

A SELF-STUDY COURSE ON
POLITICAL ISLAM
LEVEL 3

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 Center for the Study of Political Islam, 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, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

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

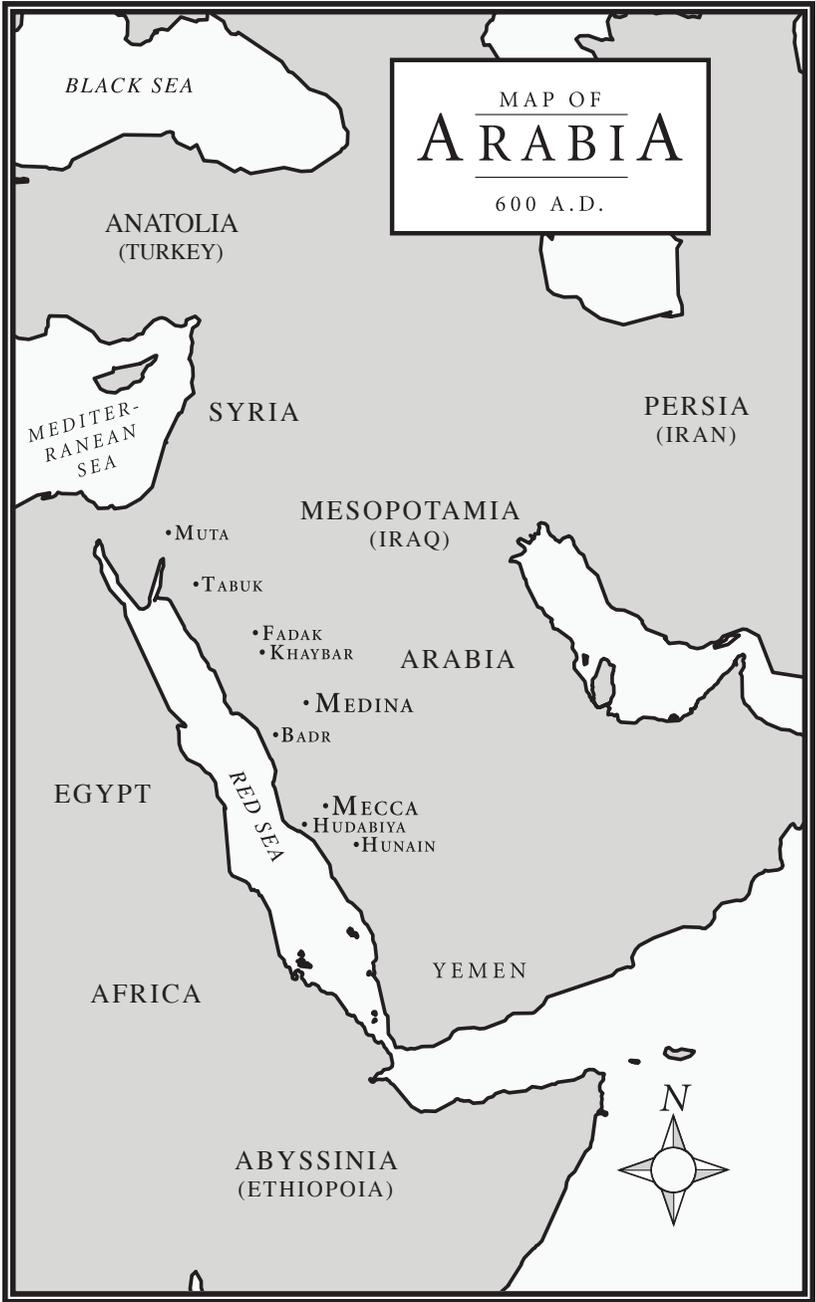
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

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.



MAP OF
ARABIA
600 A.D.

BLACK SEA

ANATOLIA
(TURKEY)

MEDITER-
RANEAN
SEA

SYRIA

PERSIA
(IRAN)

MESOPOTAMIA
(IRAQ)

•MUTA

•TABUK

•FADAK
•KHAYBAR

ARABIA

•MEDINA

•BADR

EGYPT

RED SEA
•MECCA
•HUDABIYA
•HUNAIN

AFRICA

YEMEN

ABYSSINIA
(ETHIOPIA)



INTRODUCTION

LESSON 1

THIS BOOK

This book is the third in a series of lessons devoted to the study of political Islam. Each book has a discussion of the same lessons on different aspects of Islam, so you get to study the same subject at three different levels. However, you could pick up any of the three levels and understand it.

A full introduction is given in Level 1. However, since each of the three levels can stand on its own, the following is a brief summary of the introduction in Level 1.

The scientific method is a new approach to the study of Islam. 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

The Trilogy is made up of three books—

- The Koran is what Mohammed reported as the message from Allah. But the Koran does not contain enough guidance for one to be a Muslim. The Koran repeatedly says 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 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". It could be said that Islam is 16% Allah and 84% Mohammed.

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

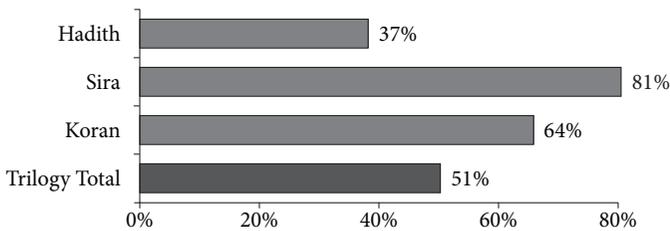
KAFIR

The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse. The word 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.

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 the same. 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 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

FIGURE 1.1: AMOUNT OF TEXT DEVOTED TO 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.

1 <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevoted-Kafir.html>

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 tragedy
- A perfect sacred act
- 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 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. We must talk about Islam in the political realm, because it is a powerful political system.

This is a fact-based study. You can read the actual doctrine for yourself and draw your own conclusions.

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

REFERENCE NUMBERS

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

Ishaq234 is a reference to Ibn Ishaq's *Sirat Rasul Allah*, translated by A. Guillaume as *The Life of Muhammad*. This is a reference to margin note 234. All of these references are condensed for ease of understanding.

Bukhari2,3,45 is a reference to *Sahih Bukhari*, Bukhari's Hadith. The three example numbers are volume 2, book 3, and number 45, a standard reference system.

Muslim2,345 is a reference to *Sahih Muslim*, Muslim's Hadith. The example would be book 2, number 345.

Koran12:45 is Koran chapter (sura) 12, verse 45.

T1150 is a reference to *The History of al-Tabari*, margin note 1150.

GLOSSARY

There is a glossary of Islamic words in the very back.

THE SIRA—THE LIFE OF MOHAMMED

LESSON 2

HIS FAMILY

Mohammed's father was called Abdullah, meaning slave of Allah. Allah was a high god of the many gods worshiped in the town of Mecca. Abdullah died while Mohammed's mother was pregnant. When he was five years old, his mother died and his grandfather took over his upbringing. Then Mohammed was orphaned for the third time when his grandfather died and his raising was assumed by his uncle, Abu Talib. All were of the Quraysh tribe. These brief facts are the only history known about his early childhood.

MARRIAGE

Ishaq¹²⁰ Mohammed was grown when he was hired by the wealthy widow and a distant cousin, Khadija, to act as her agent in trading with Syria. Syria was a Christian nation with many Jews. Mohammed had a reputation of good character and good business sense. Trading from Mecca to Syria was risky business because it took skill to manage a caravan and then to make the best deal in Syria. He managed Khadija's affairs well, and she returned a good profit on the trading.

Ishaq¹²⁰ Khadija was well known among the Quraysh tribe. Sometime after hiring Mohammed as her business agent, she proposed marriage to him. They married and had six children. Their two sons died in childhood, and the four daughters lived to adulthood.

Ishaq¹⁵⁰ Mohammed would take month-long retreats to be alone and observe the Quraysh religious practices.

Ishaq¹⁵² At the age of forty, Mohammed began to have visions and hear voices. His visions were first shown to him as bright as daybreak during his sleep in the month of Ramadan. Mohammed said that the angel, Gabriel, came to him with a brocade with writing on it and commanded him to read. "What shall I read?" The angel pressed him and said, "Read." Mohammed said again, "What shall I read?" The angel pressed him again

1. Ishaq¹²⁰ means that this comes from Ishaq, margin note 120.

tightly and again commanded, "Read!" Again the reply, "What shall I read?"

The angel said:

Koran96:1 Recite: In the name of your Lord, Who created man from clots of blood.

