

The Muslim Brotherhood and the Threat to U.S. National Security – ‘The Movement’

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Abstract

The obfuscation of “multiculturalism” at the hand of “the Movement” poses a significant threat to U.S. National Security. At the behest of moderation, tolerance, gentle persuasion and understanding, the cardinal tenets of democracy have come under assault by the Muslim Brotherhood. The assault on democracy is waged on the level of Civilization Jihad, and reinforced by the bulwark of a collective “voice” and the solidarity of “activism”. Subversive activity such as Civilization Jihad undermines the core principles guaranteed of the U.S. Constitution while simultaneously compromising the integrity of the democratic system. This compromise affords special consideration and accommodation as the collective “voice” for those proposing no other alternative than “Islam is the solution.” Such a proposal presents an enigmatic dilemma confronting the U.S. placing the Supreme Law of the land in contention with the subterfuge of Civilization Jihad. The magnitude of threat exhibited by the solidarity of “activism”, as operationalized and directed by the Muslim Brotherhood, has assuaged the power of the Supremacy Clause by creating a “state within a state”. This fundamental concept operates through a counter-society established within the U.S. gaining mainstream Islamic support at the national and state levels therefore, providing an alternative interpretation of the laws, policies and directives enacted by the democratic institutional system. This in turn implicitly and explicitly endorses orthodox Islamic view points while exposing the efforts of the U.S. National Security strategy to the subversive threats of the Muslim Brotherhood and “the Movement.” Although U.S. National Security strategy is prepared to meet the overt hostile threats confronting the U.S., democracy remains debilitated in thwarting the subversive agenda of the Muslim Brotherhood veiled within the opaque interstices of democracy. Failure to stave-off the subversive efforts of “the Movement’s” assault on democracy suggests that the U.S. government is ill-equipped to meet the destabilizing activities orchestrated and directed by the Muslim Brotherhood known as Civilization Jihad.

Key Words: Muslim Brotherhood, U.S. National Security

Introduction

“Insurgencies seek to displace the political system, but the values they articulate are primordial and sacred ones, rooted in ancestral ties and religion... Within this category of insurgents one also finds more zealous groups such as the Muslim Brotherhood seeking to reestablish an ancient political system that they idealize as a golden age” - further earmarked as the Civilization Jihad (Servold, G. 2003, 59).

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The Brotherhood is the harbinger of Civilization Jihad in the U.S. The Brotherhood has co-opted a political, socio-economic and a militant predisposition under the auspice of “multiculturalism” to segue a more subversive agenda of sabotaging democracy, specifically undermining the U.S. Constitution as a prelude to the global conquest of jihad. This is accomplished through a fervent indulgence of orthodox Islam coupled with secrecy, cunning and deception in the overall advancement of a global jihad (Lopez, C 2011). This endeavor is anchored on the foundation of Civilization Jihad along with the strategic synchronization of the collective “voice” and the solidarity of “activism”. Comprehensively, Civilization Jihad and the precepts of “voice” and “activism” comprise the main axis of advance directed against the United States, e.g. the Constitution and the democratic system of institutional norms, values and traditions.

“The Movement’s” doctrine encompasses a broad base of jihadist methodologies which involve Civilization Jihad. Civilization Jihad provides the overarching, strategic guidance for the underlying and mutually supportive precepts of “voice” and “activism”. The precepts of “voice” are manifested through the ideology of self-victimization and operationalized using the tactics of accommodation and confrontation. The precepts of “voice” and “activism” are combined to cultivate the force multiplying capabilities of versatility and diversity in establishing a comprehensive organizational network of political, socio-economic, financial and legal institutions within a parallel state structure. In a nutshell, Civilization Jihad culminates in a deliberate transformation of the democratic institutional system from within the halls of government and among the grass roots level, thus taking control.

The Brotherhood operationalizes the precepts of Civilization Jihad under the blueprint of “Islam is the solution.” By elevating its agenda to the international level of recognition the Brotherhood seeks to gain popular support of world opinion, reparations and invoke culpability where applicable in achieving its objective. This is further defined as placating the substantive ideology of democracy through the lucid art of deception, coercion, intimidation, sabotage and subversion.

Civilization Jihad impacts U.S. National Security as a result of a developing counter-society that entrenches itself within the democratic spheres of influence effectively bypassing the state, ultimately crafting the Islamic “Super-State.” Therefore, the U.S. government must take an aggressive, forward leaning stance that both actively and passively engaging the Brotherhood along the variegating avenues of approach, e.g. the political, socio-economic and militant fortes - that vigorously counter the core competencies of the Civilization Jihad while balancing National Security with equality, liberty and individual rights.

Who is the Muslim Brotherhood?

The most prominent Islamist movement in the Muslim world today is the Society of Muslim Brothers, often called the Muslim Brotherhood, an Islamic organization with a political approach to Islam, comprised of “Brothers” known as Ikhwan, and founded as an Islamic revivalist movement in the Egyptian town of Isma’iliyaa in March 1928 by a 22 year-old school teacher named Hassan al-Banna. Al-Banna founded Brotherhood in reaction to what he saw as “the devastation of religion and morality on the pretext of individual and intellectual freedom” (Robinson, R. 2009, 1306-1307). The Brotherhood’s goal is to establish an Islamic “Super-State” using the fundamentalist doctrine of Civilization Jihad enabling the establishment of a global Islamic Caliphate, the unification of Ikhwan and the subjugation of all non-believers.

In the early years, the Brotherhood focused its efforts on education and charity, soon becoming heavily involved in politics. The Brotherhood currently remains a major player on the Egyptian political scene, despite the fact that it is an illegal organization. The movement has grown exponentially, from 800 members in 1936, to over 2 million in 1948 and beyond to its current position as a pervasive international Sunni Islamic “Movement” (Emerson, S. 2008, 1). To underscore the ideological finesse of the “the Movement”, the following three personalities are briefly portrayed as central ideologues of the Brotherhood: Hasan al-Banna, Sayyid Qutb and Yousef al-Qaradawi. According to al-Banna, “It is the nature of Islam to dominate, not be dominated, to impose its law on all nations and to extend its power to the entire planet.” Thus, explaining the Brotherhood’s manifesto: “God is our goal, the Quran is our Constitution, the Prophet is our leader, struggle (jihad) is our way, and death in the service of God is the loftiest of our wishes.”

Consequently, Qutb became the main ideologue behind the movement of the Muslim Brothers’ Society in the early 1950s. Imprisoned in 1954, he wrote the bulk of his Islamist works in jail, where his thought became increasingly radical. In this work, Qutb argued that Islam was the only system that guarantees justice because it is based on equality and social solidarity. Moreover, he considered capitalism and communism to be similar in that they both rest on a materialistic philosophy, and prophesied that the real battle would be between those doctrines and Islam (Soage, A. 2009, 189-190).

On a more vocal and confrontational approach is Sheik Yusuf al-Qaradawi, a radical Brotherhood ideologue based in Qatar, who has garnered worldwide appeal through a wide network of associations and by making use of various media outlets. Through his speeches and writings, al-Qaradawi has demonstrated consistent support of terrorist groups that seek to undermine both a peaceful resolution of the Palestinian-Israeli conflict and, more broadly, reform and democracy in the Middle East (Anti-Defamation League. 2009, 1). Although al-Qaradawi began as a Brotherhood activist he later denied membership in the Brotherhood and several times even refused to head the movement in Egypt, e.g. rejecting the title of General Guide. However, he is championed as the supreme authority on Islamic law - Sharia (Intelligence and Terror Information Center. 2011, 4).

At the height of its strength, the Muslim Brothers’ Society did not only appeal to zealous youths looking for an outlet for their energies. Its ideology was attractive and easy to understand to a population that was deeply religious, overwhelmingly illiterate, dismayed at the perceived moral decline and alienated from the westernized political and intellectual elites. Its schools, clinics, social welfare section and small industries provided basic services, financial aid and jobs to the underprivileged masses. The fact is that a large portion of its membership and the immense majority of its cadres were craftsmen, traders and professionals, and more dispassionate observers consider the Muslim Brothers’ Society a middle-class reaction to the socio-political and cultural circumstances of the time (Soage, A. 2009, 25).

In general terms, the Brotherhood uses an informal social network that is relatively impervious to authoritarian state control. The informal network is an indelible component of the Middle East social fabric and is exported to the U.S. by the Brotherhood. The basic building block is a five-man cell of Ikhwan known as a “family”, or Ummah, in which the initial indoctrination to the Brotherhood occurs. Through everyday interaction the network serves as the focal point for mobilizing the collective action of the Brotherhood (Servold, G. 2003, 54-55). Working through non-profit and tax exempt foundations, the Brotherhood has constructed a

network of organizations. These organizations provide the infrastructure that facilitates dissemination of propaganda, indoctrination of members, communication between organizations, appeals for financial support, access to a larger contact population, and the conscription of future terrorist recruits (Servold, G. 2003, 63). Hence, the Muslim Brotherhood has reached global status and is now active in over 80 countries, wielding power and influence in almost every state with a Muslim population. Additionally, the Brotherhood maintains political parties in many Middle-Eastern and African countries including Jordan, Bahrain, Tunisia, Algeria, Iraq, Syria, Sudan, Somalia, Yemen, and even Israel (Emerson, S. 2008, 2).

What is Civilization Jihad?

