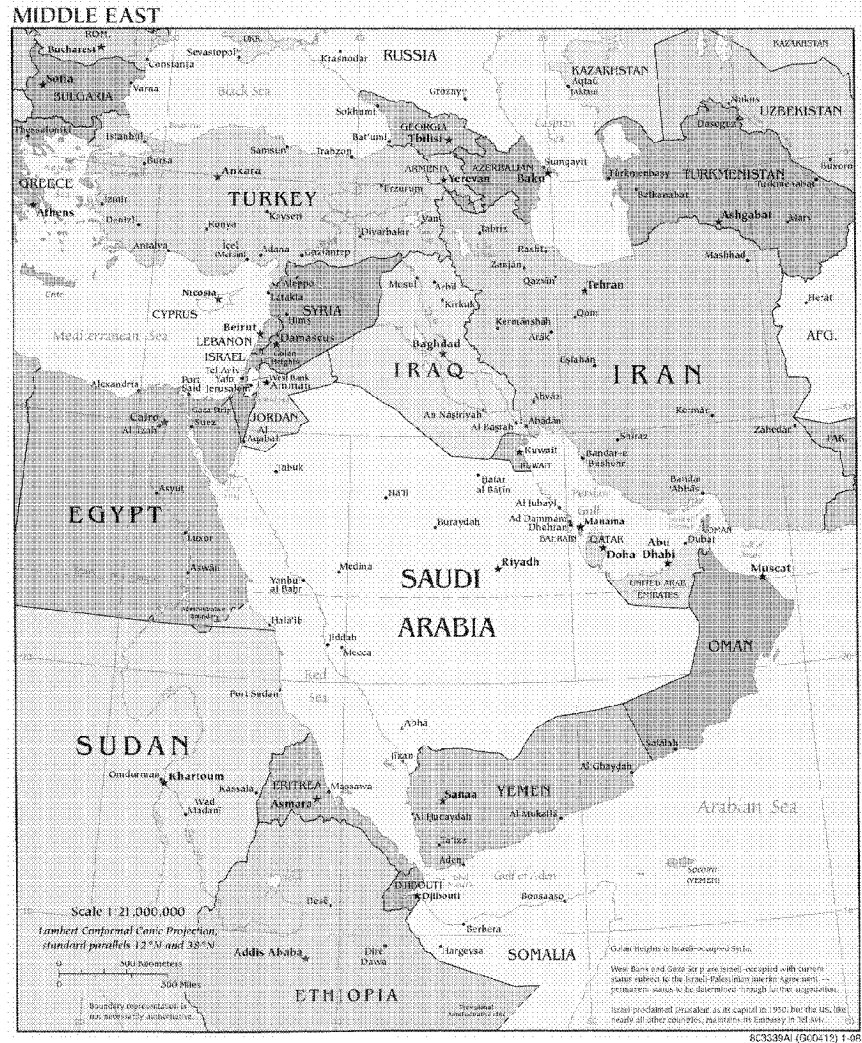
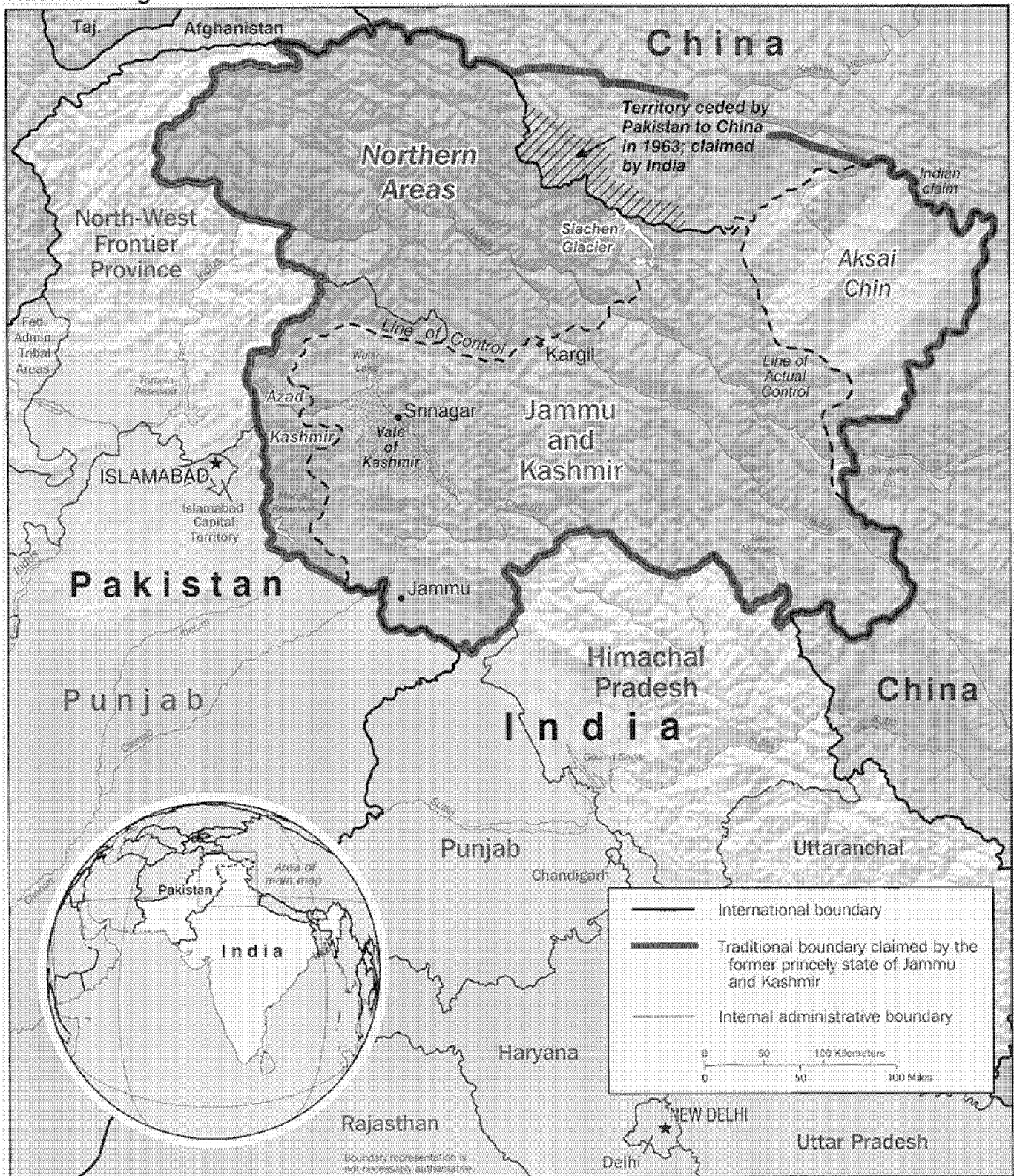




