
Perfect Enemy

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Perfect Enemy

The Law Enforcement Manual of Islamist Terrorism

By

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This manual is dedicated to

*My granddaughters Emma and Kaylee – may they inherit
a world free of Islamist terrorism.*

*The men and women of law enforcement, the fire service, our intelligence agencies
and armed forces who daily stand ready to face violence on behalf of the innocent.
George Orwell captured the essence: “People sleep peaceably in their beds at night
only because rough men stand ready to do violence on their behalf.”*

Small Evils: Sleepwalking through a Quarter Century of Islamist Violence in the Homeland Prior to 9/11

... small evils went unchecked, tyrants became emboldened, then greater evils were unleashed. At each stage good men and women said "not now" – wait; the evil is not big enough to challenge. Then before their eyes, the evil became too big to challenge. We had slipped slowly down a slope, never noticing how far we had gone until it was too late.

–British Foreign Secretary Jack Straw

Shortly before noon on a muggy Monday in July 1980, twenty-nine-year-old Dawud Salahuddin, an African-American convert to Islam who was born David Belfield,¹ committed the first act of jihadist violence in the homeland.² Secretly working for Ayatollah Ruhollah Kohmeini's Islamic Republic of Iran, Salahuddin and other converts set in motion a plot to assassinate Ali Akbar Tabatabai. Tabatabai had been a vocal critic of Kohmeini's regime. His criticism and his position as the former press attaché at the Iranian embassy in Washington under deposed Shah Reza Palavi marked him for assassination.

Provided with an official U.S. Postal Service vehicle by a fellow convert, Salahuddin dressed in a postal uniform and armed himself with the revolver he used in his job as a security guard. He then drove to Tabatabai's suburban Montgomery County, Maryland home. Using a small parcel to conceal his weapon, Salahuddin rang the doorbell and told the person who answered that the delivery required Tabatabai's signature. When he appeared Salahuddin shot Tabatabai three times in the abdomen and fled. He died forty-five minutes later at a suburban hospital.

As brazen as Tabatabai's assassination was, it was just the first in a string of Islamist plots and violence on American soil that continue to this day. Prior to the suicide/homicide terrorist attacks of 9/11, at least thirteen violent Islamist incidents and numerous plots culminated in the deaths of nearly three hundred people and scores wounded on American soil:

- August 1983 – Dr. Mozaffar Ahmad, a leader of the minority Ahmadiyyah Islamic sect in Canton, Michigan is murdered allegedly by members of a radical Muslim group Jamaat al-Fuqra. The alleged suspects in this murder died in a fire they had set at the Ahmadiyyah mosque in nearby Detroit. The weapon used to murder Ahmed was found with their bodies. Fuqra is a designated terrorist group in Pakistan with compounds in at least 6 states in the U.S.

- July 1983 – Police reports indicate that Stephen Paul Paster, a ranking member of Jamaat al-Fuqra, lost one hand when a pipe bomb exploded as he was planting it outside a Portland, OR hotel owned by followers of the late guru Bhagwan Shree Rajneesh.
- August 1984 – A Hindu physician, Srinivasu Dasari, of Overland Park, KS, was kidnapped. He remains missing and is presumed dead. Police reportedly suspect members of Jamaat al-Fuqra.
- August 1984 – Lela Nevaskar, an Indian national who was in the United States as part of a government-sponsored health project, is murdered along with her sister and brother-in-law. The three were murdered in a suburb of Tacoma, WA during a rash of firebombings of Hindu and Hare Krishna temples in Seattle, Denver, Philadelphia, and Kansas City. Police reportedly found news reports of the Tacoma murders from Seattle papers among Fuqra files seized during the execution of a search warrant in a later case.
- September 1985 – Ali Mohammed, al Qaeda’s most successful spy, enters the United States with orders to infiltrate the CIA, FBI and U.S. Army Special Forces. Over the next decade he provided Osama bin Laden with classified Army documents detailing the secrets of Special Forces operations and sensitive counter-terrorism techniques while a non-commissioned officer in the Green Berets stationed at Fort Bragg, NC. Mohammed is in prison in an undisclosed location awaiting sentencing for his role in planning the 1998 bombing of the U.S. Embassy in Kenya which killed 224 people and injured 4,500.
- September 1986 - A Muslim doctor is shot to death in front of Humana Hospital in Augusta, Georgia. Police allege that members of Jamaat al-Fuqra are responsible.
- November 1989 - Terrorist fundraiser Zein Isa murdered his 13-year-old daughter in their St. Louis, MO home with the help of his wife. The girl’s throat was cut because she was becoming “too American” and had threatened to expose Isa’s terrorist ties.
- January 1990 – Controversial Egyptian liberal Imam Rashad Khalifa is murdered in Tucson, AZ. No one was charged with his murder but two Jamaat al-Fuqra members, James Donald Williams and Nicolas Edward Laurent Flinton, were charged with conspiracy to commit murder in Colorado.
- November 1990 – Rabbi and Jewish Defense League leader Meier Kahane is assassinated in New York City by a member of the al-Qaeda cell that later detonated a truck bomb in the first World Trade Center attack in 1993.
- February 1991 – An Egyptian Islamist is murdered in New York City in a power struggle for leadership of the al-Qaeda cell responsible for the first World Trade Center attack.
- January 1993 – Two CIA staff members are killed and three wounded outside agency headquarters in Langley, Virginia. Islamist terrorist Mir Aimal Kansi is convicted of the crime after being captured in Pakistan by FBI and Department of State Security agents.
- February 1993 – Six people are killed in a truck bomb attack on the World Trade Center in New York City by an al-Qaeda cell headed by Umar Abdel Rahman, also called “the Blind Sheikh.”

- June 1993 – In a planned sequel to the World Trade Center bombing, the al-Qaeda cell headed by the Blind Sheikh plots to blow up the Holland and Lincoln tunnels, the George Washington Bridge, the United Nations Building, and the FBI offices in New York City. They also discussed assassinating the president of Egypt on a visit to the city and a U.S. senator. The plot was called “The Day of Terror.”
- March 1994 – A 16-year-old rabbinical seminary student is killed and several others injured in a submachine gun attack on a van they were riding in on the Brooklyn Bridge in New York City. The attack follows an attack by a Jew on a mosque in Israel.
- January 1995 – In conjunction with planned operation “Bojinka” involving the in-flight bombing of 12 U.S. airliners over the Pacific Ocean, plans are made to crash a small plane laden with explosives into CIA headquarters in Langley, VA. The plot was not carried out.
- February 1997 – A Danish tourist is killed and six others wounded on the observation deck of the Empire State building in New York City after Ali Abu Kamal opens fire with a pistol. In his pocket police found a jihadi letter.
- July 1997 – Two Palestinian men are shot by New York City Police Emergency Service Unit officers during a raid that narrowly prevented a suicide-bombing that targeted a section of the Brooklyn subway system heavily traveled by Jews.
- October 1999 – 270 passengers and crew are killed on Egypt Air Flight 990 off the coast of Nantucket, Massachusetts. Government investigators allege that analysis of the cockpit voice and data recorders indicates that the plane was intentionally crashed into the ocean by an off-duty crewmember as the pilot desperately struggled to save the plane.

