legitimacy.

The study demonstrates that the Brotherhood's funding sources are diverse, including the use of alms (*zakat*) and endowments (*waqf*), the promotion of Islamic finance and *sukuk*, the exploitation of the halal industry, and even cryptocurrency investments and the establishment of shell companies to conceal the origins of funds. The study also examines the impact of this funding on Muslim communities, particularly among young people and second- and third-generation immigrants. The study also emphasizes the danger of this funding, as it is not limited to supporting advocacy activities but extends to empowering political entities that work to weaken national identity, promote social isolation, and fuel extremist and hateful rhetoric.

The study proposes a comprehensive strategy that includes:

- Redefining the Brotherhood and legally classifying it as a radical organization.
- Reevaluating programs for training imams and preachers to ensure their independence from Brotherhood influence.

- Updating financial oversight policies and pursuing money laundering networks and organized crime alliances.
- Establishing a unified database of the organization's economic activity.
- Restricting foreign funding and monitoring companies that produce halal products and Islamic finance.

The study also presents the United Arab Emirates as a model for comprehensively combating Brotherhood-affiliated extremism through pioneering legal, regulatory, and intellectual measures that have reinforced the values of moderation, citizenship, and coexistence. The study concludes that confronting Brotherhood funding is does not mean going against religion or freedom of belief but is a strategic necessity to protect European societies and maintain social order. It requires long-term European and international cooperation that .combines legislation, oversight, and education

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Organized by TRENDS Research & Advisory
at the French Senate, Paris
June 30, 2025

**Your Excellencies, Ladies and Gentlemen,
Fellow Scholars,**

I am pleased and honored to stand with you today at this important forum held in the French Senate, organized by TRENDS Research & Advisory in cooperation with Senator Nathalie Goulet. This forum is part of a joint effort that reflects a growing European awareness of the importance of countering the financing of transnational political Islam groups, foremost among which is the Muslim Brotherhood.



Distinguished Guests,

At the outset, and before discussing the sources of funding upon which the Muslim Brotherhood relies, I find it necessary to briefly explain this group, its ideas, and the beliefs its followers hold.

The Brotherhood is an exclusionary group in its structure and organizational philosophy. Its doctrine is based on totalitarianism that sees itself as possessing the absolute truth and the exclusive monopoly over the understanding and application of Islam. It does not believe in intellectual or political pluralism, except as a temporary tactic allowing it to

infiltrate the public sphere and build influence, only to return to imposing its unilateral vision.

In the Brotherhood's vision, the values of the modern nation and citizenship do not exist. An individual is defined not by his national affiliation or commitment to the state's laws, but rather by his complete loyalty to the group and its Supreme Guide, who is granted near-absolute authority over thought and behavior.

The group adopts a confrontational doctrine that considers dissenters as enemies who must be subdued or eliminated, branding them as infidels. This doctrine is based on a selective religious discourse that legitimizes violence under the guise of jihad and considers conflict with others a religious duty. One of the most dangerous characteristics of this group is its chameleon-like flexibility; it can change its rhetoric, language, and slogans according to the exigencies of the historical moment and the balance of power. If its interests require it to adopt the guise of civil and democratic moderation, it does so without hesitation. However, its deep-rooted structure maintains a radical vision that rejects true coexistence.

The Brotherhood also operates according to a hidden, gradual agenda aimed at destabilizing states, weakening and questioning the legitimacy of national institutions, and belittling their achievements. At its core, the Muslim Brotherhood is an exclusionary, confrontational movement,

fueled by conflict, bloodshed, and division. It lacks a genuine project for coexistence or development. Understanding the true nature of this group, without illusions or embellishments, is the first step in any serious project to preserve the nation-state and protect the social order from the threat of fragmentation and ideological conflict.

Brothers and Sisters,

I want to express my appreciation for the report issued by the French General Directorate of Internal Security (DGSI) on the Muslim Brotherhood and political Islam in France. This report constitutes an in-depth strategic study that examines the Muslim Brotherhood's presence in France and Europe, analyzing its ideology, organizational structures, and various tools of influence. The report focused on monitoring the group's long-term societal and political impact, reflecting a growing awareness of the dangers posed by the Brotherhood's infiltration of local environments and its systematic attempts to reshape the identity of Muslim youth and withdraw them from national belonging in favor of closed identities characterized by isolation and extremism.

