

# Political Islam

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## The Five Principles

Islam's Trilogy of three sacred texts is the Koran and two books about the life of Mohammed. When the Trilogy is sorted, categorized, arranged, rewritten and analyzed, it becomes apparent that five principles are the foundation of Islam.

All of Islam is based upon the Trilogy—Koran, Sira (Mohammed's biography) and Hadith (his Traditions). Most of the Islamic doctrine is political, not religious. Islam is a political ideology.

Islam divides the world into Muslims and unbelievers, kafirs.

Political Islam always has two different ways to treat kafirs—dualistic ethics. Kafirs can be abused in the worst ways or they can be treated like a good neighbor.

Kafirs must submit to Islam in all politics and public life. Every aspect of kafir civilization must submit to political Islam.

These Five Principles can be put in five words—Trilogy, politics, kafirs, dualism and submission. These five words bring clarity and ease of learning about political Islam.

Up until now Islam has been hard to understand because it seemed complex and contradictory and did not make sense. But, once you see how the Five Principles work, everything falls into place. Complexity becomes simplicity. Chaos becomes order.

All CSPI books are based on these Five Principles.

### 1. trilogy

The Trilogy contains three books—

The Koran is what Mohammed said that the angel Gabriel said that Allah said. But the Koran does not contain enough guidance for one to be a Muslim. The Koran repeatedly says that all of the world should imitate Mohammed in every way. Mohammed's words and deeds are called the Sunna. The Sunna is found in two different texts—the Sira and Hadith.

The first source of the Sunna is the Sira which is Mohammed's biography. The most authoritative version is by Ibn Ishaq.

The other source of the Sunna is the Hadith, the Traditions of Mohammed. There are several versions of Hadith, but the most commonly used is by Bukhari. So the Trilogy is the Koran, Sira and Hadith.

### 2. political islam

Political Islam is the doctrine that relates to the unbeliever, the kafir. Islam's relationship to the kafir cannot be religious since a Muslim is strictly forbidden to have any religious interaction with them. The religion of Islam is what is required for a Muslim to avoid Hell and enter Paradise.

The Trilogy not only advocates a religious superiority over the kafir—the kafirs go to Hell whereas Muslims go to Paradise—but also its doctrine demands that Muslims dominate the kafir in all politics and culture. This domination is political, not religious.

As mentioned earlier, the Koran has 61% of its text devoted to the kafir. The Sira (Mohammed's biography) has about 75% of its text devoted to the kafir and jihad.

Islam's success comes primarily from its politics. In thirteen years as a spiritual leader, Mohammed converted 150 people to his religion. When he became a political leader and warrior, Islam exploded in growth, and Mohammed became king of Arabia in ten years.

Islam has a complete doctrine of how to treat the kafir that is found in the Trilogy.

### 3. kafirs

Non-believers are so important that they have several names. Christians and Jews are called People of the Book or infidels. Other religious names for non-Muslims are atheist, polytheist, and pagan. But the Koran uses one word that includes all of the religious names. That name is kafir, an Arabic word.

Kafir is usually translated as unbeliever, but that translation is wrong. Unbeliever is a neutral word. The Koran is very clear about the kafir. Indeed, the Koran defines the kafir by how it speaks of them. Kafirs are the lowest and worst form of life. Kafirs can be robbed, murdered, tortured, enslaved, crucified and more. Later in this chapter, more of the Koran's doctrine of the kafir is given in some detail. But the key point is that a kafir is not only a non-Muslim, but also a person who falls under a different moral code from the Muslim.

The Koran is devoted to the division between those who believe Mohammed, Muslims, and those who do not, kafirs. This grand division of the Koran means that there are two points of view of the Koran—the view of the Muslim and the view of the kafir.

### 4. dualism

The third principle is duality, and is unique to Islam. As an example, here is a verse from the Koran:

109:2 I do not worship what you worship, and you do not worship what I worship. I will never worship what you worship, and you will never worship what I worship. You to your religion, me to my religion.

This sounds very tolerant, but this verse was written later:

9:5 When the sacred months are passed, kill the kafirs wherever you find them. Take them as captives, besiege them, and lie in wait for them with every kind of ambush. If they submit to Islam, observe prayer, and pay the poor tax, then let them go their way. Allah is gracious and merciful.

Now we have absolute intolerance. This contradiction is normal for the Koran and is even addressed in the Koran. The solution to contradiction is called abrogation where the later verse is better than the earlier verse.

The logic here is very important. Since Allah is perfect and the Koran is the exact words of Allah, then both contradictory verses are true, but the later verse is better or stronger. This leads to dualistic logic where two contradictory facts can both be true.

## 5. submission

Islam means submission and Muslim means one who has submitted. It is clearly stated in the Trilogy that all kafirs and their civilizations must be annihilated. Mohammed's success depended on violence to persuade kafirs that he was the prophet of Allah.

Submission is political, as well as religious. Islam demands that kafirs submit in every aspect of public life. Every part of kafir culture is an offense to Allah.

Source: <http://www.politicalislam.com/principles/pages/five-principles/>