With all the Islamist activity on American soil it is logical to ask why none of our law enforcement or intelligence agencies “connected the dots” and identified the threat. After all, Sheikh Hashim Kabbani, a Sufi cleric in Flint, MI, spoke at a January 7, 1999 State Department Conference in Washington on Islamist Radicalization. He warned about Osama bin Laden and his training camps in Afghanistan more than 2 1/2 years before 9/11: “There are five thousand suicide bombers being trained by Osama bin Laden in Afghanistan. They are ready to go to any part of the world in order to explode themselves.” For this warning, Kabbani was labeled an alarmist by the State Department. He reportedly received death threats from militant Muslims and warnings to stop speaking about the Wahhabi threat. Because of the Wahhabi dominance in America, he found himself virtually shut out from all mainstream Muslim activities in America (Burke and Gaffney, 2007).

Stella Rimington, former Director General of Britain’s MI5, the British equivalent of America’s FBI, offered a partial answer when she said, “It is a feature of a democracy that a security service will follow a new security threat rather than foreseeing it.” As insightful as Rimington’s observation is, the problem is much more complex. To begin with, Islamist terrorism is not a monolithic phenomenon. The Tabatabai assassination was conducted by one branch of the bifurcated Islamist terrorism tree. As described in detail in Chapter Three, the fault line between the two major sects of Islam, the Sunni and Shi’a, also divides Islamist terrorism. Although there have been efforts at rapprochement between Sunni groups, like al-Qaeda, and Shi’a groups, like Hezbollah, to

de-conflict terrorist activities and more efficiently attack the common enemy, Israel and America, the two branches continue to pursue parallel objectives.

Second, many of the jihadist attacks were not part of a formal, coordinated conspiracy. With the exception of the Jamaat al-Fuqra attacks and al-Qaeda influenced incidents, most acts were what homeland security officials categorize as “lone wolf” attacks. These single, often spontaneous or poorly planned attacks committed by a lone individual are motivated by the same ideology that drives more organized terrorist events. But because they involve only one or a few people, they fail to make it on the radar screens of most homeland security entities. They are difficult to predict and interdict because they are commonly preceded by some precipitator that may be significant only to the perpetrator such as a major personal setback like divorce, loss of a job or some perceived loss of the attacker’s self-esteem. That said, there is a common thread that binds together each of the disparate acts of Islamist terrorism described above. All Islamist terror is based upon a formal doctrine that is at the core of Islam. A jihadist is not an emotionally disturbed person. He or she is a Muslim who is carrying out orders from Muhammad and Allah. The central, unifying conspiracy that drives each of these acts is the sunnah, or example set by Muhammad. Islamist violence is very coherent over time and place because it springs from a central doctrine. Jihadists are executing the script they have been taught since childhood.

Third, the vast majority of FBI agents, police officers and other homeland security officials were unaware of the underlying radical, puritanical politico-religious motivation for these incidents. Even today, homeland security agencies fail to grasp that the Global War on Terrorism (GWOT) is a misnomer that inaccurately defines this global struggle against a tactic – terrorism – rather than a clash of civilizations and a war against a virulent, fascist totalitarian ideology that seeks world domination, the destruction of Western ideals and democracy, and the forced imposition of a seventh century politico-religious system of law called Shari’a.

America has been viewing Islamist machinations through a prism constructed from our lack of familiarity with radical Islam, as well as a concerted effort by a well-developed Islamist Fifth Column operating in the United States working aggressively to obfuscate, dissemble and deceive to portray militant Islam as a peaceful, tolerant religion. In optics a prism is used to refract or disperse light into its constituent spectral colors. It also distorts, slants, or colors whatever is viewed through it. The Islamist prism has effectively obscured the motive for what, at first blush, appear to be disparate acts of random, irrational or senseless violence committed by religious fanatics or the mentally unbalanced. It is easy to understand how police officers could miss the influence of Islamist, transnational terrorism when the majority of violence they deal with stems from more pedestrian motivations such as drug killings, domestic violence murder, or simple greed.

In addition, many of these incidents fell on the shoulders of local law enforcement officers who lacked a frame of reference with which to accurately classify Islamist violence. As a result, the police pigeonholed the incidents into familiar categories such as murder and assault. Or worse yet, they misattributed the seemingly illogical or “senseless” acts to the tortured logic of mental illness or religious fanaticism. The murder of Ari Halberstam on the Brooklyn Bridge in 1994 is illustrative. The FBI initially refused to get involved because they attributed the attack to a case of “road rage.” In reality, the precipitator for

this attack occurred several days before on the morning of Friday, February 25, 1994 when American-born Israeli doctor Baruch Goldstein walked into a mosque in Hebron, Israel carrying an automatic weapon and began firing upon scores of Muslim worshippers. Before Goldstein was overpowered and beaten to death by other worshippers, he had killed twenty-nine Muslim Arabs and injured dozens more. The massacre occurred at the mosque located at the Cave of the Patriarchs, a site holy to both Jews and Muslims.

Goldstein's actions triggered violent riots throughout the Middle East and enraged Muslims the world over. The sizeable Muslim community in America was likewise incensed. When Lebanese-born Rashid Baz opened fire on a van carrying members of the Chabad-Lubavitch Orthodox Jewish movement on the Brooklyn Bridge killing Ari Halberstam and wounding four more, including two with gunshot wounds to the head, Baz initially claimed that he opened fire after a traffic dispute. The real motive remained hidden for years. Baz's mother was a Palestinian and he identified with the Palestinian cause. He worshipped at the Islamic Center of Bay Ridge, Brooklyn where the imam there incited the worshippers by extolling the virtues of jihad against Jews and Israel. The Imam also was known to distribute pro-HAMAS³ (a Palestinian terrorist group on the U.S. State Department list of Foreign Terrorist Organizations and a branch of the Muslim Brotherhood) literature at the mosque and he spurred on fellow worshippers in the days following the Hebron massacre with statements like, "This takes the mask off the Jews . . . It shows them to be racist and fascist and as bad as the Nazis. Palestinians are suffering from the occupation, and it's time to end it."

