

FACTUAL PERSUASION

CHANGING THE MINDS OF ISLAM'S SUPPORTERS

BILL WARNER

CENTER FOR THE STUDY OF
POLITICAL ISLAM

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TABLE OF CONTENTS

| | |
|--|----|
| THE CONFUSION OF ISLAM | 1 |
| OFFICIAL ISLAM | 6 |
| CAN'T WE ALL JUST GET ALONG? | 8 |
| SHAPING. | 17 |
| EXAMPLE CASES | 24 |
| REFUTING OFFICIAL ISLAM | 42 |
| GOLDEN AGE? | 48 |
| A CASE STUDY | 52 |



THE CONFUSION OF ISLAM

Chapter 1

FOREWORD

This is a how-to book about persuading people about the true nature of Islam. The method that is taught here is based upon understanding Islam's doctrine as found in three texts, the Trilogy: Koran, Sira (the biography of Mohammed) and Hadith (his traditions). The Trilogy contains the complete foundation of Islamic doctrine.

This book is intended for those whose have read the Trilogy. What you have learned from reading the Trilogy can be the most effective tool of persuasion you can have, but you need to see how the tool is actually applied and used.

Since you might have this book and never have read the Trilogy, here are a few short definitions of terms and concepts that you must know to follow the reasoning.

Kafir—a Kafir is a non-Muslim.

Sunna—Mohammed is the perfect Muslim. His practice (works and words, Sunna) are the perfect pattern of the sacred life.

Sharia—Sharia is Islamic law based on the Koran and the Sunna of Mohammed.

Dhimmi—dhimmi is used in two senses. The original dhimmis were defeated Jews who could worship, but had to live under Sharia law and pay high taxes. The second sense of the term is an apologist for Islam.

Dualism—Islam frequently has two contradicting manifestations. For instance, Islam is the religion of peace, but Islam is also the doctrine of jihad murder. Islam is both religiously tolerant and has a death sentence for leaving Islam. Under dualism both sides of the contradiction are equally true. Real Islam is both.

INTRODUCTION

Little of the talk in the media, religious circles and politics has anything to do with Islam and very much to do with political correctness, multiculturalism, and propaganda. Once you know the doctrine of Political Islam, you will see that the experts are long on opinion and short on actual facts. Articles and TV programs presented in the media give only a glancing look at the actual Islamic doctrine.

This book presents an fact-based approach to Islam that uses critical thought in order that you can reason and persuade others.

On September 11, 2001 it was not only the military and police who did not know what Islam was going to do. We found that our cultural institutions, which should have been able to explain why the attack happened, were also clueless. The attack on the World Trade Center caught everybody off guard.

The first words out of leadership's mouths declared that Islam was not to blame. No, Islam was the peaceful religion. Soon more apologies came from the media, politicians, professors, religious leaders and the pundits. These apologies were based on current social theory of political correctness and multiculturalism. However, in the background there was a muttering that Islam was the cause, not the victim. But anyone who would suggest any bad news about Islam had little support from the "authorities".

There have been many books written by those who try to bring the truth of Islam to the public's attention. All of them fall into the category of understanding Islam, knowing what Islam is and what it has done in the past and is doing today.

This book is about knowing and doing. You will know more and be able to argue, reason and debate about Political Islam. You can persuade in a calm assured manner. And you can do so up against the media expert, the college professor, the Muslim at work or your own religious leader. The reason you can always persuade is not due to some cleverness or deceit or intimidation. You can win because you have a secret weapon—knowledge. If you know the most about a subject, then you can always bring more pressure to bear in any discussion.

The first step in being able to persuade someone is to have a solid foundation about Islamic doctrine. The biggest "fog of war" in dealing with Islam is the confusion about what it is. Try asking someone: "What is Islam?" and you will get a myriad of answers. But, there is an exact, fact-based answer to the question.

Once you scientifically define Islam, its political nature can be recognized and separated. It is the political purpose of Islam to annihilate all other civilizations. Those who should guard us from destruction are not understanding this threat of annihilation, so we as individuals must do the job.

HOW NOT TO STUDY ISLAM

The media has developed a unique form of writing. Page after page is filled with words, but what is the basis for these statements? The answer is that they are opinions, personal opinions. The media's comments on Islam are based on hearsay with little or no factual data.

Possibly the worst source about Islam comes from famous people. They spout some personal opinion like "I know a Muslim. He is a nice person. Islam is peaceful." Presidents, bishops, senators, governors, generals and that eternal source of true knowledge—a star from Hollywood or a rock band—all hand out the same ignorant arguments. Here is an example by the Dalai Lama:

"Nowadays to some people the Muslim tradition appears more militant," the 70-year-old exiled monk said at a weekend conference, which aimed to bring Muslims and Buddhists together.