Each nation in which the Brotherhood resides promotes a structured Organizational Conference (planning group), a Shura Council (legal body), and a General Masul (Leader) or “General Guide.” The “Supreme Guide” is the individual leader of the International Muslim Brotherhood (IMB) and is based in Cairo, Egypt (Center for Security Policy, TM BII 2010, 108). In order to clearly define its methods and mobilize the Ikhwan, the Brotherhood established a formal set of bylaws allowing the full operationalization of its manifesto using the principles of Civilization Jihad enabling the mobilization of Muslims worldwide. This is an aggressive movement with a deliberate plan to transfer Islam from the confines of the Mosque to the halls of government (Servold, G. 2003, 41).

To achieve such a strategic objective requires the codification of “the Movement’s” norms, values and traditions as provided in Chapter 2, Article 3 entitled ‘Objectives and Means’. Herein are three select ‘Objectives and Means’ which provide the ideological underpinning of “the Movement” while accentuating the duty and obligation of each Ikhwan in the exercise of Civilization Jihad. A– Preaching to Islam: whereby the ideology and promotion of Islam is facilitated through various means such as radio and television, pamphlets, bulletins, newspapers, magazines, books, publications and preparing the delegations and missions at home and abroad. C – Guidance and admonition: as an elusive form of coercion and intimidation more appropriately defined as “gentle persuasion” through compulsory enforcement that is suitable for Muslims in the fields of education, legislation, judiciary, administration, military life, economy, health and governance. These efforts are attained by presenting thorny issues to the competent authorities in order to persuade the world's legislative and executive bodies to follow through with the original conceptual thinking and the tactical implementation guided by Islam. E – Jihad: the Islamic nation must be fully prepared to fight using violent and non-violent measures, the tyrants and the enemies of Allah as a prelude to establishing the Islamic “Super-State” (Muslim Brotherhood 2010, 2-3). Therefore, as viewed from outside the organizational bylaws, the use of indoctrination, coercion, intimidation, non-violent and violent means is justified, and obligatory in pursuit of the Brotherhood’s strategic objective. Thus, the use of Civilization Jihad in unison with the collective “voice” and solidarity of “activism” clearly defines the premise upon which the Brotherhood prepares the operating environment using the guise of moderation, gentle persuasion, tolerance and understanding to usher in the Islamic “Super-State.”

Once Civilization Jihad is accomplished within the U.S., the Caliphate is to be expanded to cover the entire globe, erasing all national boundaries under the flag of Islam. This concept was elucidated by the Brotherhood’s luminary Sayyid Qutb, who wrote in his seminal work, *Milestones – 1964*, that Muslims are not merely obliged to wage jihad in defense of Islam lands, but must wage an offensive jihad in order to liberate the world from the servitude of man-made

law and governance (Emerson, S. 2008, 3). The truth is that, since its inception, Islamism was a totalitarian and intolerant ideology that claimed to have the answer to all questions and the solution to all problems facing humanity. It marginalized and sought to delegitimize alternative interpretations of Islam thus creating a catalyst for Civilization Jihad (Soage, A. 2009, 199).

Civilization Jihad - The Framework of Civilization Jihad

The goal of the Brotherhood in America, as approved by the Shura Council and the Organizational Conference for the year 1987, is to establish an the effective and stable Islamic “Movement” led by the Brotherhood which adopts Muslims’ causes domestically and globally, and which works to expand the observant Muslim base, aims at unifying and directing Muslims’ efforts, presents Islam as a civilization alternative, and supports the global Islamic “Super-State” wherever it is. This is the basis for mobilizing “the Movement” and implementing Civilization Jihad to attain the Brotherhood’s desired endstate. The Brotherhood seeks to restore the Caliphate and then expand its authority over the entire world, essentially dismantling all non-Islamic governments. The Brotherhood aims to accomplish this through a combination of Civilization Jihad strategies embracing political, socio-economic and militant means (Emerson, S. 2008, 4).

In North America alone, the Brotherhood is designated as the sole leader to shoulder the load in establishing an effective and stable movement through Civilization Jihad. The Brotherhood must plan for and struggle to obtain the keys and tools of this process. The process of Civilization Jihad encompasses the precepts of Settlement, Establishment, Stability, Enablement and Rooting (Coughlin, S. 2007, 5). Civilization Jihad exerts “pressure from within” the U.S. government and “pressure from the bottom” at the grass roots stratum, to form the collective “voice” which facilitates the creation of a “state within a state.” Thus, the Brotherhood avoids direct confrontation by appropriating state and federal powers and influencing organizational representation along the avenues of political, socio-economic and militant means using a versatile and diverse division of labor. The versatility and diversity of the Brotherhood’s Civilization Jihad reaches into the weaker and failing institutional interstices of the U.S. democratic institutional system facilitating a final push that meets no resistance by undermining the U.S. Constitution - the Supremacy Clause (Lopez, C. 2011). The Brotherhood’s preferred course of action is to gain control of the governments through the ballot box. With control of the government secured, they then seek to institute their objective of “Islamizing” the nation. To accomplish this task the Brotherhood uses a duplicitous approach. At the intellectual level they seek to control social and economic institutions by infiltrating and attaining prominent positions in professional organizations, government offices, institutions of higher learning, and labor unions. At the public level they seek to develop popular support through charitable and religious programs thus, “the Movement” views all men as equal guaranteeing the welfare of individuals, the group and future generations through the preservation of human dignity (Servold, G 2003, 63-64). It has also granted men a dignity that no Magna Karta or Universal Declaration of Human Rights can compare with: that of being God’s vicegerent on Earth. In addition, Islam deals with social blights such as poverty and crime because it prohibits usury, guarantees the redistribution of wealth through its inheritance laws and legal alms (zakat) and prescribes harsh, dissuasive laws such as lapidation, amputation, flogging, etc. (Soage, A 2009, 196).

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The message herein corroborates the subversive intentions of the Brotherhood and the magnitude of Civilization Jihad in threatening U.S. National Security. Therefore, the Ikhwan understand their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and “sabotaging” its miserable house by their hands and the hands of the believers so that it is eliminated and Allah’s religion is made victorious over all other religions (Coughlin, S. 2007, 4).

Operationalizing the Art of Civilization Jihad

-Settlement, i.e. that Islam and its Movement become a part of the homeland it lives in. As the Muslim Brothers “settled” in North America, they did so according to their stated bylaws. Beginning at the University of Illinois in Urbana, the Ikhwan created its first front organization in North America, the Muslim Students Association (MSA) in 1963. Today, MSA chapters are present on many college campuses across the country, serving as recruiting nodes for the Brotherhood and, in some cases for violent jihadist organizations (Center for Security Policy 2010, 117). Settlement includes the search for self-determination and identity of each Ikhwan. The result of atonement enables the forging of the Ummah and the building of unity through the cohesive efforts of the comprehensive organization. This community or Ummah is the seed which sprouts mosques, madrassas and Islamic centers forming the cornerstone of the greater Islamic comprehensive organization. The overall theory of settlement involves the conceptualizing of the overt Movement, displaying openness to other Islamic movements and reaching out to embrace the power of a collective “voice” and the solidarity of “activism” afforded of such. The basis of settlement is to ultimately revive, establish and sustain the greater good of “the Movement” via the comprehensive establishment of Islamic organizations in the U.S. (Coughlin, S. 2007, 10).

-Establishment, i.e. that Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built. This enables the Islamic center to turn action into words, e.g. “propaganda by deed”, wherein the Islamic center represents a seed "for a small Islamic society" which is a reflection and a mirror to Islamic central organizations. The analogy is that the center ought to turn into a "beehive" which produces sweet honey. Thus, the Islamic center would turn into a place for study, family, battalion, course, seminar, visit, sport, school, social club, women gathering, kindergarten for male and female youngsters, the office of the domestic political resolution, and the center for distributing our newspapers, magazines, books and our audio and visual tapes. In brief, the Islamic center is "The House of Dawa" and "the general center" in deeds first before name; meaning that the "center's" role should be the same as the mosque's role, a force multiplier capable of empowering “the Movement” through the comprehensive organization (Coughlin, S. 2007, 11).

The comprehensive organization encompasses the characteristics and traits of a robust operating structure that is capable of fulfilling the role of a parallel “state within a state”. Thus, the establishment forges an institutional hierarchy of scholarly and vocational intellectual elites capable of operationalizing the bylaws of the Brotherhood and implementing the precepts of Civilization Jihad. This is accomplished through a comprehensive organization of the counter-society among “the Movement’s” functional body of Ikhwan. The creation of intellectual elites are prepared and positioned along key avenues of the political, socio-economic and militant fortes that guide the conduct of Civilization Jihad. For example, intellectualism is fostered

through the graduation and placement in a Higher Council for Mosques, Islamic Centers, Islamic Universities, an Islamic Central Bank and a Central Jurisprudence Center. These focal points of “the Movement’s” comprehensive organization are seeded with Callers, Educators, Preacher and Program Anchors. They possess the capability to produce, edit, publish and distribute mass media products via state-of-the-art technology. In addition, vocational elites are graduated and placed among the community – Ummah – providing support to central and local youth foundations, women’s organizations and highly skilled administrative work systems that manage and supervise the intricate details of “the Movement’s” complex organization and Civilization Jihad operating structure. These organizations also provide clubs for training and learning of self-defense techniques. All together, the comprehensive organization of “the Movement” is prepared and equipped to confront the “social ills presented of the U.S. democratic institutional system and society” in carrying out Civilization Jihad on all levels (Coughlin, S. 2007, 15-17).

