

A SELF-STUDY COURSE ON
POLITICAL ISLAM
LEVEL 1

A THREE LEVEL COURSE

BILL WARNER, PHD

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This book is dedicated to the
millions of victims of jihad over the past 1400 years.
May you read this and become a voice for the voiceless.

PREFACE

THE CSPI TEACHING METHOD

The CSPI teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

After Level 1, you will know more about political Islam than the vast majority of people, including most experts.

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

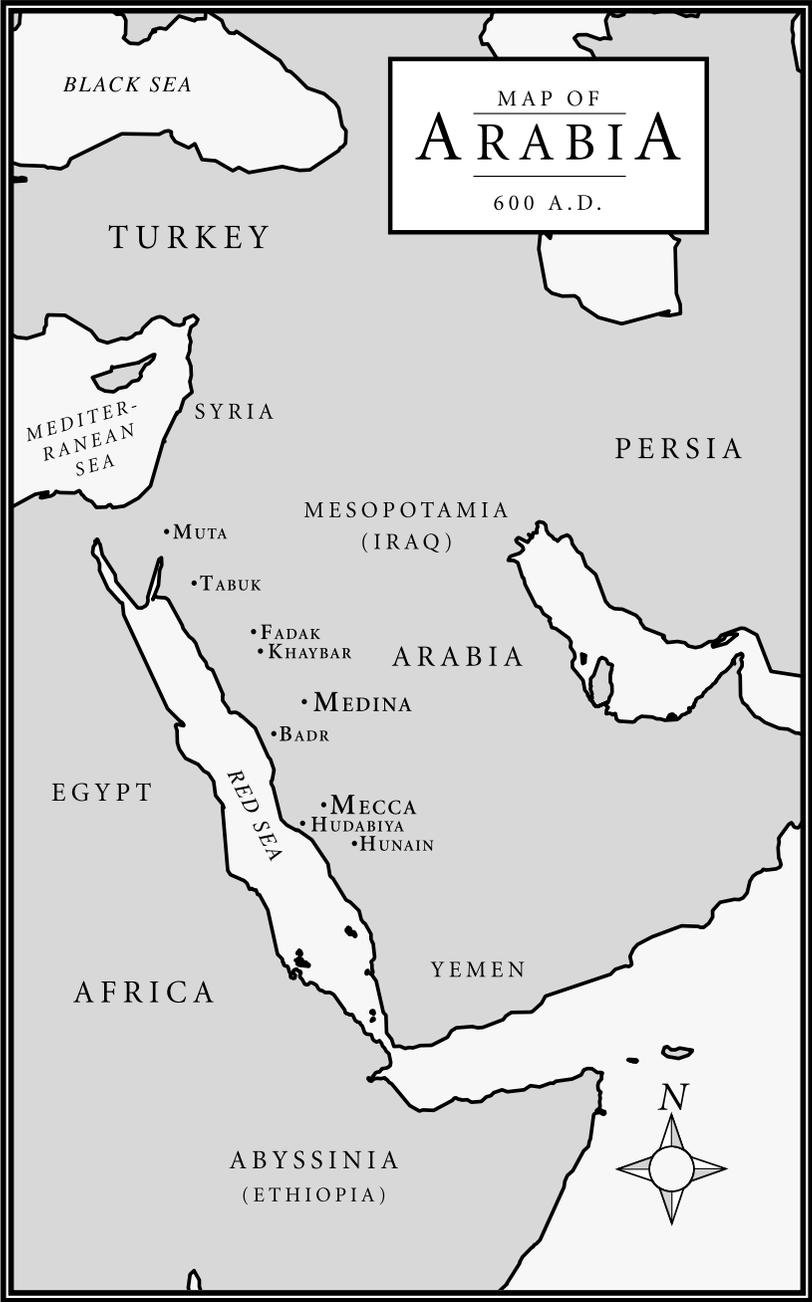
LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.

PREFACE



BLACK SEA

MAP OF
ARABIA

600 A.D.

TURKEY

MEDITER-
RANEAN
SEA

SYRIA

PERSIA

MESOPOTAMIA
(IRAQ)

•MUTA

•TABUK

•FADAK
•KHAYBAR

ARABIA

•MEDINA

•BADR

EGYPT

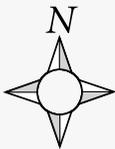
RED SEA

•MECCA
•HUDABIYA
•HUNAIN

AFRICA

YEMEN

ABYSSINIA
(ETHIOPIA)



INTRODUCTION

LESSON 1

THIS BOOK

Until now studying Islam has always been done by scholars—university scholars and Islamic scholars. The university scholars are from the history, Arabic language, religion and Middle East studies departments. Each of these areas has its own narrow view of Islam. In the past, they've told us that Islam is very complicated and difficult to understand. Why? A university professor wants to be viewed as learned and intelligent. He wants you to think that he is the master of a very difficult and obscure topic. The same thing is true of an imam (a religious leader of Islam).

After the September 11, 2001, attack on the World Trade Center and the Pentagon, Islam started receiving attention of a new kind of scholarship, scholarship that is not based on Arabic, history or religion. This new scholarship uses critical thought and analytic techniques that are based on science.

The scientific method is a new method to study Islam. Critical analysis shows that Islam is both a religion and a political system and that the political system is the greatest part of Islamic doctrine.

THE TRILOGY

Most people think that Islam is based on the Koran. However, there is not enough information in the Koran to practice the religion of Islam. The Koran says in 91 verses for every Muslim to copy Mohammed in the smallest detail of life. There are two books that give us Mohammed—the Sira (his biography) and the Hadith (small stories and sayings).

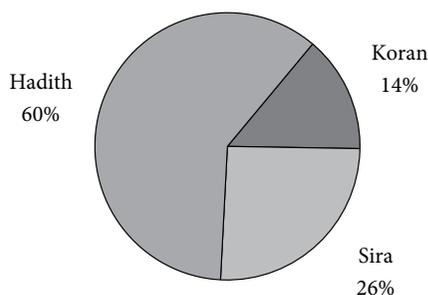
The Trilogy is made up of three books:

- The Koran is what Mohammed said that the angel Gabriel said that Allah said. But the Koran does not contain enough guidance for one to be a Muslim, except by repeatedly telling us that all of the world should imitate Mohammed in every way. Mohammed's words and deeds are called the Sunna. The Sunna is found in two different texts—the Sira and Hadith.

- The first source of the Sunna is the Sira which is Mohammed's biography.
- The other source of the Sunna is the Hadith, the Traditions of Mohammed. There are several versions of the Hadith, but the most commonly used is by Bukhari.

So the Trilogy is the Koran, Sira and Hadith. The Koran is the smallest part of Islam's "bible". If we count the words in each text, we find that Islam is 16% Allah and 84% Mohammed.

FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



All of the foundations of Islamic doctrine are found in the Trilogy. Once you know the Trilogy, you know all of the foundations of Islam.