"I feel that's totally wrong. Muslims, like any other traditions—same message, same practice. That is a practice of compassion," he said.¹

His comments are pure opinion and he does not offer any factual basis for his words. He asks us to believe him because he is the Dalai Lama.

There is a special category of comments called "not the real Islam." Whenever an aspect of Islam is unpleasant, the immediate apologist comment is: "that is not the real Islam." But the more common treatment of any unpleasant event is to simply ignore it. At the time of this writing, there have been hundreds of attacks by jihadists around the world, but only a very few are reported, and there is there any connecting of the dots or finding a pattern of behavior. So here we have another characteristic of reporting on Islam—it is never systematic.

The great bulk of the media and Muslims mouthed a few platitudes: Islam is a religion based upon the Koran; a few "extremist Muslims" have hijacked the religion; "moderate Muslims" will solve the problems of Islam; Islam just needs to be reformed, the "bad stuff" is only a matter of interpretation. But notice something about these apologies: there are no

1. http://www.cbsnews.com/stories/2006/04/16/national/main1501186.shtml?source=RSS&attr=U.S._1501186, San Francisco, April 16, 2006, William Vitka

FACTUAL PERSUASION

facts to support the assertions. (Quoting a Koran verse is the very weakest form of presenting facts. We will see later why dualism makes this almost meaningless.) Pseudo-facts that quote the opinion of some scholar with an Arabic name serve as the basis of most articles.

Then there are the articles by Muslim scholars who praise Islam as the only driving force in the world. Indeed, they never reveal the slightest doubt about the doctrine of Islam as an absolute truth. Inside of Islam, there is so little critical thinking that it is a good approximation to say that critical thought does not exist. Self-doubt does not exist among Muslim thinkers either. This turns out to be a clue as to the true nature of Islamic doctrine.

Islam's public image is "Islam is the religion of peace." There are two things wrong with that statement. The worst error in thinking about Islam is that it is a religion. As you will see later, religion is the smallest part of Islam. Islam as a religion is of no consequence to anyone except a Muslim. Islam is an entirely separate civilization. The most important part of Islamic doctrine turns out to be political. Mohammed had no success with Islam until he made it a political system.

Knowledge knows what is, but wisdom can see what is not. There is an enormous gap in our knowledge about Islam. Look at these simple facts. North Africa and Egypt used to be Christian. North Africa was European. Syria, Lebanon, Iraq, and the rest of the Middle East were Christian. Turkey used to be Greek Anatolia. Afghanistan and all of the rest of the Silk Route countries were Buddhist. Pakistan and Bangladesh used to be Buddhist and Hindu. Today all of those nations are Islamic. Did Islam "just happen" or was there a process that took centuries? How did Greek Christian Anatolia become Islamic Turkey? The history of Islamification is a non-history. It does not exist according to our "experts".

Why are all of the Muslim thinkers so sure about Islam while non-Muslims are so confused? Why does it seem so simple to them and so muddled to us? Why is it that an illiterate Egyptian peasant can understand Islam, but the Western university professor cannot?

A FOUNDATIONAL APPROACH

We need a fact-based approach to Islam, not opinions. We need a rational method that gives the same results, no matter who uses it. Notice that the opinion-based method gives different answers depending upon who is asking the questions.

We need a method that does not depend upon censorship. The cultural/political climate of today does not allow arguments or debate. Any

THE CONFUSION OF ISLAM

views that differ from the multicultural “we are all one big happy family where everyone is the same as everybody else and all cultures are equally valid” are called bigoted, racist and hateful.

We need a method of study that encourages argument. That means that we need critical thinking. Today critical thinking is condemned since it involves looking at all sides of a question. Currently, in our culture, any position that violates the multicultural model is declared evil. Instead we are supposed to view the government/university/media position as the Truth-From-Above.

Islam is based on Allah and the Sunna of Mohammed. Allah is found in the Koran. The Sunna is the perfect example of Mohammed’s every word and deed. The Sunna is found in the Sira (his biography) and the Hadith (his traditions). The Koran, Sira and Hadith are called the Trilogy and contain the entire religious and political doctrine of Islam. The Trilogy is published by CSPI and it is assumed that you have read these books, since all the arguments presented here are based on the doctrine found in the Trilogy.

OFFICIAL ISLAM

Chapter 2

INTRODUCTION

This book is devoted to exploring the true nature of Islam as revealed in its sacred texts and its history. There is another Islam that was given voice by George Bush, Obama and the media. Bush laid down a basic version of Official Islam in the National Cathedral soon after 9/11. Obama added many details in his Cairo speech, June 4, 2009.

But Official Islam was not invented by the media, Bush or Obama, but by the Muslim Brotherhood¹. This doctrine became the standard in all of the universities when the Brotherhood, powered by Saudi money, invaded and took over the Middle East departments. That is the reason that the media went along with the official version. This is what they were all taught. The preachers, rabbis and all the politicians believe in this Official Islam, at least in public.