-Stability, i.e. that Islam is stable in the land on which its people move.

Absorbing Muslims and winning them with all of their factions and colors in America for “the Movement” entails the enlistment of stakeholders, e.g. the Ikhwan and the compulsory “buy-in” making it their cause. Thus, spreading the message of Islam is the future and basis of dawa in this part of the world. This requires learning "the art of dealing with the others", as people are different and people in many colors. Adopting a principle which says, "Take from people ... the best they have", their best specializations, experiences, arts, energies and abilities. By people it is meant those within or without the ranks of individuals and organizations. The policy of "taking" should be with what achieves the strategic goal and the settlement process. Accordingly, there is no choice for anything other than alliance and mutual understanding of those who desire from Islam and those who agree with the belief in such work. And the U.S. Islamic arena is full of those in waitingpioneers of “the Movement” (Coughlin, S. 2007, 8).

-Enablement, i.e. that Islam is enabled within the souls, minds and the lives of the people of the country in which it moves.

A mission as significant as Civilization Jihad needs long term commitment and exhausting efforts. The role of the Brotherhood resides at the forefront of this initiative, pioneering, leadership, raising the banner and pushing people in the desired direction. They are then to work to employ, direct and unify Muslims' efforts and powers for this process. In order to do that, “the Movement” must possess a mastery of the art of "coalitions", the art of "absorption" and the principles of "cooperation.” Success is gaged by the reply, founded in the testimonials, of Civilization Jihad in the United States in establishing an observant Islamic base with power and effectiveness thus, providing the best support and aid to “the Movement” (Coughlin, S. 2007, 7-8).

-Rooting, i.e. that Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves.

The Brotherhood has also built strong grassroots structures that allow local branches to orient their activities toward the specific needs of the community. Abdel Moneim Abul-Futouh, a member of the Brotherhood’s General Guidance Bureau, states that “decentralization of power is always positive when it comes to social activity, as long as the different entities working on the ground have a single goal . . . a participatory, democratic country, based on the principles of Islamic law” (Emerson, S. 2008, 14). While many Brotherhood branches have purportedly embraced democracy, the philosophies of al-Banna and Qutb resound throughout “the Movement” carrying heavy influence within the organization. The Brotherhood continues its

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belief that Islam is destined to dominate the world. The Brotherhood's declared principles remain steadfast even today. According to their website, the Brotherhood seeks "the introduction of the Islamic Sharia as the basis for controlling state affairs and society" and the "unification among Islamic countries and states"...liberating them from foreign imperialism". This includes "spreading Islamic concepts that reject submission to humiliation, and incite to fighting it" while "reviving the will of liberation and independence in the people, and sowing the spirit of resistance" (Emerson, S. 2008, 8).

-Illustration #1: the Council on American Islamic Relations and the U.S. Congress

For example, the Council on American Islamic Relations (CAIR) was created in 1994 by the leadership of Hamas following a meeting of its senior U.S. operatives in 1993 in Philadelphia. According to FBI Assistant Director for Counterterrorism Dale Watson, the Bureau wiretapped the Pennsylvania conclave meeting because it was "a meeting...among senior leaders of Hamas, the Holy Land Foundation for relief and development and the Islamic Association for Palestine." On the tapes, Omar Ahmad was described as a leader of the Islamic Movement in the United States and a proposal was made to create a new public relations arm for the organization not connected with the Brotherhood's other entities, to include the HLF. Less than a year after this meeting, CAIR was formed with Omar Ahmad and Nihad Awad at the helm. Ahmad and Awad were both senior leaders of the Islamic Association of Palestine (IAP), of which Ahmad was the President (Center for Security Policy 2010, 142-143).

Hence, some Members of Congress expressed concern about the efforts of the Brotherhood to penetrate the U.S. government and destroy the democratic system from within. On October 15, 2009, four Representatives, led by U.S. Congresswoman Sue Myrick of North Carolina, held a press conference on Capitol Hill asking, based on the primary source evidence presented in the book entitled the 'Muslim Mafia', that the Department of Justice investigate revelations in the text that CAIR/Hamas had, among other things, systematically tried to place interns on key national security committees in Congress. The targeted panels include the Armed Services, Homeland Security, and Intelligence Committees. In short, an official communication between a senior Justice Department official and a sitting Member of Congress confirms what has been documented in this report: The Council on American Islamic Relations is a Hamas front. CAIR is Hamas – a proxy of the Brotherhood in carrying out the efforts of Civilization Jihad (Center for Security Policy 2010, 148-149).

Therefore, when conducting outreach with organizations identified as being a party to the "strategic goals" of the Brotherhood, the risk of association should be weighed against the threat of a clearly stated hostile intent that includes the subversion of the U.S. democratic institutional system through outreach, strategic deception and perception management. To undertake outreach with known identified organizations without knowledge of their objectives is to run the extreme risk of strategic manipulation by declared Jihad entities in ways that fulfill stated Brotherhood objectives (Coughlin, s. 2007, 6). The Center for Security Policy, suggest that the CAIR is functioning as an unregistered foreign agent – an apparent violation of the Foreign Agent Registration Act (FARA). Enforcement of the act gained considerable publicity in 2010 when prosecutors used it to compel the forced deportation from the United States of ten Russian agents. The CAIR Observatory documents how the organization has received millions in contributions and financial pledges from abroad, including from foreign governments, organizations and individuals to conduct influence operations on their behalf against the U.S. (Center for Security Policy 2010, 149).

In Review, Civilization Jihad

By establishing a formal set of Bylaws, the Brotherhood is able to fully operationalize its manifesto enabling the mobilization of Muslims worldwide. This aggressive “Movement” which transfers Islam from the confines of the Mosque to the halls of Government sets on the precipice of Civilization Jihad. As viewed from outside, the use of indoctrination, coercion, intimidation and violence is justified as an obligation in the conduct of Civilization Jihad. Thus, the use of settlement, establishment, stability, enablement and rooting are the operational methods by which the Brotherhood prepares the operating environment and directs Civilization Jihad using the guise of moderation, gentle persuasion, tolerance, and understanding to usher in the Islamic “Super-State”. The methods employed by the Brotherhood are a deliberate attempt to transform the democratic institutional system from within, by attacking the institutional norms, values and traditions of the democratic system. The subversive exploits of Civilization Jihad target the decaying, weak and failing institutional positions devoid of sound leadership and resolute guidance making them a strategic target for the push towards control. Civilization Jihad operates on the premise of a settlement process which necessitates that Islam become one within the political and socio-economic strata in which it resides; not necessarily assimilating, but constructing enclaves of Ikhwan within the general populace to carry out the tasks of Civilization Jihad. Hence, establishment broadens and deepens the roots of Civilization Jihad to a depth that reaches the interstices of the political and socio-economic structure and captures “the Movement’s” successes as testimony to the diverse and versatile capabilities of Civilization Jihad. Stability provides a foundation which fosters stakeholders in “the Movement” and generates commitment in carrying out Civilization Jihad. Stakeholders are cultivated from the ranks of Ikhwan, taking from the community – the Ummah - the best that Ikhwan have to offer enabling “the Movement” to survive and flourish. Enablement places the wheels of Civilization Jihad into motion by forming coalitions and rallying the Ummah under the federation of a cooperative spirit “the Movement” that enlists the totality of the mind, soul and life. Submitting in totality firmly plants the roots of a more decentralized operating structure that synergizes the exploits of Civilization Jihad in creating a “state within a state” through the creation of a counter-society.

The inherently seditious nature of the Brotherhood’s agenda and its incompatibility with Western civilization and governments is typically obscured in the free world by the assertion that the Brotherhood only seeks to achieve its objectives through non-violent means. As a result, the Brothers, their allies and proxies are all-too-often considered to be acceptable and reliable “moderate” partners for governments seeking to counter violent jihad (Center for Security Policy 2010, 133). The Brotherhood seeks to indoctrinate the population with their ideology in order to form a sympathetic voting block to push their objectives through the political system. Their slogan, “Islam is the solution,” is a clever tool for drawing popular political and socio-economic support for “the Movement” and is also a call to stem modernization and globalization promoted by the Western world (Servold, G. 2003, 63-64).

According to al-Banna, the “totality of Islam”, which reflects the core principles of “the Movement”, is contrary to the uncertainties of modernity and rejects the “colonization, submission and servility of Islam” which confines it to the private sphere, and promotes a distinction between religion and state as a legitimate means of self-governance. The distinction of dualism in governance raises the battle flag of Islam, suggesting the transcendence of

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democracy and self-governance above the law of God thus, machinating the clash between Islam and all other systems. Additionally, al-Banna claims that the symptomatic failure of democracy is the inability to provide an all-encompassing conceptualization of values and spirituality that human beings require. This inevitably will lead to “the end of the white man’s supremacy” (Soage, A. 2009, 195). Civilization Jihad incorporates a rigorous and robust political, socio-economic and militant campaign plan that includes the mainstays of a collective “voice” and the solidarity of “activism” to energize the Muslim masses against the weak and devoid institutional functions of the democratic system bringing about capitulation.