There is very good news here. If you understand Mohammed's life, you understand the greatest part of Islam. Anybody can understand the biography of a man. Mohammed was born, was raised an orphan, became a businessman, and then a prophet. In his last phase of life, he became a politician and warrior. When he died, every Arab in his sphere was a Muslim and he did not have an enemy left standing. Anyone can read and understand his life and therefore understand Islam.

KAFIR

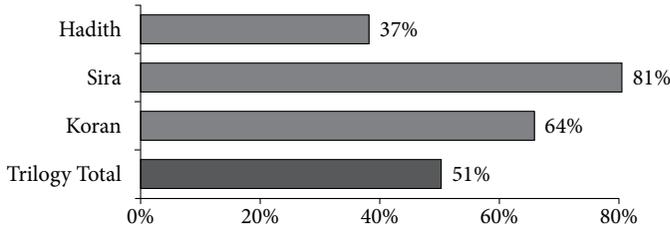
The word Kafir is usually translated as "unbeliever," but this translation is wrong. The word "unbeliever" is logically and emotionally neutral, whereas Kafir is the most abusive, prejudiced and hateful word in any language. The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is,

they can all be treated in the same way. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed's struggle with them. The Hadith (Traditions) devotes 32% of the text to Kafirs¹. Overall, the Trilogy devotes 60% of its content to the Kafir.

FIGURE 1.2: AMOUNT OF TEXT DEVOTED TO THE KAFIR



Here are a few of the Koran references:

A Kafir can be mocked—

Koran 83:34 On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?

A Kafir can be beheaded—

Koran 47:4 When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.

A Kafir can be plotted against—

Koran 86:15 They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.

A Kafir can be terrorized—

Koran 8:12 Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!"

A Muslim is not the friend of a Kafir—

Koran 3:28 Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will

¹ <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

only have themselves as guards. Allah warns you to fear Him for all will return to Him.

A Kafir is evil—

Koran 23:97 And say: Oh my Lord! I seek refuge with You from the suggestions of the evil ones [Kafirs]. And I seek refuge with you, my Lord, from their presence.

A Kafir is disgraced—

Koran 37:18 Tell them, "Yes! And you [Kafirs] will be disgraced."

A Kafir is cursed—

Koran 33:60 They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah's same practice with those who came before them, and you will find no change in Allah's ways.

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are special. They are "People of the Book" and are brothers in the Abrahamic faith. But in Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law. To be a true Jew you must believe that Mohammed is the last in the line of Jewish prophets.

This verse is positive:

Koran 5:77 Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book (A later verse abrogates or nullifies an earlier verse. See page 26.). This is the final word. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

Koran 9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.

The sentence "They do not forbid..." means that they do not accept Sharia law; "until they submit" means to submit to Sharia law. Christians and Jews who do not accept Mohammed as the final prophet are Kafirs.

Muslims pray five times a day and the opening prayer always includes:

Koran 1:7 Not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians].

LANGUAGE

Since the original Arabic word for unbelievers was Kafir and that is the actual word used in the Koran and Sharia law, that is the word used here for accuracy and precision.

It is very simple: if you don't believe Mohammed was the prophet of Allah, you are a Kafir.

POLITICAL ISLAM

What is the difference between religious Islam and political Islam? Do you remember when some Danish artists drew some cartoons of Mohammed? There were weeks of rioting, threats, lawsuits, killings, assassinations and destruction by Muslims. If Muslims want to respect Mohammed by never criticizing, joking about him and taking every word he said as a sacred example—that is religious. But when they threaten, pressure and hurt Kafirs for not respecting Mohammed, that is political. When Muslims say that Mohammed is the prophet of the only god, that is religious, but when they insist that Kafirs never disrespect Mohammed, that is political. When the newspapers and TV agreed not to publish the cartoons, that was a political response, not a religious response.

Let's consider the Trilogy. Detailed statistical analysis shows that about sixty percent of the Koran is political in nature. That is, it tells how to relate to Kafirs, not how a Muslim leads a good life. Less than forty percent of the Koran is actually devoted to the religion of Islam. This is a major insight, because when you study Mohammed's life, you also learn that the bulk of it was political, not religious.

Political Islam is the doctrine that relates to the Kafir. Islam's relationship to the Kafir cannot be religious since a Muslim is strictly forbidden to have any religious interaction with them. The religion of Islam is what is required for a Muslim to avoid Hell and enter Paradise.

The Trilogy not only advocates a religious superiority over the Kafir—the Kafirs go to Hell whereas Muslims go to Paradise—but also its doctrine demands that Muslims dominate the Kafir in all politics and culture. This domination is political, not religious.

Islam's success comes primarily from its politics. In thirteen years as a spiritual leader, Mohammed converted 150 people to his religion. When

he became a political leader and warrior, Islam exploded in growth, and Mohammed became king of Arabia in ten years.

The power of this course is that you will be able to sort out the religion of Islam from the politics of Islam. As a political system, Islam can be criticized as easily as you can criticize Communism, Nazism, Democrats or Republicans. They are all just political systems. It is still socially acceptable to reject a political system.

THE THREE VIEWS OF ISLAM

There are three points of view relative to Islam. The point of view depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a Kafir. The third viewpoint is that of an apologist for Islam. Apologists do not believe that Mohammed was a prophet, but they are tolerant about Islam without any actual knowledge of Islam.

Here is an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was, and remains, an offense against Islam. They were beheaded because it is sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act.

Apologists say that this was an historic event; that all cultures have violence in their past, and no judgment should be passed. They have never actually read any of Islam's foundational texts, but speak authoritatively about Islam.

According to the different points of view killing the 800 Jews was:

- A perfect sacred act
- A tragedy
- Another historical event — we have done worse.

There is no "right" view of Islam, since the views cannot be reconciled.

This book is written from the Kafir point of view. Everything in this book views Islam from the perspective of how Islam affects Kafirs. This

² *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

also means that the religion is of little importance. A Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.

This book discusses Islam as a political system. It does not discuss Muslims or their religion. Muslims are people and vary from one to another. Religion is what one does to go to Paradise and avoid Hell. It is not useful nor necessary to discuss Islam as a religion.

We must talk about Islam in the political realm, because it is a powerful and ambitious political system.

MUSLIMS

There is one issue that people have when they hear about Islam. At work or school they have met Muslims and they are nice people. So when you hear something grim about Islam, you may think, well, Ahmed is not like that. If Ahmed is so nice, how can these dreadful things be true?

First, this entire course is about Islam, not Muslims. Muslims are people; Islam is a doctrine and an ideology. Before you can understand how Ahmed can be so nice, you must first understand the entirety of Islam. Islam is a dualistic ideology; it always has two answers. This is because there are two Korans and two Mohammeds. When you understand the dual nature of Islam, you will understand how some people who call themselves Muslims can be very nice. But you will also understand how they have some moral choices they can make that are not available to you.

This is a fact-based study. You can read the actual doctrine for yourself and draw your own conclusions. You also will never have to ask a Muslim anything about Islam. You will become your own expert. Islam is a most fascinating subject, particularly Political Islam.

REFERENCE NUMBERS

The information in this book can be traced back to the source by use of the following reference numbers:

Koran 12:45 is Koran chapter (sura) 12, verse 45.