OFFICIAL ISLAM

Here are the major points of Official Islam:

- Islam is a religion similar to Christianity and Judaism. They all worship the same god and are of the Abrahamic faith.
- Good Muslims prove that Islam is good
- There are no jihadists, just extremists fueled by poverty
- “Extremists” cause the violence
- The “bad stuff” in the Koran is due to how it is interpreted
- Islam must be accommodated in as many ways as possible
- One of the proofs of Islam’s greatness is the Islamic Golden Age, thought by some to be humanity’s best days
- Violence is perpetrated by Muslims because they are poor and abused

¹ The Muslim Brotherhood is a underground organization devoted to the rule of Sharia over the world. They have been active in the US since 1960.

OFFICIAL ISLAM

- The West received the foundation of its intellectual world from Islam
- The Crusades were a great evil committed by Christians
- There are mostly moderate Muslims and only a few extremist Muslims
- Islam is only found in the Koran
- Good Muslims will reform the “extremists”
- Islam is the religion of tolerance
- Islam has a Golden Rule
- Islam is a wonderful part of American culture
- Islam is the religion of freedom and justice

But the official version of Islam is a Big Lie². The fact that the Official Islam does not agree with the Koran, Sira and Hadith is of no importance, since it is not based upon them. Official Islam is based upon the propaganda of our establishment media, government and schools. Not one line of the Official Islam is totally true and many of the points are complete fabrications.

At best, some assertions are partially true. A half-truth is a lie. When you testify in our courts you have to swear an oath:

“I swear to tell the whole truth and nothing but the truth.”

Official Islam is not provable and is delivered by “authorities”. This book is based upon critical/scientific thought. The Official Islam is based upon authoritarian thought—that is, you must believe it because those who have more power than you have say that it is true. Official Islam is a mind-set of denial and delusion and is the intellectual basis of the destruction of our civilization.

Official Islam is refuted in Chapter 6.

² Adolf Hitler, *Mein Kampf*, Houghton Mifflin Co., Boston, MA, 1971, pgs. 231, 232.

CAN'T WE ALL JUST GET ALONG?

Chapter 4

INTRODUCTION

Kafirs have a basic instinct when faced with Islam—let's make some compromises. We will do things your way, Islam can reform and life will be good. This will not work and has never worked, but Kafirs refuse to be logical and study Islam to see why compromise won't work.

We must go through all of the steps of compromise to see why they will fail. In particular, we must see why reform is a logical impossibility. And last, but not least, we must see why the "good" Muslim cannot and will not help to achieve a solution.

The elites tell us that Islam has always been part of one big happy human family. Islam is here and it is a wonderful thing. Islam is a foundational part of our civilization. Muslims make wonderful neighbors.

The elites tell us that if we don't get along with Political Islam, if we find a problem, then the problem is with us. The fact of the matter is that Mohammed attacked every single neighbor he had. His only success came through violence. His dying words were to hurt Jews, Christians and all Kafirs. Mohammed was Islam and he was never compatible with any Kafir. The Big Lie is just that. There is no way to live with Islam. Life with Islam is a succession of demands. Mohammed never stopped until 100% of his demands were met. That was life with Mohammed—the Sunna.

Islam is a civilization that is designed to extinguish all Kafir civilizations down to their last cultural vestige. Annihilation is Sunna. Mohammed did not stop until the Kafirs surrendered to his demands to change the smallest details of their lives into his way of doing. The last 1400 years of history is proof of the brutal efficiency of Islamic politics. There has never been a culture where Islam and Kafirs existed in long-term peace. After a long enough time period, Islam takes over the civilization. This is the goal of Islam.

LET'S MAKE A DEAL

But since Kafirs don't know anything about the history of Islam, they think that we will work this out like we always have. We will find a compromise. After all, in Kafir civilization, progress is made through teamwork and compromise. The first and crucial error is thinking that Islam is analogous to our civilization and that our rules apply to it. Let's compare Islam with our civilization's ideals.

Freedom Of Expression

First, the ideal citizen of Islam has no freedom, but is a slave of Allah and the Sunna. Freedom of expression means you can disagree with Islam.

Mohammed laid the perfect example of freedom of expression when he finally gained power in Mecca. In the beginning when he had no power in Mecca, he allowed argument about his doctrine. After he was driven out of Mecca and later returned as its conqueror, he issued death warrants against all of those who had disagreed with him. When Mohammed died, there was not a single person left in Arabia who disagreed with him. Intellectual subservience to Mohammed/Islam was total. The Sharia denies freedom of expression. Islam tolerates discussion of Islam only when it is getting started and is politically weak.

Freedom Of Religion

If you are a Muslim and want to leave Islam, you become an apostate. An Islamic apostate can be killed. An apostate is even a worse creature than a Kafir. The Koran says that apostasy is a crime worse than mass murder.