The Collective “Voice”

To a large degree, the narrative propagated by the Muslim Brotherhood, is a corollary of the primary message indicative of Civilization Jihad: That is, there is a conspiracy by the West to subjugate Islam. This self-victimization fuels paranoia that Muslims are being selectively targeted for racist reasons, because of “special interests” or due to anti-Muslim bias in Western foreign policy. This in turn inflames self-alienation and degrades any positive connections between Western Muslim communities and their host state (Emerson, S. 2008, 13). According to the Brotherhood, their methods are indicative of non-violence however, violent offshoots have sprouted from under the umbrella thus, claiming that such anomalies are due not to the Brotherhood's directive but to the "psychological and social pressures of societal dissolution and to the state's failure to announce its commitment to change laws that contradict the law of God." Violence at the hands of individual Islamists erupts not because of organizational doctrine, but because of the inability of the Brotherhood to control its followers. And this, the Brotherhood insists, is a result of the restrictive policies of the state in its perpetual non-recognition of the Brotherhood (Abed-Kotob 1995, 333). In an article published by the Washington Post on Sept. 11, 2004 states the Brotherhood has fomented Civilization Jihad in Egypt, Algeria, Syria and Sudan. The Post reports that the Brotherhood is a "sophisticated and diverse organization that appeals to many Muslims worldwide and sometimes advocates peaceful persuasion, not violent revolt through the collective “voice.” On the contrary, some supporters went on to help found al Qaeda, while others launched one of the largest college student groups in the United States”, the Muslim Student Association (MSA). As a result, these militant tendencies found within “the Movement” are considered a result of the government's refusal to acknowledge the legitimacy of the calls for a return to Islam. With a change of orientation and behavior by the state, the Brotherhood argues it has the ability to preempt the growth of radicalism and militancy by appealing to the people's inherent sense of justice – the righting of wrongs against Muslims by way of a collective “voice” (Abed-Kotob 1995, 332). Such a claim clearly evokes a counterfactual understanding of Islam using the attributes of self-victimization – confrontation and accommodation – to support the overall efforts of the collective “voice”. Therefore, the use of self-victimization as an operational tactic by the Brotherhood necessitates further scrutiny because most of the leaders of the world’s Islamic terrorist groups have their roots in “the Movement.” Ramzi Yousef, the leader of the terrorist cell that attempted to blow up the World Trade Center in 1993, was recruited into the Brotherhood when he attended colleges in Wales. Osama bin Laden was similarly recruited while attending university classes in Saudi Arabia. They, and thousands of others now in terrorist organizations, have embraced the vision of Civilization Jihad as articulated by the Brotherhood (Servold, G. 2003, 41). The Brotherhood is working diligently to spread its concepts of Civilization Jihad gaining more followers. They

work on the levels of school students, university students, inside mosques and at work. The tools they use are cassette tapes, booklets, camps for youth in schools and universities, and recently the Internet. This blend of audio, print, workshop and web based outlets provides a forum for the vestibules of confrontation and accommodation (Jewish Virtual Library, 2011).

Confrontation, Exploits of Blasphemy and Fatwa

Blasphemy for non-believers is the corollary to the Islamic rule against disclosing anything disadvantageous to Islam is sharia's prohibition against blasphemy. This requires that infidels refrain from engaging in discussions about Islam that extend beyond what is permitted of them or would give offense to Muslims. Such suppression of information is invaluable to the sharia enterprise because a straightforward reading of Islamic doctrine lends credence to claims by its adherents to be in the mainstream and orthodox. Such policies are systematically corroding the U.S. government's situational awareness by effectively imposing, via explicit or implicit gag orders, a system of self-censorship that effectively removes the facts from discovery and further exacerbates actions taken to counter the effects of the collective "voice" (Center for Security Policy 2010, 105).

-Illustration Point #2: Council on American Islamic Relations and Confrontation

For example, the Council on American-Islamic Relation (CAIR) has intimidated and silenced critics – even fellow Muslims – while spreading disinformation about any who attempt to oppose or compete with them. Personal attacks upon reporters, government officials and others who address issues of Islamism are dispatched in lieu of responding substantively to allegations. Almost every time there is a terrorist prosecution or an asset forfeiture of an Islamic charity linked to a terrorist group, CAIR condemns it as fishing expedition meant to demonize Muslims. These cries often are joined by similar groups, including the Muslim American Society (MAS), and organization identified by a top Brotherhood leader as one of their own (Emerson, S. 2008, 14).

Fatwas are an instruction by legal decision issued by an Islamic jurisprudence legal expert. Fatwa was previously popularized in 1989 by the Ayatollah Khomeini of Iran who issued a ruling sentencing author Salman Rushdie to death for publishing "The Satanic Verses" (Dictionary.com 2011). More recently, in August 2004 the "Pluralism in Islam" conference was held by the Egypt's Journalists' Union in Cairo. At the conference al-Qaradawi issued a fatwa allowing the abduction and murder of American civilians in Iraq to exert pressure on the American army to remove its forces. Al-Qaradawi emphasized that "all the Americans in Iraq are fighters, there is no difference between civilians and soldiers, and they have to be fought against because the American civilians come to Iraq to serve the occupation." Al-Qaradawi stated that "Abducting and killing them is a religious duty to force the Americans into leaving Iraq immediately" (Al-Norman, Z. 2007, 2).

Prior to his banning from the U.S. in 1999, al-Qaradawi reportedly spoke to several Muslim organizations around the country. For example, al-Qaradawi spoke at the now-defunct Muslim Arab Youth Association (MAYA) conference in Toledo, Ohio, in 1995, where he stated, "If everyone who defends his land and dies defending his sacred symbols is considered a terrorist, then I wish to be at the forefront of the terrorists. Despite the ban on al-Qaradawi in the U.S., his message still reaches the American public via satellite television and the Internet, in particular IslamOnline, a website published in both Arabic and English. The site contains

articles and religious rulings which support violence against non-Muslims, as well as anti-Semitic, anti-Israel and anti-American content. In the U.S., he remains the chairman - in absenteeism - of the Michigan-based Islamic American University (IAU), a subsidiary of the Muslim American Society (MAS), according to the MAS website. The university aims to provide Islamic higher education, especially to converts and non-practicing Muslims. According to the IAU website, al Qaradawi is listed as a faculty member. Qaradawi has written over 40 books, many of which have been published in different languages and disseminated throughout the world. Qaradawi's *Fiqh of Jihad*, published in 2009, he writes, "Without jihad, the Ummah's boundaries will be violated, the blood of its people will be as cheap as dust, its sanctuaries will be less worthy than a handful of desert sand, and it will be insignificant in the eyes of its enemies." A significant portion of the work is dedicated to legitimizing suicide bombing, or "martyrdom operations," which al-Qaradawi casts as a "defensive jihad against oppression" (Anti-Defamation League 2011, 2-3).

-Illustration Point #3: Al Qaradawi and Confrontation

On May 25, 2003 Qaradawi issued a fatwa in the *Jerusalem Post* stating: "The American aggression on the whole region wants to impose the total American hegemony on us, and such a procedure cannot be accepted at all. The one who launches attacks against the American presence is really carrying the spirit of true defenders" (Anti-Defamation League 2011, 13). *Sharq al-Awsat*, London, September 2, 2004. Al-Qaradawi issued the fatwa a week after public figures from various Muslim countries published an open letter calling for support for the forces fighting the coalition in Iraq. It was signed by 93 Islamic clerics and public figures, including al-Qaradawi and figures from the Brotherhood, Hamas, the Palestinian Islamic Jihad and Hezbollah (Intelligence and Terror Information Center 2011, 7).

On July 27, 2006 Qaradawi again issued a fatwa in an interview with the *Al-Wafd* newspaper stating: "The nation must rage in anger... We are lions that zealously protect their dens, and avenge affronts to their sanctities. We are not a nation of jackasses. We are a nation that should rage for the sake of Allah, His Prophet, and His book. We are the nation of Muhammad, and we must never accept the degradation of our religion" (Anti-Defamation League 2011, 11). The rhetorical message of al-Qaradawi echoes the tocsin of violence as the collective "voice" in the conduct of Civilization Jihad. Such rhetoric inflames and promotes an anti-Western phobia. Thus, the bequest of self-victimization and the justification of murder as a religious duty of every Muslim remain outside the purview of a civilized, democratic institutional system of governance refuting the claim that "Islam is the solution."

-Illustration Point #4 - Louay Safi and the Islamic Society of North America

The Army's use of highly controversial Islamic scholar in November 2008, named Louay Safi, who lectured troops deploying to Afghanistan for three days at Fort Hood culminated in a series of events prompted by the killings of thirteen service members and civilian employees by Major Nidal Hasan, an associate of Safi through the International Institute for Islamic Thought (IIIT). According to press reports, Louay Safi was conducting training at Fort Bliss at the time of the massacre at Fort Hood. His pre-deployment seminars were sponsored under a contract by the Naval Postgraduate School. Safi appeared at Fort Hood just a few weeks later to deliver a seminar on Islam to soldiers of the 135th Expeditionary Group and deliver a \$10,000 check from his employer, the Islamic Society of North America (ISNA), for the families of the Fort Hood massacre. Both his seminars and the ISNA donation drew heated criticism. One Army official called Safi's donation "blood money" in light of his defense of terror supporters, his promotion of extremist ideology, and long-time employment with multiple terror-tied organizations.