SPELLING

We have studied Islam so little that there is no standardized spelling of proper Arabic nouns in the English language. Examples: Mohammed/Muhammad, Muslim/Moslem.

GLOSSARY

There is a glossary of Islamic words at the end of this volume.

MOHAMMED

LESSON 2

INTRODUCTION

When you think of a political leader you may think of Napoleon, Alexander the Great or Caesar. They were great generals, but they don't hold a candle to Mohammed, because no one today kills for Napoleon, no one today kills for Caesar, but today it is undoubtedly true that somewhere in the world people are being destroyed because of the perfect example of Mohammed.

If you know Mohammed, then you know Islam. If you do not know Mohammed, you do not know Islam. Every Muslim's life goal is to imitate Mohammed in every detail. Mohammed led a fascinating life—he was a businessman, prophet, politician and warrior. His greatest invention was a political system that can make all others submit.

We're going to study Mohammed before we study the basics of Islam. This is because Mohammed is the origin of Islam and he comes before everything. There was no Islam before Mohammed and he called himself the last of the prophets. In a sense, Islam both begins with Mohammed and ends with Mohammed. The importance of studying Mohammed is found in the Koran itself. The Koran says 91 times that human beings are supposed to conduct their lives after Mohammed's example. Mohammed is the perfect pattern of life for all peoples for all time.

We know an enormous amount about Mohammed. His biography, the *Sira*¹, is over 800 pages long and it is in fine print. Then, as if that were not enough, we have what are called the Traditions of Mohammed—also called the Hadith. We have thousands upon thousands of these traditions. We know a lot about this man.

THE IMPORTANCE OF MOHAMMED

The importance of Mohammed can be found in the religion of Islam. Most Kafirs think that you become a Muslim by worshiping the God Allah, but this is not true. You can worship the God Allah and still not

1 *The Life of Muhammad*, A. Guillaume (a translation of Ishaq's *Sirat Rasul Allah*), Oxford University Press, Pakistan, 1982.

be a Muslim. What it takes to be a Muslim is to worship Allah exactly like Mohammed did, and we know exactly how he worshiped his God. The further importance of Mohammed can be found in this: there is not enough in the Koran to enable you to practice the religion of Islam. For instance, the Koran says to pray but does not tell how to do Islamic prayer. That information comes from the Hadith. All of the details of how to be a Muslim are found in Mohammed's example, not from the Koran.

There are Five Pillars of Islam which we will study in the next lesson, but there is not enough information in the Koran to practice even one of the Five Pillars. You cannot worship in an Islamic way without imitating Mohammed. Mohammed's way of doing things is so important that it has a very special name: the Sunna, which means the Way.

It is in Mohammed that we find right and wrong, except right and wrong as we think of it in a moral sense is not used within Islam. Instead the concept is: "What is permitted" and "What is forbidden." What is permitted is what Mohammed did. What is forbidden is what he said not to do, or he himself didn't do, so the Sunna of Mohammed is what dictates Islam. To know Islam we have to study Mohammed.

One of the ways that you can tell how much someone knows about Islam is if he mentions Mohammed or not. Sometimes you run into a person who wants to explain Islam on the basis of the Koran. When this happens, you can be sure you have run into a person who does not really understand Islam or is a deceiver. The Koran is not remotely enough to explain Islam, since it is incomplete.

Let's take a very small item. Have you ever been watching a news broadcast and there's some Islamic leader from the Middle East and he's talking and he's angry, perhaps he's shouting. Why does he do this? One simple reason: Mohammed was easily angered. This is recorded in both the Sira and the Hadith, so when you see a Muslim who is quick to anger, he is simply imitating Mohammed.

Mohammed was the perfect father, the perfect husband, religious leader, military leader, and political leader. There is no aspect of life, including business, where a Muslim does not turn to the example of Mohammed. He is the perfect Muslim. There is not a Muslim alive who does not know the life of Mohammed. What is odd is that there are so few Kafirs who know anything about the life of Mohammed. When you study Mohammed, it is rather confusing, because he seems to be two very different people.

THE LIFE OF MOHAMMED

Let's quickly review his life. He was an orphan as a child and later became a businessman. He went on caravan trading trips to Syria. He was prosperous and well thought of in his community. He was seen as a person who could settle arguments and heal disputes. He was a very religious man, and then, in his 40s, he began to go on religious retreats, leaving the city of Mecca and praying by himself. Then he started to hear a voice, and he saw a vision. Now, this was a voice that no one else ever heard, and a vision that no one else ever saw, but it was very important to Mohammed, and it completely changed his life and, indeed, his entire character.

After seeing this vision and hearing the voice, he went back to Mecca and began to tell people—first his friends and family—that he had been chosen as the messenger of the only God of the Universe. Later this God was named Allah. Mohammed began to introduce two principles that were to change him and to change the entire world forever.

The first of these principles was submission. Mohammed said that the God of the Universe told him to tell all people that they were to do exactly what he said when he said it: that their lives were to be patterned after him, that he was the perfect man, the perfect pattern. This created dissension within Mecca because among the other things he told the Meccans was that their ancestors were burning in Hell. He then created, at the same time, a second principle called duality. He created a great division between those who believed what he said and those who did not. This was the great division of the Koran—humanity was divided into the believer and non-believer, the Muslim and the Kafir.

Mohammed was very aggressive in pushing his message so much so that he irritated the Meccans. He was not very successful as a consequence, and over the next 13 years, in spite of his daily preaching, he failed to gain many followers. He was argumentative and caused trouble, but the Meccans couldn't do anything about him because he was protected by his uncle who had some power within Mecca. Then, his protector died, and the Meccans told Mohammed, "You'll have to leave. We're sick and tired of living with you. You've created dissension and distress and suffering within our community." So Mohammed went north 100 miles to a town called Medina.

MOHAMMED IN MEDINA

Mohammed became a politician and a warrior and everything changed. He did not succeed by numbers when he was a preacher, but now he became overwhelmingly successful because he created a new concept, the

concept of jihad. Jihad totally changed Mohammed and totally changed Islam. Now, through jihad, Islam had a way to get money and lots of it. It had a way to bring about political power.

Here we have the second element of duality that Mohammed introduced. There are two Mohammeds. There is the religious preacher Mohammed, and there is the warrior-politician Mohammed. Duality is one of the things that is confusing about Islam. It always has two messages to preach, and the reason it has two messages to preach is that there are two Mohammeds. More than that, when you read the Koran, it's clear there are two Korans. One Koran is religious, the other Koran is political; both are combined in the Koran you buy at the bookstore. Mohammed the religious man was not much of a success at all, but Mohammed the political man, and the warrior, was overwhelmingly successful. In the last nine years of his life he averaged an event of violence every six weeks. By this process of constant warfare he became the first ruler of all of Arabia.

Mohammed did not get along well with his neighbors. Even in his religious phase, he was pushy and aggressive. The Meccans didn't like him; they said, "You've created more suffering in this community than we've ever had before." Before he became a Muslim, Mohammed was a good neighbor. After he became the messenger of Allah, he became an aggressive neighbor. When he went to Medina, his behavior became even worse.