But doesn't Islam preach that Christians, Jews and Muslims are all members of the Abrahamic faith? Is that not freedom of religion? In Islam the only real Christians and Jews are dhimmis since they must declare their own scriptures to be corrupt and that Mohammed is the last prophet of both Jews and Christians. Those who don't are not true Christians and Jews, but Kafirs.

And what about the atheists, Buddhists, Hindus, Jains, and on and on? They are all hated Kafirs just like Christians and Jews.

If there is freedom of religion, explain how every Muslim country becomes 100% Islamic eventually? Explain this in terms of freedom or tolerance.

Slavery

The Koran sanctions and encourages slavery. Mohammed was the perfect slave owner, slave wholesaler, slave retailer, slave torturer and sex slave user. Even though Islam sold Americans every slave, Islam has never acknowledged this fact nor apologized.

Criticism

In our culture, we have the ability to criticize our own actions and the actions of our political and religious leaders and correct mistakes. Criticism of Islamic religion or politics by Muslims is rare and can be life-threatening.

Freedom of the Press

Due to the publication of the Danish Mohammed cartoons, buildings were burned, people were killed, and almost no newspaper would reprint these political cartoons. You can say anything you want about Islam as long as Islam is not offended. Freedom of the press is forbidden in Sharia law. Sharia blasphemy laws prohibit criticism, or even asking questions, about Islamic doctrine.

Diversity

Islam is the supreme mono-culture, dedicated to abolishing all other cultures. There is no multiculturalism in Islam. After Islam takes over the host culture devolves into some form of Islam. Where is the Buddhist culture of Afghanistan? the Coptic culture of Egypt? the Berber culture of North Africa? the Christian culture of Iraq? the Zoroastrian culture of Iran? They have all been annihilated.

Equal Justice Under the Law

The Koran specifically says that justice is served with different penalties for Muslims and Kafirs. A Muslim is not to be killed in retaliation for killing a Kafir. A Kafir may not testify against a Muslim in Islamic law. The entire Sharia law is based upon one set of laws for Muslims and another set of laws for Kafirs.

Ethics

Our ethics are based upon the Golden Rule, with all peoples considered as equal "others". Islam is based upon dualistic ethics, with one set of rules for Muslims and another set of rules for Kafirs. Kafirs are hated by Allah and are targeted for annihilation by Mohammed. Kafirs must be

subjugated. Islamic ethics are dualistic—Muslims are treated well and Kafirs are treated as second-class citizens or worse, if it is deemed necessary to Islam.

Women

In Islam, women are subjugated to the males. In court they are treated as half of a man and they are equal only on Judgment Day. Both the Sunna and the Koran say that wives can be and should be beaten. The Sharia even lays out the precise procedure for wife-beating.

Torture

Torture is allowed in the Sunna and the Koran recommends cutting off of hands and feet and crucifying Kafirs. Mohammed repeatedly tortured Kafirs, even to death. Torture of Kafirs is Sunna.

Separation of Church and State

Our Constitution separates the church and state, but Islam demands that religion and state be combined as one unit. Sharia law includes both religious law and secular without distinction. Islam is a theocracy.

Friendship

Surely friendship is one of the most basic aspects of being human. But Mohammed was never the friend of a Kafir. His uncle, Abu Talib, adopted him, raised him, taught his business trade and protected him from harm by the Meccans. When he died a Kafir, Mohammed's first words were to condemn him to Hell. There are 12 verses in the Koran that say that a Muslim is not the friend of a Kafir.

Human Rights

There are no human rights in Islam, because there is no humanity in the Koran, just believers and Kafirs. Kafirs have no rights. Kafirs are hated by Allah and are lower than animals.

Since Islam does not have a point of agreement with our civilization, there is no way to find any compromise. Islam is not part of our civilization and does not play by our rules. When we try to use our rules, we always lose. How do you compromise with a civilization based on the principles of submission and duality?

REFORM?

The magical thinking of many intellectuals is that Islam can be reformed, like Christianity and Judaism experienced. This sounds great. Islam changes its ways and settles down to live among fellow humans.

Only this will not work. It is impossible to reform Islam, because it was designed so it could not be reformed or changed.

Why do we want to reform Islam? Do we care if Muslims pray three times a day, instead of five times? No. The only reason we want reform is because of the violence against us. We do not want to reform the religion of Islam; we want to reform Political Islam.

THE PROBLEMS OF REFORM

The Koran is perfect, complete and universal. The Koran says that Mohammed is the perfect model of a Muslim. The first problem is the perfection of the Trilogy—a perfect Koran and a perfect Sunna. How do you reform perfection? Why would Muslims want to improve perfection? If you take something out of the Koran, was the item you removed imperfect? If so, then the Koran was not perfect. Do you see the problem with reforming perfection?