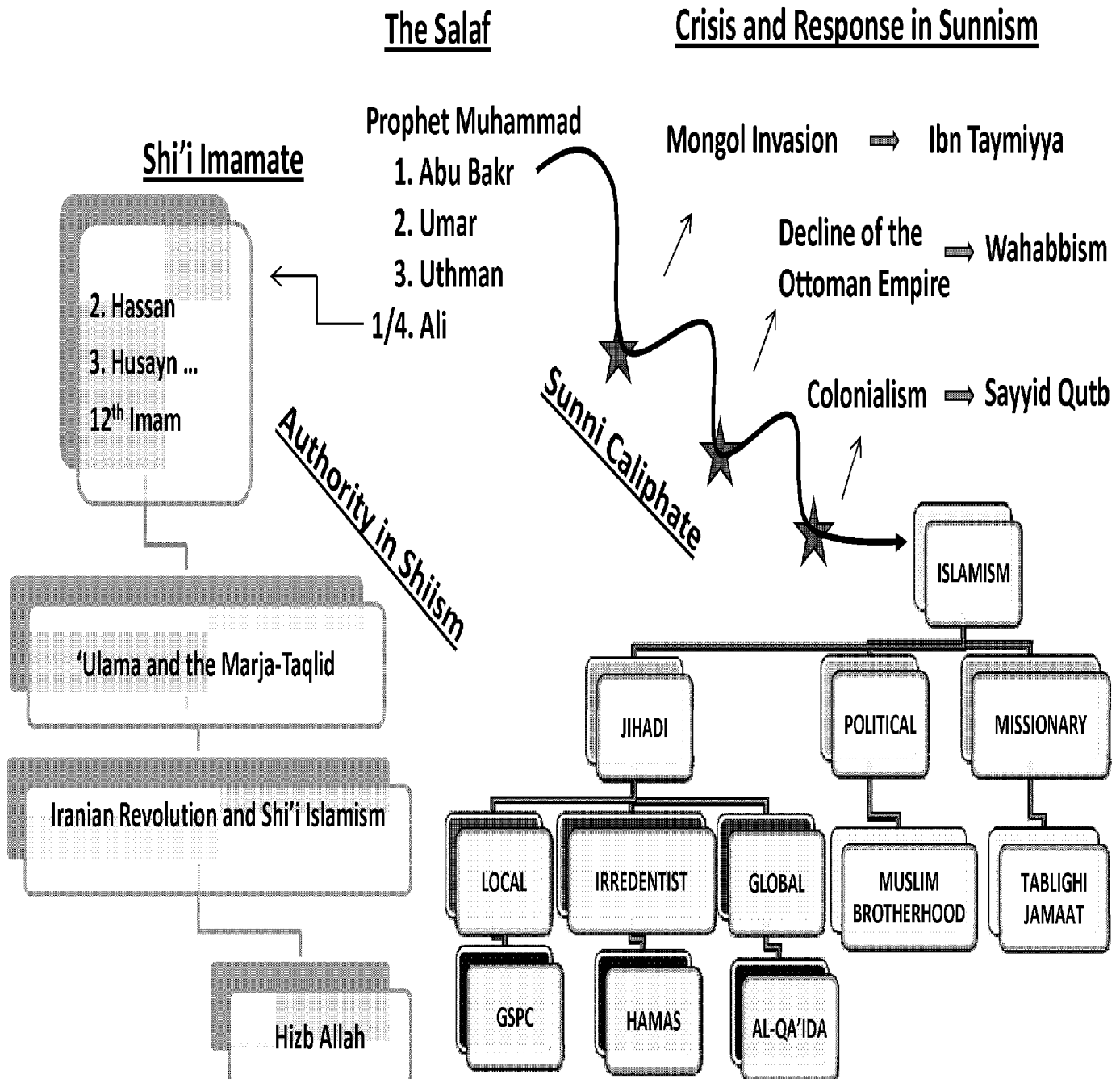


Kashmir Region

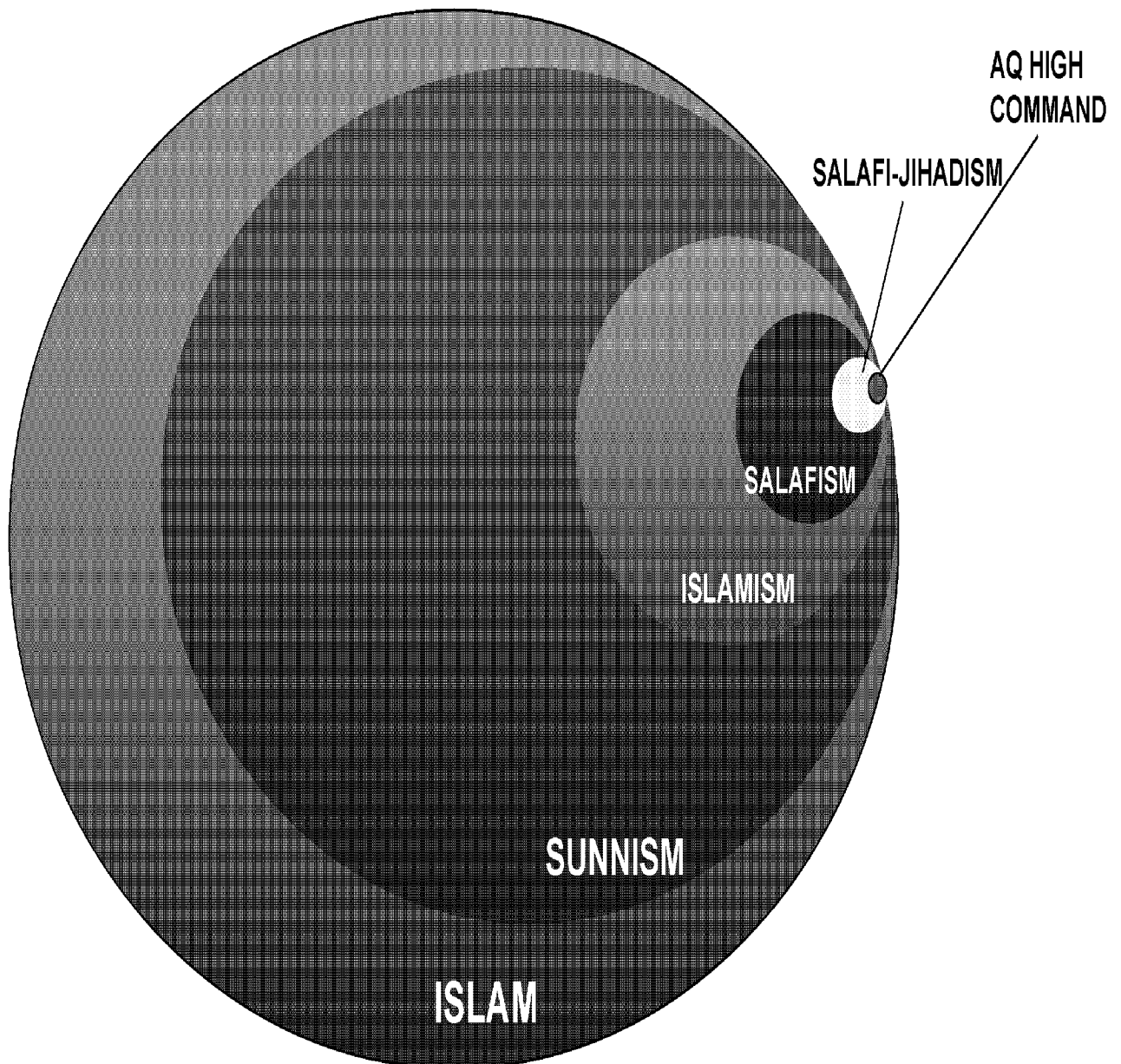


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Islamic Extremism in Context



The Salafi-Jihadi Context



Islam: Judaism, Christianity, and Islam are the three monotheistic religions that comprise the Abrahamic tradition. Islam is the youngest of the three, originating in the seventh century with the receipt of divine revelations by the Prophet Mohammad. The *Qur'an* is the Islamic holy text. It is the collection of divine revelations received by the Prophet over a twenty-three year period of his life on the Arabian Peninsula. While the Middle East remains the spiritual and political heartland of Islam, the majority of Muslims live outside of the Middle East. Therefore, Islam is a global religion and is practiced in an exceptionally diverse manner by approximately 1.4 billion Muslims.

Sunni Islam: Sunnism is the largest Islamic sect and is adhered to by approximately 85% of the global Muslim community. The word *Sunna* refers to the example set by the Prophet Mohammad; Sunni Muslims believe that they should model their behavior after the Islamic practices of the Prophet. To better understand these practices, Sunni Muslims look to stories of the life of the Prophet Mohammad, called *Hadith*, for guidance regarding spirituality, societal governance, and law. Over time, several traditional schools of interpretation of the *Qur'an* and the *Hadith* have emerged within Sunnism. Taken together, non-Muslims often view these traditional schools of religious interpretation as "mainstream" Sunnism.

The five pillars of Sunnism include:

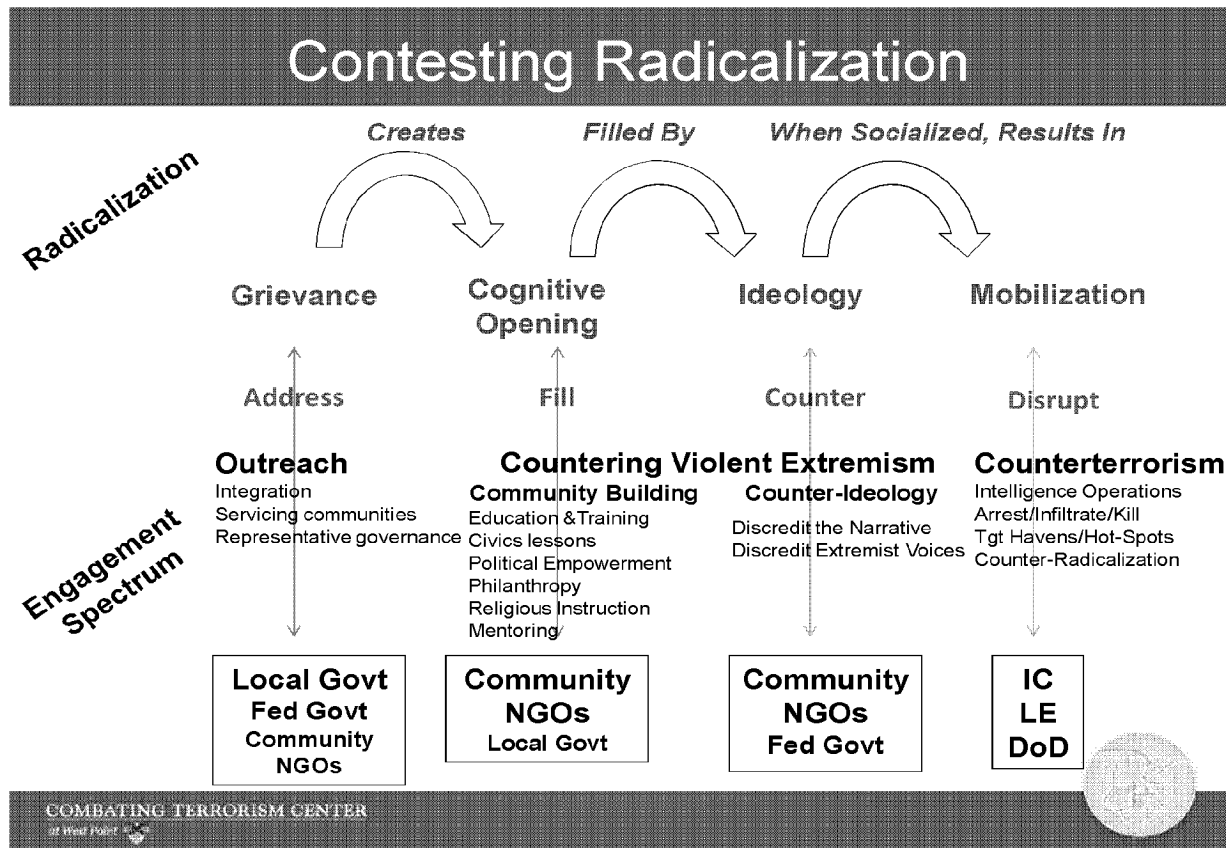
- 1) The proclamation of faith: "There is no God but God and Mohammad is his Prophet"
- 2) Prayer: Sunni Muslims are required to pray five times per day
- 3) Fasting: Sunni Muslims are required to fast from dawn to dusk during the holy month of Ramadan for the purposes of atonement
- 4) Pilgrimage: At least once in their lifetimes, Sunni Muslims are required to go on a pilgrimage to Mecca, located in present day Saudi Arabia
- 5) Charity: Sunni Muslims are required to give a percentage of their annual wealth to the poor

Islamism: Islamism is a modern political ideology which asserts that Islam should serve as the primary source of law, culture, and governance in a given society. Islamists desire a theocratic form of governance based upon *Sharia*, Islamic law derived from interpretations of the *Qur'an* and the *Hadith*. There is a rich debate among Muslims about what exactly constitutes Islamic law, as *Sharia* is open to interpretation. Like all political activists, Islamist activists can use different strategies to try to promote Islamic governance, including political activism, social activism, and violent activism.

Salafism: Salafism is a revivalist sect of Sunni Islam that promotes a literal understanding of the *Qur'an* and *Hadith*, and in doing so rejects the traditional schools of religious interpretation that traditional Muslims adhere to. This sect is named after the *Salaf*, the pious "forefathers" of Islam, who learned about Islam directly from the Prophet Mohammad and his companions. Salafi Muslims believe that the traditional interpretation of the stories and sayings of the Prophet Mohammad by religious clerics (who are human and therefore fallible) have corrupted Islam. While puritanical in its understanding of Islam and strict in its enforcement of *Sharia*, there is a debate within Salafism over the appropriate use of violence in defense of Islam.

Salafi-Jihadism: Salafi-jihadi communities have similar religious beliefs as the larger Salafi community, but believe that violent activism is necessary to replace non-Islamist governments with theocracies that share their strict interpretation of *Sharia*. Salafi-jihadis believe that violent *jihad*, or holy war, is a religious duty on par with the five pillars of Islam.

Al-Qa'ida: Al-Qa'ida is a trans-national Salafi-jihadi terrorist organization that promotes global violent *jihad* intended to expel foreign influence from the Islamic world and to establish a puritanical Islamist society. Al-Qa'ida asserts that Islam is under attack from the West and from Israel, therefore it is the individual duty of every Muslim to wage violent jihad in defense of Islam. While al-Qa'ida bases much of its ideology on Salafi Islam, many of its ideological beliefs as well as its actions are rejected by traditional Sunnis and Salafi Sunnis.