As an example—when he moved to Medina, half the town was Jewish. Within three years after he arrived, all the Jews had been either driven out of Medina—after their money was taken—or they'd been killed and sold into slavery. But after Mohammed had conquered all of Medina, being a hostile neighbor had a new meaning. If you lived even 100 miles away, Mohammed would show up with his arms and troops and demand that you submit to Allah. Once he ruled all of Arabia, he was still a hostile neighbor. Before Mohammed died, he had struck out to the north to Syria to fight the Christians. His dying words were: "Let there be neither Jew nor Christian left in Arabia."

Mohammed was the most successful military man who ever lived. As political leader he became all-powerful. We have other examples in history of men who became all-powerful and we can measure to some degree how powerful they were by how many people died because of them. The person who in our known history killed the most people was Mao Tse-Tung. As far as we can tell, figures show that through starvation and

persecution and outright executions, Mao Tse-Tung was responsible for the deaths of 40 million people¹.

Now we come to Mohammed. Mohammed has influenced the deaths—through his principle of jihad and aggressive politics—of 270 million people. Now this has taken over 1400 years. Mao killed 40 million within his lifetime. But still, the total of those that Mao killed is fewer than those who were killed in imitation of Mohammed.

THE PERSON

Mohammed had a very dualistic personality. He had a sense of humor, he loved children. He wept when his favorite warrior was killed. But at the same time he was a soft-spoken man who laughed heartily when the head of one of his enemies was thrown at his feet. He was the perfect slaveholder and slave trader. Indeed, one of the ways he financed jihad was through the sale of slaves. He got his slaves in the time-honored way of killing their protectors. He attacked a tribe, killed the male members until the rest surrendered and then they were given a choice to convert. If they didn't, they were sold into slavery. Women, children, men. This was profitable and, indeed, jihad was profitable. He used jihad to finance more jihad. Mohammed came up with a way to make religion and politics pay and pay well.

Mohammed was a very intolerant man. This is interesting. Before Mohammed, Arabs were noted for their religious tolerance. Indeed, Mecca, the town where Mohammed first rose to power, had over 360 religions. No man was ever injured because of his religion until Mohammed. Mohammed converted the Arabs from being a tolerant to the most intolerant people and the reason that the Arabs became intolerant was they followed the Sunna of Mohammed.

One of the conventions regarding Mohammed today is that no one can tell a joke about him without dire results. You hear jokes about Jesus, Noah, Adam, St. Peter, God, but you never hear a Mohammed joke. You may remember when a Danish cartoonist said, "Let's have a contest and see who can draw the best Mohammed cartoon." People died because of those cartoons because Islam was offended. You can't make a joke about Mohammed, not even one. In fact, in Pakistan and other Muslim countries, to tell a joke about Mohammed is literally a death sentence.

There's one more thing about Mohammed which explains Muslims and Islam. He never forgot a slight or an insult. Never. When he re-entered Mecca—this time triumphant after the jihad in Medina—the first thing he

1 <http://necrometrics.com/20c5m.htm>

did, and here we have the essence of the man Mohammed, the first thing he did was to pray, the second thing he did was to have all religious art destroyed. So the religious objects of 360 religions in Mecca were destroyed. Mohammed helped to build the fire and break the objects. The next thing he did was to issue death warrants for five different people who'd criticized him. These were intellectuals, not warriors. For instance, two of the people who were killed were dancing girls. What had they done? They had been in a skit, with a song and a poem that ridiculed Mohammed. Mohammed never forgot a insult. Similarly, Islamic memory is long for any suffering.

Mohammed is the most common name in the world even after 1400 years. He continues to be the most influential politician and warrior who ever lived. His life as the Messenger of Allah shapes the ethics, morals, politics and culture of over a billion Muslims. His politics have annihilated half of ancient Christianity, Hinduism and Buddhism.

THE BASICS

LESSON 3

Almost everyone thinks of Islam as a religion but as you're going to discover, religion is the least of Islam. Islam is an entire civilization. It's a culture, a legal system, a thought system, and an ethical system. Islam is all encompassing.

The most important fact about Islam is that it is a political ideology. The religion is of secondary importance. The religion is based upon the Five Pillars. The politics are based upon jihad, the sixth pillar. Islam divides all of the world into believers and Kafirs. When you understand the concept of Kafir, you will understand all of Political Islam.

THE FIVE PILLARS

The religion of Islam is simple. It's based upon the Five Pillars. The first of these pillars is there is no God but Allah and Mohammed is his prophet. If you say that in Arabic in front of other Muslims, you have become a Muslim. It is the most central aspect of Islam, acknowledging both the Koran and the Sunna (Mohammed's perfect example). Allah is not enough to be a Muslim, you must have the perfect example of Mohammed.

The next pillar is charity. The *zakat* is a charity tax but it is quite different from what most of us think of as charity. First of all, Muslim charity goes to Muslims; it does *not* go to Kafirs.

There's another difference: money given to an Islamic charity can support jihad. It can support the creation of jihad, and it is also specifically for helping those whose family members have died in jihad.

Another of the five pillars is prayer. Muslims are famous for their attitude towards prayer which is done five times a day and even in public places. After prayer we have the *Haj*, the pilgrimage to Mecca. This is supposed to be done once in every Muslim's life if he can afford it.

Another religious obligation is to fast every year in the month of Ramadan. Now fasting for a Muslim means that you don't eat or drink when the sun is up. At night you can eat and drink as much as you wish.

JIHAD

Those are the religious five pillars. Then there is a sixth pillar. The sixth pillar is jihad. The reason jihad is called a pillar of Islam is that just like the

other five, it is incumbent upon all Muslims without exception. All Muslims are supposed to participate in jihad. We will have an entire lesson on jihad later, but just because a Muslim is supposed to participate in jihad does not mean that he's actually involved in the jihad of the sword. Jihad can be done with the sword, with the mouth, with a pen and with money, but more about that later.

Jihad is both religious and political. Islam is primarily a political doctrine, not a religious doctrine. For instance, the Koran is more concerned with the Kafir, than it is the believer. It spends 64% of its time discussing the Kafir; only 36% of the Koran is about Islam and the Muslim¹. The Koran spends so much time talking about the Kafir that we must address that issue now.

KAFIR

A Muslim is forbidden to enter into any religious aspect of life with a Kafir. That is, Islam treats the Kafir as being outside of Islam and has an extensive doctrine on how to deal with Kafirs.

As an example of the political nature of being a Kafir, there are many, many references in the Koran to Hell and the Kafir is in Hell, but the reason a Kafir is in Hell is not because he did anything that was morally wrong such as theft or murder, but simply because the Kafir did not believe that Mohammed was the prophet of Allah. So Islamic Hell is a political prison for intellectual dissenters.

The other basic thing about Islam is that it does not have the Golden Rule. Indeed Islam denies the truth of the Golden Rule. In Islam there is no such thing as humanity. Instead the world is always seen as being divided into the Kafir and the believer. Humanity is not seen as one body.