The other problem with reformation is the amount of detail in the Sunna. The Sira is 800 pages long and Mohammed is on every page. Then there are the 6800 hadiths in Bukhari. The amount of Sunna is vast and covers the smallest detail, down to how many times to breathe when you drink a glass of water.

There is too much material for the doctrine to be reformed. For instance, 67% of Mohammed's prophetic career is about jihad¹; it is not as if you can turn a blind eye to a few items and achieve reformation. Cutting out 67% of the Sira does not reform it, but creates an entire new text.

And Islam will never eliminate the one concept that has brought it success, jihad. All of Islam's success has been based upon political submission, dualism and violence. What the Kafirs want changed is the violence, pressure, arguing and politics. Demanding the Kafirs' submission and using violence works for Islam. The violence, pressure, arguments and demands are not going to stop because they have worked for 1400 years and are working better today than any time in the past.

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

THE GOOD MUSLIM

There is an attempt to make the problem of Islam go away. It is the “good Muslim” who will save the day. Everybody seems to know a “good Muslim” who is a friend at work.

What is a good Muslim? A good Muslim is one who seems non-violent. But that point of view is not Islamic. Islam is the one and only basis of determining what a good Muslim is. An apologist’s opinion of “good” is not relevant to anyone, except to the apologist and his friends. Islam says that a good Muslim is one who follows the Koran and the Sunna. That is the one and only criteria of being a good Muslim.

Apologists think that good Muslims are a proof of a “good” Islam and that the doctrine makes no difference. Oddly enough, Muslims do not agree with this. Muslims have one and only one definition of what a “good Muslim” is, one who has submitted to Islam and follows the Sunna. The cause is Islam; the effect is Muslim. Apologists think that Islam submits to Muslims, but apologists are ignorant, so they are free of facts, and in the soil of ignorance, any fantastic flower grows.

The problem in talking about Muslims as a group of people is that there are three kinds of Muslim. The first kind is the Meccan Muslim. A Meccan Muslim is primarily a religious person without the jihadic politics. A Medinan Muslim is a political Muslim. Then there is the Muslim who follows the Golden Rule, instead of Islamic ethics.

At this point a voice can be heard: “I know this Muslim and he is a good person. There are good Muslims.” Notice the shift from Islam to a person. Yes, he may be a good person, but that is different from being a good Muslim. His goodness is due to his following the Golden Rule and treating a Kafir as a human being.

A Golden Rule Muslim is one who is an apostate to some degree. Maybe the Golden Rule Muslim drinks beer or doesn’t go to the mosque. All Muslims have some Kafir in them. The Kafir civilization has much to offer: freedom, wealth, friendship, women who do not wear a bag for a garment and great entertainment. Some Muslims prefer Kafir civilization to Islamic civilization in many ways.

Since every Muslim can have three parts, it is hard to nail him down. There is a shifty quality that goes with the territory. Which center of gravity is he coming from? Is he religious, political, or friend? If religious or political, then he is not your friend, but a deceiver. But if he is your friend, then he is following the Golden Rule and is a Kafir. But how do you ever trust him? When is he Kafir? When is he Muslim?

COMPROMISE

Tolerance always seeks some form of negotiated compromise. Both sides give a little and come up with a solution that both can live with. It tacitly assumes honest discussions and fairness. Tolerance also assumes equality between the persons, parties or groups. None of these criteria are met with any negotiations between Muslims and Kafirs. Islam has no compromises to make. Islam is perfect and has nothing to learn or adopt from Kafir civilization. The Islamic positions are perfect because they are based upon the Sunna of Mohammed. A compromise with Kafirs is a compromise with evil and ignorance.

Mohammed always pressed his neighbors for more and more accommodations, and in the end, he always got what he wanted. In the end, Mohammed achieved 100% of all of his demands. There was only one time he compromised. At a certain point in his career, Mohammed compromised with the polytheists and agreed that their gods had some power to guide. Then the Koran spoke against this idea and said that Satan had planted this idea (the Satanic verses). [This event was the basis of Salman Rusdie's novel, *The Satanic Verses*. That novel won him a death fatwah.] It was the only error Mohammed ever made during his rise to complete power. He never compromised again.

Accommodation and submission has never worked with Islam—never. But that is the only solution we try and as a result, each day Kafirs become less free.

WHY WE LOSE

Islam has expanded since its first inception. We have decided to not oppose its growth, since that would be bigoted. In our present mind-set, there is nothing to stop Islam from prevailing. Europe is rapidly being overtaken by Muslim immigration and high birth rates. The problem is that Europe's elites and governments are fully accommodated to the end of European civilization and the beginning of Eurabia. European media, intellectuals and government officials only want to help the process of the death of Europe by assisting Islam and yielding to all of Political Islam's demands, including ever more welfare and immigration.

