

THE KAFIR

CHAPTER 5

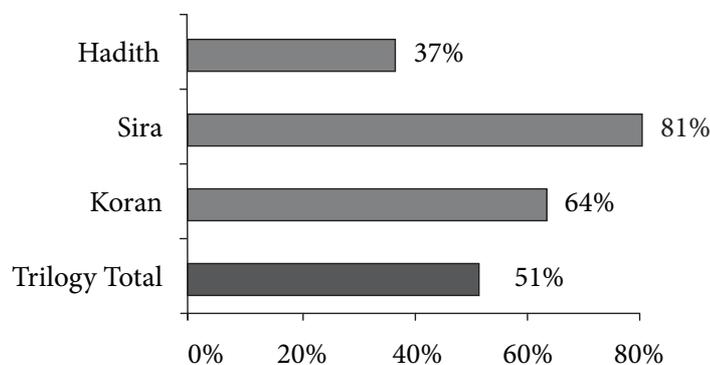
Until now we have looked at the big picture of Sharia and then the position of women in Sharia. We now come to a new subject—the unbeliever or non-Muslim. The word “non-Muslim” is used in the translation of Sharia law, but the actual Arabic word used is “Kafir”. But the word Kafir means far more than non-Muslim. The original meaning of the word was “concealer”, one who conceals the truth of Islam.

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 32% of the text to Kafirs¹. Overall, the Trilogy devotes 60% of its content to the Kafir.

Amount of Text Devoted to Kafir



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

The Sharia does not devote nearly that much to the Kafir since Sharia law is primarily for Muslims. Besides, the Kafir has few rights, so there is little to expound on.

Religious Islam is what Muslims do to go to Paradise and avoid Hell. What Mohammed did to Kafirs was not religious, but political. Political Islam is what is of concern to Kafirs, not the religion. Who cares how a Muslim worships, but every one of us is concerned as to what they do to us and say about us. Political Islam should be of concern to every Kafir.

Here are two Sharia references about Kafirs:

w59.2 [...] And this clarifies the Koranic verses and hadiths about hatred for the sake of Allah and love for the sake of Allah, *Al Walaa wa al Baraa*, being unyielding towards the Kafirs, hard against them, and detesting them, while accepting the destiny of Allah Most High insofar as it is the decree of Allah Mighty and Majestic.

Hatred for the sake of Allah and love for the sake of Allah is called *Al Walaa wa al Baraa*, a fundamental principle of Islamic ethics and Sharia. A Muslim is to hate what Allah hates and love what Allah loves. Allah hates the Kafir, therefore, a Muslim is to act accordingly.

40:35 *They [Kafirs] who dispute the signs [Koran verses] of Allah without authority having reached them are greatly hated by Allah and the believers [Muslims]. So Allah seals up every arrogant, disdainful heart.*

h8.24 It is not permissible to give *zakat* [charity] to a Kafir, or to someone whom one is obliged to support such as a wife or family member.

Here are a few of the Koran references:

A Kafir can be mocked—

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

A Kafir can be beheaded—

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

A Kafir can be plotted against—

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

A Kafir can be terrorized—

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

A Muslim is not the friend of a Kafir—

3:28 *Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.*

A Kafir is evil—

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

A Kafir is disgraced—

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

A Kafir is cursed—

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

KAFIRS AND PEOPLE OF THE BOOK

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

This verse is positive:

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

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

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

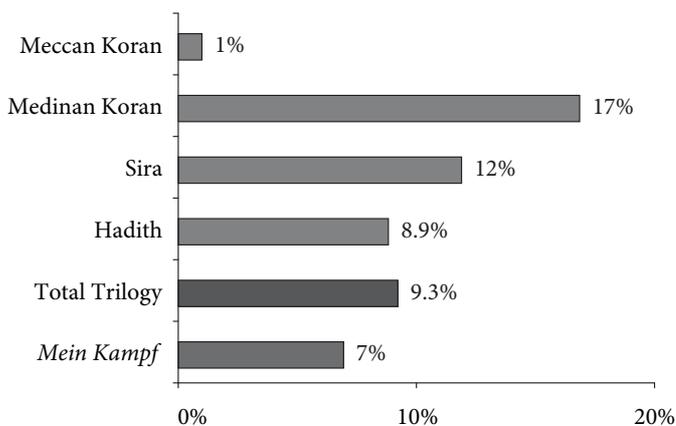
The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means to submit to Sharia law. Christians and Jews who do not accept Mohammed as the final prophet are Kafirs.