Once you have that fundamental division, you no longer have the Golden Rule because the Golden Rule is to treat others as you would want to be treated and that means all others. Islam does not work like that. Islam instead is based upon submission and duality. Submission because the word Islam means submission and that all others must submit to Islam. Now all others having to submit to Islam is also a political statement. The political aspect of submission is that the Kafir must submit to the Muslim and Islam.

The other principle that Islam is based upon is duality. We will see this in great detail when we study the Koran, but we've already seen duality in

1 <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

the Mohammed of Mecca and the Mohammed of Medina and those two men were not the same.

POLITICAL ISLAM

Islam is the most successful political system on the face of the earth. For 1400 years Islam has slowly expanded. In only two cases in the history of Islam has it ever been driven back. Once in Spain in 1492 and the other in Eastern Europe in 1683. Other than those two times Islam keeps expanding. It expands on a daily basis. Indeed as we will discover later, the power of Political Islam increases every day in Europe and the United States.

We like to think that liberal democracy is the most powerful force on the face of the earth, but liberal democracy is only 200 years old and is very difficult to implement; whereas, Political Islam is 1400 years old and is quite easy to implement. And once it is in place, it always stays in place. Once a nation becomes Islamic, the only thing that can change it is force from the outside as occurred in Spain, where the Moors were driven out of Spain. Otherwise there has never been a case of a revolution inside an Islamic country. By revolution here we mean one that eliminated Islam as the driving political force, not a change of rulers.

Political Islam is very effective. There have been over 270 million people killed by jihad over the last 1400 years. Islam has also been very successful in the business of slavery. For 1400 years it has enslaved the Kafir, and we will have an entire lesson on how Islam has enslaved the European, the African and the Asian. Political Islam is a phenomenally successful political ideology.

NOT MUSLIMS

Twenty percent of the world is Islamic. The other 80% is made up of Kafirs. We need to understand that Kafir culture includes the Christian, the Jew, the Hindu, the atheist and the Buddhist. It includes Chinese, Australians, and Africans. It includes the animist, that is those who believe that the world is a spirit affair. So Kafirs are everybody but Muslims. Now here's what's important about that. Kafirs need to understand that so far as Islam is concerned, there is not the slightest bit of difference how a Kafir is treated whether he's an atheist, a Christian, a Jew, or a Hindu. It doesn't make any difference. For instance, Christians make a great deal of distinctions amongst themselves and for that matter so do Buddhists, but from the viewpoint of Islam, all Kafirs are the same. They deny Mohammed. They deny the Sunna of Mohammed, that is the way of Mohammed, and

all Kafirs deny the truth of the Koran. Kafirs are all those who don't believe that Mohammed is the Prophet of Allah.

An infidel can only be a Jew or a Christian; therefore the term infidel is a religious term. Another term used by Islam is polytheist, many gods. This, too, is a religious term. Atheist is a religious term. And one last term that Islam uses for the Kafir is Peoples of the Book and this refers again to Christians and Jews. Those terms, pagan, infidel, polytheist, atheist and People of the Book are religious words. And remember this lesson series is not at all about the religion. That's the reason Kafir is the word to use because an infidel is a Kafir. A polytheist is a Kafir, a pagan is a Kafir, an atheist is a Kafir and the People of the Book are Kafirs as well. So we will use the term Kafir.

We will be studying the deaths of 270 million Kafirs over 1400 years in jihad. That's 60 million Christians, 80 million Hindus, 10 million Buddhists and 120 million Africans of varying religions¹. But now we have to recognize one more thing about the Kafir, and that is this: Kafirs display little interest in learning about Islam. We will study in this series why Kafirs never refer to the injury of Islam and why Kafir Christians don't know how Turkey and Egypt went from being Christian to Islamic. Why do Buddhists never talk about the fact that Islam has killed 10 million Buddhists? You can find some Hindus who are willing to discuss the destruction of 80 million Hindus but they're rare. So one of the things that we will study in this series is why Kafirs fear and dread Islam so much that Kafirs refuse to study their own history. We will study why European Kafirs never refer to the fact that a million Europeans were taken into slavery. Kafirs and Islam is what this entire series is about. It's all about the politics of Islam.

Since Islam is a complete civilization, that is to say, since Islam contains everything that it needs within itself, it has no need of the Kafir civilization. It annihilates the Kafir's civilization. In every case, once Islam rises to political power in a country, the original civilization is annihilated. When you go to Egypt today you do not see any sign of the original Coptic or Christian civilization that was in Egypt. It is gone. Everything about it has disappeared. Even the names that people use, the names for cities, all change. Islam is a complete civilization and therefore when a country becomes fully Islamicized, there is no trace whatsoever of the original civilization and that is one of the marks of Islamic politics.

1 *Mohammed and the Unbelievers*, Bill Warner, CSPI Publishing, 2010, pg. 160.

The basics of Islam are the Five Pillars, jihad, submission, duality and the Kafir. Once you understand those words, you can understand how Political Islam has annihilated civilizations for 1400 years.

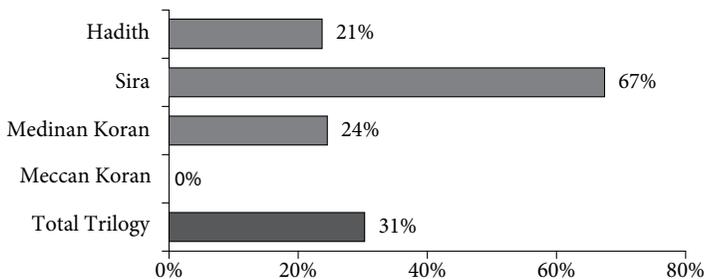
JIHAD

LESSON 4

Jihad was Mohammed's greatest invention. It made him successful. Jihad is a misunderstood word. Most jihad is done with money and persuasion, not violence. It is jihad that fills Washington DC with money to buy influence. It is jihad that causes our textbooks in our schools to never mention anything negative about Islam.

Jihad is surely one of the more famous Arabic words. Jihad does not mean holy war, although it includes holy war. Jihad actually means struggle, which is a much better way to see it because jihad includes much more than war with violence. Jihad can be done with the sword, the mouth, the pen and with money. The Koran defines jihad as fighting in Allah's cause.

FIGURE 4.1: AMOUNT OF TRILOGY TEXT DEVOTED TO JIHAD



The Koran lays out the vision of jihad. The Sira (Mohammed's biography) lays out the grand strategy of jihad. The hadith (the Traditions) give us the tactics—all the small details about what needs to be done. And of course all of these things are modeled upon Mohammed, because Mohammed is not only the perfect Muslim, but also the perfect jihadist. You can see how important jihad is when you read Mohammed's biography. Jihad takes up about two-thirds of the Sira. There was only a nine-year period in which he pursued intense jihad, but the number of pages that are devoted to it gives you an idea of how important it was. The importance is this: Mohammed did not succeed until he turned to jihad. It's only natural that Muslims would look to jihad as their most successful strategy and therefore record the most about it.