We agree to suspend the use of critical thinking and not study or critique Islam's political doctrine. All of the thinking is done for us. Are you afraid of Islam? Accept the Official Islam of the apologists and you will feel better. We may have to make some accommodations for things like Sharia law, but we have a happy surrender.

Ignorance is the official political point-of-view. No one who actually knows anything about the doctrine or history of Political Islam is ever given a place at forums or discussions. Knowing the truth disqualifies you from commenting.

Ignorance means that in all of our dealings with Political Islam, we will always make a decision based upon our ethics and our world-view, so we will always make the wrong decision. A classic example was America's "War on Terror". We decided to mount a military campaign against an enemy we named as terrorists. We declared that Muslims were just like us and that we would accommodate all of their demands while we battled terrorists.

Knowledge about Islam would have meant that our first question would have been: who is the enemy? Since the enemy is Political Islam, it means that we should have fought an ideological war, not a military war.

An ideological war would have meant that eight years after 9/11, every American Kafir would have been taught who Mohammed was, about the message of the Koran and the fact that we were all Kafirs. We would know how Sharia law contradicts every principle of our government. In short, by now we would know our enemy and what its nature is.

Instead, we find ways to blame ourselves for the problem of Political Islam. There are those mischievous jihadists, but they are not "real" Muslims. This form of self-loathing is supported by our ignorance in the realm of education. An audit of university curriculums shows that the following are not taught at any known public American university:

- The Tears of Jihad—the deaths of 270 million Kafirs over 1400 years
- The history of the dhimmi and dhimmitude
- The conquest of Christian/Hindu/Buddhist territory—Afghanistan, Pakistan, all the Silk Route countries, Turkey, Middle East, Egypt, North Africa and the rest of Africa
- How Sharia law impacts the lives of women
- The concept of the Kafir
- The Koran (in its entirety)
- The Sira (in its entirety)
- The Hadith (in its entirety)
- Islam's dualistic ethics and logic are not examined in philosophy
- Islamic slavery

What is taught about Islam is that it is one of the great world religions and that the high point of human civilization was the Islamic Golden Age

FACTUAL PERSUASION

in Baghdad and in Moorish Spain. Islamic poetry, architecture, and the Arabic language are studied, as well as modern Arabic history are viewed through a lens of political science and as a reaction to Western colonialism. Islam is not taught as an empire of conquest. The spread of Islam is taught as a wonderful benefit for the conquered Kafirs. The university courses never teach about any suffering at the hands of Islam.

You can get a degree in Middle East studies, become a diplomat in the Middle East and never read the Koran, Sira or Hadith. You will read some selections from this Trilogy, but there will be no systemic study of it. If you edit out the Jew-hatred from Hitler's *Mein Kampf*, then there is nothing offensive about it. In the same way, selective readings from the Koran, the Sira and Hadith can be very benign.

Since all of our responses are based upon official ignorance, our decisions are not based on reality and our plans fail. We lose to Islam once more.

SHAPING

Chapter 5

INTRODUCTION

Islam is such a foreign topic to most people that your first step should be to prepare the basis of the discussion. Most people have never heard much about Islam that makes sense. Look at the Koran. Who understands it? Most people figure that there is no rational basis for talking about Islam. Preparing a rational foundation gives you the advantage.

The most important aspect of persuading is teaching and explaining about Islamic doctrine. This means educating the other person as a student. However, presenting the facts is not enough. Political Islam is so far removed from Kafir civilization that it is strange. There is a tendency to deny the facts. The inner voice says, “That cannot be Islam. It cannot be that cruel. Muslims don’t really believe that.”

You are planting seeds and the ground must be prepared, exactly like a garden. The student’s mind is filled with the beliefs of Official Islam. The foundation of Official Islam is that Islam is very difficult and very complex. This means that not only is the student unsure about what Islam is (since there is so much disagreement about it) but also they presume that such knowledge is impossible for anyone to obtain, except for imams and professors. We must establish that there is such a thing as sure and certain knowledge about Islam. Islam is a highly logical and coherent ideology. However, it uses a different logic system than ours. Once you see dualism, Islam becomes straightforward.

Official Islam preaches that if you don’t believe its dogma, then you are vilified as a racist bigot. So the student has two fears—a secret fear of Islamic violence and a fear of being called a bigot.

We need to shape the situation and establish the point-of-view. You must shape the discussion and establish the common ground of critical thought and present the facts of the doctrine of Political Islam.

THE POINTS

Before we get into the actual shaping process, it is overwhelmingly important to confirm what the student says.

- Repeat what is said or restate the problem.

This step is valuable for several reasons. First, the other person has been heard and acknowledged. This is a powerful way to influence others—you have heard and understood them. Secondly, this may keep the person from repeating the same thing again and again.

There is another reason to repeat what is said. It gives you time to think about your response.