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

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

The Trilogy spends a lot of time on the Jews. In Mecca the mention is generally favorable. However, in Medina Jews were the enemy of Islam because they denied Mohammed as the final prophet. Here is the data on the Trilogy texts and the Jews². Notice that the Trilogy has more Jew hatred than *Mein Kampf*.

Anti-Jew Text in Trilogy



LANGUAGE

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

It is very simple: if you don't believe Mohammed and his Koran, you are a Kafir.

² http://cspipublishing.com/statistical/TrilogyStats/Amt_anti-Jew_Text.html

JIHAD

CHAPTER 6

Jihad is part of Sharia law.

FROM THE SHARIA:

09.0 JIHAD

Jihad means war against Kafirs to establish Islam's Sharia law.

Koran 2:216 You are commanded to fight although you dislike it. You may hate something that is good for you, and love something that is bad for you. Allah knows and you do not.

Koran 4:89 They would have you become Kafirs like them so you will all be the same. Therefore, do not take any of them as friends until they have abandoned their homes to fight for Allah's cause [jihad]. But if they turn back, find them and kill them wherever they are.

The whole world must submit to Islam; Kafirs are the enemy simply by not being Muslims. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

Political Islam, jihad, is universal and eternal.

[Muslim 001,0031] Mohammed: "I have been ordered to wage war against mankind until they accept that there is no god but Allah and that they believe I am His prophet and accept all revelations spoken through me. When they do these things I will protect their lives and property unless otherwise justified by Sharia, in which case their fate lies in Allah's hands."

[Bukhari 4,52,142] Mohammed: "To battle Kafirs in jihad for even one day is greater than the entire earth and everything on it. A spot in Paradise smaller than your riding crop is greater than the entire earth and everything on it. A day or a night's travel in jihad is greater than the entire world and everything on it."

09.1 THE OBLIGATORY CHARACTER OF JIHAD

Jihad is a communal obligation. When enough people perform it, it is no longer obligatory upon others.

Koran 4:95 *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].*

[*Bukhari 4,52,96*] Mohammed: "Anyone who arms a jihadist is rewarded just as a fighter would be; anyone who gives proper care to a holy warrior's dependents is rewarded just as a fighter would be."

WHO IS OBLIGED TO FIGHT IN JIHAD

09.4 All sane able bodied men who have reached puberty.

THE OBJECTIVES OF JIHAD

09.8 The caliph (supreme ruler who is both a king and similar to a pope) makes war on the Jews and Christians. First invite them to Islam, then invite them to pay the jizya (tax on Kafirs). If they reject conversion and the jizya, then attack them.

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

09.9 The caliph fights all other peoples [Kafirs] until they become Muslims.

THE SPOILS OF WAR

010.2 Anyone who kills or incapacitates a Kafir, can take whatever he can.

[*Bukhari 4,53,351*] Mohammed: "Allah has made it legal for me to take spoils of war."

Koran 8:41 *Know that a fifth of all your spoils of war [the traditional cut for the leader was a fourth] belong to Allah, to His messenger, to the messenger's family, the orphans, and needy travelers.*

Since jihad can be done by Muslims against any Kafir, with the proper motivation, theft from a Kafir is jihad.

DYING IN JIHAD—MARTYRDOM

A Muslim martyr is one who kills for Allah and Islam. But his killing must be pure and devoted only to Allah. If his motivation is pure, then the jihadist will achieve Paradise or be able to take the wealth of the Kafir.

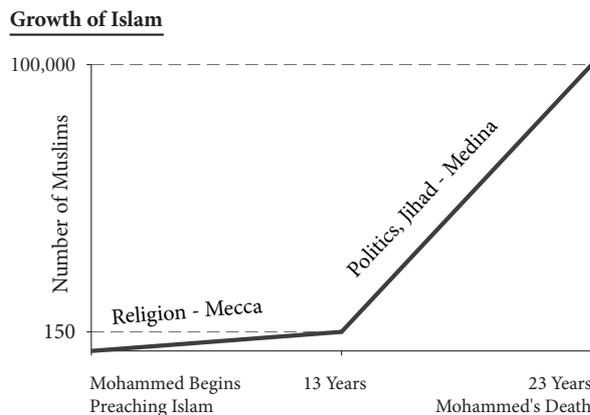
[Bukhari 1,2,35] Mohammed said, “The man who joins jihad, compelled by nothing except sincere belief in Allah and His Prophets, and survives, will be rewarded by Allah either in the afterlife or with the spoils of war. If he is killed in battle and dies a martyr, he will be admitted into Paradise. ...”