Comments made by Safi after the Fort Hood killings appeared to shift responsibility away from the killer and blame “Islamophobia” for the massacre, saying “the extremist ideology responsible for violent outbursts is often rooted in the systematic demonization of marginalized groups”. Safi was also personally named in a federal search warrant affidavit that was the basis for the March 2002 Operation Greenquest raids. Safi’s office at the International Institute for Islamic Thought (IIIT), where he served as research director, was a particular target during the raid. Safi likened the raids to “a war against Islam” – a phrase also used by Major Nidal Hasan to justify his terror attack. Afterward, a group of thirteen congressmen sent a letter to Defense Secretary Robert Gates requesting that Safi’s pre-deployment seminars be stopped. The resulting action required the Naval Criminal Investigative Service to open a criminal inquiry into the matter. The case was then transferred to the Army Criminal Investigative Division. The Dallas Morning News reported that Safi had been suspended from working on military bases. However, he remains in charge of the ISNA program that certifies military and prison chaplains (Poole, R. 2010, 17-18).

Accommodation, Exploits of Taqiya

The Brotherhood’s major strategy is labeled "accommodation", which resides within the existing political system, increasing the Brotherhood’s reliance on constitutional channels for instituting the changes they demand. The election process has notably become important both in order to gain legislative and professional-association representation and, perhaps more importantly, to gain access to an unrestricted channel whereby the Brotherhood’s collective “voice” can be disseminated using taqiya (Abed-Kotob 1995, 336).

Taqiya has been used by Muslims since the 7th century to confuse and split “the enemy.” One result is the ability to maintain two messages, one to the faithful while obfuscation and denial is sent – and accepted – to the non-Muslim audience (Center for Security Policy 2010, 99). A classic example of the sharia practice of taqiya can be found in the dual messaging. That which Muslim audiences are required to know about Islam is not the same thing as what non-Muslim Western audiences are allowed to know – or encouraged to think – by Islamic authorities. Taqiya provides the legal basis under sharia for this sort of deceptive dual messaging (Center for Security Policy 2010, 102).

-Illustration Point #5– Council on American Islamic Relations and the U.S. Government
For example, CAIR represents the “strong arm” of Muslim Americans working to protect the civil liberties of Muslims in such a way as to project an “us versus them” mentality to American Muslims, purposefully fomenting isolation from the remainder of the country. Despite known ties to the above mentioned organization by the Brotherhood, the U.S. government insists on engaging in “outreach” and dialogue with CAIR. This has led to an almost satirical situation in which one side of the Department of Justice (DOJ) labels CAIR as an unindicted coconspirator in what is alleged as the biggest case of terrorist financing in history of the U.S., while the other side of the DOJ meets with CAIR officials and attends CAIR conferences in an effort to perform outreach with the Muslim-American community (Emerson, S. 2008, 14). CAIR’s stated mission is “to enhance understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build a coalition that promote justice and mutual understanding.” By observing Washington, D.C. based leadership of CAIR, and some of CAIR’s local branch leaders throughout the U.S. for twelve years, it is clearly evident that CAIR has branched out

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beyond their stated mission. CAIR resources have consistently been used to block any action against “the Movement” (Emerson, S. 2008, 14).

It was not until June 2008 that the FBI formally cut off all official relations with CAIR, ending, at last, its bizarre practice of having Hamas and the Brotherhood conducting “sensitivity training” for Bureau personnel. Unfortunately, the FBI’s leadership at the Bureau’s headquarters and some Special Agents in Charge at field offices around the nation continue to work with CAIR and other hostile entities over the objections of subordinates and evidence demonstrating the hostile intent of these organizations (Center for Security Policy 2010, 147).

-Illustration Point #6 – Police Sergeant Weiss Rasool and CAIR

In 2008, then Police Sergeant Weiss of Fairfax County, Virginia managed to scuttle a successful counter-terror training program and additionally tip-off a terror suspect as a result of his position within the Fairfax County Police Department with his access to state and federal databases. In an effort to influence and overshadow Sergeant Rasool’s indictment, one top CAIR official preemptively wrote the presiding judge pleading for leniency on behalf of Sergeant Rasool. As stated by CAIR Government Affairs Coordinator Corey Saylor “I have always found Sergeant Rasool eager to promote a substantive relationship between the Fairfax County Police Department and the local Muslim community.”

However, Rasool’s true interest was promoting the interests of CAIR over the citizens he was charged to protect and serve. The suspect, a member of Rasool’s mosque, had provided the officer the license plate numbers of several cars he believed had been following him. In violation of state and federal law, Rasool conducted a vehicle plate database search on behalf of the suspect, verifying with the Virginia Criminal Information Network and the National Crime Information Center databases, that the cars following him were not registered to individuals. Federal prosecutors testified in court that when they went to the home of the suspect to arrest him in an early morning raid, his family was already dressed and destroying evidence, leading the investigators to believe that he had been tipped off. The suspect was eventually convicted on immigration charges and deported. On the other hand, Rasool was subsequently charged and pled guilty in January 2008 to illegally searching a federal database. Prosecutors urged as much as a year jail time since they believed that Rasool had not been entirely truthful with investigators. The judge, however, possibly swayed by the pleas of CAIR and other Muslim organizations, sentenced him to two years’ probation and a \$1,000 fine. Unfortunately, the damage caused by Rasool was done, and his work on behalf of CAIR was even more sinister. According to the Fairfax County Police Department, “He was their plant,” one official told them about Rasool’s relationship with CAIR. “We were convinced he was recruited by the Muslim Brotherhood.” Another department official told them that “he was deeply embedded with CAIR - he was the spokesman to the department for CAIR” (Poole, R 2010, 14-15).

In Review, the Collective “Voice”

The collective “voice” within the United States has invariably bifurcated into interpretations of confrontation and accommodation. Confrontationists attribute the collective “voice” to an antidemocratic, hostile philosophy that encourages violence and terrorism and poses a substantial risk to U.S. National Security, i.e. regional stability and Western interest that is directly affected by an overt confrontational threat. In contrast, accommodationists argue that hostility and violence are not inherent among all factions of the collective “voice” and that prudence requires the U.S. Government and the West to display a willingness to cooperate with

what might prove to be an inevitable rising power among “the Movement” both in the West and the Middle East. Hence, an interpretation of Civilization Jihad’s disparaging ideals of accommodation and confrontation in the U.S., finds that the Brotherhood is waging jihad using the instruments of the pen and tongue rather than sword amidst the political and socio-economic vestibules of government while leaving the more militant options for the final push towards control (Abed-Kotob 1995, 322).

The disparaging ideology of Civilization Jihad is voiced through the resounding tocsin of self-victimization, i.e. that self-victimization fuels the paranoia felt by Muslims in the U.S. and Western regions. This paranoia exhibits a vehement resentment towards democratic institutions as targeting Muslims for racist reasons, “special interests” or due to anti-Muslim bias in U.S. and Western policy as a means of subjugation. These symptoms of self-victimization are the result of proclaimed “psychological and social pressures of societal dissolution” and the “state's failure to announce its commitment to change laws that contradict the law of God.” Such rhetorical aggrandizement is a direct reflection of the inherently seditious nature of the Brotherhood, the incompatibility of Islam among democratic institutions and the Brotherhood’s intentions to create an Islamic “Super-State”. According to the Brotherhood, these psychological and social pressures are the result of “restrictive policies of the state in its perpetual non-recognition of the Brotherhood.” Such prejudicial demagoguery finds refuge among Muslim constituents and militants thus facilitating the Brotherhood’s platform for a collective “voice.”

Sharia’s prohibition against blasphemy is an effective suppression of information and contradicts Islam’s ability to embrace democracy. Furthermore, blasphemy requires that infidels refrain from engaging in discussions about Islam that extend beyond what is permitted of them or would give offense to Muslims. Such suppression of information is invaluable to the sharia enterprise because a straightforward reading of Islamic doctrine lends credence to claims by its adherents to be in the mainstream and orthodox. In addition, the issuing of fatwas which provides legal sanctioning of violence directed against non-Muslims and the advocating of theological based terrorism contradicts the compatibility of Islam to reside alongside democracy, i.e. the collective “voice” countermands the guaranteed liberties and rights of the U.S. Constitution, to include nullifying of the Supremacy Clause.

The façade posed by the collective “voice” is the legal practice of deception, or dual messaging permitted of taqiya which provides access to professional association representation and the gaining of legislative representation that would gain special consideration during the electoral process. The unrestricted use of taqiya as a conveyance of deceptive messaging is designed to segregate the audiences into Muslims who are required to know Islam’s true message versus non-Muslim Western audiences who are encouraged by Islamic authorities in receiving the disguised message. Through the continued and unrestricted use of taqiya, the collective “voice” intends on enhancing understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims and build a coalition that promotes justice and mutual understanding. This however, is an example of taqiya whereby the Brotherhood’s reach has consistently used such resources and capabilities to block actions taken by the U.S. against Civilization Jihad.

The Brotherhood is working diligently to spread its concepts gaining more followers. Their work spans a wide range of political, socio-economic and militant platforms from within the halls of government to the grass roots level of society. The tools of accommodation and confrontation are basic, yet effective in proselytizing the objectives of Civilization Jihad in

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accommodating the ideals of “the Movement.” The collective “voice” of accommodation and confrontation provides conformists an excuse for murder, glorifying the deliberate killing of innocents. Such a perverted theological translation of Islam is contrived to serve an evil end. The collective “voice” provides a catalyst for conspiracy and misinformation which enables the recruitment of Ikhwan and the perpetual spread of distorted views to keep grievances, prejudices and self-serving agendas alive. Such perceptions and attitudes are easily blamed on the U.S. and Western democratic institutions. The rhetoric of the collective “voice” provides a potent motivator for continued resentment and revenge among the Muslim base as led by the Brotherhood’s conduct of Civilization Jihad against the United States.