Baz armed himself with a 9-millimeter Cobray submachine gun, a Glock 9-millimeter semiautomatic handgun and a 12-gauge shotgun after hearing news of the Hebron massacre. He reportedly acquired his weapons illegally and has steadfastly refused to tell police how he obtained them. After his arrest, Baz was loudly and openly hailed overseas as a holy warrior, or mujahid. HAMAS leaflets from Gaza described him as "the holy warrior . . . the son of Islam who took action against the souls of the evil dregs of the Jews in Brooklyn in America."

The Baz incident, and other contemporary Islamist violence, belies the fact that Americans have been fending off Islamist violence since suffering the predations of Barbary pirates prowling the Mediterranean from Morocco, Algiers, Tunisia and Libya in the late 1700s. Hundreds of American sailors and citizens were enslaved or held hostage under appalling conditions and U.S. merchant ships were seized and held for ransom in *al-jihad fil-bahr*, or holy war at sea. In response, the Continental Congress authorized military action and the formation of the Navy and Marine Corps to assert our right to international commerce and freedom of the high seas. In spite of our off-and-on two-century exposure to Islamist jihad, the politico-religious doctrine that spawns such egregious acts of violence as suicide bombers in Israel and Iraq, and the slaughter of school children in Beslan, Russia, most Americans remain ignorant of the contemporary Islamist menace. More importantly for Homeland Security, most local, tribal, and federal law enforcement officers continue to fail to grasp the essence of the Islamist⁴ mindset.

The failure to understand our enemies is typified by senior counterterrorism officials in the FBI – the lead law enforcement agency in the fight against terrorism. In a discrimination lawsuit filed by an Arab American FBI agent in 2004 and 2005, senior counterterrorism officials with the bureau were quizzed on their knowledge of al-Qaeda

and Islamist terrorism. In a stunning display of ignorance about their adversaries, these officials were asked basic questions that every FBI agent should be able to answer if they are to be effective in countering Islamist terrorism. In a May 2005 deposition, the FBI's deputy assistant director of counterterrorism was asked if he knew the differences between the Sunni and Shi'a sects of Islam. He replied, "You know, generally. Not very well." When asked if the first World Trade Center bombing in 1993 and the 9/11 attacks were related, he replied, "I'm aware of no immediate relationship other than all emanates out of the Middle East, al-Qaeda linkage, I believe. Not something I've studied recently that I'm conversant with." And the problem is not getting any better. The FBI's top counterterrorism official before and after 9/11 was asked if he knew who Osama bin Laden's (OBL) spiritual leader was. He replied, "Can't recall." When asked what steps the FBI has taken after 9/11 to ensure that senior administrators in counterterrorism had a background, experience and knowledge of Middle Eastern culture, the former chief FBI counterterrorism official replied, "None that I'm aware of" (Meyers and Popkin, 2006).

Those charged with preventing future catastrophic suicide/homicide terrorist attacks in the homeland continue to pay insufficient attention to the ideology that underpins the Islamist threat. This troubling lack of knowledge has a detrimental impact on counterterrorism efforts causing our adversaries to boast that our democratic freedoms (and ignorance of Islamist terrorism) will allow them to infiltrate and build their terrorist operations on American soil while their radical religious interpretations will allow them to conquer us from within. The "failure of imagination" cited by the 9/11 Commission as the reason our counterterrorism entities failed to prevent the terrorist attacks on New York City, Washington, DC and Pennsylvania in 2001 stems in large part from our failure to see the war on terrorism as our Islamist adversaries do. We had plenty of notice of the lurking Islamist threat. In August 1996, Osama bin Laden issued a fatwa (religious edict) called the "Declaration of War against the Americans Occupying the Land of the Two Holy Places." In it he stated:

those youths know that their rewards in fighting you, the U.S.A., is double than their rewards in fighting some one else, not from the people of the book. They have no intention except to enter paradise by killing you. . . . Terrorizing you, while you are carrying arms on our land, is a legitimate and morally demanded duty. Your brothers in Palestine and in the land of the two Holy Places are calling upon your help and asking you to take part in fighting against the enemy – your enemy and their enemy – the Americans and the Israelis. they are asking you to do whatever you can, with one own means and ability, to expel the enemy, humiliated and defeated, out of the sanctities of Islam.

In February 1998, OBL released a second fatwa to declare a holy war, or jihad, against the West and Israel. This fatwa was signed by representatives of other Islamist groups including:

- Osama bin Laden
- Ayman al-Zawahiri, "emir of the Jihad Group in Egypt," probably meaning Islamic Jihad, now known as Egyptian Islamic Jihad
- Ahmed Refai Taha, alias Abu Yasser, of al-Gama'a al-Islamiyya (in Egypt)
- Mir Hamzah, "secretary of the Jamiat Ulema-e-Pakistan," or so he claimed

- Fazul Rahman, “emir of the Jihad Movement in Bangladesh,” probably Harakat ul-Jihad-i-Islami/Bangladesh or HUJI-B; HUJI itself is in Pakistan.

The signatories as a group were identified as the “World Islamic Front for Jihad Against Jews and Crusaders.” This fatwa laid out a religious authorization for indiscriminate killing of Americans and Jews everywhere:

The ruling to kill the Americans and their allies – civilians and military – is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque [Mecca] from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty God, “and fight the pagans all together as they fight you all together,” and “fight them until there is no more tumult or oppression, and there prevail justice and faith in God.

In the months following 9/11, the pace of jihadist plots in the homeland increased. A sampling of these incidents is telling: In a November 13, 2002 *Washington Times* article, federal authorities reported that they were investigating whether accused “DC Beltway Snipers” John Allen Muhammad and John Lee Malvo had ties to a growing sect of militant American Muslims committed to waging holy war against the United States. Their 23-day rampage in and around the Washington, DC area left 10 people dead and three wounded. Investigators wanted to know whether Muhammad and Malvo were involved with Jamaat al-Fuqra, a militant Muslim group with ties to international terrorism linked to 13 slayings and 17 firebombings in the United States and Canada. The al-Fuqra network, through a subsidiary called the “Muslims of America,” has established a series of more than two dozen communes from New York to California, including a sizable retreat in Red House, Va., thirty miles south of Lynchburg. It is reported that as many as 200 people live in trailers in a guarded community there. Jamaat al-Fuqra, and other Islamist groups suspected of terrorism in the Homeland are described fully in Chapter Ten – “Islamist Terror Groups Active in the Homeland.”