Koran 61:10 Believers! Should I show you a profitable exchange that will keep you from severe torment? Believe in Allah and His messenger and fight valiantly for Allah’s cause [jihad] with both your wealth and your lives. It would be better for you, if you only knew it!

THE EFFECTIVENESS OF JIHAD

In Mecca Mohammed was a religious preacher who converted about 10 people a year to Islam. In Medina Mohammed was a warrior and politician who converted about 10,000 people to Islam every year. Politics and jihad were a thousand times more effective than religion to convert the Arabs to Islam. If Mohammed had not taken to politics and jihad, there would have only been a few hundred Muslims when he died and Islam would have failed. The religion of Islam was a failure, but politics combined with religion was a total success.

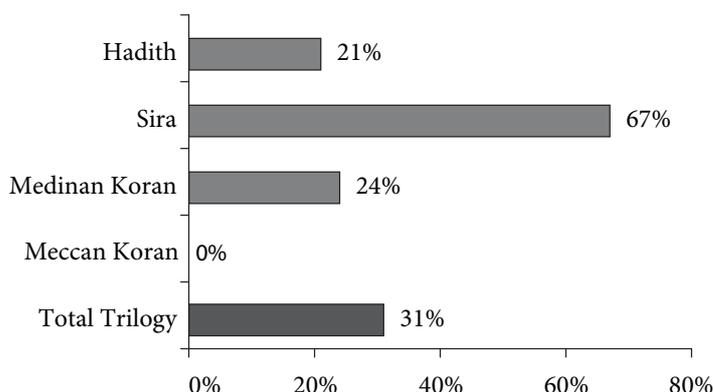
The graph clearly shows the growth of Islam during its two phases.



THE STATISTICS OF JIHAD

Jihad takes up a large portion of the Trilogy. Jihad verses are 24% of the later, political Koran and average 9% of the total of the entire Koran. Jihad takes up 21% of the Bukhari Hadith material and the Sira devotes 67% of its text to jihad¹. Notice how the dualism of the Koran is demonstrated by the Mecca and Medina content about jihad. The Koran of Mecca does not have any jihad and it is the Meccan Koran we see referenced by Muslims and their apologists.

Amount of Trilogy Text Devoted to Jihad



THE TEARS OF JIHAD

Here are the deaths due to jihad over the last 1400 years²:

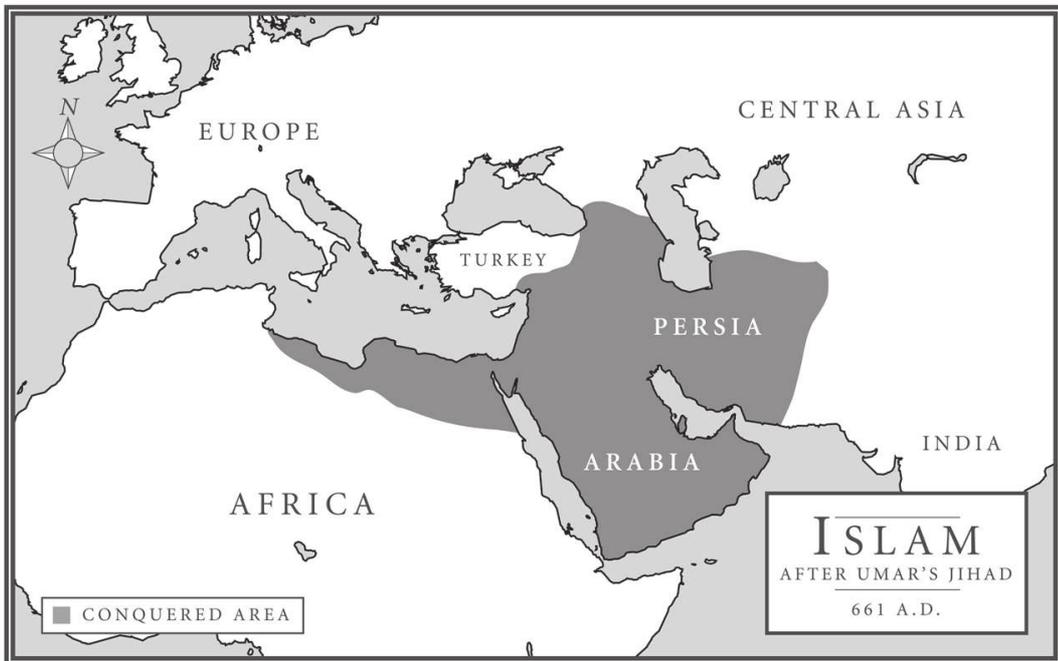
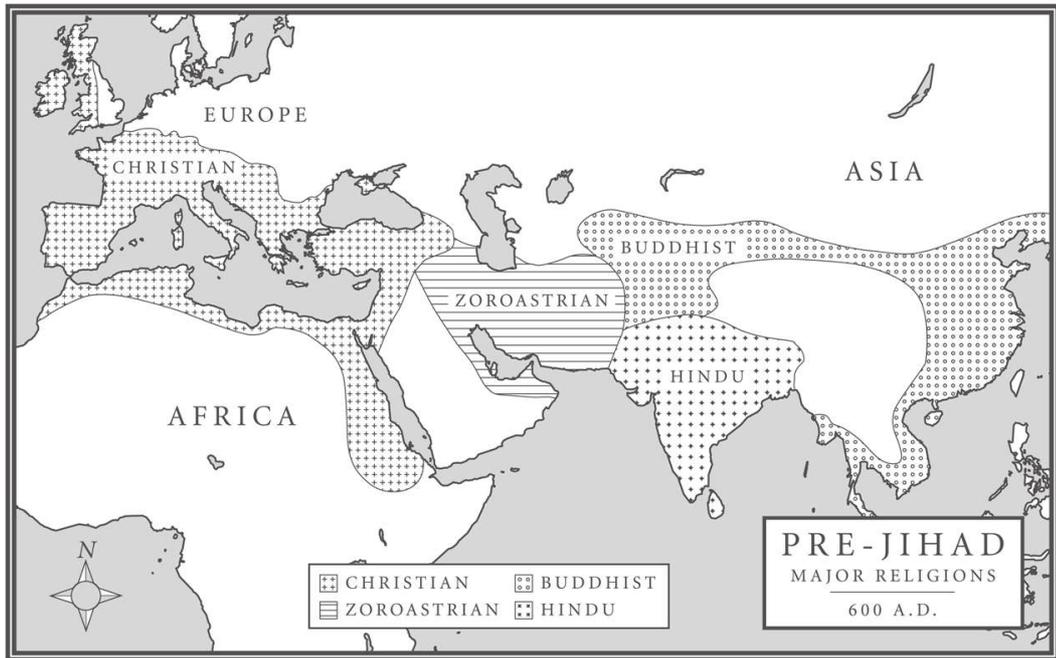
Christians..... 60 million
 Hindus 80 million
 Buddhists 10 million
 Africans..... 120 million
 Total 270 million

These deaths are called the Tears of Jihad.

1 http://cspipublishing.com/statistical/TrilogyStats/Percentage_of_Triology_Text_Devoted_to_Jihad.html

2 *The Submission of Women and Slaves*, CSPI Publishing, page 181.

JIHAD



SUBMISSION AND DUALISM

CHAPTER 7

SUBMISSION

Since Sharia is based on the Koran and the Sunna of Mohammed, it is inevitable that Sharia would contain the same fundamental principles. The first principle of Islam is that the entire world must submit to Allah and follow the Sunna of Mohammed. This implies that Muslims must submit to the Sharia. The Kafir is subjugated in every mention in the Sharia. There is no equality between a Muslim and a Kafir; the Kafir is politically an inferior.

Sharia demands that our institutions submit to Islam. Our schools must submit in how they teach about Islam. Our media must present Islam in a good light. Every facet of our civilization must submit. What this means on a daily basis is that if Islam has a demand such as school prayer, we must do as they ask.

Jihad is a demand for total submission and if the Kafir does not willingly submit, then force may be used. The dhimmi must submit in a formal way to political Islam.

DUALISM

The Kafir and jihad are part of Sharia. Sharia holds two sets of laws—one for Muslims and one for Kafirs. Kafirs are not treated as equals, but as inferiors. This is legal dualism.

Islam holds two views about nearly every subject relating to Kafirs. Here is a tolerant example from the Koran:

Koran 73:10 Listen to what they [Kafirs] say with patience, and leave them with dignity.

From tolerance we move to intolerance:

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

The Koran is so filled with contradictions such as this that it provides a method to resolve the problem, called abrogation.

Abrogation means that the later verse is stronger than the earlier verse. However, both verses are still true, since the Koran is the exact, precise word of Allah. In the two verses above, the first verse is earlier than the second verse and is, therefore, weaker. It is always that way. The early, weaker “good” verse is abrogated by the later, stronger “bad” verse.

The “truth” of the earlier Meccan verses is demonstrated by the fact that it is the Meccan Koran that is quoted by Muslims and apologists. It may be abrogated, but it is still used as the sacred truth of the Koran.