Dear Guests,

Funding for extremist groups like the Brotherhood is foundational to the sustainability of these organizations' organizational structure and their ability to influence, spread,

and recruit. Without funding sources, the Brotherhood cannot run summer schools to recruit members of Muslim communities, establish cultural associations to infiltrate societies and elites, or finance media and political campaigns. When these groups' funding sources dry up, the organization gradually loses its ability to exist, influence, and generate the symbolism it relies on to attract youth and new generations. The Muslim Brotherhood's presence is concentrated around an active base estimated at approximately 50,000 members in Europe, with a similar number in the United States. This base consists of diverse social and professional segments, including male and female students, religious youth, and groups with direct connections to local educational and administrative institutions. It also includes immigrants from Arab and Islamic countries for economic, tourist, or commercial reasons. The organization's most important branches, in terms of influence and organizational capacity, are in Britain, Germany, and France. These centers form a trio of major centers maintaining strong links with the Brotherhood's global network. The groups that the Brotherhood relies upon as sources for support and influence within immigrant communities can be summarized as:

- **First:** Second- and third-generation immigrants with religious leanings who attend mosques and seek legal support in resolving family problems or who need guidance on legal

and social integration issues. These immigrants represent the group's broadest base.

- **Second:** Those who have come to Europe and America for study or work, particularly those affiliated with Islamic associations or parties in their countries of origin. These individuals find a natural extension of their experiences and identities in the Brotherhood's frameworks.

With the significant increase in the number of Muslims residing abroad, specialized functional entities have emerged to organize the affairs of these communities according to their professional and social interests. These include student unions, labor and worker associations, educator unions, unions of Muslim academics and doctors, and guidance and advocacy associations.

The Muslim Brotherhood has established tangible influence within a broad segment of these communities, particularly members of Arab origin and some general Islamic organizations. They leverage their organizational capacity and expertise in building communication networks, recruitment, and financial mobilization.

- **Third:** Muslim families whose children attend summer schools or evening classes supervised by the Brotherhood. These schools not only offer religious instruction but also indoctrinate students with extremist Brotherhood ideology.

- **Fourth:** Wealthy Muslims who flock to countries such as Britain, Germany, and Sweden during the summer season and make generous donations to support the activities of Islamic associations, including those dominated by the Brotherhood.

- **Fifth:** Participants in summer camps organized by Muslim Student Associations in Europe and America, which particularly attract young people from the Maghreb and Egypt.

- **Sixth:** Attendees of events organized by Islamic associations on religious holidays, as well as religious and educational camps for children and adolescents. In recent years, there has been an increase in political solidarity with issues such as Palestine and Gaza, as well as campaigns to support the Tunisian Muslim Brotherhood after the failure of their political experiment.

Distinguished Guests,

Given its extensive organizational history and the proliferation of its transnational structures, the Muslim Brotherhood realized early on that financial resources represent a vital lever for building networks of influence and ensuring continued influence in target societies.

To this end, they sought to build a parallel economy with an Islamic character under the “Islamic Economics” banner, drawing on an intellectual framework whose scholarly

standards were set by Dr. Yusuf al-Qaradawi, founder of the organization's International Union of Muslim Scholars. This economic vision is based on a set of tools, the most prominent features of which can be summarized as follows:

- **First:** Using religious alms (*zakat*) as a sustainable financing mechanism and utilizing endowment resources. The Brotherhood reminds Muslim communities of the religious obligation to pay alms (*zakat*) at a rate of 2.5% of their accumulated wealth and direct it to its legitimate channels, such as the poor, the needy, and charitable causes. However, they are keen to convince mosque and Islamic association patrons in Europe that donating this money to their institutions and mosques serves a double religious purpose and ensures the continuation of missionary activity.

The Brotherhood also seeks to exploit endowment (*waqf*) resources and direct them to serve their organizational project. This is achieved by systematically appointing pro-Brotherhood cadres within endowment administrations, charitable associations, and religious institutions, allowing them to influence the allocation of resources and decisions.