In July of 2003, Randall Todd Royer, along with ten of his associates, were indicted on federal charges of conspiring to engage in terrorist activities. Known as the “Virginia Jihad Network,” the group trained with assault rifles in the woods of Fairfax County, Virginia and participated in war game simulations near the town of Fredricksburg to practice for an Islamic holy war against the United States and its allies. Following Royer’s arrest and conviction, then U.S. Attorney-General John Ashcroft stated, “Today’s sentences demonstrate the severe penalties for aiding terrorist causes . . . We will not allow terrorist groups to exploit America’s freedoms to pursue their deadly goals.” Royer pleaded guilty and faces up to twenty years in prison for federal weapons and explosives charges.

On August 12, 2003, Hemant Lakhani, an arms dealer, was charged with attempting to sell shoulder-fired anti-aircraft missiles to terrorists for use against commercial aircraft. He bragged that he planned to use the missiles on the first anniversary of the September 11 attacks to shoot down an airliner. In July 2003, Lakhani and an associate were surveilled as they traveled to Russia to meet with the arms dealer and inspect the missile. Unknown to Lakhani, the missile had been replaced with a replica. Lakhani took possession of the fake missile on August 12, 2003 in a Newark, NJ hotel and was arrested by FBI agents and customs officials.

The FBI and Coast Guard announced on March 4, 2004 that they had discovered nine members of the Merchant Marine who may have links to terrorist groups. A year long anti-terror investigation called “Operation Drydock” underscores the fact that terrorists have already begun to try to take advantage of the vulnerabilities of American seaports. On the same day, three members of the “Virginia jihad network” were found guilty of conspiring to wage war against the United States; Masoud Khan, Seifullah Chapman, and Hammad Abdur-Raheem, trained using paintball guns in 2000 and 2001 with the hope of joining the Taliban and waging jihad against the United States. Also on that day, Sami Omar Al-Hussayen, a well-known Muslim student activist at the University of Idaho, was charged with conspiracy to provide material support to terrorism after running Web sites that urged people to join and contribute money to HAMAS.

In San Diego on March 10, 2004, Ilyas Ali, an American citizen, and Muhamed Abid Afridi, a Pakistani national, confessed to drug trafficking in order to raise money for weapons for the Taliban and al-Qaeda. They sold heroin and hashish to raise money to buy Stinger missiles. On the same day, five Muslims were convicted in Buffalo, NY of trafficking in untaxed cigarettes in order to raise money for jihad. If convicted, Mohamed Abuhamra, Aref Ahmed, Ramzy Abdullah, Nagib Aziz, and Azzeaz Saleh could get twenty years and \$500,000 fines for trying to raise money to help the six jihadists from the notorious “Lackawanna Six”⁵ who journeyed from New York to Afghanistan to join up and receive terrorist training at al-Qaeda camps.

Muhammad Aslam, a member of the “Kashmir jihad,” was arrested on March 3, 2004 in Pennsylvania. Aslam, a British citizen, originally was arrested for overstaying his visa. A check of his fingerprints, however, identified him as a member of the Jammu Kashmir Liberation Front (JKLF) wanted for the kidnap and murder of Indian diplomat Ravindra Mhatre in England in 1984. Mhatre was seized and killed in an attempt to secure the release from prison of JKLF’s founder, Maqbool Bhat.

And America is not alone in suffering Islamist violence. The Dutch right-wing politician Pim Fortuyn was assassinated as he left a radio studio in the central Dutch city of Hilversum on May 6, 2002. His killer, Volkert van der Graaf, claimed in court that he murdered Fortuyn to stop him from further exploiting Muslims as “scapegoats.” Fortuyn was shot six times and suffered multiple wounds in the head, chest and neck and died shortly afterwards. He had identified the Islamist threat long before it was on the radar of most people.

The intent of this manual is to familiarize law enforcement officers with the nature and extent of the Islamist threat. As Hilaire Belloc wrote in 1938 in “The Great Heresies”:

It has always seemed to me possible, and even probable, that there would be a resurrection of Islam and that our sons or our grandsons would see the renewal of that tremendous struggle between the Christian culture and what has been for more than a thousand years its greatest opponent... the suggestion that Islam may re-arise sounds fantastic... But not so very long ago, (less than a hundred years before the Declaration of Independence)... Vienna... was almost taken and only saved by the Christian army under the command of the King of Poland on a date that ought to be among the most famous in history – September 11, 1683.

To fight Islamist terrorism our law enforcement officers and Homeland Security officials must base their strategies on the unvarnished truth; they must know and understand

their enemies. This manual is not a work of “Islamophobia”; I recognize that most Muslims are peace-loving and tolerant people. The Muslim community in America, for example, is generally well integrated, moderate in their beliefs and tolerant in their outlook and interactions with other faiths. However, there is a radical Islamist undercurrent that espouses a rabid hatred of non-Muslims. It pushes a violent ideology based on jihad to achieve world domination and the enslavement of non-believers, or infidels.

To get a feeling for the scope of Islamist terrorism it is helpful to define and identify the number of Islamists willing to engage in or support jihad, or holy war against the infidels. Winston Churchill coined the phrase “a riddle wrapped in a mystery inside an enigma” when asked to describe the impalpable intentions of England’s Russian ally during World War II. In much the same way, contemporary Americans view jihad as a recondite politico-religious doctrine fraught with riddles cloaked in a mysterious, enigmatic religion. The practical impact is that the motivations for Islamist terrorism remain foreign and ethereal concepts, especially to those charged with identifying and disrupting terrorist plots in the homeland.

In a 2004 report for the Century Foundation, “The Concentric Circles of Jihadism,” former National Security Advisor Richard A. Clarke identified the goal of affiliated jihadist groups. In describing the nature of the jihadist threat Clarke envisions four concentric circles.

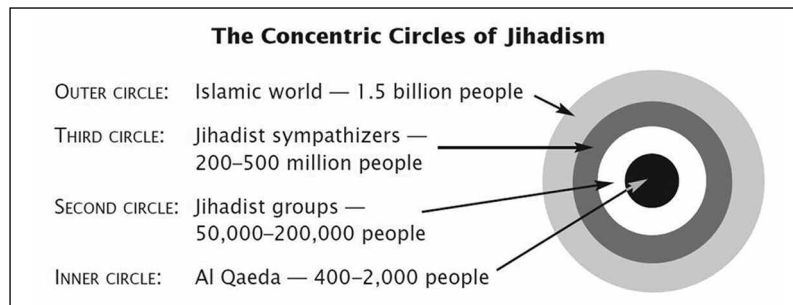


Figure 1. Concentric Circles of Jihadism.

In the smallest, inner circle are the terrorists of al-Qaeda; those who have been allowed the “privilege” of pledging their loyalty to the group and its leader Osama bin Laden. The members of this inner circle probably number in the hundreds.