Koran96:3 Recite: Your Lord is the most generous, Who taught the use of the pen and taught man what he did not know.

T1150 Mohammed awoke from his sleep. Now Mohammed hated ecstatic poets and the insane. His thoughts were that he was now either a poet or insane, that which he hated. He thought to kill himself by jumping off a cliff. And off he went to do just that. Half way up the hill, he heard, "Mohammed, You are the apostle of Allah and I am Gabriel." He gazed at the angel and no matter which way he turned his head the vision followed his eyes. Mohammed stood there for a long time.

THE FIRST CONVERT

Ishaq156 Mohammed's wife, Khadija, was his first convert. From the first she had encouraged and believed him. She knew him to be of good character and did not think him to be deceived or crazy.

Soon he stopped hearing voices or seeing visions and became depressed and felt abandoned until his visions started again. Then Mohammed began to tell others who were close to him of the words in his visions.

THE FIRST MALES TO ACCEPT ISLAM

Ishaq160 Mohammed and Ali used to go to the edge of town to practice their new ritual prayers. One day Abu Talib came upon them and asked what they were doing. Mohammed replied, "Uncle, this is the religion of Allah, His angels, His prophets and the religion of Abraham. Allah has sent me as an apostle to all mankind. You, my uncle, deserve that I should teach you the truth and call you to Islam." His uncle said that he could not give up the religion of his ancestors, but that he would support Mohammed.

Ishaq161 A new element was added to the religion. Any person who rejected the revelations of Mohammed would be eternally punished. The culture of religious tolerance in Mecca now had a new religion which preached the end of tolerance. Only Islam was acceptable.

Mohammed preached a new doctrine in Mecca. After the Judgment Day would come Paradise and Hell.

Ishaq166 Since the word was out, Mohammed began to openly preach his new doctrine. He had been private for three years before he went public.

While Mohammed was weak he preached tolerance:

Koran73:10 Listen to what they [Kafirs] say with patience, and leave them with dignity. Let me deal with the wealthy and those who deny the truth.

Ishaq166 The Muslims went to the edge of Mecca to pray in order to be alone. One day a group of the Quraysh came upon them and began to mock them and a fight started. Saad, a Muslim, picked up the jaw bone of a camel and struck one of the Quraysh with it and bloodied him. This violence was the first blood to be shed in Islam.

Ishaq167 When Mohammed spoke about his new religion, it did not cause any problems among the Meccans. Then Mohammed began to condemn their religion and rituals and worship. This was a new phenomena. New religions could be added and had been, but not to the detriment of others. The Meccans took offense and resolved to treat him as an enemy. Luckily, he had the protection of his influential uncle, Abu Talib.

Ishaq168 Some of the Quraysh went to Abu Talib, Mohammed's tribal protector, and said to him, "Your nephew has cursed our gods, insulted our religion, mocked our way of life, criticized our civilization, attacked our virtues, and said that our forefathers were ignorant and in error. You must stop him, or you must let us stop him. We will rid you of him." Abu Talib gave them a soft reply and sent them away.

Ishaq169 The Quraysh saw that Abu Talib would not help. Mohammed continued to preach Islam and attack them and their lives. Mecca was a small town, everybody knew everybody. Islam had split the town of Mecca and divided the ruling and priestly tribe. The Quraysh were attacked at the very ground of their social being.

Ishaq170 Things got much worse. Now there was open hostility in the town. Quarrels increased, arguments got very heated. Complete disharmony dominated the town. The tribe started to abuse the recently converted Muslims. But Mohammed's uncle Abu Talib was a respected elder and was able to protect them from real harm.

PUBLIC TEACHING

At first Mohammed had only shared his message with close friends and relatives. Then he began to move more into the public. As Mohammed continued to preach Islam, more arguments occurred. More and more of the Koran began condemning those who disagreed with Moham-

med's words. He preached that the only true religion was Islam and all of the Meccans were wrong and enemies of Allah. Mohammed's opponents were doomed to Hell. He cursed their gods, he denigrated their religion and divided the community, setting one tribesman against the others. The Quraysh felt that this was past all bearing. Tolerance had always been their way. Many clans, many gods, many religions. Another religion was acceptable, so why did Mohammed demean them?

MORE ARGUMENTS WITH THE MECCANS

Ishaq¹⁸⁸, 189 Another group of Meccans sent for Mohammed to see if they could negotiate away this painful division of the tribes. They went over old ground and again Mohammed refused the money and power that was offered. He said they were the ones who needed to decide whether they wanted to suffer in the next world and he had the only solution. If they rejected him and his message, Allah would tend to them. The Quraysh wanted miracles as a proof.

One of the Quraysh said, "Well, if you speak for and represent the only true god, then perhaps Allah could do something for us."

"This land is dry. Let Allah send a river to Mecca."

"We are cramped being next to the mountains. Let Allah open up some space by moving the mountains back."

"Our best members are dead. Let your Allah renew them to life and in particular send back the best leader of our tribe, Qusayy. We will ask Qusayy whether or not you speak truly."

Ishaq¹⁸⁹ Mohammed said that he was sent as a messenger, not to do such work. They could either accept his message or reject it and be subject to the loss. Then one of them said, "If you won't use your Allah to help us, then let your Allah help you. Send an angel to confirm you and prove to us that we are wrong. As long as the angel is present, let him make a garden and a fine home for you, and present you with all the gold and silver you need. If you do this, we will know that you represent Allah and we are wrong."

Ishaq¹⁸⁹ Mohammed did not perform miracles, because such things were not what Allah had appointed him to do.

Ishaq¹⁸⁹ Then one of the Quraysh said, "Then let the heavens be dropped on us in pieces as you say your Lord could do. If you do not we will not believe." Mohammed said that Allah could do that if Allah wished or he might not if he wished.

Ishaq¹⁸⁹ They then said, "Did not your Lord know that we would ask you these questions? Then your Lord could have prepared you with better

answers. And your Lord could have told you what to tell us if we don't believe. We hear that you are getting this Koran from a man named Al Rahman from another town. We don't believe in Al Rahman. Our conscience is clear. We must either destroy you or you must destroy us. Bring us your angels and we will believe them."

Ishaq¹⁹¹ Mohammed would come to the Kabah and tell the Meccans what terrible punishments that Allah had delivered to the others in history who had not believed their prophets. That was now one of his constant themes: "Allah destroyed others like you who did not listen to men like me."

Ishaq¹⁹¹ One of the Quraysh, Al Nadr, had been to Persia and had learned many tales and sagas from the storytellers there. The traveler would announce, "I can tell a better tale than Mohammed." Then he would proceed to tell them ancient sagas and stories of Persia. "In what way is Mohammed a better storyteller than me?"

STRUGGLES

Ishaq²³⁵ A Meccan met Mohammed and said, "Mohammed, stop cursing our gods or we will start cursing your Allah." So Mohammed stopped cursing the Meccan gods.

Ishaq²³⁸ A Meccan took an old bone to Mohammed, crumbled it up and blew the dust towards Mohammed. He asked, "Will your Allah revive this bone?" Mohammed said, "Yes, I do say that. Allah will resurrect this bone and you will die. Then Allah will send you to Hell!"

THE SATANIC VERSES

Mohammed was always thinking of how he could persuade all the Meccans. It came to him that the three gods of the Quraysh could intercede with Allah. Mohammed said, "These are the exalted high flying cranes whose intercession is approved." The Meccans were delighted and happy. When Mohammed led prayers at the Kabah, all the Meccans, Muslim and Kafir, took part. The Quraysh hung about after the combined service and remarked how happy they were. The tribe had been unified in worship, as before Islam.

The Koran then revealed that Mohammed was wrong. Meccan gods could have no part in his religion. Satan had made him say those terrible words about how the other gods could help Allah. The retraction by Mohammed made the relations between Islam and the Meccans far worse than it had ever been.

Koran22:52 Never have We sent a prophet or messenger before you whom Satan did not tempt with evil desires, but Allah will bring Satan's temptations to nothing. Allah will affirm His revelations, for He is knowing and wise. He makes Satan's suggestions a temptation for those whose hearts are diseased or for those whose hearts are hardened. Truly, is this is why the Kafirs are in great opposition so that those who have been given knowledge will know that the Koran is the truth from their Lord and so that they may believe in it and humbly submit to Him. Allah will truly guide the believers to the right path.

The Koran is constant in its admonitions about whom a Muslim should befriend.

Koran4:144 Believers! Do not take Kafirs as friends over fellow believers. Would you give Allah a clear reason to punish you?