The Solidarity of “Activism”

In simple terms, the Muslim Brotherhood’s strategy for destroying the United States is to elicit the U.S. Government assistance and specifically our leadership, to do the Brotherhood’s bidding along lines of the political, socio-economic, legal and financial functions of national power. The Brotherhood intends to use “activism” by co-opting our leadership into believing a counterfactual understanding of Islam and the nature of the Brotherhood, thereby manipulating or coercing these leaders to enforce the Brotherhood’s narrative on their subordinates and suppressing countervailing efforts to thwart this subversive assault on democracy (Center for Security Policy 2010, 123). The Brotherhood uses activism as a means to facilitate mass communications and expand a sophisticated organizational footprint building a broad support base across the plebs and the bourgeois elements of society. By using an existing support networks built around mosques, welfare associations, madrassas and neighborhood groups, the Brotherhood is able to educate and indoctrinate people in an esoteric Islamic setting. The Brotherhood is a universal organization which constitutes the largest “Movement” in modern times. It is characterized by its deep understanding, accurate comprehension and complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, science of the occult and conversion to Islam using the enablers of versatility and diversity to operationalize Civilization Jihad (Emerson, S. 2008, 2-3).

Versatility, Exploits of the Counter-Society

The successes of the Brotherhood have transpired out of its ability to occupy the public spaces left vacant by failing state social institutions such as schools and hospitals. Drawing on zakat, these organizations are pursuing al-Banna’s policy of empowerment and political education of the Ikhwan as a lead-up to the establishment of an Islamic “Super-State”, drawing supporters by demonstrating that Islamist institutions can outperform the corrupt, secular governments in providing much-needed social services (Robinson, R. 2009, 1321-1322). While the Brotherhood’s efforts at establishing an Islamic “Super-State” through party politics have thus far proved unsuccessful, “the Movement” has been highly successful in building an elaborate network of Islamic social welfare organizations, religious schools, and mosques that is often said to constitute a parallel Islamic sector or “a state within a state” (Robinson, R. 2009, 1321-1322).

The Brotherhood’s welfare network constitutes a strategy of “Islamization” emanating from the base of plebeians and bourgeoisie that effectively bypasses the state. This segment of “activism” is nothing less than a counter-society detached from the mainstream political and

socio-economic order with a militant arm. To classify it as a one dimensional paradigm would be to understate its creative, experimental, and comprehensive character. What defines “activism” in the case of Civilization Jihad is less its opposition to an existing regime or set of policies, but its efforts to construct from within and simultaneously from the bottom up, a new kind of society inspired by “activism.” This model has been adopted by dozens of branches of the Brotherhood and other “Movements” throughout the Muslim world.

For example, the network was so vital in Egypt by the early 1950s that when President Gamal Abdul Nasser dissolved the movement in 1954, he was forced to use government funds and staff in place of the Brotherhood’s welfare organizations to avoid popular unrest. More recently, after the 1992 Cairo earthquake, it was the Brotherhood, not the Egyptian government, that stepped in to provide medical assistance, shelter, food, and clothing to victims, and even gave US\$1,000 to each family left homeless by the earthquake (Robinson, R. 2009, 1321-1322).

-Illustration Point #7: Al Taqwa Bank and the Fiqh Council of North America

Al Taqwa Bank is a Bahamas-based financial institution, designated as a terrorist financier by the U.S. Department of Treasury in 2001 and concealed terrorists' holdings, according to U.S. intelligence, including those of Al Qaeda. Al-Qaradawi was one of the institution's largest shareholders, according to a 1999 shareholders list. Al-Qaradawi also served on the bank's Sharia Board, overseeing its adherence to Islamic law. In January 2007, the Egyptian government froze the assets of Yusuf Nada, the head of the Al Taqwa Bank, because of his involvement in the Brotherhood and “the Movement” founded in Egypt that has spawned and inspired global terrorist groups, including the Palestinian terrorist group Hamas (Anti-Defamation League 2011, 8).

Working in concert with Al-Taqwa Bank is the Fiqh Council of North America, whose purpose is to ensure the activities of the Brotherhood in North America are in compliance with sharia. The Arabic term “fiqh” means “comprehension” or “understanding” and is related to Islamic legal scholars’ comprehension of Islamic jurisprudence. Ensuring their activities are compliant with sharia is of the utmost importance to the Brotherhood, hence the North American Council. The founding trustees of the Fiqh Council are Jamal Barzinji, Taha al-Awani, and Abdurahman Alamoudi. Jamal Barzinji was one of the first Brothers to come to the United States in the late 1950’s. His presence at significant International Muslim Brotherhood (IMB) meetings led to the raiding of his home and offices by the U.S. government after the attack on September 11, 2001. Abdurrahman Alamoudi is the Ikhwan whose exploits as an al Qaeda financier and Hamas operative are noteworthy, e.g. Alamoudi admitted to plotting along with two other UK-based al Qaeda operatives to kill the Saudi Crown Prince, now King, Abdullah. Alamoudi is currently serving a 23-year sentence on terrorism-related charges at Colorado’s Super-Max prison (Center for Security Policy 2010, 152).

Together, these two Islamic institutions provide momentum to a robust Islamic financial and jurisprudence center that enables “the Movement” to construct political, socio-economic and clandestine militant arm from within an expansive counter-society which is motivated by the enablers of “activism.” With emphasis on “activism’s” incremental change at the socio-economic and political level rather than a direct confrontation with the regime, the Brotherhood’s federated structure appeals to the parochial orientations of different groups and different regions throughout the U.S. and Western regions. The Brotherhood uses a variety of ideological perspectives to attract people in different situations such that the Brotherhood is different things to different people, e.g. fighter for the poor in poverty-stricken rural areas, or voice for

democracy within educated urban neighborhoods. Reflecting long-standing patterns of civil society in Muslim nations, the Brotherhood's welfare network is usually established around local mosques and madrassas that it built or controls. The Brotherhood's grassroots work has not been limited to geographical locales and thusly has successfully found residence among every state in the nation representing 5 million Muslims spanning a 60 year period of progressive "activism" (Robinson, R. 2009, 1327-1328).

Diversity, Exploits of the Comprehensive Organization

In the U.S., the Brotherhood has pursued an avid manifestation of diversity since the 1960s. "The Movement" is represented by various socio-economic and political affiliate organizations such as the Muslim Students' Association (MSA) founded in 1963, the North American Islamic Trust (NAIT) since 1971, the Islamic Society of North America (ISNA) since 1981, the International Institute of Islamic Thought (IIIT) since 1981, the Council on American-Islamic Relation (CAIR) since 1994, and others. In fact, nearly all prominent Islamic organizations in the United States are rooted in the Brotherhood (Emerson, S. 1991, 10). In the 1970s, the Brotherhood went the extra mile in forming a number of trade organizations for the purpose of inserting its members more deeply into American society. These included the Association of Muslim Social Scientists (AMSS), the Association of Muslim Scientists and Engineers (AMSE), the Islamic Medical Association (IMA), the Muslim Communities Association (MCA), and others. The Brothers also formed other student groups in the 1970s, including the Muslim Arab Youth Assembly (MAYA) and Muslim Youth of North America (MYNA) (Center for Security Policy 2010, 118).

To clarify, the magnitude by which "activism" supports Civilization Jihad is exemplified by the diversity of Islamic institutions that emphasize the complexity of Civilization Jihad and "the Movement." First, the **Muslim Student Association (MSA)** which possesses chapters at nearly every major college and university campus in the United States, making it the most visible and influential of all Islamic student organizations in North America. The MSA is a point of recruitment for the Brotherhood's Ikhwan. While presenting itself as just another moderate Muslim group working on college campuses, MSA in fact promotes a sharia-based Islamic agenda dedicated to spreading Islam among North American youth by way of an aggressive dawa program. The ideology that underpins the MSA mission is the same ideology that defines the Brotherhood and al Qaeda. The MSA perspective is global and its aspirations are closely linked to those of Civilization Jihad. MSA members routinely express admiration and support for terror organizations such as Hamas and Hezbollah and for the foundational leaders of the Brotherhood such as Hasan al-Banna and Sayyid Qutb (Center for Security Policy 2010, 136). Second is the **North American Islamic Trust (NAIT)**, which was created by the Saudis in 1973 and is often called "the bank" for the Brotherhood in North America. NAIT holds approximately 80 percent of the titles/deeds to mosques, Islamic centers, schools and other real estate to safeguard and pool the assets of the American Muslim community. The NAIT develops financial vehicles and products that are compatible with both the Sharia and American law. NAIT then publishes and distributes credible Islamic literature, and facilitates and coordinates community projects. In normal fashion, concomitant with such ownership comes Saudi-trained and appointed imams, textbooks for the madrassas, jihadist literature and videos for the bookstore, paid hajj pilgrimages (the obligatory trip to Mecca) and, in some cases, training for jihadists (Center for Security Policy 2010, 141-142). Third is the **International Institute for Islamic**