Surrounding this inner core is a second, larger circle containing active members and devotees of an estimated dozen or more jihadist groups commonly referred to as “al-Qaeda-affiliated.” Many of these individuals are willing to commit terrorist violence and some are willing to die in the process as suicide/homicide bombers in martyrdom operations. This second circle is estimated to contain several tens of thousands of people.

The third, largest circle consists of those who identify with the jihadist cause or aspects of its ideology. They may provide moral support or provide logistical or financial support to a jihadist group. Among this group are Muslims who want to see their current government replaced by a different regime that might be less corrupt, more democratic, or more “Islamist.” Even among those who want new governments there is a wide diversity of opinion regarding the model they seek; “more democratic” may not mean more “Islamist,”

and vice versa. This circle may be populated by tens of millions or perhaps as many as a few hundred million, depending upon the classification criteria; agreement in ideology versus willingness to assist a jihadist group.

The outermost circle comprises the Islamic world, the followers of the Prophet Muhammad both in majority Islamic countries and scattered throughout the world. They number over 1 billion people. Most Muslims are not Arabs; they include 196 million in Indonesia, the nation with the largest Islamic population; 134 million in India; 133 million in China; 130 million in Pakistan and Bangladesh; 65 million in Iran, and 62 million in Turkey. Islam also is reportedly the fastest growing religion in the United States and Europe. An extremely small number (tenths of 1 percent) of Muslims are jihadists, although a growing number may be sympathetic to one or more aspects of the jihadist agenda such as the establishment of new governments.

The war on terrorism will be won, but we face needless hurdles, setbacks and loss of American and allied lives if those responsible for homeland security remain ignorant of the doctrine, ideology and religio-political justifications of their Islamist adversaries. To that end, this manual is dedicated to providing accurate information to acquaint our law enforcement officers and Homeland Security officials with the Islamist mindset and the threats it poses. It is not my intent to offend members of any religious faith. But if what follows is offensive, as the truth can be, then maybe those offended should ask themselves if they are on the wrong side of the war on terrorism.

As we examine Islamist terrorism in the following pages we will see how the shabby dictatorships ruling Muslim lands deflect criticism for their failures onto America and the West. We will examine the Qur'an, the Ahadiths (plural of hadith) and Sira, or biography of Muhammad, and how these Islamic holy documents praise martyrdom and command violence towards infidels. We will learn that jihad and martyrdom are the only means of guaranteeing entry to paradise, in spite of all that a Muslim does in living a spiritual life of piety and charity. This fact is the calculus behind the suicide/homicide bomber whose primary intention is not to kill himself, but to kill infidels in jihad and die in the process to ensure his salvation. Finally, we will see how the divinely sanctioned supremacy of Arabs/Muslims over infidels, and especially emulating the Prophet Muhammad as the ideal human, including his blood lust and treatment of infidels or kafirs under his control, color Muslim relations with the rest of the world to this day.

NOTES

1. Earlier this year, the movie *Kandahar* caused an uproar in the American intelligence community because the African-American actor who played a doctor was American fugitive David Belfield. Belfield, who converted to Islam at Howard University in 1970, is wanted for the 1980 murder of Iranian dissident Ali Akbar Tabatabai in suburban Washington, DC. Belfield has lived in Tehran since 1980 and now goes by the name of Hassan Tantai (Source: *Guardian*, January 10, 2002).

2. Some may argue that the March 9, 1977 takeover of the Washington, DC Islamic Center, B'nai Brith, and the District building - Washington's city hall - by a dozen Hanafi Muslim gunmen was the first Islamist terrorist attack on American soil. The gunmen seized 134 hostages in the 3 buildings and the incident led to the death of one man and wounding 12 others. However, these assaults were motivated more by criminal, rather than political motives and do not fit the pattern

of Islamist terrorism: the group demanded the canceling of a feature movie, *Mohammad, Messenger of God*, \$750 (as reimbursement for a fine), the turning over of the five men who had massacred the Hanafi leader's family, plus the killer of Malcolm X.

3. HAMAS – the acronym for the Islamic Resistance Movement of Palestine, or Harakat al-Muqawama al-Islamiyya in Arabic.

4. The term *Islamist* is used even though some assert that *Salafi*, *Salafi-Wahhabi* or *Salafi-Jihadi* is a better choice. I agree with the Canadian Security Intelligence Service that *Islamist* is the more appropriate term given its ideological rather than religious connotations. I do use the term *Islamist/Salafi-Jihadi* in various portions of the book in order to fit in with the broader schema of naming Islamist terrorism.

5. *Lackawanna Six* – a group of six Yemeni-Americans convicted of providing material support to al-Qaeda. The six, American citizens by birth, traveled to Afghanistan to attend the al-Farooq terrorist training camp in spring 2001, before the September 11, 2001 attacks. Afghanistan was still ruled by the Taliban at the time and they were giving sanctuary to Osama bin Laden, who in turn used it as a base for al-Qaeda training. In late summer of 2002, one of the members, Mukhtar al-Bakri, sent an e-mail in which he described an upcoming “wedding” (code word for terrorist attack) and another in which he mentioned a “big meal” (code word for explosive). The CIA was monitoring al-Bakri's messages and alerted Bahrainian police to arrest him just before the first anniversary of the September 11, 2001 attacks. After al-Bakri's arrest, the other five members of the cell were arrested in Lackawanna, New York in September 2002. One member of the Lackawanna Cell, Jaber A. Elbaneh, never returned to the U.S. after his trip to Afghanistan and in September 2003, the FBI announced a \$5 million reward for information leading to his arrest. He escaped from a Yemeni prison in 2006 after joining a successful group prison break and was named as one of 23 people, 12 of them Al-Qaeda members, who escaped on February 3, 2006. On May 20, 2007, Elbaneh turned himself in to Yemen authorities on the condition that his prison sentence would not be extended. All six pleaded guilty in court to terrorism-related charges. They were Mukhtar Al-Bakri, Sahim Alwan, Faysal Galab, Shafal Mosed, Yaseinn Taher, and Yahya Goba.

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Transliteration of Arabic Names

The Arabic language is written in a different alphabet than English in what is called a consonantal alphabet. One name may be transliterated in several different ways such as: Abdul Rahman, Abdoul Rahman, Abdur Rahman, Abd al-Rahman, or Abd ar-Rahman. There is no universally accepted system. To compound matters, an individual may try out several different ways of transliterating his or her name producing even greater inconsistency. In spite of Western thinking, the use of “Abdul” in an Arabic name means “servant of the” and is not, by itself, a name. To address Abdul Rahman bin Omar al-Ahmad by his given name, one must say “Abdul Rahman,” not merely “Abdul.”