Practically speaking, this means that the early verses are used when Islam is weak and the later verses are used when Islam is strong. This parallels Mohammed’s life.

Mohammed’s career had two distinctly different phases—early and late. In Mecca Mohammed was a religious preacher. Later, in Medina he became a politician and warrior and became very powerful. The early Meccan Koran gives the advice of Allah when Islam is weak and the later Medinan Koran says what to do when Islam is strong. The stronger Mohammed became, the harder he waged war against the Kafirs. The Koran gives the proper advice to every Muslim for every stage.

Effectively, there are two Mohammeds and two Korans that contradict each other. The early religious peaceful Koran of Mecca is contradicted by the later, political, jihad Koran of Medina. But it is still true and can be used. These early verses are the ones we hear by supporters of Islam.

Since Mohammed’s actions are the perfect pattern of behavior, his actions establish Islam’s dualistic ethics.

Dualism gives Islam an incredible flexibility and adaptability.

DUALISTIC ETHICS

Islam does not have a Golden Rule. The very existence of the word “kafir” in a sacred text means that there is no Golden Rule, because no one wants to be treated as Kafirs were treated by Mohammed. Kafirs were murdered, tortured, enslaved, raped, robbed, deceived, mocked and ridiculed.

[Bukhari 9,85,83] Mohammed: “A Muslim is a brother to other Muslims. He should never oppress them nor should he facilitate their oppression. Allah will satisfy the needs of those who satisfy the needs of their brothers.”

Islam does not have a common ethic for humanity, instead it has dualistic ethics. There are two sets of rules: a Muslim is a brother to another Muslim. A Muslim may treat a Kafir as a brother or as an enemy.

Also in Islam, something that is not true is not always a lie.

[Bukhari 3,49,857] Mohammed: "A man who brings peace to the people by making up good words or by saying nice things, though untrue, does not lie."

An oath by a Muslim is flexible.

[Bukhari 8,78,618] Abu Bakr faithfully kept his oaths until Allah revealed to Mohammed the atonement for breaking them. Afterwards he said, "If I make a pledge and later discover a more worthy pledge, then I will take the better action and make amends for my earlier promise."

Mohammed repeatedly told Muslims to deceive Kafirs, when it would advance Islam.

[Bukhari 5,59,369] Mohammed asked, "Who will kill Ka'b, the enemy of Allah and Mohammed?"

Bin Maslama rose and responded, "O Mohammed! Would it please you if I killed him?"

Mohammed answered, "Yes."

Bin Maslama then said, "Give me permission to deceive him with lies so that my plot will succeed."

Mohammed replied, "You may speak falsely to him."

[Bukhari 4, 52, 268] Mohammed said, "Jihad is deceit."

Islam has a word for deception that advances its goals: *taqiyya*. *Taqiyya* is sacred deception. But a Muslim must never lie to another Muslim. A lie should never be told unless there is no other way to accomplish the task. Al Tabarani, in *Al Awsat*, said, "Lies are sins except when they are told for the welfare of a Muslim or for saving him from a disaster."¹

FRIENDS

Islamic dualistic ethics includes the doctrine of friends. There are 12 verses in the Koran which state that a Muslim is not the friend of a Kafir. Here are two examples:

Koran 4:144 Believers! Do not take Kafirs as friends over fellow believers. Would you give Allah a clear reason to punish you?

1. Bat Ye'or, *The Dhimmi* (Cranbury, N.J.: Associated University Presses, 2003), 392.

Koran 3:28 *Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.*

ENSLAVEMENT

Dualism dictates that a Kafir may be enslaved, but it is forbidden to enslave a Muslim. If a slave converts to Islam, then there is a benefit in freeing him, but there is no benefit in freeing a Kafir slave.

[Bukhari 3,46,693] Mohammed said, "If a man frees a Muslim slave, Allah will free him from the fires of Hell in the same way that he freed the slave." Bin Marjana said that, after he related that revelation to Ali, the man freed a slave for whom he had been offered one thousand dinars by Abdullah.

AL WALAA WA AL BARAA—SACRED LOVE AND SACRED HATE

The Sharia teaches the dualistic ethical principle of "loving what Allah loves and hating what Allah hates" (see page 18). This includes having an aversion to Kafir political systems, such as Constitutional law and loving Sharia law. This principle is behind the Islamic demands for implementation of Sharia in America. No matter what the Kafir way is, it is not to be imitated, since Allah hates all manifestations of Kafirs.