- **Second:** Tightening control over Islamic finance. The Brotherhood seeks to instill a belief among Muslims that dealing with commercial banks is prohibited by Islamic Law, and that Islamic finance is a safe alternative. In this

vein, the organization's financing windows are promoted through networks with small companies, aiming to provide young people with soft loans under the pretext of legitimate investment. However, these loans become recruitment tools over time and contribute to constructing an interconnected network of small businesses that grow into a powerful, multi-faceted economic entity.

- **Third:** Promoting Islamic bonds (*sukuk*) to attract investment. The group works to open communication channels with international companies and major financial institutions, convincing them of the importance of investing in Islamic bonds, which have witnessed increasing activity in financial centers such as Luxembourg and London.

- **Fourth:** Expansion in the *halal* industry. The group develops strategies to control the *halal* products market, based on claims of adherence to religious requirements. As this market expands and Muslim consumer demand for *halal* products grows, companies affiliated with the group transform into influential entities operating in diverse sectors, including food, cosmetics, pharmaceuticals, tourism, logistics, and fashion. This diversification helps generate consistent revenues under the guise of religious compliance.

- **Fifth:** The “Purification of Wealth” discourse. The Brotherhood devised a rhetorical formula that persuades



members of the Muslim community that bank interest generated by dealing with conventional banks is forbidden money that should be “purified” by donating it to the group. This mechanism enabled the flow of additional funds, collected in the name of righteousness and reform, while being used to finance organizational activities.

- **Sixth:** Exploiting the digital environment and cryptocurrencies. The Brotherhood keeps pace with technological developments in the financial sector, expanding its presence in digital donations and cryptocurrencies, and

investing in crowdfunding platforms that present themselves under a humanitarian guise to support the poor and needy. However, these new channels are highly difficult to track and monitor due to the decentralized nature of blockchain.

- **Seventh:** Establishing shell companies and parallel economic networks. The group has established small companies whose only real activity is recycling money and concealing their routes. It has been careful to locate its headquarters within free economic zones, which offer tax breaks and regulatory ambiguity.

Ladies and Gentlemen,

The danger of the Brotherhood's funding is not limited to supporting advocacy or media promotion of the group's ideas. It extends to empowering entities linked to political agendas that transcend national borders. This has profound implications for European national security, which can be summarized in the following:

- Weakening the national identity of Muslim communities, creating a state of cultural and social isolation, strengthening group identity while marginalizing national identity, and working to Islamize European societies, threatening the cohesion of the nation-state and undermining the foundations of inclusive citizenship based on participation and integration.

- Using the diaspora as a political pressure tool against European governments, especially during times of tension with countries in the Islamic world. Religious and emotional ties are exploited to mobilize positions, launch media and political campaigns, and exploit crises such as the Gaza crisis and others.

- Threatening the foundations of peaceful coexistence as a result of the group's efforts to monopolize religious discourse within mosques and cultural centers and impose its hegemony over programs for training imams and preachers.

- Establishing extremist concepts that threaten national security. The group's rhetoric, supported by continued funding, contributes to implanting dangerous concepts in the consciousness of Muslim communities, such as the idea of violent jihad and the systematic excommunication of anyone who disagrees with their ideological or political vision.

- Building loyalties that transcend the nation-state. This group seeks to reshape loyalties and affiliations, redefining religious identity within a closed organizational context that owes allegiance to religious and ideological authorities outside the state's borders.

Distinguished Guests,

The Muslim Brotherhood poses a grave national threat to

the stability and constitutional identity of nation-states. It is founded on an ideological philosophy that prioritizes loyalty to the organization over allegiance to the nation and considers violence and chaos as legitimate tools for achieving its goals. Therefore, confronting this threat requires a comprehensive and serious strategy to restrict the group's funding sources.

This strategy is based on several key axes:

1. Re-emphasizing the group's true image

Its true nature must be clarified to the public and official bodies. It is an extremist organization with a long history of promoting violence and rejecting the nation-state, empowering chaos instead of order, and promoting concepts of hostile jihad and murder over values of love and stability. It is essential to counter media attempts to beautify it, portraying it as a peaceful advocacy group, when it is a political ideological structure seeking to infiltrate and impose its dominance over communities.