- Can we talk?

Acknowledge that Islam is not an easy subject to talk about, but can we talk? You want to hear what they have to say and see if some things you have learned lately could be enlightening.

Use your people skills to see if they are open and will allow discussion. It doesn't make much difference how much you know if they simply don't want to talk. Many supporters of Islam are not open to hearing any new information since their position is mostly build on some foundation of politically correct "tolerance".

The rest of these points are in no particular order:

- State that you are going to use critical thinking.

You will base your arguments on facts of the doctrine of Islam and not on what any imam or writer says. Point this out when their statements are not from Islamic doctrine. **Everything that Islam does is based upon its doctrine.** So what you say can be proven by the doctrine and history of Political Islam. Use facts, not opinions. Use the doctrine, not Muslims.

- Ask if they have any familiarity with the Koran or Mohammed?

This question is very powerful since it establishes a hierarchy of who knows what. If they have some familiarity with any of doctrine, now is a good time to find out how much they know and have read.

The next step is to explain how important knowing Koran and Mohammed is. Obviously, you have to have read some version of the Trilogy before you can do this step.

- Establish that the actions and words of Muslims are based upon the Trilogy.

There is sure and certain knowledge about Islam. Every Muslim agrees that there is no god but Allah and Mohammed is his prophet. The basis for Islamic knowledge comes from Allah (the Koran) and Mohammed (the Sunna, found in the Sira and the Hadith). If it is in the Trilogy, it is Islam. If it is not in the Trilogy, it is not Islam.

Mohammed is the supreme authority in Islam. No Muslim, no media pundit, no imam, no book, no article, not even the president of the US can be above Mohammed. Once you know Mohammed, you know the truth of Islam.

This is the heart of the matter. All Muslims are Mohammedans. (This does not mean that Muslims worship Mohammed. A Confucian does not worship Confucius, but lives his life according to the precepts of Confucius. In the same way, a Mohammedan patterns his life after Mohammed.)

Islam is simple. Islam is the political, religious and cultural doctrine found in the Trilogy.

After you understand this, your world changes. When you read an article in the *New York Times* by a government/university expert on Islam, you will see it has no merit until the conclusion of the experts is checked against the Sunna. If the “expert” agrees with Mohammed or Allah, then the conclusions are correct. If they violate the Sunna or the Koran, they are wrong.

What you will find, in nearly every case, is the article of the “expert” never contains the words “Mohammed” or “Allah”. The “experts” may quote a single Koran verse, but never use Mohammed.

Think about this. There is only one Islam—the Sunna and the Koran. Why do we need the experts? No one needs a Muslim to define Islam. The Koran and Sunna do that for us. Once you know the doctrine, Islam is easy. You can grade the news reports, the government propaganda, the smart articles. You will see that none of the experts ever speak about the “why” of Islam. When you know the doctrine, you will always know why.

At this point the more sophisticated student will draw upon articles written by “moderate” Muslims. They say that reform is possible for Islam. And what will this new Islam be based upon? If the new reformed Islam is not based upon the Sunna and the Koran, then it is apostasy, the worst crime in Islam. There is no escape from the Koran and Sunna, ever.

The method is this: bring all arguments back to the Koran and the Sunna. If you are the expert, then bring in Koranic verses, but Koran specifics

can be tricky. Stay with the Sunna (Mohammed) and you will never go wrong.

Once you introduce them to the idea of a true Islamic doctrine, you can go into a thousand directions to your chosen advantage. The doctrine is a devastating strategic weapon. The Sunna is also a weapon of magnificent power at small tactical details. Once you know Mohammed, there are unlimited stories to illustrate any point you want.

- Kafir-centric

There is no Islamic idea more important than that of the Kafir. Kafir transforms a theoretical Islam into a personal Islam.

Always point out to your student that they are a Kafir, just like you. Explain to them how that in Islam Kafirs are hated by Allah and how He plots against us. Kafirs can be enslaved, robbed, lied to, mocked, abused, tortured, raped and so on. There is no limit to the abuse that a Kafir can receive. On the other hand, a Kafir may be treated well, as that is Islam's dualistic nature.

What you see in Islam depends upon who you are. For example, when Mohammed executed the 800 male Jews in Medina, what is the judgment?

For the believers, it was a glorious day. Islam triumphed over the hated Jews. For the Kafirs it was a day of ethnic cleansing, a tragedy, and an end to free speech (the only crime the Jews had committed was that they denied that Mohammed was a prophet). The dhimmi (apologist) view is that we should not judge past times by our modern standards. Besides Christians have done a lot of bad things too.

Which was it? Triumph, tragedy or no discrimination? There is no answer, just different points-of-view. The dhimmi will always be sympathetic to Islam and the Muslim will be always be proud. But in debate, argument and teaching, be sure to tell the Kafir side of the story.