In order to contest radicalization in a comprehensive way, we must address the component parts of the radicalization process. Here you see the components of most radicalization models arranged in a linear fashion for the purposes of deconstructing the phenomenon and mapping specific countermeasures to each component. It is important to note that radicalization is not necessarily a linear process, nor does it have to begin with a grievance and end with mobilization. Instead, the four components listed here (Grievance, Cognitive Opening, Ideology, Mobilization) are merely inter-related. Given these four components, a comprehensive engagement strategy should **address** grievances, **fill** cognitive openings among at-risk communities with positive ideas, **counter** the competing militant ideologies, and **disrupt** attempts at mobilization towards violence. To take these four actions, there are four conceptual pillars of the strategy which must work in parallel.

1)Engagement efforts lead by the local government but supported by federal and community actors should address grievances held by a given community by providing requisite services, representative government, and by fostering integration. The local governmental Engagement practitioners should not be the same individuals as the local counterterrorism practitioner, so as not to securitize the engagement relationship, and to emphasize that engagement is a holistic concern of the government and not just a manifestation of counterterrorism concerns.

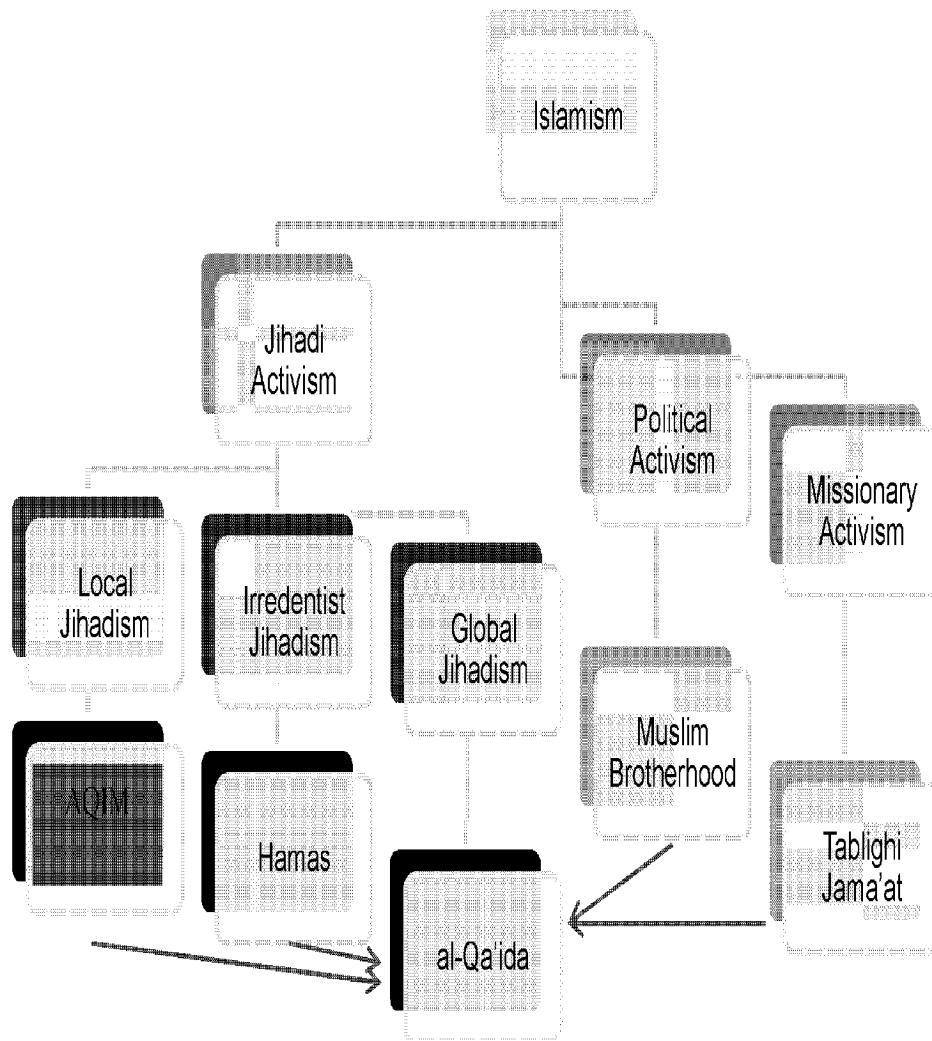
2)Countering Violent Extremism – Community Building efforts lead by community leaders and non-governmental organizations but supported by local government should focus on providing programs for the community that provide positive ideas, skills, and relationships for at-risk communities as identified by concerned members of the community. Community resources should be listed in a resource rolodex

which local law enforcement, local government, and community actors can reference when a citizen approaches them with a concern.

3)Countering Violent Extremism – Counter-Ideology efforts also lead by community leaders and non-governmental organizations, empowered by governmental resources such as awareness programs in which community leaders are educated on the predatory nature of global jihadist propaganda, should focus their efforts on discrediting both the militant message and the ideologues conveying the militant message.

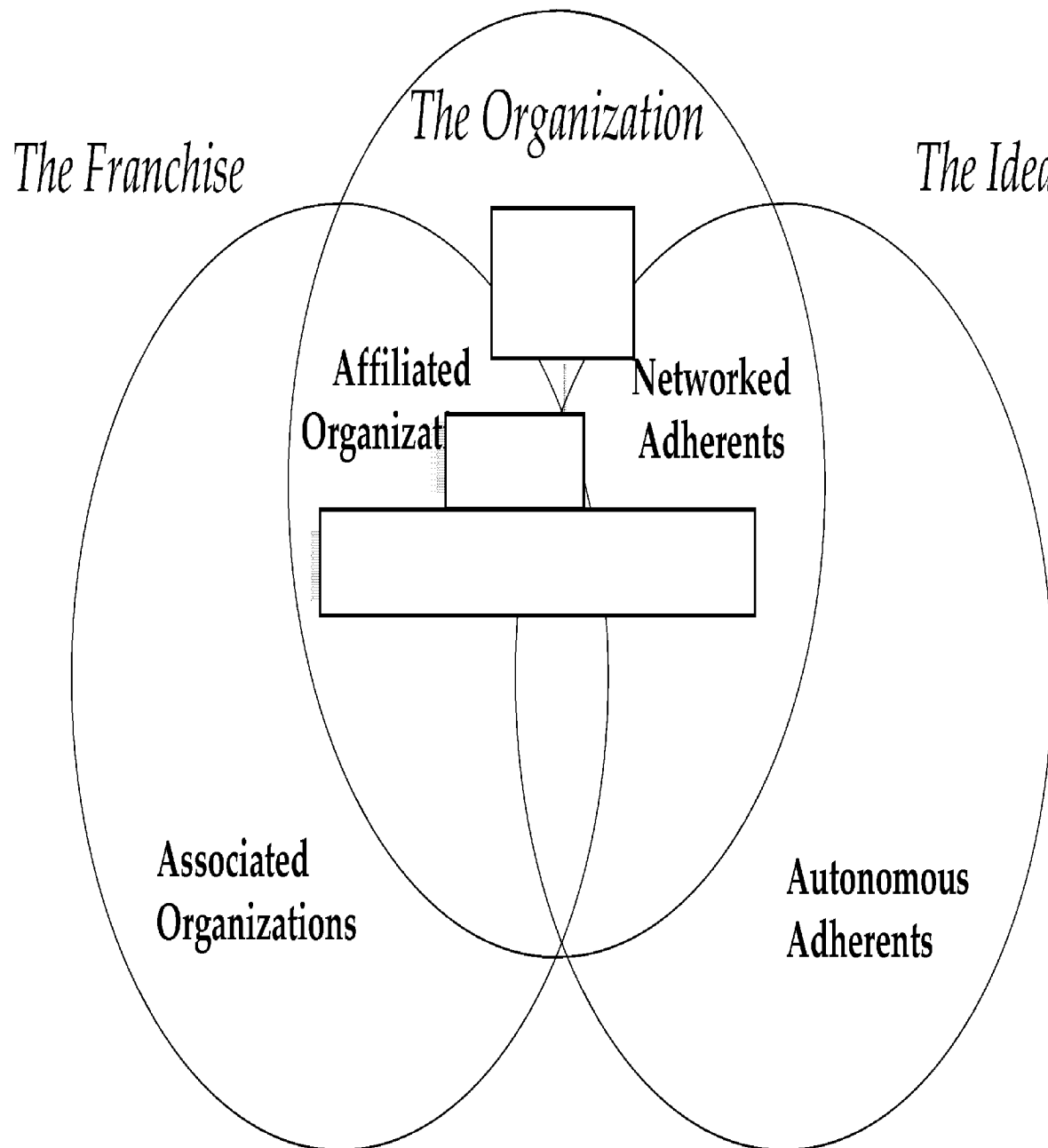
4)Counterterrorism efforts should remain the purview of the federal government and law enforcement community. However, partnerships between counterterrorism practitioners and Engagement and CVE practitioners should be strengthened at the local level such that a community member or local governmental employee will feel confident in the professionalism, competence, and objectivity of the counterterrorism community.

The Political Context



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Al-Qa'ida's Structural Context

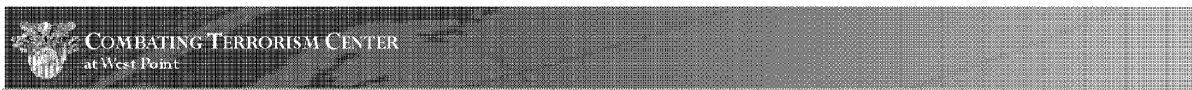
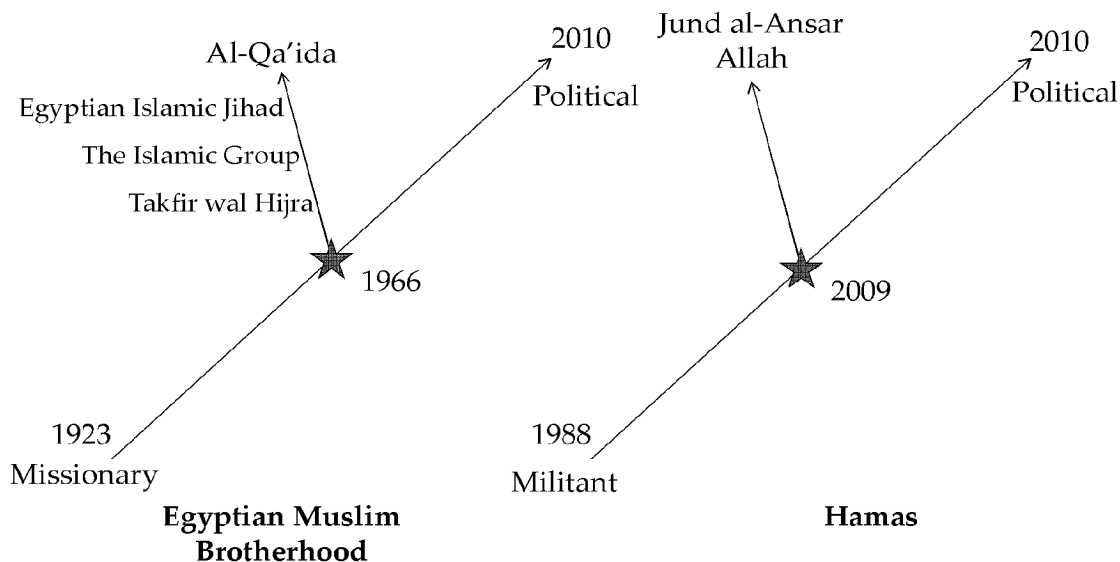