Koran5:57 Oh, you who believe, do not take those who have received the Scriptures [Jews and Christians] before you, who have scoffed and jested at your religion, or who are Kafirs for your friends. Fear Allah if you are true believers. When you call to prayer, they make it a mockery and a joke. This is because they are a people who do not understand.

THE NIGHT JOURNEY

Ishaq264 One night as he lay sleeping, Mohammed said that the angel Gabriel woke him and took him to Jerusalem to the site of the Temple. There at the temple were Jesus, Abraham, Moses, and other prophets. Mohammed led them in prayer.

Ishaq266 Mohammed reported that Abraham looked exactly like him. Moses was a ruddy faced man, tall, thin, and with curly hair.

Ishaq266 Jesus was light skinned with reddish complexion and freckles and lank hair. He was of medium height.

Ishaq268 After the prayers in Jerusalem, Gabriel brought a fine ladder. Mohammed and Gabriel climbed the ladder to the gates of heaven.

Ishaq268 All the angels who greeted Mohammed, smiled and wished him well, except for one. Mohammed asked Gabriel who was the unsmiling angel. The unsmiling angel was Malik, the Keeper of Hell. Mohammed asked Gabriel to ask Malik if he would show him Hell. So Malik removed the lid to Hell and flames blazed into the air. Mohammed quickly asked for the lid to be put back on Hell.

Ishaq269 At the lowest level of Paradise, Adam sat with the spirits of men passing in front of him. To one he would say, "A good spirit from a

good body.” And to another spirit he would say, “An evil spirit from an evil body.”

Ishaq270 Then Mohammed was taken up to the second level of Paradise and saw Jesus.

Ishaq271 When Mohammed got to the seventh level of Paradise his Lord gave him the duty of prayer.

Ishaq272 One day Mohammed stood with the angel, Gabriel, as the Quraysh performed the rituals of their religion. Among them were the leaders who defended their native culture and religion and opposed Mohammed. When the first leader passed by Gabriel, Gabriel threw a leaf in his face and blinded him. Gabriel then caused the second one to get dropsy which killed him. Gabriel caused the third man to develop an infection which killed him. The fourth man was caused later to step on a thorn which killed him. Gabriel killed the last man who dared not to worship Allah with a brain disease.

MOHAMMED’S PROTECTOR AND WIFE BOTH DIE

Ishaq278 Mohammed’s protector was his uncle, Abu Talib. Abu Talib had taken the orphan Mohammed into his home and raised him. He took Mohammed on caravan trading missions to Syria and taught him how to be a businessman. Abu Talib was the clan chief who protected Mohammed’s life when the rest of Mecca wanted to harm him. Abu Talib was Mohammed’s life and security, but he was damned to Hell, he was not a Muslim and no amount of friendship could prevent that.

After Abu Talib’s death, the pressure on Mohammed was greater. It reached the point where one of the Quraysh threw dust at Mohammed. This was the worst that happened in Mecca.

Not long after Abu Talib died, Mohammed’s wife Khadija also died. She had been a stalwart supporter of Mohammed throughout their marriage, his chief confidant, the first to convert to Islam, and the mother of his children. Although her death had no political effect, it was an emotional blow to Mohammed.

MARRIAGE

About three months after the death of Khadija, Mohammed married Sauda, a widow and a Muslim.

Abu Bakr¹ had a daughter, Aisha, who was six years old. One night Mohammed dreamed that an angel came to him with a child wrapped

1. Abu Bakr was Mohammed’s closest companion.

in a silk cloth and said “This is your wife.” When the cloth was raised, he saw Aisha. He had the dream three times, and decided it was a message from Allah. Shortly after marrying Sauda, Mohammed became betrothed to little Aisha. She would become his favorite wife, although the marriage was not consummated until Aisha was nine years old.

THE BEGINNING OF POWER AND JIHAD IN MEDINA

Medina was about a ten-day journey from Mecca, but since ancient times the Medinans had come to Mecca for the fairs. Medina was half Jewish and half Arabian, and there was an ongoing tension between the two. The Jews worked as farmers and craftsmen and were literate. They were the wealthy class, but their power was slowly waning. In times past the Arabs had raided and stolen from the Jews who retaliated by saying that one day a prophet would come and lead them to victory over the Arabs. In spite of the tensions, the Arab tribe of Khazraj were allied with them.

Ishaq²⁸⁶ So when the members of the Khazraj met Mohammed, they said among themselves, “This is the prophet the Jews spoke of. Let us join ranks with him before the Jews do.” They became Muslims, and their tribe was rancorous and divided. They hoped that Islam could unite them, and soon every house in Medina had heard of Islam.

Ishaq²⁸⁹ The next year when the Medinan Muslims returned to Mecca, they took an oath to Mohammed. They returned to Medina, and soon many of Medinans submitted to Islam.

Ishaq²⁹⁴ At the next fair in Mecca, many of the new Muslims from Medina showed up. During the early part of the night about seventy of them left the caravan to meet with Mohammed. He recited the Koran and said, “I invite your allegiance on the basis that you protect me as you would your children.” [Now that he had made an oath with the Medinans, he would have to leave Mecca. The Medinans had now severed their ties to their previous allied, the Jews of Medina.] Mohammed smiled and said, “No, blood is blood, and blood not to be paid for is blood not to be paid for.” Blood revenge and its obligation were common to both parties. “I will war against them that war against you and be at peace with those at peace with you.”

Ishaq²⁹⁹ They asked what they would receive for their oath, Mohammed promised them Paradise. They all shook hands on the deal.

Ishaq³¹³ Up to now, the main tension in the division of the Quraysh tribe over the new religion had been resolved by words. Curses and insults had been exchanged. Mohammed condemned the ancient religion and customs on an almost daily basis. The Quraysh had mocked Mohammed

and abused his poorer converts. What blood had been drawn had been in the equivalent of a brawl. Dust had been thrown, but no real violence occurred. No one had died.

POLITICAL POWER

Ishaq³³⁶⁻³³⁷ In Medina, Mohammed set to work building the first mosque. There were now two groups of Muslims in Medina, the Quraysh Immigrants from Mecca and the Ansars of Medina — Medinan Muslims who became known as the Helpers.

THE COVENANT

Mohammed wrote up a charter or covenant for a basis of law and government. The religion of Islam now had a political system, and Islam had power over those outside the mosque. All Muslims, whether from Mecca, Medina or elsewhere, were part of a community, *umma*, that excluded others. There was one set of ethics for the Muslims and another set for the Kafirs. Duality was established as a fundamental principle of Islamic ethics.

Ishaq³⁴¹ Muslims were instructed to oppose any who would sow discord among other Muslims. Muslims should not kill other Muslims, nor side with a Kafir against a Muslim. Muslims were to be friends to each other, to the exclusion of Kafirs. If the blood of a Muslim were shed in jihad, it was to be avenged by another Muslim. Non-believers were not to intervene against Muslims.

MARRIAGE

About seven months after arriving in Medina Mohammed, age fifty-three, consummated his marriage with Aisha, now age nine. She moved out of her father's house into what was to become a compound of apartments adjoining the mosque. She was allowed to bring her dolls into the harem due to her age.

He later married ten other women. [The exact number is in question, 10 is the most probable.]

JIHAD, WAR AGAINST ALL

In a nine year period Mohammed personally attended 27 raids. There were 38 other battles and expeditions. This is a total of 65 armed events, not including assassinations and executions, for an average of one violent event every six weeks. He died without an enemy left standing.

[Chapter 3, Jihad, gives a summary of some of those battles, raids, executions, assassinations and other violent events in Mohammed's life.]

MECCA CONQUERED

Ishaq813-4 The chief of the Meccans, Abu Sufyan, came to the Muslim camp to negotiate. Abu Sufyan went ahead and announced to Mecca that Mohammed's army was coming. They were not to resist but to go into their houses, his house or the Kabah and that they would be safe.

Ishaq819 Mohammed had told his commanders only to kill those who resisted. Otherwise they were to bother no one except for those who had spoken against Mohammed. The list of those to be killed:

- One of Mohammed's secretaries, who had said that when he was recording Mohammed's Koranic revelations sometimes Mohammed let the secretary insert better speech. This caused him to lose faith and he became an apostate (left Islam).
- Two singing girls who had sung satires against Mohammed.
- A Muslim tax collector who had become an apostate (left Islam).
- A man who had insulted Mohammed.