THE REAL JIHAD

Now let's take care of one issue. Muslims frequently say, 'Well, the real jihad is inner struggle, the spiritual struggle.' That is the Greater Jihad. The jihad of the sword and war is the Lesser Jihad. But the hadith tell us about the greater jihad—the inner spiritual struggle. But only 2%¹ of the hadith are devoted to this kind of struggle. The other 98% are about killing the Kafir. Is jihad the inner struggle? Yes. Is jihad killing the Kafir? Yes. Notice again we have a duality. There are two ways to view jihad. A Muslim may choose whichever he needs for the moment. Let's look at an example that everyone remembers. On September 11, 2001, the World Trade Center and the Pentagon were attacked by Muslims in an act of jihad. It was said by Muslims that the jihadists had hijacked their religion. But let's look and see, because when you understand jihad as it comes from the Koran, the Sira, and the Hadith you will discover that everything about 9/11 was by the book.

This was not the first time the World Trade Center had been attacked by jihadists. In 1993 an attempt was made to bring down the Twin Towers with a massive bomb placed in the basement. That didn't work, but it didn't matter because the second time it did. The second time was practiced over and over. When it all came down on September 11, they had been through it many times. This is modeled on the example of Mohammed.

When Mohammed turned to jihad, the first time he sent his men out to kill and rob, they failed. They didn't find anyone to rob. The second try was also a failure, as was the third and several subsequent attempts. But when they went out for the eighth time, they were successful. 9/11 is just like Mohammed's jihad.

Another way it was like jihad was that Muslims after 9/11 said "we're the real victims. Muslims were the ones who were really hurt." Again, this is precisely like Mohammed did it. When his eighth attack was successful he was accused by the Arabs of violating all the rules of war because he attacked during the holy month of Ramadan. The Koran replied to this and said that what the Meccans—the Kafirs—had done to Mohammed was far more serious than being killed. It was true that the Meccan Arabs had run Mohammed out of the city, but they didn't harm anyone. When the Muslims killed the Kafirs they said, "We're the real victims here, not the dead Kafirs."

Another way in which 9/11 was modeled after Mohammed is this: Muslims claimed "Oh, we are the religion of peace." The veil of the re-

1 <http://cspipublishing.com/statistical/TrilogyStats/Greater-jihad.html>

ligion of Islam was used to hide the political act of jihad. This has been done before as well. Mohammed always covered his political actions with a religious necessity.

The World Trade Center was chosen as a target for two reasons. The first reason is it was a trade center, a business center. It was the hope of Al Qaeda and Osama bin Laden that destroying the World Trade Center would paralyze the American economy. Because you see, jihad wherever possible is an economic attack. Mohammed's attacks on the caravans were to gain wealth for himself and to remove wealth from the Kafirs.

CLASSICAL JIHAD AND 9/11

When he attacked towns he destroyed the farms outside the town. Like 9/11 this was a form of economic warfare. Now the second reason that the World Trade Center was attacked was that Zawaheri, seemingly the key planner, was told that there were a lot of Jews there. This again was just like Mohammed because Mohammed persecuted Jews of Medina and Khaybar and Ladak.

Another way that 9/11 was modeled after Mohammed's actions is this: the men who did it were immigrants to this country. Mohammed did not take up jihad until he was an emigrant. When he moved to Medina, he called that his "immigration." How important is this immigration? Well, "Islamic Time" starts when he entered Medina and became a politician and warrior. That's the reason why all Islamic calendars start with that time and not with the time of Mohammed's first revelation, which might seem to be the Time Zero for Islam. Time Zero was chosen because of immigration, the beginning of Mohammed's political success.

As a sneak attack, 9/11 also followed Mohammed's method. He used sneak attacks whenever possible. So on 9/11 when we woke up to terror and fire, it was just as though Mohammed had ordered it.

The attack on the World Trade Center violated the rules of war, another of Mohammed's tactics. One of the reasons that Mohammed always beat the Arabs was because they kept expecting him to play by the rules. After all, before Mohammed there were established rules of war. But when Mohammed developed jihad he threw out all the rules. Brother would kill brother, father would kill son, tribe member would go to war against another tribe member. This violated all the rules of Arabian war, but Mohammed knew how to win, and that was to violate the rules.

Another way that September 11 was very Mohammedan was there was no shame or remorse inside the Islamic community. The most popular book in the Arab world after 9/11 was written by a man who had shared

a jail cell with Zawaheri. And his criticism of Zawaheri was not that what they had done was immoral. No. What was wrong was it woke the sleeping tiger, America. Many Muslims expressed no remorse over 3000 dead Kafirs because at no time in Mohammed's life did he ever express the slightest remorse over the death of a Kafir. Indeed we have records in which he laughed and cheered when Kafirs suffered¹.

Here's an interesting thing about the attack on the World Trade Center. Two days after it happened, telephones begin to ring in churches all across America, and when the church member picked up the phone, the other person said, "I'm a Muslim and we would like to come to your church and give a seminar on Islam, the peaceful religion."

Now, this was a great deception, but it was also done with amazing speed and power. Think about it. Do you know of any other group, Democrat, Republican, military—anything in the world—that could with, only 48 hours notice, launch a uniform public relations attack across an entire nation?

Another clue that 9/11 was modeled after Mohammed is that we were called to Islam before the attack. That was Mohammed's way also. Osama bin Laden issued a videotape in which he condemned America and then called America to Islam. If America had come to Islam—I guess in this case, if George Bush had decided to become a Muslim—there would not have been an attack. The call to Islam was issued first. This was patterned after Mohammed's perfect jihad.

September 11 was a defensive attack. All jihad is defensive because the Kafir creates the first offense by denying Mohammed. So the Kafir has already offended Allah. Therefore, what follows the offense is a defensive attack. If it were not for the Kafir there would be no jihad.

And this brings us to something else that we need to know. According to Islamic doctrine, jihad is eternal and is incumbent upon all Muslims. Jihad is not to cease until the last Kafir has submitted. As long as there are Kafirs there will be jihad.

Soon after 9/11 Islam started attacking the Kafirs by calling them Crusaders. Now the Crusades are portrayed as evil by Islam. But why did the Crusaders go to an Arabian, Muslim Middle East? They went to help the Christians who cried out for help. That's how it all started. It wasn't a band of Europeans who saddled up their horses and went over just to kill Muslims. They went there in response to a plea for help, because the suffering

1 *The Life of Muhammad*, A. Guillaume, Oxford University Press, Karachi, 1982, pg. 675

of the Christians in the Middle East was too great to bear. We must remember how Islam spread to the Middle East. Islam came to the Middle East and conquered with a sword, a sword wielded by Umar the Second Caliph. There was great destruction. So indeed, the Crusades are one of the few times that Kafirs turned to help other Kafirs who were being attacked by jihad.

THE OTHER JIHAD

We have said that jihad is incumbent upon all Muslims. Yet when you go to work, if there's a Muslim who works, there he doesn't come in with dynamite strapped to his chest and blow everybody up, but he can still participate in jihad. After 9/11 the FBI started following the money. And it was discovered that many Muslims across the United States were giving quite generously to what are called charities, and when the money was given it was understood that it was to support jihad. So when a Muslim writes a check to support jihad, he is a jihadist. When a Muslim says, "Oh no, no, jihad, holy war, that is not our way. Our way is the religion of peace." That denial is an act of jihad.