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The Significance of Splinter Groups



Given the resource constraints of the counterterrorism community as well as civil liberty concerns within the United States security context, it is important to understand when to apply greater scrutiny to communities of interest. The phenomenon of splintering can serve as an important signaling device in this regard. Organizations that may be involved in activism, such as a Muslim Brotherhood-inspired chapter of ISNA or a local chapter of the Muslim Student Association, may not warrant attention from the law enforcement community. When arguments take place within these organizations, or when members of these organizations choose to leave the organization, this may signal an ideological difference regarding the nature of the activism promoted by the group. Following the hanging of Sayyid Qutb, the Muslim Brotherhood refuted his book *Milestones*. This organizational rejection of violence spurred many members to splinter off of the Muslim Brotherhood and form violent organizations of their own. Similarly, in 2009, because of the moderation of Hamas' violence towards Israel, members of Hamas' Izzadine al-Qassam Brigades splintered off to form a more militant organization inspired by al-Qa'ida's ideology, which they called *Jund al-Ansar Allah*. When activist organizations splinter or experience internal disagreements, it is important for investigators and analysts to determine if the disagreement was caused because one of the parties was advocating for violence. This is a common occurrence in the evolution of political and militant organizations.

Basic Facts about Islam

- Islam is the third Abrahamic religion (following Judaism and Christianity).
- It is the second largest religion in the world after Christianity.
- Currently there are roughly 1.4 billion Muslims in the world.
- Most Muslims are not Arab. Less than 30% of Muslims live in the Middle East.
- Most populous Muslim states include: Indonesia, Malaysia, Pakistan, Iran, Egypt, and Turkey. India also has a considerable and growing population.
- Saudi Arabia is the birthplace of Islam.

Two sects of Islam:

- Regarding the sects, *Sunnism* and *Shi'ism* are the two main branches of Islam.
 - An adherent of the former is a *Sunni*, of the latter a *Shi'i*.
 - The believers of Shi'ism as a group are "the *Shi'a*"; the Sunni group can be pluralized as "the *Sunnis*."
- **Sunnism**
 - Constitutes the majority of Muslims from Morocco to Indonesia.
 - A Muslim who follows the example of the Prophet Muhammad and believes that the first four caliphs were legitimate rulers.
 - Sunnis have no central religious organization or centers of authority.
- **Shi'ism**
 - Minority in most Muslim nations (a majority in Iran, Iraq and south Lebanon).
 - A Muslim who follows the example of the Prophet Muhammad and his male descendants through his son-in-law Ali.
 - The Shi'a believe that only Ali and his direct male descendants deserve to rule the Muslim community. These men are called the Imams ("leaders").

Most prominent Muslim holy sites:

- **Mecca, Saudi Arabia**
Birth place of the Prophet Muhammad and the location of the Ka'ba shrine.
- **Medina, Saudi Arabia**
Destination of early Islamic migration (hijra) and the burial place of the Prophet Muhammad.
- **al-Quds [Jerusalem], Israel/Palestine**
Where the Prophet Muhammad ascended to heaven on a winged horse during the "Night Journey."
- **Najaf, Iraq**
Burial place of Ali Ibn Abi Talib, the first Imam (leader) of the Shi'a, cousin and son in law of the Prophet Muhammad.
- **Karbala, Iraq**

Burial place of Husayn Ibn Ali, the third Imam of the Shi'a, and the grandson of the Prophet Muhammad.

The first four caliphs (successors):

1. Abu Bakr (632-634).
2. Umar Ibn al-Khatab (634-644).
3. Uthman Ibn Affan (644-656).
4. Ali Ibn Abi Talib (656-661). Also the Prophet's first cousin and son-in-law. Founder of the Shi'a sect.

The five pillars of Sunni Islam:

1. **Shahada:** Proclamation of faith .
2. **Salat:** Prayer. Muslims are required to pray 5 times a day.
3. **Zakat:** Charity. Muslims are required to donate 2.5 % of their annual wealth to the poor.
4. **Sawm or Siam:** Fasting. Muslims are required to fast from dawn to dusk during the holy month of Ramadan for the purpose of atonement. Ramadan is the 9th month in the Islamic lunar year; it historically marks the time the Prophet Muhammad received his first divine revelations.
5. **Hajj:** Pilgrimage. At least once in their lifetimes, Muslims are required to go on a pilgrimage to Mecca.

The holy texts of Islam:

The Qur'an

What God revealed to the Prophet Muhammad via the archangel Gabriel. Muslims believe that the Qur'an is infallible and is literally the word of the God of Abraham, Moses and Jesus, who in Arabic is called Allah.

The Hadith

The body of recorded deeds and sayings of the prophet Muhammad, who Muslims believe is the best example of human behavior. The foremost sources of hadith are known as "The Six Books," collections made in the 9th century AD and known individually by the names of their compilers: al-Bukhari, Muslim, Abu Da'ud, al-Nasa'i, al-Tirmidhi and Ibn Maja.

The Akhbar

The body of recorded deeds and sayings of the Shi'i Imams, which for the Shi'a are an additional source of law and doctrine not recognized by the Sunnis. There are many collections, the most comprehensive of which is the 110-volume Bihar al-Anwar, compiled in the 17th century AD. Shi'a and scholars (but not Sunnis) also sometimes refer to these as Hadith.

Major schools of law (madhhabs) in Sunni Islam:

All emerged between 7th to 9th century. Different legal interpretations are allowed. An individual may seek rulings from multiple schools, then chose the preferred ruling.

- **Hanafi**

The oldest and most liberal madhhab, or school of Islamic jurisprudence (it is prevalent in the Levant and Central and South Asia.)

- **Maliki**

The next oldest school of law (it is mainly prevalent in North and West Africa).

- **Shafi'i**

An attempt to combine both the Hanafi and Maliki schools of law (it is mainly prevalent in Egypt, Indonesia, Malaysia, Yemen and east Africa).

- **Hanbali**

The most conservative and rigid of all Muslim schools of law, it is the official legal tradition of Saudi Arabia and some of the other Gulf States.

Arabic Naming Convention

Title	<i>Kunya</i> (Patronym)	<i>Ism</i> (Given Name)	<i>Laqab</i> (Nickname)	<i>Nasab</i> (Pedigree) [son of + (father's name)]	<i>Nisba</i> (Descriptor/ Affiliation)
Shaykh	Abu Mazin	Mustafa	al-Muhandis	[ibn] `Abd al-Muqaddim	al-Filastini

There are **at least five components** identifiable in a traditional Arabic name. Though not all components will necessarily be used by every Arab Muslim, understanding the traditional components can offer some valuable information on an individual.

1. The ***ism*** is a person's given name; the individual in the example above was given the name **Mustafa** ("the chosen one") at birth. It is inappropriate to refer to elders and other non-peers by their first name and is considered a slight. However, to refer to a friend or a peer by their first name is perfectly acceptable. In some cases, it is common to refer to an individual by their title followed by their first name ("Shaykh Mustafa", or "Doctoor Mohammad").
2. Over the course of one's life, a person may acquire a nickname (***laqab***) by which most friends and acquaintances know him. The person in the example, Mustafa, is referred to as **al-Muhandis** ("the engineer").
3. Similarly, when a person has his or her own children, they will take on a patronym (***kunya***) indicating that they are the father or mother of their first-born son. From Mustafa's *kunya* we can tell he probably has a first-born son named **Mazin**.
4. Since an individual's lineage is important in Arab society, even today it is reflected in the pedigree component of the name (***nasab***). From Mustafa's name, we can see that he is the son of a man named **'Abd al-Muqaddim**. Here the father's given name is itself a phrase with two words: `Abd and al-Muqaddim. These types of two-word phrases are very common (e.g. `Abd Allah, `Abd al-Rahman, Salah al-Din, Fadl Allah). Moreover, pedigree is so important, that some individuals will include the names of their fathers, grandfathers, and even great-grandfathers in their line of descent.
5. Arabic names may also include an affiliation or descriptor component (***nisba***). Mustafa's *nisba* **al-Filastini** ("the Palestinian") indicates that Mustafa describes himself as 'the Palestinian,' perhaps because his father, grandfather or great-grandfather was originally from Palestine.

An individual may also take on a title, which may not constitute one of the basic components of a name, but it would be a slight to omit it when addressing or referring to that person (e.g. Sayyid, Hajj, Ustadh).

Notes

- *Kunya*:
 - Abu/abi (father of) + name of first-born son.
 - Umm (mother of) + name of first-born son.
- *Nasab*¹:
 - Ibn/bin (son of) + father's name²/patronym/descriptor.
 - Bint (daughter of) + father's name.
- *Laqab*:
 - Any nickname associated with the person, usually follows the *ism*.
- *Nisba* descriptor types include:
 - Geographical (*al-Misri* = the Egyptian; *al-Libbi* = the Libyan; *al-Zarqawi* = from Zarqa)
 - Tribal/familial (*al-Hashimi*, *al-'Utaybi*)
 - Religious (*al-Wahhabi*; *al-Shi'i*)
 - Professional (*al-Kutubi* = the bookseller)
- *Al* can mean "the", as in *al-Qa'ida* (*the* base) or *al-Qur'an* (*the* Recitation); sometimes written *el-*.
- The word *Al* is often used as a component of a surname and means "family/clan/house (of)": *Al Sa'ud*, *Al al-Shaykh* (*Sa'ud* b. 'Abd *al-'Aziz* b. Muhammad *Al Sa'ud*).
- When addressing someone or attempting to get their attention, the word *ya* is prefixed, as in "Ya Muhammad", or "Ya Abu Mazin".
- Western style Arabic surnames are often constructed from *Nasab* (pedigree), *nisba* (descriptor) or "clan" name.
- The word 'Abd in a two-component surname is sometimes shortened to A., as in A. *al-'Aziz*, or A. *al-Rahman*.
- Women tend to keep their maiden name.
- Non-Arab Muslim communities (e.g. Somalia) the naming convention is abridged to fit into a three name nomenclature: personal name, the father's name and family name. This holds true even for girls.
- Keep transliteration differences in mind. There are many ways to spell an Arabic name in English, and as long as the names sound the same when read, they are all technically correct. [REDACTED]
- U.S. government [REDACTED]

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¹ The ibn/bin/bint component is often dropped in modern usage

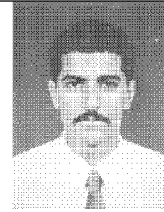
² The father's name in the pedigree component can be his given name, his patronym, his descriptor or even his nickname (Ibn Mustafa=Ibn Abi Mazin=Ibn al-Filastini=Ibn al-Muhandis, respectively)

Notable Individuals

Abdullah Ahmed Abdullah (aka Abu Mohammed al-Masri)

~1963 -

Operations planner. Wanted by the FBI for his role in the 1998 US embassy bombings in Kenya and Nairobi. Ran al Qaeda training camps in Afghanistan, including al-Faruq training camp near Kandahar.