Ishaq821 Mohammed went to the Kabah and rode around it seven times. Each time he went past the Black Stone, he touched it with his stick. Then he called for the key to the Kabah and entered. There was a carved wooden dove that he picked up and broke and threw out the door. Mohammed had all the religious art destroyed.

SUCCESS BRINGS MORE SUCCESS

Ishaq933 The Arabs were waiting to see what would happen between the Quraysh and Mohammed. After Mohammed had taken Mecca and won the battle at Tabuk, deputations began to come from the Arabs. When Mohammed was victorious, the Arabs came in groups and joined with him.

Ishaq956 The kings of Himyar wrote to Mohammed that they had submitted to Islam. Mohammed wrote them back, "... I received your message and am informed of your acceptance of Islam and your killing of Kafirs. Allah has guided you. ... send one-fifth of the spoils of war and tax the believers... Christians and Jews who do not convert must pay the poll tax..."

Ishaq965 Mohammed sent out tax collectors to every part of Islam to collect the tax.

MOHAMMED'S LAST YEAR

THE FAREWELL PILGRIMAGE

Ishaq968 Ten years after entering Medina, Mohammed made what was to be his last pilgrimage to Mecca. There he made his farewell address. He told the Muslims that usury was abolished, Allah would judge them and their works. All of the blood shed before Islam was to be left unavenged. The lunar calendar was the sacred calendar and it was not to be adjusted with respect to the solar calendar. He defined other rules:

Ishaq969 Men have rights over their wives and wives have rights over their husbands. The wives must never commit adultery nor act in a provocative manner towards others. If they do, they should be put in separate rooms and beaten lightly. If they refrain from these things, they have the right to food and clothing. Injunctions should be laid on women lightly for they are prisoners of the men and have no control over their persons.

M473 Muslims were to feed and clothe their slaves well.

Ishaq969 Every Muslim is a Muslim's brother. Muslims were only to take from a brother what he gave freely.

Ishaq970 Mohammed led the Muslims through the rituals of the pilgrimage.

MOHAMMED'S DEATH

Ishaq1006 Mohammed weakened and was in a great deal of pain. Later he died with his head in Aisha's lap. His final words were the perfect summation of Islam, political action based upon religion.

Bukhari4,52,288 Mohammed said, "There should not be any other religions than Islam in Arabia" and that money should continue to be paid to influence the foreign, Kafir ambassadors.

Mohammed was buried beneath his bed. The bed was removed and a grave was dug where the bed had stood.

THE HADITH

LESSON 3

INTRODUCTION TO THE HADITH

A hadith, or tradition—usually only a paragraph long—is an action, brief story, or conversation about or by Mohammed. The action can be as elementary as Mohammed’s drinking a glass of water or putting on his sandals. A collection of these stories is called the Hadith or Traditions. So the Hadith is a collection of hadiths (the actual plural of hadith is *ahadith*).

The Hadith contains the *Sunna* (the ideal speech or action) of Mohammed, that is, his pronouncements. The actual words or deeds, then, that one should follow, are the Sunna; the story that gave rise to the Sunna is the hadith.

There are many collectors of hadiths, but the two most authoritative collectors were Al-Bukhari, or Bukhari, and Abu Muslim, or Muslim. Most of the hadiths in this book come from Bukhari. From 600,000 hadiths, he took the most reliable 6,720 and recorded them in *Sahih of Al-Bukhari*, also known as *Sahih Bukhari*. Muslim’s work is called *Sahih Muslim*.

A few of the hadiths are not about Mohammed but about Ali, Umar, Abu Bakr, and Uthman. These four men were Mohammed’s closest companions and became caliphs—absolute religious and political rulers of Islam and the equivalent of religious kings. They are called “the rightly guided caliphs,” and their Sunna (words and actions) are also considered ideal Islamic behavior.

All of the hadiths in this work have many duplicates or near duplicates—like multiple witnesses recounting the same event. They blend seamlessly with the Koran and the Sira. They do not contradict any of the Islamic doctrine. They are from the most trusted sources of hadiths—Bukhari and Muslim.

POLITICAL HADITH

Most of these hadiths concern political Islam, in other words, how Islam treats Kafirs. Many of the hadiths are about religious rituals. Mohammed prayed frequently, and the details of his prayer could be recorded as a hadith. Some acts are ritually unclean, for example, going to the bathroom. After an unclean act, an ablution (ritual cleansing) must be performed so

a Muslim can enter a state of ritual purity in order to pray or pick up a Koran, for instance. Many different hadiths of ritual purity were preserved.

Since this book is about political Islam, few of these ritual purity and prayer hadiths are found here, but some of them have been included because they are interesting. We know more about Mohammed's personal habits than those of any other man in history. How he put on his shoes or relieved himself is a model for all humanity for all times.

Lastly, these hadiths are the very foundation of the Sharia, Islamic law. Furthermore, there is no Islam without politics, so the lesson of the Hadith, the Sira, and the Koran is that Islam must rule all politics. The belief is that, since Islamic politics come straight from the only god, it is only a matter of time before political Islam prevails over all.

These hadiths are sacred literature. All Muslims are to copy the divine pattern of Mohammed's actions and words to be acceptable to the only god, Allah. For Islam, Mohammed is the model political leader, husband, warrior, philosopher, religious leader, and neighbor. Mohammed is the ideal pattern of man for all times and all places.

INTERESTING HADITH

BEHEADING

There are many references to beheadings in both the Sira and the Hadith. Many refer to the beheading of the Jews in Medina, the last of the three Medinan Jewish tribes.

Eight hundred male Jews were beheaded as Mohammed watched with his twelve-year-old wife, Aisha.

Bukhari^{5,58,148} When some of the remaining Jews of Medina agreed to obey a verdict from Saed, Mohammed sent for him. He approached the Mosque riding a donkey and Mohammed said, "Stand up for your leader." Mohammed then said, "Saed, give these people your verdict." Saed replied, "Their soldiers should be beheaded and their women and children should become slaves." Mohammed, pleased with the verdict, said, "You have made a ruling that Allah or a king would approve of."

JIHAD

The following hadith summarizes all the key elements of jihad. (Only the fourth item, the Day of Resurrection, is purely religious in nature). It tells us that the whole world must submit to Islam; Kafirs are the enemy simply because they are not Muslims. To achieve this dominance Islam may use terror and

violence. It may use psychological warfare, fear, theft. It may take the spoils of war from Kafirs. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

Bukhari11,7,331 Mohammed:

I have been given five things which were not given to any one else before me:

1. Allah made me victorious by awe, by His frightening my enemies for a distance of one month's journey.

2. The earth has been made for me and for my followers, a place for praying and a place to perform rituals; therefore, anyone of my followers can pray wherever the time of a prayer is due.

3. The spoils of war has been made lawful for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession on the Day of Resurrection.

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

To be a real Muslim, one must aspire to be a jihadist.

M020,4696 Mohammed: "The man who dies without participating in jihad, who never desired to wage holy war, dies the death of a hypocrite."

Fighting in jihad is demanded for all Muslims except for the frail or the crippled. To sit at home is inferior to jihad. Jihad is an obligation for all times and all places and for all Muslims.

Bukhari6,60,118 After the following verse was revealed to Mohammed, he called for a scribe,

"Not equal are those believers who sit at home and those who strive and fight in the Cause of Allah."

After the scribe arrived with his writing utensils, Mohammed dictated his revelation. Ibn Um Maktum, who was present, exclaimed, "O Mohammed! But I am blind." A new revelation was then revealed that said:

Koran4:95 Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah's cause [jihad].

Allah rewards those who give to jihad and curses those who do not.

Bukhari2,24,522 Mohammed: "Two angels descend from Paradise each day. One says, 'O, Allah! Reward those who contribute to jihad,' and the other says, 'O, Allah! Kill those who refuse to support jihad.'"

A jihadist will never go to Hell.

Bukhari^{4,52,66} Mohammed: “Anyone who gets his feet dirty while participating in jihad will not go to Hell.”

APOSTATES

No punishment is too great for the apostate (one who leaves Islam).

Bukhari^{8,82,797} Some people came to Medina and soon became ill, so Mohammed sent them to the place where the camels were sheltered and told them to drink camel urine and milk as a remedy. They followed his advice, but when they recovered, they killed the shepherd guarding the camels and stole the herd.

In the morning, Mohammed heard what the men had done and ordered their capture. Before noon, the men were captured and brought before Mohammed. He ordered that their hands and feet be cut off and their eyes gouged out with hot pokers. They were then thrown on jagged rocks, their pleas for water ignored and they died of thirst.

