

A Requisite Course on Political Islam— What You Don't Know Can Hurt You

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What you don't know *can* hurt you. *A Self-Study Course on Political Islam, Level 1* is part one of a three-part series. The audio version is particularly listenable and informative, and is highly recommended. It explains not only the essence of Political Islam, but how and why it has persisted in conquest for 1,400 years and remains a threat to Western Civilization today.

The editor of the course is Bill Warner, who holds a Ph.D. in physics and math. He has been a businessman, university professor, and applied physicist. Dr. Warner has had a life-long interest in religion and its impact on history. He has studied the source texts of major religions for several decades.

His training in mathematics and scientific theory influenced how he analyzed Islamic doctrine. The Trilogy Project was undertaken to strip away the confusion in Islamic texts. As a result, it became clear that Islam is not constructed on the same civilizational principles as the rest of the world. Simple statistical methods revealed that dualism and submission were the foundational principles of Islamic doctrine.

The course contends that Islam is both a religion and a political system, which represents the largest part of Islamic doctrine. The course states that the religion is based upon the Five Pillars: 1. There is no God but Allah and Mohammed is his prophet, 2. Charity to Muslims (zakat), 3. Prayer, 4. Pilgrimage to Mecca (Haj), and 5. Fasting during Ramadan.

Political Islam is the doctrine that relates to the *Kafir*—that is, the non-Muslim.

The course is written from the point of view of the *Kafir*. The course does not address the behavior of Muslims or the religion of Islam. The course focuses on Political Islam, stating:

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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.

A SELF-STUDY COURSE ON POLITICAL ISLAM, Level 1, Bill Warner, Editor (2011)

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Audio: 4 hours, 31 minutes in 15 chapters

Available in paperback, PDF, and audio from:
CSIPublishing.com and PoliticalIslam.com

Some of the information presented in the course is included below.¹

THE TRILOGY

The course points out that although most people think that Islam is based on the Koran, there is not enough information in the Koran to practice the religion of Islam. The *Sunna* consists of two additional texts that describe Mohammed's words and deeds. The Trilogy consists of these three books that encompass both Islam and Mohammed:

- The *Koran* is what Mohammed said that the angel Gabriel said that Allah said. The Koran says in 91 verses for every Muslim to copy Mohammed in the smallest detail of life.
- The *Sira* is Mohammed's biography.
- The *Hadith* contains small stories and sayings comprising the traditions of Mohammed.

Using words counted in each text, statistical analysis reveals that Islam is 16 percent Allah and 84 percent Mohammed. The Hadith consists of 60 percent of the

words in the trilogy texts, the Sira 26 percent, and the Koran 14 percent.¹

The course notes that the good news is that anyone can understand a man and that if you understand Mohammed's life, you understand the greatest part of Islam. More is known about the personal life of Mohammed than, for example, that of George Washington. The course states that, "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."

CIVILIZATIONAL CONQUEST

The course contends that:

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 people.

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...

That's 60 million Christians, 80 million Hindus, 10 million Buddhists and 120 million Africans of varying religions.

The course observes that:

When Napoleon invaded Egypt, none of the Muslims there could explain anything about the old temples, the statues, or the pyramids. The people were ignorant of their history. They didn't remember anything because the culture of the pharaohs had been annihilated. The culture of the Greeks in Anatolia was destroyed. In Pakistan, a Muslim country, the native culture was Hindu. Afghanistan was a Buddhist culture that has been completely annihilated.

The course notes that it has taken 400 years for 99.7 percent of Turks to become Muslim. Christians

now form only 3 percent of the population of Iraq, which formerly had a Christian majority. The course continues:

The British partitioned Pakistan from India so that it would become purely Islamic. It led to the destruction of about a million Hindus in the partition that led to the creation of the state of Pakistan.

It was Ghandi, the secular saint, whose pacifism and dhimmitude led to the deaths of the million Hindus. It was Ghandi, who said that although all of the Hindus had to leave Pakistan, none of the Muslims in India had to leave. Today, Muslims are devouring India from the inside. Ghandi was the great betrayer of Hindu culture.

Both Ghandi and the Buddhists of Afghanistan show how pacifism leads to total annihilation in the shortest time.