Abdul al-Aziz Rantisi

October 23, 1947 – April 17, 2004

Co-Founder of Hamas and second in command under Sheikh Ahmed Yassin. Leader of Hamas following the assassination of Sheikh Ahmed Yassin.



Abdullah Yusuf Azzam

1941-1989

Co-founder of al Qaeda, influential ideologue, and spiritual mentor to Usama bin Laden. Established the Beit al Ansar safehouse network to move foreign fighters into Afghanistan in the 1980s. He spent considerable time in the US recruiting Mujahideen before being assassinated in Peshawar.



Abu Hamza al-Muhajir (aka Abu Ayub al-Masri)

~1968 -

Leader of al Qaeda in Iraq following the death of Abu Musab al-Zarqawi.



Abu Musab al-Zarqawi (aka Ahmed Fadl al-Khalayleh)

October 30, 1966 – June 7, 2006

Jordanian-born founder of al-Tawhid wal-Jihad, which later joined with al Qaeda to become al Qaeda in Iraq (AQI). Zarqawi was known for his vicious tactics, supporting attacks on Iraqi civilians alongside attacks on Coalition Forces. This tendency eventually turned much of the Iraqi population against him and AQI.



Abu Ubaydah al Banshiri (aka Amin Ali al-Rashidi)

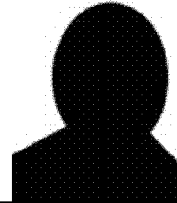
1950-1996

Al Qaeda's first military commander. Drowned in a ferry accident in Lake Victoria, Tanzania. Served as second in command of al Qaeda from 1991 until his death. During this time he helped train Somalis who fought against U.S. forces in Mogadishu in 1993. Replaced by Mohammed Atef.



Ahmed Ibn Taymiyya
1268 - 1328

13th century Hanbali cleric and ideologue, issued the famous anti-Mongol fatwas. Considered by many as the most prominent militant Islamist thinker, Ibn Taymiyya's worldview and quotes are used extensively by modern Islamists.



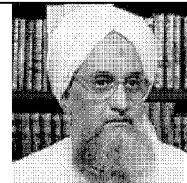
Ahmed Ismail Yassin
1938 - 2004

Founder and spiritual leader of Hamas. Assassinated by Israeli helicopter missile strike in March 2004.



Ayman al-Zawahiri
June 19, 1951 -

Al Qa'ida's second in command. Led the merger of Egyptian Islamic Jihad with al Qa'ida. Trained as a physician.



Fazul Abdullah Mohammed (aka Harun Fazul)
~1974 -

Wanted by the FBI for his key role in the 1998 American embassy bombings in Kenya and Nairobi. Born on the Comoros Islands and speaks French, Swahili, Arabic, English, and Comorian. Suspected to still be an active associate of al Qa'ida in East Africa.



Hassan al-Banna
October 14, 1906 - February 12, 1949

Founder of the Muslim Brotherhood in Egypt in 1928.



Hassan Nasrallah
August 31, 1960 -

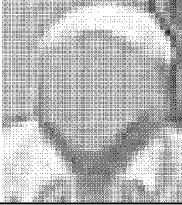
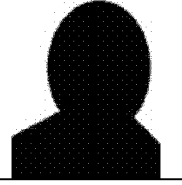
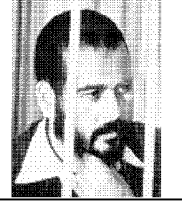
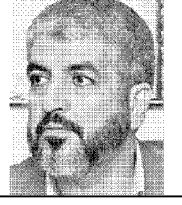
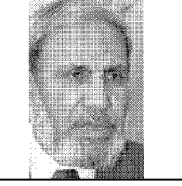
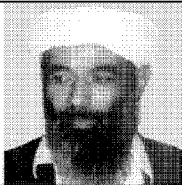
Secretary General of Hezbollah. Took the position as the third Secretary General in 1992.



Ismail Haniyeh
January 1963 -

Senior political leader of Hamas, and one of two current disputed Prime Ministers of the Palestinian National Authority. Came into office in 2006, but was dismissed by President Mahmoud Abbas in 1997 under strained Fatah-Hamas relations. He refused to acknowledge his dismissal and still holds influence in Gaza.



Jamal al-Fadl (aka Junior) 1963 – Once a close associate of Usama bin Laden, Junior stole money from al Qa'ida, and was convinced to defect in 1996 by FBI Agents. He is now a key informant in USG custody.	
Karam Zuhdi 1952 - Founder of the Egyptian Jama`a al-Islamiya.	
Khalid al-Islambouli January 15, 1955 – April 15, 1982 Member of the Egyptian Islamic Jihad. Egyptian Army officer who was able to get close enough to assassinate Egyptian president Anwar Sadat on October 6, 1981. Executed by firing squad.	
Khalid Meshaal 1956 - Political chief of Hamas. Took on a larger role following the 2004 assassination of Ahmed Yassin. Lives in the Syrian capital of Damascus, and often represents Hamas in talks with foreign governments.	
Mahmoud al Zahar 1945 - Hamas co-founder and a leader of Hamas in Gaza. Serves as foreign minister for disputed prime minister Ismail Haniyeh.	
Muhammad Abd al-Salam Faraj 1954 - April 1992 Founder of the Egyptian Islamic Jihad and author of Al-Faridah al-Ghaiba (the neglected duty), a prominent Jihadi manifesto.	
Muhammad Atef (aka Abu Hafez al-Masri) ~1951 – November 2001 Leader of al-Qaeda's military committee. Former member of Egyptian Islamic Jihad.	

Muhammad Ibn Abd al-Wahab 1703-1792 18th century Hanbali cleric and founder of the Wahabi ideology and movement.	
Muhammad Ibrahim Makkawi (aka Saif al-Adel) ~1960 - Bin Laden's former security chief and leading trainer of top operatives including 9/11 hijackers and Africa Embassies bombers. Former deputy of Muhammad Atef.	
Omar Abdul Rahman May 3, 1938 - Spiritual leader of numerous Egyptian Islamist organizations, currently serving a life sentence in the U.S. for his role in 1993 WTC bombing.	
Sayed Mohammed Hussein Fadlallah November 16, 1935 - A Shia Grand Ayatollah and alleged spiritual leader of Hezbollah. Currently the highest-ranking Shia cleric in Lebanon. He denies association with Hezbollah. Can be found online at http://english.bayynat.org.lb/.	
Sayyid Qutb October 9, 1906 – August 29, 1966 Former leader of the Muslim Brotherhood and arguably the most important Islamist thinker of the 20th century. Author of Ma'alim fi al-Tariq (Milestones), a prominent Jihadi manifesto.	
Shukri Ahmad Mustafa June 1, 1942 – March 19, 1978 Founder of al-Takfir wal-Hijra. Executed by the Egyptian government.	
Subhi Tufeili 1948 - Founder of Hezbollah and its first Secretary General from 1989 to 1991. Left Hezbollah because of his disagreements over Hezbollah's participation in elections. Has since actively fought with Hezbollah using his own armed militia forces.	

Taqiuddin al-Nabhani

1909 – December 20, 1977

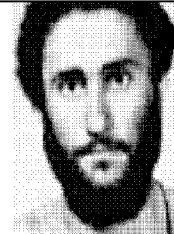
Founder of Islamic political party Hizb al-Tahrir al-Islami.



Wadih el Hage

July 25, 1960 –

Born in Lebanon. Became a naturalized citizen of the US in 1989. Serving life without parole since 2001 for charges related to his role in the 1998 American embassy bombings in East Africa. Allegedly fought under Abdullah Azzam in Afghanistan.



Usama Bin Laden (aka Abu Abdallah)

March 10, 1957 -

Founder and leader of al-Qa'ida.



Glossary:

Basic Facts about Islam:

The third Abrahamic religion (following Judaism and Christianity).
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Saudi Arabia is the birthplace of Islam.

Most Prominent Muslim Holy Sites:

<i>Mecca</i>	Saudi Arabia: Birth place of the Prophet Muhammad and the location of the Ka'ba shrine.
<i>Medina</i>	Saudi Arabia: Destination of early Islamic migration and the burial place of the Prophet Muhammad
<i>al-Quds [Jerusalem]</i>	Israel/Palestine: It is where the Prophet Muhammad ascended to heaven on a winged horse during the "Night Journey."
<i>Najaf – Iraq:</i>	Burial place of Ali Ibn Abi Talib, the first Imam (leader) of the Shi'a, cousin and son in law of the Prophet Muhammad.
<i>Karbala' – Iraq:</i>	Burial place of Husayn Ibn Ali, the third Imam of the Shi'a, and the grandson of the Prophet Muhammad.

The First Four Caliphs (Successors):

	Abu Bakr 632-634.
	Umar Ibn al-Khatib 634-644.
	Uthman Ibn Affan 644-656.
	Ali Ibn Abi Talib 656-661. Also the Prophet's first cousin and son-in-law. Founder of the Shi'a sect.

Two sects of Islam:

<i>Sunna</i>	Constitutes the majority of Muslims from Morocco to Indonesia.
<i>Shi'a</i>	Minority in most Muslim nations (a majority in Iran, Iraq and south Lebanon).

The five pillars of Sunni Islam:

<i>Shahada</i>	Proclamation of faith
<i>Salat</i>	Prayer; Muslims are required to pray 5 times a day.
<i>Zakat</i>	Charity; Muslims are required to donate 2.5 % of their annual wealth to the poor.
<i>Sawm or Siam</i>	Fasting; Muslims are required to fast from dawn to dusk during the holy month of Ramadan for the purpose of atonement. Ramadan is the 9th month in the Islamic lunar year; it historically marks the time the Prophet Muhammad received his first divine revelations.
<i>Hajj</i>	Pilgrimage. At least once in their lifetimes, Muslims are required to go on a pilgrimage to Mecca.