Abu said, “They were thieves and murderers who abandoned Islam and reverted to paganism, thus attacking Allah and Mohammed.”

When Mohammed died, entire tribes wanted to leave Islam. The first wars fought by Islam were against these apostates, and thousands were killed.

The apostasy wars were fought after Mohammed died. Here we see that taxes were also a reason to kill apostates (apostates won't pay taxes).

Bukhari^{2,23,483} After the death of Mohammed, Abu Bakr became the caliph, and he declared war against a group of Arabs who reverted back to paganism.

Umar asked Abu Bakr, “How can you war against these men when you remember that Mohammed said, ‘I have been ordered by Allah to continue the fight until all the people say, “There is no god except Allah,” and whoever says this will have his life and possessions protected from my anger. The exceptions being legal regulations that are adjudicated by man; Allah will settle all accounts.

Abu Bakr said, “I will fight those who argue that no difference exists between the tax [the poor tax was a Muslim obligation] and the prayer. The tax is an obligation put upon man by Allah. If someone should refuse to pay me even the smallest amount that they used to pay during the time of Mohammed, then I will fight them for doing so.”

Umar then said, “Allah spoke to Abu Bakr, and I now know that he was right.”

Bukhari^{9,83,17} Mohammed: “A Muslim who has admitted that there is no god but Allah and that I am His prophet may not be killed except for three reasons: as punishment for murder, for adultery, or for reverting back to non-belief after accepting Islam.”

MOHAMMED

Bukhari^{1,3,63} We were sitting with Mohammed in the Mosque one day when a man rode up on a camel. He asked, “Which one of you is Mohammed?” We answered, “That white man leaning on his arm...”

Bukhari^{7,65,292} Mohammed preferred to begin things from the right side; combing his hair, putting on his shoes, or performing ablution. He would follow this practice in every thing he did.

M^{023,5018} Anas said that Mohammed forbade people to drink while standing. Qatada related: We asked him, “What about eating while standing?” Anas said, “That is even more objectionable.”

M^{023,5029} Anas related the story that Mohammed would drink his refreshments in three gulps.

Bukhari^{7,72,807} One day a man peeped into Mohammed’s house and saw him scratching his head with a comb. Noticing the man Mohammed said, “If I had realized that you were peeking at me I would have stuck this comb in your eye. The reason that people must ask permission is to keep them from seeing things that they shouldn’t.”

Mohammed had a temper.

Bukhari^{8,73,130} There was once a curtain with pictures of animals on it in my [Aisha’s] house. When Mohammed saw it, his face became flushed with anger. He tore it to bits and said, “People that paint such pictures will receive Hell’s most terrible punishment on Judgment Day.”

MAGIC

Bukhari^{4,53,400} A spell was put on Mohammed one time that caused him to believe he had laid with his wives and he had not. He spent a long time praying to Allah and finally came to us and said, “Allah has shown me how break the spell.”

I saw two people in a dream. One sat at my head and the other sat at my feet. The first man asked the other, “What is wrong with this man?” The second man said, “He is under a bewitching spell.” The first man asked, “Who has cast the spell?” The second man answered, “Lubaid.” “What did

he use?" the first asked. The other man replied, "A comb with hair on it, and the pollen from a date palm." The first man then asked, "Where is it kept?" He was told, "In the Dharwan well."

Mohammed visited the well, and upon his return he told me that "the date palm trees near the well look like devil's heads." I asked if he had removed the charm that was used to bewitch him from the well, and he said that he had not. "No, Allah cured me. I don't want the people to be tempted to evil." Some time later the well was filled with earth.

EVIL EYE

Bukhari4,55,590 Mohammed would beseech Allah to protect Al-Hasan and Al-Husain. He would say, "Our ancestor, Abraham, would beseech Allah to protect Ishmael and Isaac by saying, "Allah, the Koran protects me from all venomous creatures and every evil eye."

Bukhari7,71,636 Mohammed said, "There is no disputing the existence of an evil eye." He also forbade tattooing.

SATAN

M023,5046 Mohammed: "Satan is with you in everything that you do. He is there when you are eating, therefore if you drop any food from your mouth, you should brush away any dirt and eat it. Do not leave any for Satan. When you finish eating, lick your fingers clean, because you do not know where the blessing resides in the food."

Bukhari2,21,243 Mohammed: "Satan puts three knots on the back of a sleeping persons head. On each knot he imprints these words, 'Stay asleep; the night is long.' When a person wakes up and thinks of Allah, one knot is untied; when a person performs purification, another knot is untied, when a person says his prayers, the third knot is untied and the person awakes with energy and a kind heart. If any knots remain, the person wakes up lazy with a vexing heart."

M024,5279 Mohammed: "The bell is Satan's musical instrument." [Think of church bells.]

Bukhari2,22,301 One time after giving the daily prayer Mohammed said, "Satan faced me and attempted to disrupt my prayer, but Allah gave me strength and I strangled him. I considered tying him to a pillar in the mosque so that the people could see him in the morning. However, I recalled the words of Solomon, 'Lord, give me a kingdom the like of which will belong

to no other.' Allah then forced Satan to return from where he came with his head bent low with shame."

Bukhari4,54,492 Someone mentioned to Mohammed a man that slept long after sunrise. Mohammed said, "Satan has urinated in that man's ears."

Bukhari4,54,500 Mohammed: "At dusk, keep your children near, because the devil is out. After an hour they may roam. Invoke Allah's name and close your house gates at night. Invoke Allah's name and cover your dishes. If your dishes lack covers, then place some wood or something over them."

Bukhari4,54,506 Mohammed: "When a person is born, Satan touches him with two fingers. Jesus, Mary's son, was the exception. Satan tried to touch him, but missed and touched placenta instead."

Bukhari8,73,242 Mohammed: "Allah hates yawning and likes sneezing. The obligatory Muslim response to someone sneezing and giving praise to Allah is to say 'May Allah give you mercy.' Yawning, however, is caused by Satan. Stifle a yawn as soon as possible. If a person says, "Ha," while yawning, Satan will cause him mischief."

Bukhari7,71,643 I [Abu Qatada] was there when Mohammed said, "Allah gives good dreams, bad dreams are from Satan. If any of you experience something unpleasant during a dream, they should seek protection with Allah and blow three times to the left. This will protect you."

JINNS AND SPIRITS

Jinns are nonmaterial creatures who can help and hurt humans. Humans are made from earth and jinns are made from fire. Jinns occur in the Koran as well; one sura is titled "The Jinns."

Bukhari5,58,199 Masruq and I [Abdur-Rahman] were talking and I asked him, "Who told Mohammed about the jinns listening to the Koran?" He replied, "Your father, Abdullah, told me that Mohammed heard about them from a tree."

Bukhari5,58,200 While accompanying Mohammed, I [Abu Huraira] spent some time carrying water for purification and cleaning. One time, Mohammed asked, "Who are you?" I answered, "Abu Huraira." He said, "Get me some stones so I may wipe myself, and take care that you don't bring me any dried dung or bone."

I carried some stones over to him in the hem of my robe, left them by his side and I walked away. Later I asked him what was the significance of the bone and the dung and he said, "That is what jinns eat."

The jinn delegate from Nasibin—a very charming jinn—asked that they might have the residue from human food. I interceded with Allah for them that they might never be hungry as long as there was dung and bones for them to feed upon.

SCIENCE

Bukhari4,54,421 One day as the sun was setting, Mohammed asked me [Abu Dhar], “Do you know where the sun goes at night?” I said, “You and Allah know better than I.” Mohammed said, “It travels until it sits under the throne of Allah where it waits until permission is given to rise. A day will come when the sun will not be allowed to rest, nor continue on its regular path. It will instead be ordered to return the way it came and will rise in the west. That is how I interpret Allah’s revelation:

Koran36:37 The night is a sign for them. We withdraw it from the day and plunge them into darkness, and the sun runs its mandated course.

Bukhari4,55,549 Mohammed said about human conception, for the first forty days after conception, each of us forms in a mother’s womb. The next forty days is spent as a clot of blood, and the next forty as a bit of flesh. Then an angel is sent by Allah to write four determining words that signify a person’s destiny: his actions, his time of death, his occupation, and whether he will be blessed or cursed by Allah. A soul is then infused in his body.

CURES

Bukhari7,67,446 Mohammed was asked about a mouse that fell into some butter fat and died. He said to dispose of the mouse and the butter-fat around it, but keep and eat the remaining butter fat.”

Bukhari7,71,673 Mohammed: “If a fly drops into a container of liquid, submerge it in the liquid and throw the fly away. In one wing of the fly is a disease, but in the other is a cure for the disease.”

