

## ETHICS

### LEVEL 3—LESSON 9

There is one set of ethics for Islam and another set of ethics for non-Islam. Islamic ethics are profoundly and foundationally dualistic. There is no logical possibility of reform of the dualism.

The treatment of kafirs varies from their being treated well to being beheaded. Both treatments reflect pure Islam. The fluid nature of the duality gives Islamic ethics great power since it totally confuses the kafir. Most kafirs will argue that being treated well is the “real” ethical system of Islam.

On an ethical basis there is no such thing as Islamic pacifism. Islam is a civilization of war and violence. The Sira and Koran show that Islam was a failure until it adopted violence. It then became overwhelmingly powerful.

The Hadith (Traditions of Mohammed) is filled with details of the ethics of Islam.

### JIHAD

The political system of jihad is based upon ethical dualism. Jihad is a political method with political goals. The goal of jihad is to make the kafir submit to Islam. The only reason that Mohammed ever attacked anyone was based upon the fact that they had not submitted to his god, Allah.

Muslims kill other Muslims, but that is never jihad. Jihad is reserved for the kafir. The subtext of kafir is that the kafir has offended Allah by rejecting Him. Hence, all jihad is defensive. Jihad is always caused by the offense of unbelief. Jihad is pure political dualism.

### BROTHERHOOD

The brother of a Muslim is another Muslim.

*B8,73,99 Mohammed: “Worshippers of Allah, do not allow hatred or jealousy to divide you. Live as brothers. It is sacrilege for one Muslim to desert his brother or to refuse to speak with him for three successive nights.”*

B3,34,366 *Jarir gave an oath to Mohammed that he would always proclaim that there is no god but Allah and Mohammed is His prophet. He also promised to follow all prayer rituals, pay his taxes, hear and obey Allah's and Mohammed's commands, and never give bad advice to another Muslim.*

## TRUTH

When deception advances Islam, the deception is not a sin.

B5,59,369 *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."*

Ali was raised by Mohammed from the age of ten and became the fourth caliph. Ali pronounced the following on lies and deception.

B9,84,64 *When I relate to you the words of Mohammed, by Allah, I would rather die than bear false witness to his teachings. However, if I should say something unrelated to the prophet, then it might very well be a lie so that I might deceive my enemy.*

Deceit is part of Islamic war against the kafirs.

B4,52,267 *Mohammed: "The king of Persia will be destroyed, and no one shall assume his throne. Caesar will certainly be destroyed and no Caesar will follow him; his coffers will be spent in Allah's cause." Mohammed cried out, "Jihad is deceit."*

Deceit in war:

M032,6303 *According to Mohammed, someone who strives to promote harmony amongst the faithful and says or conveys good things is not a liar. Ibn Shihab said that he had heard only three exceptions to the rules governing false statements: lies are permissible in war, to reconcile differences between the faithful, and to reconcile a husband and wife through the manipulation or twisting of words.*

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.”<sup>1</sup>

#### TAQIYYA—LYING TO THE KAFIR.

The name for deception that advances Islam is *taqiyya* (safeguard, concealment, piety). 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.

You can tell a lot from language and Islam has the only word—*taqiyya*—that means sacred deception. This is a measure of the duality of Islam. All of the world is divided into believer and kafir, *dar al Islam* (land of submission) and *dar al harb* (land of war). Since the ethical system of Islam is based upon this duality, it comes as no surprise that lying is good.

Mohammed advised deceit and lying many times. It is even advised to lie to other Muslims as long as it makes them feel better.

Let’s see how this *taqiyya* takes place today in America. Who told us that Islam is the religion of peace? Who told us that jihad not the “real” Islam? Islam.

When you go to Islamic Web sites, they openly talk about Islam and jihad. When Muslims talk among themselves, Islam is not the religion of peace, but the religion of dominance. These are all just part of dualistic ethics.

A Christian martyr is one who dies rather than lie about the fact that he is a Christian. But if it endangers a Muslim, he may lie about whether he is even a Muslim. This Koran verse came after a Muslim denied his faith to avoid punishment:

16:106 *Those who disbelieve in Allah after having believed [became apostates], who open their hearts to disbelief, will feel the wrath of Allah and will have a terrible punishment. But there is no punishment for anyone who is compelled by force to deny Allah in words, but whose heart is faithful.*

Think about this. If a Muslim may deny Islam for his personal convenience, then he may freely deny any part of Islam to help Islam. For instance, a Muslim congressman, soldier or cop may swear that he will uphold the Constitution, but he knows that Islam comes first. So the oath is meaningless, because he has a secret reserve.

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

3:29 *Say: Whether you hide what is in your hearts or make it widely known, Allah knows all. He knows all that is in the heavens and earth. Allah has control over all things.*

There is a special form of lying that resembles taqiyya and that is *kitman*. Kitman means to leave out part of the truth. When you take an oath in court, you not only swear to tell the truth but the whole truth. When a Muslim tells a partial truth, that is kitman.

Here is a famous kitman: Muslims say that the real jihad is the inner struggle, the greater jihad. But in the Hadith, only 3% of the doctrine even mentions this inner struggle. So the Muslim who tells you that the real jihad is inner struggle is leaving out the other 97%. He is practicing kitman.

One more kitman example: After 9/11 an imam was asked about the 72 virgins to be given to a jihadist in Paradise. He said that the 72 virgins were part of a medieval tale and not really Islamic doctrine. What he did not reveal was that the Koran says the jihadists will get virgins in paradise, but does not say how many.

All of this from people who are not your friend, so says the Koran. But think about it. If Islam is at war with the kafirs, why would they not tell the kafirs lies? And the kafirs are desperate to believe the lies, so it is all very easy. The kafir wants lies and Islam has the lies—sacred deceit.

#### POSITION TOWARD OTHER RELIGIONS

Mohammed's deathbed wishes were to create religious apartheid in Arabia and to use money to influence kafirs for Islam.

B4,52,288 *Ibn Abbas said, "Thursday, what a momentous thing happened on Thursday!" He then wept until his tears muddied the earth. Then he said, "On Thursday, Mohammed's condition worsened and he [Mohammed] said, 'Bring me a scribe with his tools so that I may leave you instructions that will keep you from going astray.' Those present disagreed with one another, something one should not do in the presence of a prophet. They said, 'Mohammed is gravely ill.' Mohammed said, 'Leave me alone; my condition now is better than what you wish for me.'*

*"On his deathbed Mohammed gave three final orders saying, 'First, drive the kafirs from Arabia. Second, give gifts and show respect to foreign officials as I have done.' I forgot the third command."*

## SLAVERY IN THE HADITH

It is forbidden to capture a Muslim and make him a slave. If a slave converts to Islam, then there is a benefit in freeing him. But there is no benefit in freeing a kafir slave. Islamic slavery is a blessing because sooner or later the slave or the slave's descendants will convert to Islam in order to be free.

However, there are still cultural and legal restrictions. All references to the freed person are always accompanied by the term, "freed slave." Also, the freed slaves possessions go to their former owner when they die.

*B3,46,693 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.*

## CONCLUSION

There is no hadith that ever refers to humanity as one body. Every hadith that refers to humanity is dualistic—divided into Muslims and kafirs. Islamic ethics are completely dualistic.

Islamic ethics have no place for integrity. Indeed, integrity is not possible within any dualistic system. Integrity cannot be logically defined within a dualistic system. If deceit is a virtue, then integrity is not a possibility.

No one who adheres to dualistic ethics can have integrity. They cannot tell the kafir the whole truth, and nothing but the truth, about Islam.