The holy texts of Islam:

The Qur'an	What God revealed to the Prophet Muhammad via the archangel Gabriel. Muslims believe that the Qur'an is infallible and is literally the word of the God of Abraham, Moses and Jesus, who in Arabic is called Allah.
The Hadith	The body of recorded deeds and sayings of the prophet Muhammad, who Muslims believe is the best example of human behavior. The foremost sources of hadith are known as "The Six Books," collections made in the 9th cent. AD and known individually by the names of their compilers: al-Bukhari, Muslim, Abu Da'ud, al-Nasa'i, al-Tirmidhi and Ibn Maja.
The Akhbar	The body of recorded deeds and sayings of the Shi'a Imams, which for the Shi'a are an additional source of law and doctrine not recognized by the Sunnis. There are many collections, the most comprehensive of which is the 110-volume, Bihar al-Anwar, compiled in the 17th Cent. AD Shi'a and scholars (but not Sunni's) also sometimes refer to these as Hadith.

Major schools of law (madhhabs) in Sunni Islam:

Hanafi	The oldest and most liberal madhhab, or school of Islamic jurisprudence (it is prevalent in the Levant and Central and South Asia.)
Maliki	The next oldest school of law (it is mainly prevalent in North and West Africa).
Shafi'i	An attempt to combine both the Hanafi and Maliki schools of law (it is mainly prevalent in Egypt, Indonesia, Malaysia, Yemen and east Africa).
Hanbali	The most conservative and rigid of all Muslim schools of law, it is the official legal tradition of Saudi Arabia and some of the other Gulf States.

Important Terminology:

<i>Sunna</i>	The example of the Prophet Muhammad or the customary practice.
<i>Shari'a</i>	The Islamic religious laws (it literally means law or code).
<i>Umma</i>	Muslim nation. Used with reference to the global Muslim community, irrespective of nationality or ethnicity.
<i>Jihad</i>	Struggle, also used to describe "holy war."
<i>Shahada</i>	Literally "witnessing," refers both to martyrdom and to bearing witness to one's faith in Islam; in the latter case, one declares themselves Muslim by "saying the shahada," an Arabic phrase that translates as "I bear witness that there no God but God and that Muhammad is His prophet."
<i>Shahid</i>	A martyr or witness; a person who dies in battle for the defense of Islam. Plural is Shuhadaa'.
<i>Fatwa</i>	A legal opinion or judgment issued by a Muslim judge or legal scholar.
<i>Tawhid</i>	Absolute monotheism or 'Oneness of God.' In Islamist usage, Tawhid implies God's exclusive prerogative of obedience from humanity, and hence the need for human governments to apply divine law (Shari'ah).
<i>Ijtihad</i>	Learned thinking and re-interpretation of the Qur'an. Primarily refers to independent reasoning in the determination of Islamic law, a practice which is generally forbidden by the traditional schools of Sunni Islamic jurisprudence and embraced by Salafis and Wahhabis (as well as most Shi'a).

<i>Taqlid</i>	The opposite of <i>ijtihad</i> (independent legal reasoning), in practice it means the unquestioned imitation or following of tradition, past legal or doctrinal precedents, or religious leaders.
<i>Kafir</i>	Infidel or nonbeliever; plural is <i>Kuffar</i> or <i>Kafirun</i> .
<i>Takfir</i>	Declaring someone to be a <i>Kafir</i> ; excommunication. Radicals who deem many or most other Muslims to be infidels are sometimes referred to as <i>Takfiris</i> .
<i>Mufti</i>	A Muslim legal scholar, capable of issuing a <i>Fatwa</i> .
<i>Jahiliyya</i>	lit. "Ignorance"; refers to Pre-Islamic Arabia and, in modern Islamist usage, to any un-Islamic society. Adjectival form is <i>Jahili</i> .
<i>Hijab</i>	Traditional Islamic veil and cover worn by women in some Muslim countries.
<i>Mahdi</i>	The "gifted one," the last Shi'i Imam (leader). Also, an expected messianic figure in both Shiite and Sunni Islam.
<i>Ansar</i>	Allies, originally refers to the allies of the Prophet Muhammad from Medina.
<i>Maghreb</i>	Arabic for "the West," used to describe Morocco and parts of North Africa.
<i>Jama'a</i>	Group
<i>Mujahideen</i>	Those who participate in <i>Jihad</i>
<i>Coptic Christians</i>	The Christian population of Egypt, roughly 10% of the population
<i>Levant</i>	The Eastern shores of the Mediterranean. The term often refers to Syria, Lebanon, Israel, Palestine and Jordan.
<i>Ulama</i>	Plural of <i>'Alim</i> , an educated Muslim scholar. "The <i>'Ulama</i> " usually refers to the class of religious professionals in Muslim societies, and is thus roughly equivalent to "the clergy."
<i>Muttawa</i>	Religious police who enforce adherence to Islamic code in some fundamentalist Islamic communities.
<i>Shura</i>	Consultation, originally a decision making process in Arab tribes and early Muslim history.
<i>Hijra</i>	Migration, originally refers to the migration of the Prophet Muhammad and his companions from Mecca to Medina.
<i>Halal</i>	Permissible
<i>Haram</i>	Forbidden
<i>Sepah</i>	Persian and Urdu term, literally "Corps." In Persian, is generally a short hand for the IRGC
<i>Pasdaran</i>	Persian for "Guards" (singular is <i>Pasdar</i>). The most common short hand term for the IRGC
<i>al- Haras al- Thawri</i>	"Revolutionary Guards," Arabic term for the IRGC.
<i>Imam</i>	Literally "leader," has a number of usages. In Shi'i Islam, the Imams were successive descendents of Muhammad that the Shi'a believe were appointed to lead the community and inspired by God with special religious knowledge and moral perfection. In Sunni usage, it can refer to the founders of the four schools of Islamic law (e.g., Imam al-Shafi'i), to particularly prominent religious scholars, or to the person who stands at the front of a mosque and leads the prayer.
<i>"al- Islam huwa al-hali</i>	"Islam is the Solution," the motto and slogan of Islamists everywhere.
<i>Islamism</i>	A modern political ideology that advocates the creation of Islamic theocracies and works toward having Islamic laws and customs societally and politically enforced.

Notable Militant Persons:

<i>Ahmed Ibn Taymiyya</i>	13th century Hanbali cleric and ideologue, issued the famous anti-Mongul fatwas. Considered by many as the most prominent militant Islamist thinker, Ibn Taymiyya world view and quotes are borrowed extensively by modern Islamist.
<i>Muhammad Ibn Abd al-Wahab</i>	18th century Hanbali cleric and founder of the Wahabi ideology and movement.
<i>Hassan al-Banna</i>	Founder of the Muslim Brotherhood in Egypt in 1929.
<i>Taqi al-Din Ibrahim Yusuf al-Nabhan</i>	Founder of Hizb al-Tahrir al-Islami
<i>Sayyid Qutb</i>	Former leader of the Muslim Brotherhood and arguably the most important Islamist thinker of the 20th century. Author of <i>Ma'alim fi al Tariq</i> (Milestones), a prominent Jihadi manifesto.
<i>Muhammad Abd al-Salam Faraj</i>	Founder of the Egyptian Islamic Jihad and author of <i>Al-Faridah al-Ghaiba</i> (the neglected duty), a prominent Jihadi manifesto.
<i>Khalid al-Islambouli</i>	Assassin of Egyptian president Anwar Sadat and member of the Egyptian Islamic Jihad.
<i>Sheikh Omar Abdul Rahman</i>	Spiritual leader of numerous Egyptian Islamist organizations, currently imprisoned in the U.S. for his role in 1993 WTC bombing.
<i>Karam Zohdi</i>	Founder of the Egyptian Jama'a al-Islamiya.
<i>Shukri Mustafa</i>	Founder of al-Takfir wal-Hijra.
<i>Usama Bin Laden</i>	(aka Abu Abdullah)- Founder and leader of al-Qa'ida.
<i>Sheikh Abdullah Azzam</i>	Co-founder of al-Qaeda, influential ideologue.
<i>Ayman al-Zawahiri</i>	(aka Doctor Nur) – al-Qaeda's number 2; former leader in Egyptian Islamic Jihad.
<i>Abu Ubaydah</i>	(aka Amin Ali al-Rashidi) - Al-Qaeda's first military commander who died in May 1996.
<i>Muhammad Atef</i>	(aka Abu Hafez al-Masri) – Former head of al-Qaeda's military committee.
<i>Muhammed Ibrahim Makkawi</i>	(aka Saif al-Adel) – Bin Laden's former security chief and leading trainer of top operatives including 9/11 hijackers and Africa Embassies bombers. Former deputy of Muhammad Atef; alleged head of al-Qaeda's military committee and
<i>Abdullah Ahmed Abdullah</i>	(aka Abu Mohammed al-Masri) – Ran al-Qaeda's training camps in Afghanistan, including al-Faruq training camp near Kandahar.
<i>Ahmed Fadl al-Khalayleh</i>	(aka Abu Musab al-Zarqawi) – Founder of al-Tawhid wal-Jihad and former al-Qaeda captain in Iraq.
<i>Abu Hamza al-Muhajir</i>	(aka Abu Ayub al-Masri) – Leader of al-Qaeda in Iraq following the death of Abu Musab al-Zarqawi.
<i>Sheikh Ahmed Yasin</i>	Founder and spiritual leader of Hamas.
<i>Dr. Abd al-Aziz Rantisi</i>	Co-Founder of Hamas and second in command under Sheikh Ahmed Yasin. Leader of Hamas following the assassination of Sheikh Ahmed Yasin.
<i>Khalid Meshaal</i>	Head of Hamas Politburo.
<i>Ismail Haniyeh</i>	Prominent Hamas member in Gaza and current Palestinian Prime Minister
<i>Mahmoud Zahar</i>	Hamas co-founder and current leader of Hamas in Gaza and the Palestinian Foreign Minister
<i>Sheikh Hasan Nasrallah</i>	Secretary General of Hezbollah
<i>Sheikh Subhi Tufaili</i>	Founder of Hezbollah and its first Secretary General.
<i>Sayed Hussein Fadlallah</i>	Currently a Grand Ayatollah and founder and former spiritual leader of Hezbollah. Currently the highest ranking Shia cleric in Lebanon.

Jihadist Forum Posts Handbook on Art of Recruiting Mujahidin

GMP20080929342001 *Jihadist Websites -- OSC Summary* in Arabic 07 Sep 08

Terrorism: Jihadist Forum Posts Handbook on Art of Recruiting Mujahidin

On 7 September, a forum participant posted to a jihadist website a message announcing the release of a handbook on the art of mujahidin recruitment entitled "A Course in the Art of Recruitment" which was "collected and compiled" by someone named "Abu-Amr al-Qa'idi." The 51-page handbook outlines a long-term process and instructions on how to attract everyday Muslims into participating in jihad. The handbook promotes a gradual and a diverse approach to "individual" recruitment with the aim of forming jihadi cells. "Al-Qa'idi" stressed the importance of individual recruitment efforts explaining the multiplier effect and the impact individual recruiters can have on jihad. The poster provided several links to download the book.