In only two cases has Islam been thwarted: once in Eastern Europe in 1683, and once in 1492 when the Moors were driven out of Spain.

KAFIR

A Kafir is one who does not believe Mohammed was the prophet of Allah. Often incorrectly translated as "unbeliever," Kafir is an extremely prejudiced, abusive, and hateful word. The course notes that the Koran says that the Kafir may be hated, mocked, deceived, robbed, plotted against, enslaved, raped, tortured, beheaded, and murdered.

The course reports that 60 percent of the Trilogy addresses the Kafir. That is, 64 percent of the text of the Koran is devoted to the Kafir, and 81 percent of the Sira deals with Mohammed's struggle with Kafirs. Thirty-two percent of the Hadith addresses Kafirs.

JIHAD

Jihad means struggle. The course notes that "The Koran defines jihad as fighting in Allah's cause." Jihad can be accomplished with:

- the sword
- the mouth
- the pen
- and with money

In America, money and the pen are much more influential than jihad of the sword. The course observes that:

Although jihad is called Holy War, it is really better described as simply political war. Why? Because the only reason in the Koran that people are attacked and killed is they do not agree that Mohammed is the prophet of

Allah. That's an intellectual idea and so jihad is political war against the Kafir.

The course continues:

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.

Muslims often state that the real jihad is the inner, spiritual struggle. That is called the Greater Jihad, while the Lesser Jihad is of war and the sword. Yet the course states that only 2 percent of the Hadith are devoted to the Greater Jihad, while 98 percent are about killing the Kafir.

Thus, jihad is both an inner struggle and a struggle against the Kafir. This represents a duality—a Muslim may choose whichever he needs at the moment.

THE DUALISM OF ISLAM

The course observes that under the duality of Islam, there is no universal humanity. The Golden Rule is a concept that does not apply to Islam. There is one set of rules and ethics for Muslims, and another set for Kafirs. Islamic ethics are not based upon absolute right and wrong, but rather what is *permitted* and what is *forbidden*. This is defined by the example of Mohammed. The course states that:

Mohammed is viewed as the perfect ethical man. Every Muslim is to follow him and do what he did and say what he said. The ethics of Islam are determined by what Mohammed did and said, his Sunna. The rest of the ethics are found in the Koran.

KORAN

In Islam, the Koran is complete, perfect, universal, and final. The course notes that it contains 114 *Suras* or chapters, which are hard to understand because they are arranged by decreasing length, not chronologically. It is also quite repetitious. For example, the story of Moses and the Pharaoh is repeated 39 times. If the repetition is removed from the Koran, its size is cut in half to about the size of the New Testament.³

The Koran is dualistic in that verses in the Koran contradict each other. The course states that:

The Koran says Allah can replace a verse with one which is better. Let's dwell on this a moment. Replace it with a verse which is better means that the better one comes later. To deal with contradiction, you need to know

which verse was written earlier or later. This time order is known to scholars...

This cancellation of one verse by another later verse is called *abrogation*. But abrogation does not cancel or negate the verse because if the earlier verse was by Allah then that verse is true because, Allah by definition, cannot tell a lie. The Koran is contradictory, but both sides of the contradiction are true.

This turns out to be an insight into the mind of Islam because it means that Muslims can hold in their mind two contradictory ideas and accept both of them as true. This explains how Muslims after September 11th were able to say Islam is a peaceful religion.

SLAVERY IS SUBMISSION

According to the course:

The Koran sanctions and encourages slavery. Mohammed was the perfect slave owner, slave wholesaler, slave retailer, slave torturer and sex slave user.^{1,2} Even though Islam sold Americans every slave, Islam has never acknowledged this fact nor apologized. None of this history can be found in a textbook.

Why not? Why do Kafirs never refer to the fact that a million Europeans were taken into slavery? Why do Buddhists never discuss that fact that Islam has killed 10 million Buddhists? Why do Kafirs not acknowledge their own history?

Perhaps the explanation is that Kafirs innately and overwhelmingly fear the conquest of Political Islam—with good reason.