There is no way around this viewpoint problem, since Islam divides the world into believer, dhimmi and Kafir. What you want to do is to tell your side of the story. Don't argue with the Muslim or dhimmi point, just state that you have your point of view, that of the victim, the Kafir. You are not really arguing for anything but the inclusion of the rest of the story. You are showing what Islam is like for Kafirs, not Muslims. The other side of the story is the Muslim/dhimmi view. It is only fair to present the Kafir side of the story.

The concept of Kafir is what bonds you to the student. Both teacher and student have the common bond of being hated by Allah. Mohammed first

used charm on Kafirs and then arguments. Finally, if the Kafirs actively resisted, he destroyed them.

- What is the basis for what the other person says? What is his authority?

This is an all-purpose question and the answer is usually an article in the media. Most people do not have the slightest idea where they get their Official Islam, so it is a good question to ask. There is no need to press, but there is a need for them to admit their lack of real knowledge, only opinion. It is also a good time to separate the person from their ideas by pointing out that they have been misled by people they trust.

It is always appropriate to ask if they have read the Koran, Sira and Hadith. If they say that they have read the Koran (a very rare event) then ask if they have read the entire Koran. If they have read the Koran, ask about their understanding abrogation. Do they know that all of the “good” verses are abrogated by the later verses?

Another question to ask is if they understand Islam from both Muslim and Kafir points of view? This Kafir view is an entirely new idea. Part of the Official Islam doctrine is that only the view of Islam is true. Official Islam denies that there is such a thing as a Kafir view of Islam.

This seems like a lot to say, but you don't have to use that many words. Imagine that you find yourself in a discussion with a friend about Islam. You say to yourself that we are talking about Islam and it is time to shape the talk.

You might say, “Before we talk about Islam and women (or whatever point that is up for discussion) it is good to know that Islam becomes simple if you understand Mohammed. Instead of talking about an opinion of some ‘expert’, use the doctrine for just about every question in Islam. Once you know what Mohammed did or said, you can use fact-based logic about Islam.

You can say, “Do you understand that everything in Islam has two meanings? The Muslim viewpoint and the Kafir viewpoint? I only talk about Islam from the Kafir point-of-view.”

Look at what you have set up in less than two minutes:

- Islam has a doctrine and Mohammed is necessary to understand it
- Most writing can be dismissed as opinion only
- Introduced an entirely new viewpoint, Kafir-centric reasoning
- Established that you are going to use critical thought, not opinions

In these few simple steps, you have put the discussion on an entirely different footing. The student's very ground of discussion has been destroyed.

FACTUAL PERSUASION

All of those articles in the mainstream media by the Harvard professors and other Islamic scholars have been demoted to someone's personal opinion. More importantly, you have established that all truth of Islam is knowable and they don't know it. You have taken control of the discussion before the point is even discussed. You have shaped the debate.

- What does it mean if you are wrong?

This question goes to the heart of the problem. Most apologists are desperate to believe that Official Islam must be right, because if it is as they fear, then they will have to do something. To do something will mean that they will be socially ostracized by their friends.

The problem in using this technique is to remember to take the time to set up the situation. In boxing, you do not try to knock out the opponent with every blow. Most blows set up the situation for a real punch. In the same way, in a debate, you do not want to come out swinging. Take time to set up the punch.

With this shaping, you have also cut out the ground from under the other person's feet. You become the true multicultural person with this shaping. You are insisting that Islam be based upon its own doctrine, not some Western European basis. It may be politically incorrect to criticize a Muslim, but that rule does not apply to doctrine.

DUALISM

At some point it is always needed to introduce Islamic dualism. Dualism is covered in all of the CSPI Trilogy books. Islam does have many features that seem good on the surface. However, when you look further there is a contradicting idea, as well. It is the old Mecca-Medina concept again and again.

POLITICAL ISLAM IS 100% BAD FOR KAFIRS

People will dig up any fragment of good about Islam they can find. Part of a winning strategy is to deny that there is any good for Kafirs in Islam, none. If they can find one good fact or idea, then they will take refuge in it. Part of the shaping is to challenge the other person to show one good thing about Islam and then show that duality means something more powerful will offset the good point.

IN SUMMARY

Shape the debate or teaching moment by:

SHAPING

- Summarizing the opposition's point.
- Using critical thinking based on the doctrine of Islam, not the opinion of "experts" even if those experts are Muslims. Mohammed is the only expert.
- Proving your statements by using the doctrine and in particular, Mohammed. Show how the actions and words of all Muslims are based upon the Trilogy, their sole authority.
- Asking where they get their information.
- Presenting the Kafir viewpoint.

HOW TO USE THIS MATERIAL

This material must be practiced. You may not get it totally right the first time, but even one or two of these points will move the discussion to unfamiliar grounds—the truth of Islamic doctrine and history.