Excerpts from Preface

In the name of God, and prayers and peace be upon the apostle of God.

To many brothers, including myself, the notion of da'wah [invitation or call to join jihad] was simply achieved by having the invitee listen to a jihadist tape [audio or video] or a motivational speech or something like that and then he would suddenly rise up and shout with enthusiasm: 'We want to form a brigade and strike the Americans,' ignoring the gradual intellectual change he had experienced personally to get to this point, and ignoring, most of the time, the necessary security precautions.

How often we approach an individual with whom, in reality, we can never work, and how often do we avoid individuals who are suitable to work with and are open to change? They were before our eyes and at our fingertips, but we assumed that God did not wish them well. For that reason, we present this modest handbook in support of our brothers and out of concern for their safety, as well as sharing [the burden] with the strangers [those who fight for Islam] and offering friendship to the lonely and treasure to the mujahidin.

This is a series about a practical plan for the recruitment of individuals, using the technique of individual invitations, due to its advantages.

Do not move from one phase to another until the goals of the previous phase achieved and the invitee takes a step forward in the blessed jihad path.

Excerpts from General Remarks on the Program

This step-by-step program relates to people who are not already committed. The committed person ought to pass through the first and second phase so you are at ease with him, then on to the faith awakening phase, and he will leap through it faster than others with the knowledge that it is a never-ending phase. Be most careful for we are challenged by this type of people.

Excerpts from *Important Advice Before Applying the Program*

I advise the brothers to read all the program before applying it and that will not take much time. This way the recruiter forms a general idea of it as well as on the directions of use so as to benefit at the end of the program from the very beginning. The recruiter might also come to understand that the step he was about to make would have been a mistake and rushing too much might cause the loss of the fruit of his work altogether.

Read the questionnaire for each phase before you apply it in order to understand the purpose of that phase, and do not move from one phase to another until you score the highest grades in the questionnaire.

- Beware of criticizing the various actions of the recruit.
- Thank the recruit for any assistance he provides to you no matter how negligible.
- Beware of censuring his opinions and thoughts, rather let him express his opinion and contradict and oppose you; accept that with an open mind for this the methodology of Islam.
- Do not try to turn him into a copy of yourself; let him maintain his independence, his privacy, and his personal nature.
- Do not separate him from his family, society, and reality, rather, instill in him a steady faith and firm beliefs and fill his heart with yearning for work and the love of good deeds for all mankind.
- Do not interfere in his personal affairs so as to endear him to you and bring him closer, therefore, you will be better able to work with him, God willing.
- Seek his company in order to get to know his attributes much better.
- Observe his conduct with others so as to define his personality and inclinations.
- Provide him with forms of aid and assistance.

Excerpts from *Groups That Could Qualify for Recruitment*

I am mentioning these groups so you can categorize all your acquaintances and all the people whom you will get to know in the future and ask yourself whether they are part of the categories and whether they can be benefited from or not.

1. The non-religious
2. Those newly involved in religion
3. Those committed to religion in general
4. People who convert from movements [nationalists or Islamists, etc] to the Salafis
5. Youth in remote areas
6. The foundations of the Islamic groups in general, such as the members of Al-Da'wah wa-al-Tabligh, the [Muslim] Brotherhood, and other organizations
7. College students
8. School students who are older than 15 years of age
9. People with deviant ideas
10. Salafists
11. Those who memorize the Koran

Excerpt from *Groups that are Unsuitable for Recruitment*

They have the qualities that we will mention. Notice my brother that any of these qualities will have a fatal impact and is considered a wrong choice on your behalf; even if he is a student, a member of the army, or has military experience. Be cautious, my beloved brother, not to waste your time with these types.

1. The coward
2. The talkative
3. Those who adopt opposing ideas
4. Miserly
5. Being an introvert

Excerpts from *The First Stage: Acquaintance and Selection*

Look very well at those around you, perhaps among them there is a mujahid of whom you are unaware. Reflect on all the people and search for a mujahid among them.

Now count most of your acquaintances who do not have the five fatal defects previously mentioned, and write the following information about them.

Name	Address	Telephone	Work	Remarks
1.				
2.				
3.				
...				

Certainly, you are probably asking, on what basis will I narrow them down?

We have previously identified some groups within our societies that may be susceptible to recruitment with God's support. We will mention here other principles on which you will conduct your selection of those who will be subjected to the recruitment program.

The Fundamentals of Selection

Name	Basic Ethics	Islamic Ethics	Excellence	Closeness	Stability
1.					
2.					
3.					
...					

After scrutiny, your selection was limited to only two.

Questionnaire for the Success of the Stage:

Question	No 1	Yes 3
1. Are you more convinced about those you chose after the evaluation?		
2. Did you consult someone or ask God before selecting?		
3. Which of the following characteristics are present in your selection (coward-miserliness-talkative-owner of a hostile thought-anti-social)? If any of these characteristics are present in your selection, then reconsider as they are fatal characteristics even if only one is present.		

After passing the questionnaire, God willing, we will move to the second stage.

Excerpts from *The Second Stage: Establishing Closeness*

Its period is approximately three weeks, and as we previously stated, the stage ends with the accomplishment of goals and by passing the questionnaire.

The stage of the approach will follow two cores:

- First, to become close to him through daily tasks; and
- Second, to become close to him through weekly tasks.

Examples of daily tasks:

1. To work in the same place or attend the same university and go with him on a daily basis to daily prayer at a particular mosque together.
2. To ask him to supplicate daily on your behalf and you also supplicate on his behalf.
3. To contact him by telephone or send him a nice da'wah message on his mobile phone.

Examples of weekly tasks:

1. Visiting him at his house, whether to ask about him and to make sure that he is fine or for any other reason.
2. Seeking to fulfill some of his needs during this week.
3. Being nice to him, even if he has offended you, as the soul is inclined to love those who are kind to it.
4. Listening to his conversation and paying attention to him to know his personality better.
5. Sharing with him his sorrows and joys.

The two factors which I observed to be the most influential are:

6. Inviting him to lunch or breakfast. By God these are among the things that totally eliminate the differences between you and bring you closer to each other.
7. Giving him a gift. It is narrated that the prophet said: 'Give gifts to each other, as this will make you love one another' [Hadith].

Daily tasks				Weekly tasks					
Name	Work	Supplication	Contact	Visit	Attending to his needs	Good deeds with offense	Listening to his conversation	His joys & sorrows	Gift Invitation
1.									
2.									

End of period questionnaire shows your good or bad choice

If the answer is no, you get one mark; if the answer is sometimes, you get two marks; and if the answer is yes, you get three marks.

Question	No 1	Sometimes 2	Yes 3
1. Is he anxious to see you?			
2. Does he talk to you about his personal circumstances and hopes?			
3. Does he resort to you to accomplish his needs after			

resorting to God?			
4. Is he obedient to you regarding your requests?			
5. Did he tell you that he loves you?			
6. Did your love for him increase in your heart?			
7. Does he like to spend a considerable amount of time with you?			
8. Does he accept your advice if you advised him and does he respect your opinion?			

If you have received:

- Less than 10, you are on the wrong path, repeat the stages from the beginning;
- From 10 to 18, you are on your way, but increase the term for another month to complete the weakness you have in your relationship with him;
- From 18 to 24, your selection is correct, continue with God's blessing, taking into consideration that your relationship does not get interrupted.

Security questionnaire for this stage:

- The answer in this questionnaire is accomplished or not accomplished.
- This questionnaire only accepts the 'done' answer, otherwise there is a risk to you.

Not Accomplished	Accomplished	Question
		1. Do you know how he spends most of his time? 2. Do you know most of his relationships and commitments and with whom? 3. Do you know the keys to his personality and his weakness points?

Here you put your observations about his pros and cons to benefit from them.

Pros	Cons

Excerpts from *The Third Stage: Faith Awakening*

Some advice to you before you start this stage:

- Explain the virtues of work and constantly urge him to practice them.

- Vary your means in awakening his faith and do not focus on one thing. Increase your supplication [to God] on his behalf.
- Know his good morals, praise them, and relate them to Islam and put a plan to remedy his bad morals.
- Do not exceed in frightening him and you should always start by arousing his interest.
- Do not demand from him perfection or full commitment; you should progress gradually.
- Begin by the religious duties and concentrate on them, then take from the superfluous as much as possible.

Now, my beloved brother, read this stage and the following questionnaire well to know what is demanded of you at the beginning of this stage. Continue to work for a period of 10 days or 2 weeks and then respond to the following questionnaire.

This is a questionnaire for reassuring you (preacher) and shows that you are qualified to complete this stage with him as well as the rest of the stages.

A response of 'no' is awarded one point; a response of 'sometimes' is awarded two points; and 'yes' is awarded three points.

Question	No 1	Sometimes 2	Yes 3
1. Are you careful to work before preaching?			
2. Are you diligent in your intentions and in the conventions? Do you pray for yourself and for him?			
3. Did you read the booklets and listen to the tapes before giving them to him?			
4. Do you decrease idle time spent on the Internet?			
5. Do you leave the recruit for a week without communicating with him?			
6. Are you diligent in praying at night and at dawn?			

Questionnaire for the Recruit at the End of the Stage

From this questionnaire, we will know whether the recruit has truly succeeded in this stage and if he is qualified for the next stage or not. The answers should be 'yes,' 'no,' or 'maybe' like in previous tables.

Question	N 1	S 2	Y 3

1. Does he show glorification of God and reverence to Him when he talks?			
2. Does Islamic speech such as 'peace be upon you' or 'may God reward you with blessings' appear in his talk?			
3. Does he pray the dawn prayer without your da'wah?			
4. Has there been any positive change in his behavior and talking lately?			
5. Is he disciplined in accounting for his actions for at least one month?			
6. Does he show signs of hating the world and loving the Hereafter?			
7. Does he wish to sacrifice for religion?			
8. Did he start liking jihad and the mujahidin?			

Excerpts from *The Fourth Stage: The Stage of Planting Ideas*

Question	Completed	Not Completed
1. Have the issues that we mentioned been embedded?		
2. Did he show respect and veneration for the		

imams and leaders of jihad whom he saw up to now? 3. Did signs of jihadist ideology appear in his talk and relationships? 4. Does he pray to God that He grants him the path of jihad? 5. Did he come to realize, even in a general manner without details, that jihad is a means to enable the establishment of the Shari'ah of God on earth? 6. Did the Islamic ideology enhance his closeness to God and improve his morals?		
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Any deficiency in one of them means that the person called upon is not qualified to enter into the next stage, which is the more dangerous, so allow him additional time, so as to achieve the required result.

Excerpts from *The Final Stage: The Formation of the Cell*

At this point the brother would have come to be convinced of the most important principles of the jihadist ideology along with attaining a true desire to join jihad. The book 'The Call for Global Islamic Resistance' [by Abu Musab al-Suri] was written about this stage and similar ones and will be your companion during this stage, God the Almighty willing.