Mohammed on disease.

Bukhari7,71,614 A man said to Mohammed, “My brother suffers from diarrhea.” Mohammed said, “Tell him to drink honey.” The man returned to Mohammed and said, “He drank the honey, but it made his condition worse.” Mohammed said, “Allah tells the truth and your brother’s stomach tells a lie.”

RITUALS OF ELIMINATION

Bukhari1,4,144 When Mohammed went to relieve himself, he would say, "Allah, protect me from evil spirits and from wicked actions."

Bukhari1,8,388 Mohammed said, "Do not face toward or away from Mecca while defecating. Instead face either west or east." Abu Aiyub also said, "Arriving in Sham, we found toilets facing Mecca. So, we used them, but turned our faces sideways and begged Allah to forgive us."

Bukhari1,4,156 Mohammed: "Do not hold yourself or clean yourself with your right hand. When drinking, do not breathe into the cup."

FLATULENCE

Bukhari1,8,436 Mohammed: "As long as a person is properly praying and does not break wind, the angels will continue to ask Allah's forgiveness for you. The angels say, 'Allah be merciful. Forgive him.'"

Bukhari8,73,68 Mohammed outlawed laughing at someone for breaking wind.

SPITTING

Bukhari1,8,404 Mohammed: "Nobody should spit directly in front of himself or to his right, rather he should spit to his left or beneath his foot."

ART

Bukhari7,72,843 Mohammed grew depressed one day after Gabriel's promised visit was delayed. When Gabriel came at last, Mohammed complained about the delay. Gabriel said to him, "Angels will not enter a house that contains a dog or a picture."

A BRIEF HISTORY OF JIHAD

LESSON 4

JIHAD

Duality of ethics was the basis for Mohammed's greatest single innovation—jihad. Jihad is dual ethics with sacred violence. The key religious element of the dual ethics is that Allah sanctifies violence for complete domination. The non-Muslims must submit to Islam.

Jihad is usually called “holy war” but this is far too narrow a view. Jihad means struggle or effort and is a process that is shown by the life of Mohammed, the perfect jihadist. In Mecca, Mohammed demonstrated the initial practice of jihad when Islam was weak: persuasion and conversion. When he moved to Medina, he demonstrated how jihad worked when Islam was strong: using immigration against inhabitants, creating political power by struggling against the host, dominating other religions, using violence, and establishing a government.

THE JIHAD OF MECCA

From the standpoint of war, jihad did not begin until Mohammed's first killing attack in Medina. But its roots go back to Mecca when Mohammed cursed the ancient native Arabic gods. Jihad is a force that still manifests itself according to circumstances. The violence may go no further than aggressive arguments, beatings, put-downs, hostility, insults, or threats, but it is always based upon an ethical system of duality that started in Mecca.

In Mecca, Mohammed promised his critics' slaughter. When heated arguments broke out between the Meccans and Muslims, it was a Muslim who picked up a weapon and drew blood. It was a Muslim, Umar, who violently protested over a poem. Mohammed was in Mecca when he signed a blood oath with the Muslims of Medina.

The root of the violence of Medina was the peace of Mecca. A peace that demanded submission.

ARABIC JIHAD

Mohammed fought for the last nine years of his life. Near the end he sent letters to the surrounding kingdoms demanding that they submit to Islam. Islam demands that all jihad be seen as defensive, but we can see that Mohammed planned an offence against all the Kafirs.

Umar was the second caliph. He sent his armies against the Persian Empire. The Hadith records his reasons for jihad.

Bukhari 4,53,386 So, Umar sent us to Persia. When we reached the land of the enemy, the representative of the Persians came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!"

[...] Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give jizya (i.e. tribute); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

The situation was ripe for plunder. The Persians and the Byzantines (Christians) had fought until exhaustion. Jihad captured the Jerusalem, Persia, Egypt, North Africa and the Middle East. Islam became wealthy off of the plunder. It was a catastrophe for Christianity.

What is remarkable is the Christian response. They did not ever refer to Islam, but Arabs. They saw the invasion as punishment for other Christians' wrong doctrine and their own sins. They quoted Revelation and Daniel. They were even gleeful when Islam crushed other Christians who differed in doctrine (heretics). They deserved it and they saw Islam as being divinely driven. Except, of course, when it came their turn.

Church buildings were desecrated, treasure taken, farmland ruined, cities were destroyed. It was a reign of terror. But it was not just money; it was a civilization that was annihilated. If an Egyptian Copt (the original Egyptians, the sons of the pharaohs) spoke Coptic in front of a Muslim official, his tongue was cut out. Is it any wonder that Arabic became the language of Egypt? Is it any wonder that when Napoleon arrived 1100 years later, no Egyptian could tell him what the pyramids were about?

This became true of every nation. Civilizations vanished like dinosaurs to be replaced by Islamic civilization. Saint Augustine was from Algeria, a European civilization. (North Africa was part of Europe, the Roman Empire). There is not one church in North Africa today. This is fate of all civilizations under Islam.

Here is Michael the Syrian's account of the Muslim invasion of Capodocia (southern Turkey) in 650 AD under Caliph Umar:

... when Muawiya [the Muslim commander] arrived [in Euchaita in Armenia] he ordered all the inhabitants to be put to the sword; he placed guards so that no one escaped. After gathering up all the wealth of the town, they set to torturing the leaders to make them show them things [treasures] that had been hidden. The Taiyaye [Muslim Arabs] led everyone into slavery -- men and women, boys and girls -- and they committed much debauchery in that unfortunate town: they wickedly committed immoralities inside churches. They returned to their country rejoicing¹.

SPAIN

Once North African Christianity was crushed, Islam turned to Christian Spain.

The following description by the Muslim historian, Ibn al-Athir (1160-1233 AD), of razzias (raiding expeditions) in Northern Spain and France in the eighth and ninth centuries AD, conveys nothing but satisfaction at the extent of the destruction wrought upon the infidels, including noncombatants.

In 793 AD, Hisham, prince of Spain, sent a large army commanded by Abd al-Malik b. Abd al-Wahid b. Mugith into enemy territory, and which made forays as far as Narbonne and Jaranda . This general first attacked Jaranda where there was an elite Frank garrison; he killed the bravest, destroyed the walls and towers of the town and almost managed to seize it. He then marched on to Narbonne, where he repeated the same actions, then, pushing forward, he trampled underfoot the land of the Cerdagne [near Andorra in the Pyrenees]. For several months he traversed this land in every direction, violating women, killing warriors, destroying fortresses, burning and pillaging everything, driving back the enemy who fled in disorder. He returned safe and sound, dragging behind him God alone knows how much booty. This is one of the most famous expeditions of the Muslims in Spain. In 837 AD, Abd ar-Rahman b. al Hakam, sovereign of Spain, sent an army against Alava; it encamped near Hisn al-Gharat, which it besieged; it seized the booty that was found there, killed the inhabitants and withdrew, carrying off women and children as captives. In 845 AD, a Muslim army advanced into Galicia on the terri-

1 *The Decline of Eastern Christianity under Islam*, Bat Ye'or, Associated University Press, 1996, 276-7.

tory of the infidels, where it pillaged and massacred everyone. In 860 AD, Muhammad b. Abd ar-Rahman advanced with many troops and a large military apparatus against the region of Pamplona. He reduced, ruined and ravaged this territory, where he pillaged and sowed death¹.

But the Arabic phase of jihad came to an end. They controlled Europe from southern France to India and north into Russia. But the Mongols came out of the steps and crushed Baghdad. It was time for the new Muslims, the Turks to rise to power.

TURKISH JIHAD

The Turks were nomads in west Asia who converted to Islam. Before their conversion they were slave traders who sold slaves to the Arab Muslims of Baghdad. As Arab strength weakened, the hardy Turks rose to power in Islam. They attacked Greek Christianity in what was called Anatolia, Asia Minor. At the battle of Mansikert, 1071, the Christians lost to the Turks. Now the approach to Constantinople was open.

In 1493 one of the greatest tragedies in human history happened. Constantinople fell. The violation of women and taking plunder were massive. Now the door to Europe was open.