A theophoric name, Greek for “bearing a deity,” embeds the name of a god to invoke the deity’s protection and to display the deity’s name as a form of veneration. Theophoric names are very common in the Middle East where the personal name of an individual includes the name of a god in whose care the individual is entrusted. This practice, called onomastics theophory, is a naming convention that adds a god’s name, or the local equivalent of the generic term for god, to an individual’s proper name. For example, if an Arab male introduces himself as “Abdul Rahman,” which means “the servant of the Compassionate One,” it is offensive to call him “Mr Rahman” because “Rahman” is not a family name but reflects his theophoric personal name. For additional Arab naming conventions, refer to Appendix A.

Wherever possible I have tried to follow common convention in spelling Arabic names. However, no transliteration can exactly express the vocalic differences between two languages and the Roman characters in which Arabic words and phrases have been spelled only approximately reproduce the sound of the original in Arabic. I apologize for any confusion this may cause.

Islamic Source Materials

As a criminal investigator for thirty years I learned early in my career that there is one fundamental fact about truth – there are four types; *your* truth; *my* truth; *the other guy's* truth; and **THE** truth. In order to discern **THE** truth in preparing this manual I studied many of Islam's primary sources over the course of three years including:

- The Noble Qur`ān. Arabic Text with English Translation by Dr Al-Hilali and Dr. Muhsin Khan. King Fahd Complex for the Printing of the Holy Qur`ān, Madinah, Kingdom of Saudi Arabia, 1419 A.H. / 1998 C.E. (commonly referred to as the “Saudi Qur’an”).
- The Noble Qur`ān, Arabic Text with English Translation by Dr Al-Hilali and Dr. Muhsin Khan, Published by Maktaba Darul Qur'an Chitli Qabar, Delhi, India, 1993. (commonly referred to as the “Saudi Qur’an II”).
- The Holy Qur`ān, Arabic Text, English Translation and Commentary, Maulana Muhammad Ali. Ahmadiyyah Anjuman Isha`at Islam, Lahore, Inc., Columbus, Ohio USA 1995, (commonly referred to as the “Muhammad Ali Qur’an”).
- The Holy Qur`ān, Text, Translation & Commentary Abdullah Yusuf Ali, Lahore (Pakistan), Shaikh Muhammad Ashraf, Kashmiri Bazar, 1938 C.E., (commonly referred to as the “Yusuf Ali Qur’an”).
- Sirah Rasul Allah, The biography of Muhammad by Ibn Ishaq translated by Alfred Guillaume in, “The Life of Muhammad. A translation of Ishaq's “Sirat Rasul Allah.”
- Tarikh al-Tabari, The history of Muhammad and Islam's formative years by Muhammad ibn Jarir al-Tabari History of the Prophets and Kings. Of Tabari's impressive and voluminous history, (the English translation by the State University of New York Press includes thirty-nine volumes plus a lengthy index) I focused on Volumes Six through Ten because they deal with Muhammad's history from before his birth through his death.
- The ahadith collection of Muhammad bin Isma'il al-Bukhari, (al-Bukhari) who is the best known and most widely respected of the accurate, or Sahih collections.
- The ahadith collection of Muslim bin Hajjaj al-Naishapuri, (Muslim, a proper name) whose Sahih is second in fame and respect only to that of al-Bukhari. Muslim was also a student of al-Bukhari.
- Other seminal works by Islamist scholars including Sayyid Qutb's Milestones, or Ma'alim fi-l-Tariq, Hassan al Banna's Jihad and Toward the Light, Maududi's Democracy: A Religion!, and Noah Ha Mim Keller's translation of Ahmad Ibn Lulu Ibn Al-Naqib's Reliance of the Traveler: The Classic Manual of Islamic Sacred Law Umdat Al-Salik, among others.

Because knowing all there is to know about the many manifestations of Islamist terrorism is vital to America's survival as a free and democratic society, I urge all law enforcement officers to conduct their own search for **THE** truth about this important topic. Uncritically accepting any of the other three truths – about Islamist terrorism or any other important topic – is a serious disservice to your professional development.

Use of Pseudonyms and Noms de Guerres

Some sources throughout this text are identified by pseudonyms such as “Anonymous,” “Carlos” or “Warraq” (which in Arabic means “paper”) to hide their identity. Fearing the very real threat of violence, apostates from Islam, as well as critics of Islam, are ever mindful that the penalty for leaving Islam or criticizing Islam and the Prophet Muhammad is death.

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Perfect Enemy

Introduction

Deserving Victory

Civilizations die from suicide, not murder. —Arnold Toynbee

On September 11, 2001, America's 700,000 law enforcement officers were forcefully introduced to a new era in policing after Islamist terrorists perpetrated the most savage and horrific terrorist violence ever on American soil. For the first time, the followers of a largely misunderstood politico-religious ideology had succeeded in committing a catastrophic terrorist attack in the Homeland. Events occurring half a world away assumed new importance to America's law enforcement officers as the often violent struggle between fundamentalist, militant Islam and the West played out on American soil. As a result, America's law enforcement officers began to shoulder a much larger share of Homeland Security responsibilities.

In spite of the post 9/11 proliferation of information about Islamist terrorism, many law enforcement officers remain uninformed about the nature, scope and reality of this threat. We cannot afford to remain ignorant of this patient, relentless and merciless enemy. Doing so continues to expose all of us to the unrestrained evil of religious fanatics willing to die themselves while murdering innocent Americans. This manual provides law enforcement officers with vital information necessary to understand the history, goals and manifestations of what has been described as "the single most shockingly destructive force in the world in the near term."

September 11, 2001 began as a bright and sunny late summer day. I was the lieutenant in charge of security for the Hall of Justice and Civic Center complex (City Hall) in Omaha, Nebraska. The 40 deputies and security personnel assigned to the Court Services and Entrance Screening Divisions of the Douglas County Sheriff's Department and I were well into our hectic Tuesday morning routines. Moving criminal defendants between various correctional complexes

and court, many of them high-risk offenders, providing security for judges and elected officials, screening visitors to the two square block complex in downtown Omaha for weapons and contraband, and generally maintaining calm and order throughout the nearly one million square feet in the complex is always challenging in the stately, but nearly one-hundred year-old Hall of Justice and connected Civic Center tower.

Shortly before 8:00 a.m. local time I was notified that something terrible was unfolding in New York. Several deputies between court assignments were huddled around a TV watching one of the cable news networks and were stunned to see one of the World Trade Center towers on fire after a plane had crashed into it. As we continued our routine that morning, a second plane crashed into the other tower, followed by word that the Pentagon also had been struck and a plane had crashed in Pennsylvania. By that time I had activated our emergency plan and recommended that the facility be shut down and emergency procedures implemented. The cancellation of all court activities that day was a first-time event precipitated by the multifaceted suicide/homicide terrorist attacks, the scope of which the world had never witnessed before.