So refer to it [the book] for it is your best guide, and its author is one of a few in the Islamic nation today. He has lived through great jihad trials and has put in the book the substance of his ideology and the experience of his labor. Make the best of it because it answers every question that you may have about the coming stage. The prerequisite for reading it is to be one of those who want to join jihad and cannot find the way or are the counseling to its means.

So we pray to God that we have succeeded in offering something in the path of jihad to the Islamic nation and that this booklet would be a step forward in activating the book 'The Call for Global Islamic Resistance.'

b7E

[REDACTED]

The following [REDACTED]

b7E

Investigators and analysts

[REDACTED]

[REDACTED] of their investigations.

Many of the [REDACTED]

[REDACTED] the Qu'ran – the collected body of divine revelations
spoken by God through Archangel Gabriel to the Prophet Muhammad, and the hadith –
the collected stories of the sayings and deeds of the Prophet Muhammad and his
companions. [REDACTED]

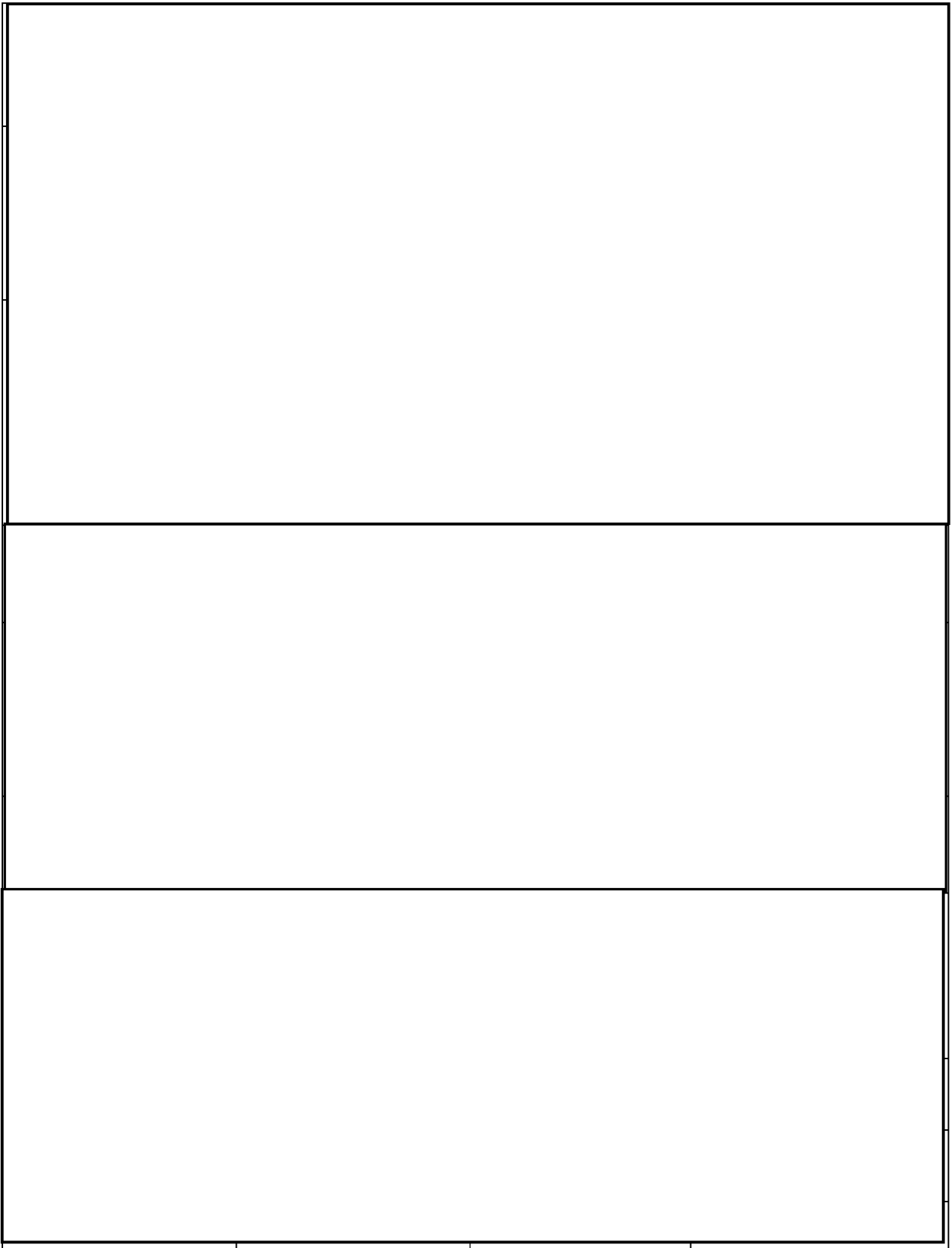
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[REDACTED]

[REDACTED] investigations.

TRANSLITERATION	ARABIC	MEANING	DEFINITION
[REDACTED]			

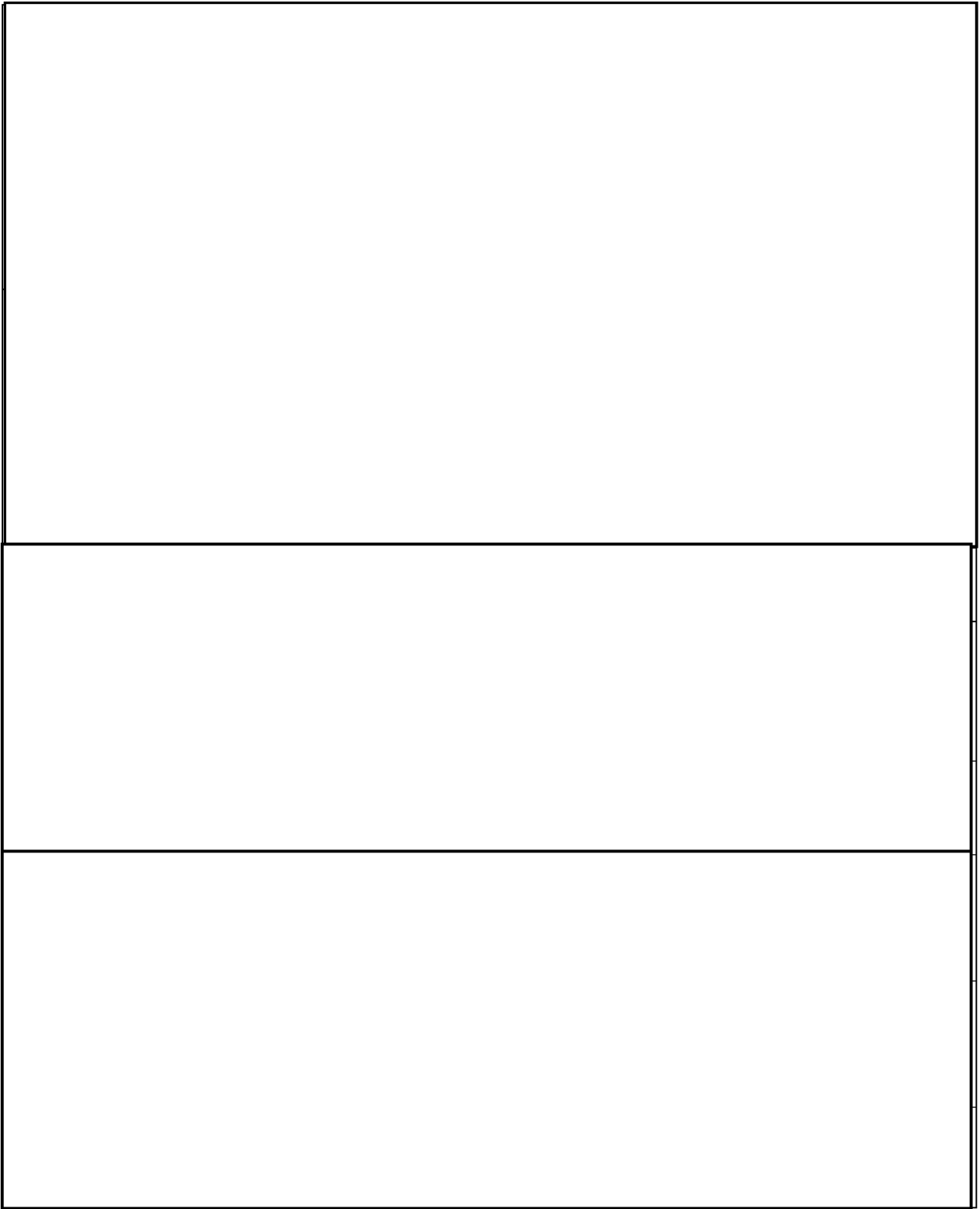
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Recommended Further Reading by Topic

General

The Qur'an (Penguin Classics Deluxe Edition).

The Qur'an (Oxford World's Classics).

Wright, Lawrence. *The Looming Tower.*

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/>
Searchable English-Language edition of the Qur'an and collections of Hadith at the University of Southern California.

Origins and Sunni Islam

Hourani, Albert. *A History of the Arab Peoples.*

Rahman, Fazlur. *Islam.*

Esposito, John L. *Islam: The Straight Path, 3rd ed.*

Militant Islam

Sivan, Emmanuel. *Radical Islam.*

Cleveland, William L. *A History of the Modern Middle East.*

Bonner, Michael. *Jihad in Islamic History: Doctrines and Practice.*

Varieties of Sunni Activism

Masud, M. K. *Traveler in Faith.*

Roy, Olivier and Volk, Carol. *The Failure of Political Islam.*

Wiktoriwicz, Quintan. *The Management of Islamic Activism: Salafis, the Muslim Brotherhood, and State Power in Jordan.*

Muslim Brotherhood

Wickham, Carrie Rosefsky. *Mobilizing Islam*.

Hamas

Levitt, Matthew. *Hamas: Politics, Charity, and Terrorism in the Service of Jihad*.

McGeough, Paul. *Kill Khalid: The Failed Mossad Assassination of Khalid Mishal and the Rise of Hamas*.

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Weimann, Gabriel. *Terror on the Internet: The New Arena, the New Challenges*.

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Rashid, Ahmed. *Taliban: Militant Islam, Oil and Fundamentalism in Central Asia*.

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Temple-Raston, Dina. *The Jihad Next Door: The Lackawanna Six and Rough Justice in an Age of Terror.*

Jordan, Javier and Horsburgh, Nicola (2008). "Strengths and Weaknesses of Grassroot Jihadist Networks: The Madrid Bombers," *Studies in Conflict and Terrorism*, Vol 31, Number 1, pp. 17-39.

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"Being Muslim in America." <http://www.america.gov/publications/books/being-muslim-in-america.html> (published by the U.S Department of State).

Smith, Jane I. *Islam in America.*

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