THE SPREAD OF ISLAM

Islam is based on two principles: submission and duality. The course observes that the ranking of authority is Allah, Mohammed, the Muslim, the Kafir, the *dhimmi* (a submissive Kafir who lives in an Islamic nation) and the slave. The course notes that after Mohammed died, there was a massive conquest and consolidation of Islam:

At this time, the Middle East was not remotely what we think of now. It was basically a Greek culture. The Greeks were sailors and businessmen, and the Greek culture spread all around the rim of the Mediterranean, including Syria and Northern Egypt. North Africa was a Greek culture. And, of course, all of Anatolia (Turkey) was Greek. It was a highly sophisticated culture but it had overwhelming problems: age, degeneracy and decay.

... Syria, Persia, Iraq, Egypt and North Africa

all fell in thirty years time. All of the Greek culture except that which was in Anatolia was destroyed. An entire new world order came about...

In Egypt, for instance, the Coptic culture was especially despised. Now the Copts, the descendants of the Pharaohs, were Christian. Islam invaded a Christian and Coptic Egypt. Today Egypt is Arabic and 90 percent Muslim. Centuries of being a dhimmi annihilated Coptic culture. That was the life of the dhimmi.

North Africa became Islamic. Six hundred years of Christianity disappeared. The culture of the Greeks, the Romans, the Europeans, was all annihilated. Then the pressure started up against Greek Anatolia.

... The Christians had no idea what hit them... From the beginning, the Christian leaders showed an incomprehension about the jihadist invasion... They called the invaders all manner of cruel names, except Muslim jihadists. Little has changed in Christian leadership in 1400 years.

The course observes that:

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.

The course notes that politicians and educators in America have already adapted the mindset of the dhimmi (called *dhimmitude*—the attitude of one who placates the bully). Indeed, this is the case across most of Western Civilization, including Canada and Europe. In particular, England now allows Sharia law—it has surrendered its sovereignty. In America, textbooks never mention anything negative about Islam. No textbook that teaches Islam can be used unless it is approved by a Muslim committee. This is jihad of the pen.

It is now common knowledge that in France, “no go” Sharia zones and rioting (a form of jihad) are commonplace. Sweden has become the rape capital of Europe.

Political Islam is engaged in Civilizational Jihad with the Kafir and Western Civilization. The course states that:

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...

Islam has an overwhelming advantage over the Kafir. Islam has a thousand year plan. Duality and submission are part of the thousand year plan. Islam's duality and submission are like gravity. It never sleeps. It's always there. Always pressuring, always pushing. Submission must occur with the Kafir. If not now, tomorrow. Islam is very patient. Mohammed said in war patience is a virtue. Muslims study Mohammed and know that submission may take time, but Islam is very patient.

Western Civilization is a victim of our own willful ignorance, which at this juncture in history has become our great weakness in the global political arena. *A Self-Study Course on Political Islam* is not an elective lesson—it is requisite material. ■

Endnotes

1. For complete references, see the paperback or PDF version of *A Self-Study Course on Political Islam*, as well as other books by the publisher. PoliticalIslam.com

2. *Mohammed and the Unbelievers*, Bill Warner, CSPI Publishing, 2006, pg. 154. CSPIPublishing.com

3. *A Simple Koran* arranges all of the Koran's verses in correct order and eliminates repetition. *An Abridged Koran* is identical to *A Simple Koran*, except all of the repetition has been removed. *A Two Hour Koran* is further condensed to 79 pages. Available from CSPIPublishing.com and PoliticalIslam.com. The course states that:

... Mohammed's life has been woven through the Simple Koran, so the reader can see that although the Koran claims to be a complete document, there are many, many things in the Koran that cannot be understood unless one knows the life of Mohammed. For instance, which verse comes earlier, which verse comes later? If you know Mohammed's life, it is easy to tell which one is earlier and which one is later. It is Mohammed's life that gives meaning to the Koran. The Koran cannot be understood on its own. And yet, it claims to be complete.

4. For more information on Political Islam, see:

The Social Contract, Summer 2016, focusing on “Islam in America.”

The Social Contract, Fall 2010, focusing on “The menace of Islam.”

The Social Contract, Winter 2004-2005, focusing on “Militant Islam and the West: taking jihad seriously.”