The biggest jihad happening in America today is practiced by Saudi Arabia and other Middle East countries. And they're not using the sword, they're using the dollar. The Saudis—Saudi Arabia—spend three times as much money each year as the Soviet Union did to spread communism². What the Saudis are spreading is Islam and Sharia. They pump enormous amounts of money into this country. Most mosques are built with Saudi money and then staffed by an Imam chosen by the Saudis.

But what is more problematic is the money being spent to affect our politics. Washington, D.C. is awash in money from the Middle East and this money is used to buy votes, influence people and launch political campaigns. If you're a Muslim and want to run for political office in this country, you will not have trouble with financing your campaign. Any Muslim who wants to do anything to advance Islam in this country has a blank check. Jihad can be waged with money and the Saudis are using money extensively, just like Mohammed. Mohammed's dying words were these: "Neither Jew or Christian shall be left in Arabia. Keep giving the money to influence the Kafir ambassadors." And that's what the Saudis are doing. They are influencing the Kafir ambassadors and doing it very well.

² "Saudi Arabia: Fueling Religious Persecution and Extremism", Nina Shea, delivered before the Religious Freedom Caucus of the US House of Representatives, Dec. 1, 2010 <http://www.hudson-ny.org/1717/saudi-arabia-religious-persecution/>

Another place that Muslims use money to advance jihad is in our educational system. No textbook that teaches about Islam in our schools can be used unless it is approved by a Muslim committee. As a consequence, the only Islam that is studied in our schools is the glorious religion, not a glorious political system. No mention is ever made of the killing of 270 million Kafirs over 1400 years. There is no mention in these textbooks of the dhimmi, a Kafir who is a semi-slave. According to our textbooks, Islam conquered without any suffering at all. No mention is ever made of how Islam has played the key role in slavery for 1400 years. This propaganda that glorifies Islam in our textbooks is jihad. But the educational jihad doesn't stop with textbooks. The Saudis have pumped a large amount of money into our universities' Middle East history departments, Arabic departments, and religion courses. These large amounts of money are to influence how history and religion and politics are taught. Large sums of money are also pumped into professorships supported by the Saudis. Studying Islam in our universities is done with a curriculum that is approved by the Saudis.

So, jihad by the dollar in our education system is far more dangerous than the jihad by sword. Another example of jihad is the fact that anyone in the media who makes a comment will be pressured and threatened with lawsuits. Muslims are using our own civil rights laws with great effect to intimidate and make sure that no one ever says anything about Islam that Muslims don't like. Because you see, freedom of speech is not Sunna, the way of Mohammed.

In the end, it is not the jihad of violence that is so important in our culture. What is important is we do not have any understanding of what is happening. We don't understand that when money is used to influence our politicians, the media and schools, that is jihad. So it is not that Islam is so strong, but that we know so little and that makes us so very, very weak.

Jihad is Islam's strongest political concept. It can be done with the sword, the pen, by the mouth and with money. Mohammed's life furnishes Islam with a perfect example of both tactics and strategy for jihad. The attack on the World Trade Center is a textbook case of jihad, but the most powerful jihad is the *Islamification* of our civilization.

THE JEWS

LESSON 5

ISLAM IS BUILT ON A JEWISH FOUNDATION

Mohammed used the Jews as the basis for being a prophet. The Jews then became an example of what happens to anyone who resists Political Islam. They were assassinated, robbed, executed, raped, enslaved, kidnapped, became the first dhimmis (semi-slaves) and exiled. All of modern Jewish hatred by Muslims was formed by Mohammed.

The Jews are very important in the formation of Islam. It could be said that if there were no Jews there would be no Islam. The reason for this can be found in the Koran. When Mohammed had his first vision, which no one else saw, and when he heard the voices, he said the voice was of the Angel Gabriele. This is important because Gabriele is in the Jewish tradition. From the beginning Mohammed said that his authenticity rested on the fact that he had the same basis as the prophets in the Old Testament. There were no Jews in Mecca when he started telling his story of Noah and Adam and Moses. The characters were the same but the stories were different. For instance in the Jewish scripture, the story of Moses and the Pharaoh is about the release of the Jewish slaves. In the Koran, the story of Moses and the Pharaoh is more about the fact that the Pharaoh would not admit that Moses was a prophet. So the Egyptians were destroyed.

In the story of Noah, the same was true. The reason that Allah destroyed the Earth with water was because men would not believe that he was a prophet of Allah. On and on the stories go. All of them changed to advance the Koran's central argument: everyone had to listen and do exactly as the prophet of Allah said. The message of the Koran is the entire world is divided into those who believe Mohammed and those who do not.

If there had been Jews in Mecca they, would have said: "wait a minute that's not the way this story really happened." The Koran says that the stories in the Old Testament have been corrupted. Adam, Noah, Moses, David, and Solomon all prophesied that one day would come the final messenger of Allah—Mohammed. But the Jews had destroyed all of those prophecies. The real Jewish scriptures are found in the Koran according to the Koran.

ISLAMIC - JEWISH HATRED TODAY

At first the Jews are seen favorably in the Koran of Mecca. But, listen to what Islam has to say today about the Jews in the modern world. Jewish hatred by Muslims is reported frequently in Europe today.

Here are some words from modern Muslim political leaders. A former Turkish Prime Minister in front of crowds has publicly proclaimed that “the Jews are bacteria and like a disease¹”.

In the Islamic world there is a large amount of Jewish hatred that is part of daily TV fare. Here are some normal conversations about the Jews:

- Egyptian Cleric Abdallah Samak: The Jews, who slayed the prophets, are known for their “Merciless, Murderous, and Bloodthirsty Nature²”
- American Center for Islamic Research President Dr. Sallah Sultan: Jews murder non-Jews and use their blood for Passover matzos³
- Egyptian Islamic Researcher Abd Al-Khaleq Al-Sharif: The Jews are the most vile among the creatures of Allah⁴
- Egyptian Cleric Hussam Fawzi Jabar: Hitler was right to do what he did to the Jews⁵

This is a decided contrast to Mohammed in Mecca. In Mecca Mohammed practically claims to be a brother to the Jews. He said that he was the last of the line of the Jewish prophets. What explains this? One explanation for this is that Muslims picked up their Jewish hatred from modern Europeans. It’s a remnant of Nazism. Let’s examine this further. Let’s go back long before modern Europe existed.