Here rises the necessity of criminalizing radical Islamism and its incubating organizations. Special French legislation must be enacted classifying the Muslim Brotherhood as a banned radical organization, given its global role in producing violent and subversive discourse. Additionally, there must be a legal distinction made between Islam as a religion and

Islamism as a political ideology that intersects with violence. As a result, groups that spring from the Brotherhood—even if they are nominally nonviolent—must be placed on judicial watch lists.

2. Re-evaluating Imam and preacher training programs

The training of imams and preachers in Europe represents one of the most important tools the Muslim Brotherhood uses to build its long-term influence. Over the past decades, the Brotherhood has succeeded in establishing a presence within several imam training programs. As a result, many religious training programs have become an incubator for a discourse that blends sound religiosity with political ideology. The danger of this influence lies in several aspects:

a. The production of a secret ideological discourse.

Imams who receive their training within the Brotherhood's intellectual framework adopt selective views of religion, in which obedience to the organization is justified as a religious obligation.

b. The formation of invisible loyalty networks. Imam training is not an isolated educational process. Instead, it creates an integrated social network that connects the preacher to centers of influence and makes the mosque's resources and affiliated activities part of the funding and recruitment cycle.

c. The legitimization of the group's political discourse.

This influence allows imams to exploit religious occasions (sermons, lessons, celebrations) as platforms for legitimizing and normalizing the organization's political agendas.

d. Establishing religious entities to consolidate their presence and spread extremism. The Brotherhood has established several entities to consolidate its organizational presence, including the Council of European Muslims (CEM), headquartered in Brussels, Muslims of France (MF), its official arm within France, and youth organizations. These entities are characterized by a hardline and exclusionary religious discourse that seeks to influence imams and guide the thinking of new generations. This discourse focuses on consolidating the notion of a closed identity disconnected from national values. These organizations also exploit sensitive issues such as Islamophobia and the Palestinian conflict to fuel feelings of victimhood and perpetuate a narrative of persecution to gain sympathy and attract young people to their organizational and intellectual circles.

Based on these challenges, the reevaluation of imam and preacher training programs in France and Europe must be addressed. It should be a central priority in any comprehensive strategy to confront the expansion of the Brotherhood.

This requires action on several levels:

- **First: Developing an independent national training system.** National academic institutes that are officially accredited must be established. These institutes are responsible for training imams according to a curriculum that integrates religious knowledge with the principles of citizenship and republican values, and are based on consolidating the principles of coexistence, mutual respect, and the rejection of extremism.

- **Second: Strengthening partnerships with moderate countries.** France and others can benefit from the experiences of countries that have successfully built balanced national religious models, foremost among them the United Arab Emirates, which has established pioneering training programs for imams and preachers based on moderation and anti-politicization.

- **Third: Developing a legal framework that protects mosques.** It is important to establish clear regulations that govern the relationship between mosques, religious associations, and foreign funding sources, and prohibit organizational interference in managing educational and advocacy affairs.

- **Fourth: Invest in the training of local religious leaders and monitor preaching and advocacy content.** Training imams from among the resident communities contributes to rebuilding trust between the community and the state, grants

these leaders social and cultural legitimacy, and reduces mosques' vulnerability to external infiltration. A scientific mechanism should be established to monitor the discourse presented in sermons, lessons, and religious activities, ensuring it is free of incitement or political exploitation, particularly digital content on social media.

• **Fifth: Dissolving Brotherhood-affiliated councils and institutions and providing alternatives.** Dissolving Brotherhood-affiliated councils and institutions is necessary to dry up the sources of their influence. This must be accompanied by providing responsible alternatives in cooperation with moderate religious schools, ensuring religious institutions' educational and social role without a vacuum or decline. This effort must be accompanied by establishing an authentic and balanced religious narrative based on respect for and loyalty to the nation's values, rejecting violence, extremism, and isolation, and paying special attention to instilling universal human morals and values.