Thought (IIIT), whose responsibility is to maintain the ideological purity and consistency of the Brotherhood's expanding operations. During a 1978 meeting in Saudi Arabia, "the Movement" decided to set up IIIT near Temple University in Philadelphia, an institution where leading Islamic thinker and Muslim Brother Ismail Faruqi was teaching at the time. Later, the IIIT moved its headquarters to Herndon, Virginia (Center for Security Policy 2010, 114). Fourth, and of note is the **Islamic Society of North America (ISNA)** whose era of massive growth in North America from the 1980s to 1990s has ushered in hundreds of new organizations and built hundreds of mosques and Islamic schools across the U.S. It did so primarily with funding from Saudi Arabia (Center for Security Policy 2010, 118). In 1980, the Brotherhood created the Islamic Society of North America as the nucleus for "the Movement" in North America. From the time of its founding in Plainfield, Indiana, ISNA has included senior leaders of the Brotherhood in the United States and has emerged as the largest of the Brotherhood fronts in North America. The ISNA was established as an umbrella organization to help foster a plan of creating the Islamic "Super-State", and ensuring that all Brotherhood organizations "march" accordingly. Over the past three decades and largely accredited to its numerous chapters that comprise over 300 community and professional organizations in North America, a pool of substantial resources and aggressive influence operations, the U.S. government has accorded ISNA considerable stature as its leading "educational" and "outreach" partner in the Muslim-American community. For agencies with national and homeland security responsibilities like the White House, the FBI, the Departments of State, Defense and Homeland Security, and the intelligence community to confer legitimacy on the ISNA is astonishing given the results of a successful prosecution of the Holy Land Foundation in 2008 (Center for Security Policy 2010, 137). Fifth, is the **Muslim Public Affairs Council** which was originally formed in 1986 as the Political Action Committee for the Islamic Center for Southern California, is one of the largest Wahhabi mosques in the United States. The late Hassan Hathout was a founder of the MPAC and is also a senior member of the Brotherhood. The MPAC enjoys a reputation in official U.S. circles as a "moderate" Muslim organization. MPAC's role in "the Movement" is significant. MPAC is an aggressive propaganda arm for the Brotherhood, contributing through taqiya and disinformation to the Brotherhood's efforts at information dominance in the United States. For example, MPAC attacked the language used to describe the events of September 11, 2001 detailed in the 9/11 Commission Report. MPAC demanded an end to the use of words such as jihad, ummah, caliphate, sharia and others in relation to terrorist doctrine (Center for Security Policy 2010, 153-154). Lastly, the **Muslim American Society** whose articles of incorporation are dated June 11, 1993, and provides as its address 77 West Washington Street in Chicago, Illinois. The founding directors, Omar Soubani, Jamal Badawi, and Ahmad Elkadi, are three of the most prominent Brothers in the world. MAS were founded as the overt arm of the Brotherhood in America. As such, the Muslim American Society is more politically active than the Islamic Society of North America. Today, MAS is a national organization with nearly 50 chapters and is known for its alliances with such far-left groups as the North Korea affiliated organization called International ANSWER. Through its 501(c)(4), the MAS Freedom Foundation, the Brotherhood has instituted a vehicle for direct engagement in lobbying activities and attempting to influence elections (Center for Security Policy 2010, 151).

Solidarity in Action

The Muslim Brotherhood

Since setting foot on American soil circa 1960, the Brotherhood has created a repertoire of operating techniques to advance its agenda while dismantling democracy. The acuteness of such operating techniques enables the Brotherhood to readily access and emplace the lynchpins of “activism” among the deeper interstices of the democratic institutional system, e.g. political and socio-economic fortes. To better facilitate access and placement within these political and socio-economic fortes the Brotherhood use variegating circumstances and methods. The Brotherhood has encouraged the expansion of the Muslim presence among the populace by advocating an increase in Muslim birth rate, immigration, and refusal to assimilate. This in itself has created a counter-society that parallels those of an open democratic society by occupying and expanding domination among defunct physical and functional spaces. Next, the Brotherhood maintains the lead role in enforcing the doctrinal precepts of Civilization Jihad among the “Muslim Community” – the Ummah. Hence, by ensuring adherence to doctrine, the Brotherhood forces compliance with Sharia at the local levels by employing lawfare – the offensive use of lawsuits and threats thereof. By co-opting key U.S. leadership at the local levels, the Brotherhood controls the language used in describing its subversive actions and intentions among the public domain. This in-turn evokes a counterfactual effect on the democratic system with the outcome of rebelling against all counterterrorism efforts, exacerbating illiteracy of Sharia among key leaders and subverting religious organizations through the deceptive practices of “activism.” The extent to which the Brotherhood pursues “activism” is endless. “The Movement” has garnered support through various avenues of the political, socio-economic and militant aims which assert the solidarity of “activism” through a versatile and diversified spectrum of Islamic institutional fronts. The versatility and diversity of “activism” includes the aspects of subverting of U.S. education system by infiltrating and dominating U.S. Middle Eastern and religious studies programs; demanding the right to practice Sharia among ghettoized Muslim enclaves while simultaneously demanding recognition of Sharia in replacing Western society, law and traditions. In all, these tactics and techniques of “activism” are intended to influence and neutralize the democratic system and U.S. government at all levels (Center for Security Policy 2010, 125-126).

-Illustration Point #8: The Holy Land Foundation and the U.S. Government

To illustrate the magnitude of the problem, two of the most prominent Muslim Brothers in Europe, Ghaleb Himmat and Yousef Nada, were designated as terrorism financiers by the U.S. Treasury Department in the wake of the 9/11 attacks. Treasury also deemed their bank, Al-Taqwa, as an entity that funds terrorism. For his part, the Brotherhood’s spiritual leader, Yousef al-Qaradawi, was named in the HLF trial as an unindicted coconspirator for his involvement with that Hamas front. All three of these individuals have, nonetheless, been allowed to continue doing business with and, in some cases, actually in Europe. One reason for Europe’s unwillingness to confront and counter the danger posed by the Brotherhood and its operatives is that in legislative politics of some nations, Muslim communities are increasingly seen as critical voting blocs. (Center for Security Policy 2010, 115-116). In addition, the organizations founded by al-Qaradawi were under FBI investigation but continued to operate until December 4, 2001, when their assets were frozen by President Bush’s Executive Order 132224 that targeted terrorist financing. Years after Emerson’s testimony, U.S. investigators discovered that in the year 2000, the Holy Land Foundation provided over 13 million dollars from U.S. sources to Hamas. Emerson reported that 23 of the 26 charities receiving Holy Land Foundation funding “are run by known Hamas activists” (Servold, G. 2003, 62).

In an internal Brotherhood memorandum, released during the terror-support trial of the Holy Land Foundation for Relief and Development (HLF) trial in July 2007 shows that the Brotherhood's implementation of Civilization Jihad can take a more subtle and long range approach. The HLF Trial is turning up primary source threat documentation and information that provides new insights into global jihad organizations like the Brotherhood. These documents are beginning to define the structure and outline of domestic jihad threat entities, associated non-governmental organizations and potential terrorist or insurgent support systems. The memorandum also describes aspects of the global jihad's strategic information warfare campaign and indications of its structure, reach and activities. Consequently, outreach strategies must be adjusted in the face of credible information that seeming Islamic humanitarian or professional non-governmental organizations may be part of the global jihad with potential for being part of the terrorist or insurgent support system (Coughlin, S., 2007, 9).

In September 2008, the second Holy Land Foundation trial began. On November 24, 2008, after six weeks of testimony and seven days of deliberation, the jury convicted HLF and five of its leaders on charges of providing material support to Hamas. As stated by the Department of Justice at that time, the government presented evidence at trial that, as the U.S. began to scrutinize individuals and entities in the United States who were raising funds for terrorist groups in the mid-1990s, the HLF intentionally hid its financial support for Hamas behind the guise of charitable donations. HLF and these five defendants provided approximately \$12.4 million in support to Hamas and its goal of creating an Islamic Palestinian state by eliminating the State of Israel through violent jihad. It should be emphasized that all these defendants were proven to be leaders of Hamas in the United States and, therefore, the Brotherhood (Center for Security Policy 2010, 120). Among the most prominent members of the Ikhwan during this transitional period were: Youssef Nada, Said Ramadan, Ghaleb Himmatt, Mohamed Akef, and Yousef Qaradawi are known for transforming the Ikhwan today into the international Muslim mafia it is today. In January 2010, Secretary of State Hillary Clinton reversed a six-year ban on the younger Ramadan's entry into the United States. He has used his renewed access to American audiences to advance the Brotherhood's objective of Civilization Jihad (Center for Security Policy 2010, 112).

In Review, the Solidarity of “Activism”

The Brotherhood intends to use “Activism” by persuading U.S. governmental leadership into believing a counterfactual understanding of Islam and the nature of the Brotherhood, thereby manipulating or coercing leaders to enforce the Brotherhood's narrative on their subordinates. This in turn suppresses countervailing efforts to thwart the subversive assault on democracy using the versatile and diverse construct of “activism's” counter-society among the plebeians and the bourgeoisie; in essence, overcoming the obstacles posed by democracy and facilitating the implementation of Civilization Jihad.

The veracity of “activism” is demonstrated by the versatile performance of Islamist institutions which purportedly outperform their corrupt and secular governing democratic counterparts in establishing an Islamic “Super-State”. “Activism” provides the necessary socio-economic services which are lacking among the conventional democratic system thus, empowering “the Movement”. Such empowerment echoes the policy of al-Banna's ideology of political education of the Ikhwan as the prelude to the establishment of an Islamic “Super-State”.