More than any other people, the Turks love war and pillage. They show it in their relations among themselves, what then is the lot of Christians? [...] The Turks went on foot as far as the Danube in order to subjugate the Christians. They invaded this or that province in their tens of thousands; they came like brigands and fled once they had pillaged it. These raids turned all Thrace as far as Dalmatia into a desert. Even the Albanians, who are an innumerable people, were reduced in number. All in all, the Turks destroyed the Wallachians, the Serbs and the Byzantines. When they subdued these peoples, they gave the fifth part of the booty to their sultan in accordance with their law. In this way, they gave up this fifth share, which is the best, to the authorities. Afterwards, when the representatives of the authorities saw a strong, young prisoner, they purchased him at a ridiculously low price and declared him a slave of the state. The sultan called these orphans, his new troops, *janissaries*.²

The janissaries are unknown to most Christians. Christians in the Balkans had to give a son to the Turkish ruler as a tax payment. The Turkish

1 *The Decline of Eastern Christianity under Islam*, Bat Ye'or, Associated University Press, 1996 281-2.

2 Ibid, pg. 56

army came and carried off the son, who was raised as a Muslim and became an elite soldier for the sultan. Of course, the janissaries were used against Christians. Christian sons were used for jihad against Christianity. Islam has the most brilliant approach to war ever seen in human history.

Turkey was the springboard to attack the Christian Eastern Europe. At Kosovo the Turks beat the combined Christian armies lead by the Serbian king, St. Lazar. The Christian Serbs of today still remember how their ancestors were crushed at Kosovo. Today NATO and the US are on the side of Islam in Eastern Europe. Why? Because we don't have any idea of what has happened in Eastern Europe? We have no sense of history.

Christian Europe recorded the annihilation as a Turkish invasion, not Islamic jihad. They were never to understand Islam and jihad. They saw the Turks as just another political power to be watched and placated. Europe then and now believes that Islam can be dealt with as an ordinary power.

The high point of the Islamic invasion of Europe was reached on September 11, 1868. Islam was driven back from the gates of Vienna. But in 2001, September 11, Islam settled that score. But the US had not one clue as to the significance of the date. We don't remember history. We just repeat our ignorance of Islamic history.

MODERN JIHAD

Islam entered a decline. In 1856 the Europeans made the Turks abolish the formal status of dhimmi for the Christians. But being forced to treat Christians as humans did not go well for the Muslims. However, Islam's memory never forgets a wrong or a loss. In 1876 the Turks slaughtered 30,000 Bulgarians for resisting Islamic government by trying to revolt against Turkish rule.

Then in 1896 the Turks started on the Armenian Christians with the killing of 250,000. Then in 1915, the Turks killed 1,500,000 Armenians in jihad.

Here are the jihadists' marching orders from the leading Turkish Islamic leader:

“Oh Moslems,” the document read, “Ye who are smitten with happiness and are on the verge of sacrificing your life and your good for the cause of right, and of braving perils, gather now around the Imperial throne.” ... “The deeds of our enemies have brought down the wrath of God. A gleam of hope has appeared. All Mohammedans, young and old, men, women, and children must fulfill their duty. ... If we do it, the deliverance of the subjected Mohammedan kingdoms is assured.” ... “He who kills even

one unbeliever,” one pamphlet read, “of those who rule over us, whether he does it secretly or openly, shall be rewarded by God.”¹

Then in 1922 the Turks murdered 150,000 Christians in Smyrna under the eyes of the West.

Today we see jihad against us in America, against the Serbs in Kosovo and in Yugoslavia and the Russians in Chechnya. In India, Hinds die on a regular basis. Jihad has been declared against the Buddhists in Thailand. There is no continent that has not had jihad attacks in the 20th century.

These small accounts are part of a 1400 years of suffering of people who had only one failing, they were Christians. 60,000,000 of them.

THE SUPREME MASTER OF COMPLETE WAR

Mohammed was the supreme master of complete war and has had no equal to this day. His understanding of the use of force was sophisticated and subtle. Physical violence was only a small part of his understanding of war. That is why comparisons make him superior to military men such as Julius Caesar. Other military geniuses established empires, but none of them had a process for war and empire that lasted for fourteen-hundred years and is still going strong.

Mohammed’s profound insight was not just the waging of physical war but war of the mind, emotions, culture, politics, and religion. There is no aspect of being human that Mohammed did not use for war. Money, salvation, culture, religion, destiny, family, immigration, legal codes, government, power, deceit, racial pride, tribalism, community, fear, propaganda, diplomacy, spy-craft, philosophy, ethics, and psychology were all used for jihad. Jihad was not holy war but complete and total civilizational war.

THE SIRA—JIHAD, WAR AGAINST ALL

In Mecca, Mohammed had divided the community into Islam and the separate factions of the native Arabic religions. In Mecca he adopted all the classical Jewish stories to prove his prophesy and spoke well of the Jews. As there were few Jews living in Mecca, there was no one to differ with him.

In Medina half of the population were Jews, who let Mohammed know that they disagreed with him. So in Medina, Mohammed argued with Jews as well as the Kafir Arabs. Even though there were very few in the town

1 *The Burning Tigris*, Peter Balakian, pgs.169-70.)

who were Christian, Mohammed argued against them as well. All Kafirs were verbally attacked in Medina.

Ishaq415 It was thirteen years after he started preaching and one to two years after going to Medina that Mohammed prepared for war as commanded by Allah. He would fight his enemies, those who were not Muslims.

THE FIRST RAIDS

Ishaq416-423 Mohammed sent forth his fighters on seven armed raids to find the trade caravans headed to Mecca.

JIHAD—THE FIRST KILLING

Ishaq423-4 Mohammed sent Abdullah out with eight men. A caravan of the Quraysh passed by the Muslims as they overlooked the road from a rise. When the Quraysh saw them they were scared because they had slept not too far from here, but one of the Muslims had a shaved head. Since a shaved head was a mark of a pilgrim, the Quraysh felt better. They were safe. They were also in a sacred month when weapons were not carried.

Ishaq425 The Muslims took council. They were in a dilemma. If they attacked the caravan that day, they would be killing in a sacred month. They decided to go ahead with the attack, kill as many as possible, and take their goods.

Ishaq425 Islam drew first blood against the Quraysh of Mecca. They attacked the unarmed men. Amr was killed by an arrow. He was the first man to be killed in jihad. One man escaped and they captured two prisoners. They loaded the camels and headed back to Mohammed in Medina. On the way they talked about how Mohammed would get one-fifth of the stolen goods as the spoils of war.

Ishaq425 When they got back, Mohammed said that he did not order them to attack in the sacred month. So he held the caravan and the two prisoners in suspense and refused to do anything with the goods or prisoners. The prisoners said, "Mohammed has violated the sacred month, shed blood therein, stolen goods and taken prisoners."

Ishaq426 The Koran replied that the Meccans resisted the doctrine of Islam and tried to persuade Muslims to drop their faith was worse than killing. Before Islam, the rule of justice in Arabia was a killing for a killing, but now to resist Islam was worse than murder. Those who argue against Islam and resist Islam can be killed as a sacred act. The spoils were distributed and a ransom set for the prisoners. The men who had killed and stolen were now concerned as to whether they would get their take of the

spoils. So the Koran revealed that as Muslims who had been exiled and fought, they were blessed by Allah. They received their share and Mohammed took his one-fifth of the spoils of war.

COMMENT

The promised violence of Mecca bore fruit. Jihad is the full fruition of the dualistic ethics.

The first successful jihad was a prototype:

- The attempts were untiring, it took seven failed tries to get to success.
- It was a sneak attack.
- It had an economic target.
- A religious disguise was used. Deception was a key element. Religion was a shield for political action.
- Kafir death was approved by the Koran.
- Theft from the Kafir was sanctioned as a moral act.
- There were clearly two sets of ethics. One for Islam and one for the Kafirs.
- It was a defensive attack. The Kafirs' resistance to Islam violates sacred law and was an offense against Allah.
- Muslims may settle Allah's accounts.

THE SIRA—THE BATTLE OF BADR

Ishaq⁴²⁸ Mohammed heard that Abu Sufyan was coming with a large caravan of thirty to forty Quraysh from Syria. Mohammed called the Muslims together and said, "Go out and attack it, perhaps Allah will give us the prey."

Ishaq⁴³³ Mohammed and his men headed out of Medina for what would prove to be one of the most important battles in all of history, a battle that would change the world forever.

Ishaq⁴³⁵ Mohammed was cheered. He said, "I see the enemy dead on the ground." They headed towards Badr and camped near there for the night.

Before Islam, killing of kin and tribal brothers had been forbidden since the dawn of time. After Islam was established, brother would kill brother and sons would kill their fathers, fighting in Allah's cause—jihad. Mohammed would change all the rules of war in Arabia and the world.