The utter evil and savagery of the attacks and the catastrophic loss of life and damage that resulted were difficult to comprehend. In the months that followed I channeled my anger into seeking to understand what motivates suicide Islamist terrorists to sacrifice their lives while killing thousands of innocent people. My journey of understanding led me deep into the ideology of hate that underpins Islamist terrorism, ultimately leading me to the Naval Postgraduate School in Monterey, CA and a Master of Arts degree program created by the Department of Homeland Security, Office for Domestic Preparedness. Called the Center for Homeland Defense and Security (CHDS), the program educates senior Homeland Security professionals

from the spectrum of entities involved in preventing, responding to and mitigating catastrophic terrorist incidents in the homeland.

What I learned about Islam, its teachings, ideology and doctrine is contained in this manual. It is imperative that America's law enforcement officers know and understand the enemy that seeks to destroy our democratic institutions through violence, guile, subterfuge and deception. It is also imperative that we understand that while Islam can be a virulent threat to democracies, there is no single voice that speaks for Islam. There are moderate, tolerant and peaceful Muslims, both here in the United States and abroad. But to try to wage a war against Islamist terrorism while failing to know and understand our enemy is a colossal blunder that makes it exceedingly and needlessly difficult to prevail.

The West's ignorance about the Islamic faith results in a discomfiting naiveté about its many tenets. Most law enforcement officers would be hard-pressed to explain the differences between the Sunni and Shi'a sects of Islam, let alone the reasons why they have remained in conflict since near the dawn of Islam. Failing to understand Islam is a fundamental weakness among non-believers – or kafirs – that leaves us vulnerable to Islamist duplicity and deceit. Some might ask why is it so vital to understand our enemies? Simply put, understanding is better than the alternative. If we fail to grasp the forces behind Islamist terrorism we will fail to respond wisely. Understanding begins with the realization that Islamist terrorism has deep, tangled, and profoundly complex historical roots, accompanied by the fact that nearly one-sixth of the world's population are Muslim. Knowledge of the Islamist threat is a fundamental precondition for success in defeating this determined and implacable foe. Unfortunately, we are 1,400 years behind the curve in understanding the forces that seek our destruction. This manual was prepared to address this deficiency as well as to correct misinformation that currently surrounds this vital topic.

It is my hope that America's law enforcement officers, and especially our foreign policy experts, will learn from the lessons of the Cold War in responding to Islamist terrorism. To paraphrase noted scholar Bernard Lewis (2007), during the Cold War two things were abundantly clear in the Middle East about the two rival superpowers; if you did anything to incur the wrath of the Russians punishment would

be certain, swift and nasty. By contrast, if you said or did anything to the Americans, not only would there be no punishment, there would be the usual procession of hand-wringing diplomats and politicians, journalists and scholars accompanied by the usual pleading inquiries: "What have we done to offend you? What can we do to make things right?"

In Lebanon in the 1970s and 80s there were many attacks on American installations and individuals, including the suicide/homicide bomber (S/HB) attack on the Marine barracks in Beirut in 1983 and a spate of kidnappings of Americans and Europeans. There was only one attack on Soviet citizens during this period in which one diplomat was killed and several others kidnapped. The Soviet response, through their local agents, was swift and directed against the family of the leader of the kidnapers. When he started to receive the severed body parts of his loved ones, the Russian captives were promptly released and there were no further attacks on Soviet citizens or installations.

I do not advocate such barbarity in dealing with Islamist terrorism. There is, after all, great value in maintaining the ethics and principles that underpin our American ideals. However, Osama bin Laden acknowledged the differences between the Soviets and the Americans in his writings and it is clear that he and like-minded Islamists expected that dealing with America would be comparatively simple and easy compared to the Russians.

The perception of America as a "paper tiger" was encouraged by the flaccid American response to a series of attacks and provocations by al-Qaeda including the bombing of the World Trade Center in New York and attacks on U.S. troops in Mogadishu in 1993, on the U.S. military office in Riyadh in 1995,¹ on the American embassies in Kenya and Tanzania in 1998, on the USS Cole in Yemen in 2000, all of which evoked a lame and entirely feckless response. Tough talk and the launch of multi-million dollar cruise missiles to blow up empty ten dollar tents in the desolate hinterlands of Afghanistan, or no response at all were perceived as signs of weakness that encouraged our enemies to further acts of violence.

As one scholar of terrorism described it, the American response to 9/11 was so completely out of character compared with previous American responses that it shocked the Islamists. It is also noteworthy that there has been no successful attack on American soil since then. The U.S. actions in Afghanistan and in

Iraq indicated that there had been a major change in American tolerance to Islamist provocations and that some revision of their assessment, and of the policies based on that assessment, was necessary. However, there is evidence that more recent developments, and notably the public debate in the United States, are persuading increasing numbers of Islamist radicals that their first assessment was correct after all, and that they all they have to do is keep up the pressure or press a little harder to achieve final victory. More on America “Deserving Victory” later.

Victory for the Islamists will signal the end of America and the democracies of the West as we know them. It is widely believed by scholars of *Dhimmitude* – the imposition of second class, demeaning and subservient status on non-Muslims in Muslim dominated lands – that Europe is already doomed to Muslim dominance and the imposition of *Shari’a* by 2050. Make no mistake that life under totalitarian Islamists will eventually evolve to mimic the worst of the Taliban in Afghanistan, or the Mullahs of Iran, as *Shari’a* – the rule of law under Islam – is imposed and democracy is dismantled brick by brick.

A graphic example of Taliban inspired *Shari’a* occurred in late November 2006 in the small town of Ghazni, Afghanistan. After repeated warnings in the form of “night letters” nailed to their front door, the family of Mohammed Halim watched in horror as Taliban gunmen broke into their house in the middle of the night to drag him away from his crying children while his wife begged for mercy. The 46-year-old schoolteacher tried to reassure his family that he would return safely. They found his body the next morning partly disemboweled and then torn apart with his arms and legs tied to motorcycles.¹ The remains were put on display as a warning to others against defying Taliban orders to stop educating girls. Halim is one of four teachers killed in quick succession by the Islamists around Ghazni.

The Islamic faith demands that Muslims abide by *Shari’a* and questions about life in modern society are handled by the Ulema, or educated Islamic scholars. They interpret contemporary issues in light of the Islamic trilogy consisting of the *Qur’an*, the *Ahadith* (plural of *Hadith*) which include the sayings and actions of Muhammad, and the *Sira*, the biography of Muhammad’s life. In response to life’s questions, the Ulema issue fatwas, or religious edicts. These *fatawah* (plural of *fatwa*) are not simply religious advice; they

are legal pronouncements that comprise the law of the land in Islamic countries. As Iran’s Supreme Leader, and the highest-ranking cleric for *Shi’a* Muslims, the Ayatollah Khomeini’s *fatawah* controlled the lives of more *Shi’a* Muslims than did any other Islamic leader in history. Some of the *fatawah* issued by Khomeini in Iran underscore the retrograde nature of *Shari’a* (Xaviere, 1980): “If a man who has married a girl who has not reached puberty possesses her sexually before her ninth birthday, inflicting traumatism upon her, he has no right to repeat such an act with her.”