Authorities in most European countries, apart from Britain, have begun to intensify their oversight of mosques and Islamic associations, focusing on two main aspects: sources of funding and the scope of extremist-related activities. In Germany, for example, a strategic step was taken to establish national institutes to train imams locally, rather than importing

them from Turkey. The governments of Austria and some Scandinavian countries have also imposed strict restrictions on the activities of associations under the influence of the Brotherhood to limit the spread of its discourse and influence in Muslim communities.

Controlling imam training programs is at the heart of the Brotherhood's infiltration strategy, and restoring them to a neutral and tolerant national approach is at the heart of the confrontation strategy.

3. Updating financial oversight policies

European and French policies to combat Brotherhood financing must be reevaluated, especially considering the significant development of financial transfer tools, such as smart contracts and cryptocurrencies, which are used to circumvent banking systems.

4. Monitoring alliances with organized crime networks

The danger of "hybrid terrorism" is important here, as the organization's interests intersect with those of organized crime organizations in money laundering, establishing shell companies, fraud, embezzlement of donations, and hacking financial data.

5. Enhancing European and international coordination.

Despite the significant efforts made to combat money laundering and terrorist financing, the Brotherhood continues to benefit from the lack of a unified policy among EU countries regarding the group's classification and countermeasures. This allows them to navigate legislative frameworks and exploit loopholes. Therefore, establishing a direct coordination mechanism with countries with extensive experience combating Brotherhood-linked terrorism is urgently necessary, including exchanging accurate information and data on the organization's financial structures.

6. Establishing a unified database for the organization's economic activity

A central database must be developed at the national and European levels to document and track the Brotherhood's official and unofficial funding sources.

7. Restricting foreign funding

Strict legislation should be enacted that prohibits donations from foreign entities or countries known to publicly support the Brotherhood and use them to achieve specific geopolitical interests.



8. Reorganizing the funding of mosques and cultural centers

The proposal to establish an independent fund to finance mosques and Islamic institutions should be implemented. This fund should operate under the supervision of a higher committee that will distribute resources transparently, in coordination with the authorities, to ensure that funds are directed toward honest religious and social purposes, free from politicization.

9. Monitoring halal manufacturers and economic institutions

Oversight must be tightened over the activities of companies

selling halal products, and the group's attempts to gain market share and acquire these companies must be monitored, which allows it to use the financial proceeds to support its projects.

10. Restricting suspicious Islamic finance activities.

The organization must not be permitted to engage in Islamic finance activities or promote investments in Islamic bonds, which have been proven to be used to attract members of expatriate communities and persuade them to engage financially without knowledge of the beneficiaries' backgrounds.

Implementing this strategy does not mean combating religiosity or infringing on Muslims' rights to practice their religious rituals freely. Rather, it is a necessary preventative measure to protect the values of the nation-state, peaceful coexistence, and the legal system of the nation-state.

Distinguished Guests,

I am pleased to present to you here a glimpse of the experience of my country, the United Arab Emirates, in confronting the terrorist Muslim Brotherhood. This experience has been characterized by comprehensiveness, firmness, and clarity.

The UAE officially designated the Muslim Brotherhood as a terrorist organization in 2014, based on a firm conviction that this group poses an existential threat to the stability and cohesion of national societies. This is due to its systematic efforts to replace national loyalty with cross-border partisan loyalty, undermining the concept of the modern state and weakening its unifying identity. The UAE's position was based on a comprehensive vision that views the Brotherhood's ideology as the ideological source from which more extremist organizations have emerged, such as al-Qaeda, ISIS, and other groups that have adopted violence to achieve extremist political goals. The confrontation was not limited to legal classification. The UAE has also taken comprehensive legislative and executive steps, including:

- Enacting strict laws criminalizing the financing of terrorism and the promotion of extremist ideologies.
- Dismantling secret organizational networks within the country.
- The trial of individuals involved in conspiring against the regime, most notably the secret organization case of 2013.

On the intellectual level, Emirati religious discourse has been distinguished by its authenticity, based on a sound understanding of the Islamic religion, its higher objectives,

and its solid values. It is a tolerant discourse that celebrates human diversity and embraces all backgrounds, religions, and ethnicities.