Ishaq⁴⁵⁶ Islam won against an army three times its size. Then it was time to take the property from the dead was now the spoils of jihad and

the profit of Islam. Mohammed divided it equally among all who were there. He took one-fifth for himself.

Ishaq⁴⁷⁷ The Muslims were not alone. No, Allah sent a thousand angels to help kill those who worshiped in the ancient ways and rituals. To resist Mohammed was a death sentence from Allah. When a Muslim meets a Kafir in war, he should never turn his back, except as a tactical maneuver. A Muslim fighting in Allah's cause must face the enemy. To not do so brings on the wrath of Allah and the judgment of Hell.

Mohammed left Mecca as a preacher and prophet. He entered Medina with about 150 Muslim converts. After a year in Medina there were about 250-300 Muslims and most of them were very poor. After the battle of Badr, a new Islam emerged. Mohammed rode out of Medina as a politician and general. Islam became an armed political force with a religious motivation, jihad.

COMMENTS

In dealing with Kafirs, there are no moral limits. Torture is a tactic of war. Allah tortures the Kafirs in the afterlife, so a Muslim can use torture in jihad in this life.

Killing the Kafir pleases Allah; so killing is a pleasure and is to be done without mercy and with joy. There is never any regret or sadness at killing. Killing the Kafir is a normal activity. [But dualism allows for the same Muslim to be a good neighbor.]

No slight against Islam is forgotten. Any resistance to Islam may be punished by death. To kill the Kafirs who oppose Islam is to merely turn the Kafir over to Allah for eternal torture.

Jihad is political and prepares the way for the end of Kafir civilization.

Allah praises those who kill without the thought of their own death. To be afraid in jihad is a form of blasphemy. The highest form of morality is to die while trying to destroy the civilization of the Kafir for the advancement of Islam.

The leader of jihad submits to Islam and his followers are to obey his every command.

Jihad uses the momentum of victory to move to the next attack. Jihad is relentless.

Beheading is an Islamic technique of killing and is pure Sunna.

THE SIRA—JIHAD, A SETBACK

THE BATTLE OF UHUD

Ishaq555 With their army in defeat after the battle of Badr, and their best men slain, the Meccans went to the Quraysh elders and requested money, arms and more men to launch a counterattack to defeat the despised Mohammed. The city raised the money and a new army bent on revenge was formed.

Ishaq558 The Meccan army set out for Medina, set up camp near the city and prepared for war.

Ishaq560 Mohammed had a thousand troops at his disposal, and warned them not to begin fighting until he gave the word. The area where the battle was to be fought was in a valley. Mohammed positioned his army with Mt. Uhud to its rear. There was, however, the possibility that the Meccans could send troops through a vulnerable opening in the mountain and attack Mohammed's forces from the rear. To prevent this, Mohammed stationed a force of fifty archers on a hill above his left flank in order to protect the main force. He instructed them not to move until the battle was over, whether the Muslims won or not.

Ishaq570 The Muslims fought valiantly and quickly cut the Meccans off from their camp. Seeing that they were in danger of defeat, the Meccan army dropped their arms and equipment and began to flee back behind the lines. As the archers poured down onto the battlefield to retrieve war booty, a group of Meccan warriors, who had made their way around the mountain and taken up a position behind Mohammed, launched their attack. The remaining archers were killed and the battle suddenly went against the Muslims.

Ishaq571 They retreated and many were slain. Mohammed himself sustained facial cuts and a broken tooth.

Ishaq583 The day went to the Meccans, the Quraysh. The Meccans did not press their advantage. They came to extract tribal justice but they did not want to dominate Islam. Abu Sufyan, the Meccan leader, agreed through an emissary that they would meet again the following year.

The Meccans' mind of war was tribal. The Islamic mind of war was about annihilation of the Kafir culture and not about the old war traditions of "fighting fair".

ASSASSINATION AS JIHAD

M276 After Uhud, several tribes allied themselves under the leadership of Sufyan Ibn Khalid. Mohammed dispatched an assassin to kill him, for without his leadership the coalition would fall apart. So the assassin, Abdullah, joined his forces and waited until he was alone with him. He killed Sufyan and cut off his head and went straight to Mohammed. Mohammed welcomed him and asked him how it had gone. Abdullah presented Mohammed with the head of his enemy. Mohammed was gratified and presented him with his walking stick. He said, "This is a token between you and me on the day of resurrection. Very few will have such to lean on in that day." Abdullah attached it to his sword scabbard.

COMMENTS

The battle of Uhud gave Islam a necessary element of the mind of war—the ability to maintain morale in the face of defeat. A defeat is only a sign of not being a good enough Muslim. Doubt is a sin.

The mental position of the jihadists is that what they do is not personal. It is all for Allah. The jihadists should have no thought for themselves. In particular, they should never have any fear or doubt.

The Kafirs tried to play by the old tribal rules, not realizing that this was a civilizational war of annihilation. Getting-even or fair-play limits the mind of war. Islam does not obey such limitations. There are no Geneva Conventions of jihad.

Mohammed's deception about his strength after losing the battle shows that jihad is a mental game of great subtlety. The psychology of war is Islam's great strength. Posturing is an important element of war.

Assassination of the intellectuals who oppose Islam spreads fear so that intellectuals cannot help their civilization.

THE SIRA—MOHAMMED'S FINAL JIHAD

THE RAID ON MUTA

Ishaq791-3 Mohammed sent an army of 3,000 to Muta soon after his return from Mecca. Now Muta was north of Medina, near Syria. When they arrived the Muslims found a large army of the Byzantines [Greek Christians] waiting. They argued about what to do. One of them said, "Men, you are complaining of what you came here to do. Die as martyrs. Islam does not fight with numbers or strength but with Islam. Come! We have only two prospects. Victory or martyrdom, both are fine. Let us go forward!"

Ishaq796 The Muslims were cut to ribbons because the Byzantines were professionals and were superior in numbers.

THE BATTLE OF HUNAIN

Ishaq840 When Mohammed took Mecca, the surrounding Arab tribes realized that if he was not opposed he would be King of Arabia. The Hawazin Arabs decided to oppose him under the leadership of Malik.

Ishaq842 Mohammed sent a spy to gather intelligence about the Arabs. When he received the information, he began planning for jihad.

Ishaq845 When the army descended into the broad area chosen for the battle, they found the enemy prepared and hiding, waiting to attack. The Muslim troops broke and ran. Mohammed stood in his stirrups and called out, "Where are you going? Come to me, the Apostle of Allah." Most of the men continued to retreat except his battle-hardened core troops who regrouped around him. A core of a hundred men lead the charge to turn the tide. They were steadfast. Mohammed looked at the carnage and said, "Now the oven is hot!" Islam won again.

THE RAID ON TABUK

Ishaq894 Mohammed decided to raid the Byzantine Christians. Normally he never let his men actually know where he was headed. He would announce a destination, but after they were on the way, he would reveal the actual place. This raid was far away in very hot weather, so greater preparations had to be made.

Ishaq902 When they got to Tabuk, the people there paid the poll tax, jizya. By paying the poll tax, a per person tax, they would not be attacked, killed or robbed by the Muslims. Those who paid the jizya were under the protection of Islam

Ishaq903 Mohammed sent Khalid to the fort of a Christian chief. When the chief and his brother rode out of their fort to inspect the cattle, Khalid killed the chief's brother and captured the ruler. The chief agreed to pay the poll tax to Islam. Mohammed returned to Medina.

ETERNAL JIHAD

M448 After all the victories, some Muslims said that the days of fighting were over and even began to sell their arms. But Mohammed forbid this, saying, "There shall not cease from the midst of my people a party engaged in fighting for the truth, until the Antichrist appears." Jihad was recognized as the normal state of affairs.

COMMENTS

The raid on Muta was the first to show how Islam was to become a global power.

Mohammed's conquest of Mecca showed he had no tolerance for any criticism. His first political move was to kill all artists and intellectuals who opposed Islam. There is no such thing as an honest disagreement with Islam. He then destroyed all the religious art. Every aspect of a civilization must become Islamic—art, literature, entertainment, law, history, names, customs, food, dress, language, education and so on.

Jihad is eternal; it will cease when the last Kafir is annihilated or submits to Islam.

Every Muslim is to contribute to charities that fund jihad. Those who do not support jihad are hypocrites.

In Islam the mind of war is at a constant readiness. War is the natural state. A Muslim pacifist is a hypocrite.

Dhimmitude of the Christians and Jews was marked by the special tax, the jizya, the dhimmi tax. The tax rate can be 50%.