MEDIEVAL JEW HATRED

In Spain (early eleventh century) Ibn Hazm said, “They are the filthiest and vilest of peoples, their unbelief horrid, their ignorance abominable.”⁶

In Turkey in 1836, “It is impossible to express the contemptuous hatred in which the Turks hold the Jewish people.”⁷

1 <http://www.memri.org/report/en/0/0/0/0/0/2356.htm>

2 http://www.thememriblog.org/antisemitism/blog_personal/en/32404.htm

3 <http://www.memri.org/report/en/0/0/0/0/0/51/4099.htm>

4 http://www.thememriblog.org/antisemitism/blog_personal/en/29750.htm

5 http://www.thememriblog.org/index.php/en/main_antisemitism.htm?blogSubj=antisemitism/&page=7

6 Perlmann, “Eleventh-Century Andalusian Authors of the Jews of Grenada”, pg. 279-80.

7 Julia Pardoe, *The City of the Sultan and Domestic Manners of the Turks in 1836*, pg. 167-68.

In Iran Jews were forced to convert to Islam in the 16th century:

...they were drawn from their quarters on Friday evening into the hills around the city and, after torture, 350 Jews are said to have been forced to convert to Islam. Their synagogues were closed and the Jews were lead to the Mosque, where they had to proclaim publicly the confession of faith, after which a Mullah instructed the newly-converted Muslims in the Koran and practice. These newly converted Muslims had to break with their Jewish past, to allow their daughters to be married to Muslims.⁸

In medieval Iran, a Jew was forbidden to go out into the rain since the water might fall off him onto the ground and a Muslim might step in it and become contaminated. When it rained, Jews were not allowed in the marketplace.

CLASSICAL JEWISH HATRED

All of these stories were before there were any of the modern European states, so we have to look elsewhere for the attitudes of Jewish hatred by Muslims. Let's go back to the Koran because there are two Korans. The second Koran written in Medina draws a totally different picture of the Jews. There were a lot of Jews in Medina. There were three tribes and they comprised about half the population. When Mohammed entered Medina, it did not take long for the Jews to inform him that he was not a prophet in their lineage. No one could contradict Mohammed, so it didn't take long until he took care of the problem. After about a year he had become politically powerful enough to attack one of the Jewish tribes. He beat them and took all of their money and exiled them from Medina. Not long after that, he found an excuse to attack the second Jewish tribe. After he captured them, he took all of their wealth and exiled them.

His third attack was against the strongest tribe of Jews. After the Jews surrendered, the men were separated from the women and children. The men were taken into the marketplace, and one by one their heads were cut off, all 800. Mohammed sat there throughout the day watching alongside 12-year-old wife Aisha. The executions went on into the night; by 10 o'clock at night the last Jew lost his head by torchlight. The Jewish children were adopted in the Muslim families and raised as Muslims. He sold the

8 Andrew Bostom, *The Legacy of Islamic Antisemitism*, pg. 133.

women in wholesale lots into slavery.¹ This is a story that every Muslim knows.

After the Jews of Medina had been destroyed, Mohammed did not stop there. He went north to Khaybar where the Jews were prosperous. He put them under siege, and after they surrendered, he took all of their wealth. But this time he did not kill them. A dead Jew does not make you any money. He created a new form of human being called the dhimmi. A dhimmi existed in a completely Islamic world. A Jew could only be Jewish in his home or in the synagogue. All of the culture, laws and politics was Islamic. A dhimmi had to pay a tax, the *jizya*. Half of everything they earned was paid to Islam and Mohammed. The Koran says in addition to paying the tax that the dhimmi has to be humiliated.

Three years after that when Umar was caliph, that is supreme ruler of all of Islam, he drove the Jews out of Arabia. From that day forward there have been no Jews in Arabia. Saudi Arabia exists in religious apartheid.

The Koran goes further in talking about the Jews; it calls them apes. Remember, earlier when the fatwa ruled that the Jews are apes and pigs? The modern scholar wasn't making that up. Mohammed added further that the Jews were rats. So we have two totally different views of the Jews. This is dualism. One view of the Jews is that the Jews and Muslims worship the same God — why, they are brothers. The other view of the Jews is that they are apes and rats. These are two opposite ideas, but because of dualism inside of Islam they are both true. A Muslim can say to the Jew, "We worship the same God. We are brothers in religion." Or he can say they're apes and rats.

MODERN JEWISH HATRED

Let's move forward from Medina to modern times. There is a problem between Jews and Muslims today. It's known as the Israeli-Palestinian conflict. It is important to know that it is the official position of the Israeli government that Islam plays no part in the problem of Israel. Let's listen to what the leaders of the Palestinians say. Here is one leader. "I support the Palestinian cause. I support jihad." Israelis proclaim that the problem is simply a modern political problem. It is a struggle between nation states, but jihad is not a modern concept. It is a 1400-year-old concept. A leader of Hamas said: "the Koran used terms that are closer to animals than human beings. The Jews were likened to a donkey carrying books and were

1 *The Life of Muhammad*, A. Guillaume, Oxford University Press, Karachi, 1982, pgs. 464-466.

compared to apes and pigs. The Israelis today are the descendants of apes and pigs". Another leader said: "the Prophet Mohammed foretold that Judgment Day would come only when the Muslims fight the Jews and the Muslims would kill the Jews and the stones and trees would say 'servant of Allah there is a Jew behind me. Come and kill him.'"

Another Islamic leader says: Allah willing, we will enter Israel as conquerors and liberators, not through negotiations, but through jihad.

We have two very different views of the problem in Israel. Jews today deny that Islam has anything to do with Israel's problem while Muslims say that Islam demands that jihad will annihilate Israel.

We've covered the history of Jews in Islam and seen that Mohammed enslaved, killed and created the dhimmi. In that one word, dhimmi, we find the reason that Jews and Christians do not recognize the source of their problems in Islam. They have been annihilated, humiliated and shamed. Jews and Christians were dhimmis. Whether it was North Africa, Spain, Turkey or Egypt, the dhimmis were treated badly. No one wants to remember such dreadful history, so they deny its existence.

LIES

Instead of telling this 1400-year history of shame, Jewish scholars create a beautiful lie, the lie of the Golden Age of Islam. It is said that the high point of civilization was found in Islamic Spain. It was a culture of tolerance and great intellectual striving. There is a wee bit of truth to this in that there were a few Jews and a few Christians who prospered and were in high places of government as advisers and in other capacities. But to call this a golden age is an elitist view, because there were very few who prospered. Can a golden age exist that is based upon the dhimmitude of Kafirs? Can it be a golden age when the Europeans fought for seven hundred years to drive out Islam from Spain? Can a Jewish scholar call the history a golden age when 4000 Jews² were killed in one day in Granada? There may have been some gold flecks in Spain but it was no golden age. So it is the history of the dhimmi that explained the amnesia about the history of Islam and the Jews. The history is too bad. No Kafir wants to look back and see that his ancestors were enslaved. No Jew wants to look back and see that for 1400 years they were dirt on the street in Spain.

It is sad that this history is not remembered. Until Israel sees its true place in history, that the Jews of Israel are descendants of the dhimmis of

2 *The Legacy of Islamic Antisemitism*, Andrew Bostom, Prometheus Books, 2008, pg. 24.

Islam, until Jews accept that the real struggle is jihad, they will be doomed to repeat the history of Khaybar. The only way to save Israel is to see the true history of Islam. Living a lie of denial of the history of Islam is not a way to preserve Israel.