The values of citizenship and loyalty to the nation are essential to this discourse, as religion is not reduced to political slogans or used as a cover for partisan agendas. Instead, it is a religion that calls for peace, not violence, following the Almighty's saying: "And God invites to the abode of peace and guides whom He wills to a straight path." [Surat-Yunus: 25]

The religious discourse of the UAE also calls for mutual understanding and respect between peoples and cultures: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may come to know one another. Indeed, the most noble of you in the sight of God is the most righteous of you." [Surat-Al Hujurat: 13]

This discourse recognizes freedom of belief: "There is no compulsion in religion." [Surat-Al Baqarah: 256] Islam, at its core, is a religion of worship, morality, and peace, not a religion of political conflicts or partisan agendas. The religious curricula adopted in the United Arab Emirates feature a moderate discourse, striving to teach students authentic and noble religious values, foremost among which is respect for human dignity and the right to differ and express one's beliefs.

The General Authority of Islamic Affairs, Endowments, and Zakat in the UAE oversees mosque affairs and the management of *zakat* and *waqf* resources, ensuring transparency and sound guidance. The Authority also organizes the unified Friday sermon in all mosques nationwide. The sermon provides an educational and ethical framework focused on instilling the values of tolerance, virtue, and positive citizenship. In this context, the Mohamed Bin Zayed University for Humanities in Abu Dhabi, the capital of the UAE, plays a pivotal role in preparing new generations of preachers, speakers, and imams who uphold the values of coexistence, citizenship, and open-mindedness. These are advocates of peace who embrace the values of mercy, compassion, and tranquility, combining a deep sense of national belonging with a profound awareness of religion's moral and humanitarian message. They are also advocates of knowledge who delve deeply into the study of religion, philosophy, and the humanities. They recognize that reason is an authentic partner in knowledge, and that religion does not conflict with science and philosophy but complements them and guides them to greater goals.

Brothers and Sisters,

Confronting the Brotherhood's funding does not mean confronting Muslims, mosques, or people's right to charitable

work. Instead, it is a battle to restrict the resources of political organizations that exploit Islam and hijack the religion's symbolism for their agendas.

Depriving the Brotherhood of its financial capabilities is the first step toward liberating communities from chronic political dependence, protecting Europe's security, and enshrining the values of citizenship and integration.

Finally, we are called upon to transcend temporary reactions and adopt a long-term strategy that integrates legal, technological, and cultural measures. The responsibility of protecting future generations is too great to be left to chance or isolated experiments.

I thank you for your attention, and I look forward to this forum being a milestone toward building global European cooperation to confront the extremism of the Muslim Brotherhood.



جامعة محمد بن زايد
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MOHAMED BIN ZAYED UNIVERSITY FOR HUMANITIES

Highlights from His Excellency Dr. Khalifa Al Dhaheri, MBZUH Chancellor, speaking during the symposium: "Working Together: Ending the Financing of the Muslim Brotherhood in Europe," organized by TRENDS Research & Advisory in cooperation with the French Senate in Paris:

- The Muslim Brotherhood is a threat to society; its project is based on infiltration, division, and fueling conflicts in the name of religion.
- The Brotherhood does not believe in the value of modern citizenship. Loyalty to the organization trumps loyalty to the nation, and violence is a legitimate tool to achieve political goals.
- Confronting the financing of the Brotherhood is not a war on religion or freedom of worship, but protects society from those hijacking religion for destructive projects.
- Charitable donations and cryptocurrencies are new tools for financing extremist organizations, making imposing financial oversight policies on these groups a shared European priority.
- Tighter oversight of halal companies and parallel financial institutions is essential to limit the use of revenues in propaganda and extremist projects.
- Stripping the Brotherhood of its financial resources is the first step toward liberating communities from its hegemony and protecting future generations.
- When the Brotherhood's terrorist funding sources dry up, it loses its ability to influence, recruit, and generate the symbolism that attracts young people. Therefore, restricting the group's funding is essential to protecting social order.
- The Brotherhood's monopoly over religious discourse within mosques and Friday sermons threatens coexistence and legitimizes extremism, making the development of a national training system for imams an urgent necessity.
- The UAE has led the way, designating the Brotherhood a terrorist organization in 2014 and adopting an authentic religious discourse based on tolerance and loyalty to the nation.



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