And then there are these gems from from Khomeini’s book, “*Tahrir al-Wahrir al-Wasilah*,” (1990): “A man can have sex with animals such as sheep, cows, camels and so on. However he should kill the animal after he has his orgasm. He should not sell the meat to the people in his own village, however selling the meat to the next door village should be fine.”

Other examples include the January 2006 fatwa by Rashaan Hassan Khalil, the ex-dean of Islamic law at Al-Azhar University in Cairo. He declared that when two married people are “completely naked during the act of coitus (it) annuls the marriage.” The fatwa was later amended to read that a married couple should have sex under a blanket and not look at each other’s genitals. And Ezzat Atiya, an instructor at Al-Azhar, ruled in May 2004 that unmarried men and women should not work together unless a woman breast-feeds a coworker five times. The university suspended him for the widely ridiculed ruling.

Abd al-Aziz ibn Abd Allah ibn Baaz, the late Grand Mufti of Saudi Arabia from 1993 until his death in 1999 was quoted by various newspapers and magazines stating that the Earth is flat. At the time his duties included the presidency of the administration for scientific research. In his infamous “*al-Adilla al-Naqliyya wa al-Hissiyya ’ala Jarayan al-Shamsi wa Sukuni al-Ard*” (“The Transmitted and Sensory Proofs of the Rotation of the Sun and Stillness of the Earth”), he asserted that the earth was flat and disk-like and that the sun revolved around it based on his readings from the *Qur’an* and *ahadith*.

In a particularly tragic twist, an ancient Arab, and later a Muslim custom allows Muslim men to marry and have sexual intercourse with young girls who happened to have had an early first menstrual cycle. The customs, backed by *Shari’a*, are described by Jean Sasson in her book “*Princess*” (1993, 74–75): “In Saudi Arabia, the appearance of the first menses

means that it is time to select the first veil and abaaya... A child enters the store, but a woman emerges, veiled, and on that day, of marriageable age. Her life changes in that split second."

The precedent for child marriage was established by Muhammad's marriage at age 52 to his favorite wife Aisha at age 6, followed by consummation of the marriage following her first menstrual cycle at age 9.² After the Iranian revolution in 1979, the legal age of marriage for girls was lowered to age 9. The resulting physical and psychological damage to child brides is underscored by the number of vesicovaginal fistula (VVF) cases in predominantly Muslim lands. The problem occurs when a pregnant young girl with a not-yet fully developed pelvis endures obstructed labor. The obstruction occurs because the baby's head is too large for the birth canal sometimes resulting in the tearing of a hole between the birth canal and the bladder when an untrained traditional birth attendant forces the baby's head out. In other cases, the obstruction stems the blood flow to tissue that subsequently dies during protracted labor. Either way leaves the victim incontinent for life.

An article in the *Kano Journal* entitled "A Nigerian Shame: The Agony of the Child Bride" provides a glimpse into this devastating malady caused by following the Sunnah³ of Muhammad (Brooke, 1987):

In the north of Nigeria (the most densely-populated country in Africa), Suwaiba's condition is commonplace. Here in Kano, under the scorching sun of the hospital courtyard, dozens of women swathed in brightly-coloured veils await their turn for the operation which will restore their lost dignity. A thin trickle of urine runs down their legs and into the dust, visible proof of their discomfort.

Suwaiba's pelvis was too narrow for the baby's head to pass through. For three days, she suffered in silent agony, modestly stifling her cries as Hausa custom demands... The only person who could help Suwaiba was the unguzuma or traditional midwife. Her method... was to pull as hard as she could on what she could reach of the child's body. Suwaiba's own body was badly torn in the process; and the baby girl was born dead.

Suwaiba already knew that her husband would now reject her. In the Muslim culture, with its emphasis on ritual ablutions before prayer, women like her are thought to be in a permanent state of uncleanness and are cast out by their own families. The older women survive through begging or what odd jobs they can pick up. The younger ones are frequently drawn into prostitution.

The cultural traditions in Nigeria's Muslim north hold that there is something immoral about a girl over 14 who is not yet married. These traditions are so strong that parents tend to marry their daughters at a very young age as a way of safeguarding family honor. To compound the problem of child brides, the custom of *yankan gishiri*, which involves making a razor-blade incision in the young bride's vagina if the "marriage road" has proved to be too narrow, carries a relatively high risk of damage to the bladder (Le Faure and Stolz, 1997).

Then there is the misogynist female genital mutilation (FGM), or clitoridectomy, that is roundly denied by Muslim advocates and their apologists in the West. It is true that FGM is not specifically mentioned in the Qur'an, but it is unequivocally endorsed by Muhammad and his companions in several ahadith and in Islamic law. In *Reliance of the Traveller*, a classic manual of Islamic sacred law in Arabic with English translations, commentary and appendices edited and translated by Nuh Ha Mim Keller (1994) includes the word "circumcision": "Circumcision is obligatory (for every male and female) by cutting off the piece of skin on the glans of the penis of the male, but circumcision of the female is by cutting out the clitoris" (this is called Hufaad). (Note the English version is falsely translated as "prepuce" of the clitoris to avoid offending Western sensibilities.)

The Arabic word "bazzr" used in the original text does not mean "prepuce of the clitoris," it means the clitoris itself. The deceptive translation by Nuh Hah Mim Keller is made for Western consumption and obscures the fact that Shafi'i law holds that circumcision of girls by excision of the clitoris is mandatory. This particular form of female circumcision is widely practiced in Egypt where the Shafi'i school of Sunni law is followed. The evidence for clitoridectomy is supported by multiple hadiths: "A woman used to perform circumcision in Medina. The prophet (peace be upon him) said to her: Do not cut severely as that is better for a woman and more desirable for a husband (Abu-Dawud Book 41, No. 5251: Narrated Umm Atiyyah al-Ansariyyah). Shaddad Ibn Aws reports that the prophet said: Circumcision is a sunnah for Men, Makrumah for women (Makrumah can be translated as 'noble deed' or 'honorable,')" Hadith in the Musnad by Ahmed Ibn Hanbal. "Circumcision is a sunna for men and a sign of respect for women" (Hadith of Abu al-Malih, Abu Dawud).