The Muslim Brotherhood

The Brotherhood's efforts to establish an Islamic "Super-State" through the successful building of an elaborate network of Islamic social welfare organizations such as: religious schools, mosques, madrassas and Islamic centers are often described as constituting a "parallel Islamic sector" or "a state within a state". The Brotherhood's welfare network constitutes the center of gravity in "Islamization" from below which effectively aids in bypassing the state. A manifestation of "activism" that is nothing less than a counter-society detached from the mainstream political and socio-economic order with a militant arm. By using existing support networks built around mosques, welfare associations, and neighborhood groups the Brotherhood is able to advocate the tenets of Civilization Jihad, ultimately assisting "the Movement" in isolating and proselytizing an orthodox Islamic perspective in creating an Islamic "Super-State." The diversity of the "Activism" is revealed in the broad, decentralized architecture of the Brotherhood and employment of the comprehensive organizational network. The bulwark of "Activism" is bolstered through the use of various political and socio-economic organizations created within, which are chartered to support the overall "Movement" by maintaining the ideological purity and consistency of "Civilization Jihad's" expanding operations. This ideological push has created a reputation in official U.S. channels as a "moderate" Muslim organization while simultaneously pursuing an aggressive propaganda program and contributing to a substantial disinformation campaign against the U.S. with the intent on gaining information dominance. As a result of an effective propaganda campaign, the U.S. government has courted and accorded key ISNA leads considerable stature as an "educational" and "outreach" partner in the Muslim-American community. Politically, "the Movement" devises a means for engaging directly in lobbying activities and trying to influence elections. Financially, "the Movement" uses the assets of the Muslim American community to develop financial vehicles and products that are compatible with both the sharia and the American law, publishes and distributes credible Islamic literature, and facilitates and coordinates community projects. While the Brotherhood presents itself as just another "moderate" Islamic "Movement", it is actively working on college campuses, in fact promoting a sharia-based Islamic agenda dedicated to spreading Islam among North American youth by way of an aggressive dawa program.

The fact remains, that "Activism" as a precept of Civilization Jihad is capable of taking a more subtle and long term approach to the establishment of an Islamic "Super-State". Recent documentation reveals new insights into an emerging threat known as "the Movement" which feeds global jihad organizations like the Brotherhood and their conduct of Civilization Jihad. Consequently, outreach strategies must be adjusted in the face of credible information that seeming Islamic humanitarian or professional non-governmental organizations may be part of the global jihad with potential for being part of the terrorist or insurgent support system. Through deductive analysis, one finds the use of four basic strategies which permit the circumvention of democratic legislation, jurisprudence, investigation and discovery of facts points toward the deceptive, coercive, intimidating, subversive and disruptive techniques of "Civilization Jihad" which overcome obstacles in attaining the Brotherhood's desired endstate: a) bypassing the state by setting up alternative institutions that allow people to "try on" the movement's ideology; b) building grassroots structures that allow local members to tailor the movement's ideology and agendas to local concerns and sensibilities; c) providing graduated levels of membership so that supporters can join the movement at comfortable levels of ideological adherence and sacrifice; and d) prioritizing and reprioritizing movement agendas in response to internal and external crises and opportunities (Robinson, R. 2009, 1303-1304).

Summary

Civilization Jihad is comprised of the precepts of “voice” and “activism”, an amalgamation of a counter-society, parallel state structure and multiculturalism identified as a subversive “Movement” directed against the United States. It is the Brotherhood’s goal to establish an Islamic “Super-State” using the fundamental doctrine of Civilization Jihad enabling the establishment of a global Islamic Caliphate, unification of Ikhwan and the subjugation of all non-believers. Thus, the conduct of Civilization Jihad as orchestrated and directed by the Brotherhood against the United States constitutes an act of terrorism, i.e. the methods and ideals used by the Brotherhood in the conduct of Civilization Jihad are an illegitimate, premeditated and systematic attack on the democratic institutional system to achieve political and socio-economic objectives through coercion, subversion and sabotage in the furtherance of an Islamic “Super-State”.

The Brotherhood’s use of Civilization Jihad has shaped a common operating picture that encompasses the full spectrum of political, social, financial, legal and militant capacity to establish a “Movement” within the United States, e.g. an Islamic shadow government. The Brotherhood has progressively operationalized the art of Civilization Jihad over the past 60 years throughout the U.S. by investing time and resources in human capital known as Ikhwan and the solicitation of foreign entities and assets – proxy bidders in support of Civilization Jihad. “The Movement” has used the precepts of Civilization Jihad to the fullest extent by launching a counterfactual translation campaign of Islam, conducting misinformation and influence operations and the construction of hybrid state structure that operates in parallel to the existing democratic institutional system. Altogether, Civilization Jihad and its ideology appeals to a broad spectrum of Muslims in the U.S. and provides a potent motivator for joining or supporting “the Movement” and the ranks of Islamic zealots in creating an Islamic “Super-State.” The Brotherhood provides the catalyst for Civilization Jihad, cultivating “the Movement” among Muslims in the United States. Their survival and success depend upon mobilizing the collective “voice” and the solidarity of “activism” as the synergy for Civilization Jihad. This in total is designed to undermine the core principles of the U.S. democratic institutional system, e.g. the U.S. Constitution which resides at the forefront of “the Movement’s” objective. According to the “voices” of Civilization Jihad, “...it is the nature of Islam to dominate, not be dominated, to impose its law on all nations and to extend its power to the entire planet.” Islam is the solution” because it is based on equality and social solidarity. Moreover, this philosophy is bolstered by the accusation that the foundation of democracy rests on the ideology of materialism, placing it on a collision course with Islam. Such rhetoric consistently elicits mainstream Muslim support for terrorist groups seeking to undermine peaceful resolution, reform and democracy. Such ideology is easily adapted to a population that is deeply religious, overwhelmingly illiterate, dismayed at the perceived moral decline and injustices against Muslims from the westernized political and intellectual elites. This phenomenon provides the basic foundation for the Brotherhood’s “Movement” and the implementation of Civilization Jihad where the everyday interaction of the network serves as the focal point for the mobilization of the collective “voice.” The “voice” of Civilization Jihad is propagandized by the Brotherhood inspiring individuals to support or join “the Movement.” The ability of the Brotherhood to exploit the internet and 24/7 worldwide media coverage allows them to bolster their prominence as well as feed a steady diet of orthodox ideology, twisted images, and conspiracy theories to

potential recruits in all corners of the globe. Besides a global reach, these technologies allow “the Movement” to propagate their message quickly, often before an effective counter-propaganda message can be coordinated and distributed. These are force multipliers for the Brotherhood and “the Movement.” The more adverse repercussions of Civilization Jihad are those of an ideology that justifies murder, fostering ideals that excuse or even glorify the deliberate killing of innocents. Civilization Jihad has twisted and made Islam to serve an evil end. Along with the lesser impact of non-violence is the concern for political alienation. Activists are recruited from populations with no voice in their own government and see no legitimate way to promote change within their own community. Without a stake in the existing order, they are vulnerable to manipulation by those who advocate a perverse political vision based on the Brotherhood’s pursuit of Civilization Jihad (U.S. Government 2006, 9-13).

By elevating its agenda through “activism” to an international level of recognition the Brotherhood seeks to gain popular support of world opinion, reparations and invoke culpability where applicable in achieving its objective. The failures of Muslims are blamed both on others and on perceived injustices from the recent or sometimes distant past. This rhetoric keeps wounds associated with past indifferences of self-victimization as potent motivators for revenge through Civilization Jihad. These subcultures of conspiracy and misinformation offer fertile ground for recruitment and “activism.” Without a stake in the existing order, a politically alienated populace is contaminated by falsehoods and corrupted by conspiracy theories. Such distortions keep alive grievances and filter out facts that would challenge popular prejudices and self-serving propaganda (U.S. Government 2006, 9-10).

In retrospect, post 9/11 counter terror efforts are unveiling Civilization Jihad and exposing the threat posed by the Brotherhood to U.S. National Security. Illustrations throughout this paper point to “the Movement” which has taken root within the U.S. The Brotherhood has made significant attempts to undermine the democratic institutional system as the second front in the war on terror using the more “moderate” approach of Civilization Jihad. The lessons throughout the examination of Civilization Jihad are three-fold: First, that the U.S. government must recognize multiculturalism for what it is – a façade of “the Movement” which perpetuates the precepts of Civilization Jihad as sanctioned by the Brotherhood, e.g. the collective “voice” of self-victimization, confrontation and accommodation as well as the solidarity of “activism’s” versatile and diverse capability through a comprehensive organization of “Islamization.” Secondly, the U.S. government must prepare itself to thwart the continued creation of a counter-society, e.g. a subculture of conspiratorial, racial, prejudicial and anti-Western sentiment that floods the airwaves of Islamic rhetorical outlets such as the issuing of legal instructions by Islamic authority under the auspice of fatwas, blasphemy and taqiya. The use of intimidation tactics against non-Muslims and Muslims alike is frequently used in an attempt to silence those who oppose “the Movement.” This is well documented as a result of the recent massacre of 13 U.S. service members at Fort Hood, Texas in November 2008 by Major Nidal Hasan. The work of Major Hasan is the result of self-victimization and the use of fatwas in the pursuit of Civilization Jihad. The offering of “blood” money to the victims’ families by ISNA employee Louay Safi is in an overt attempt to influence perceptions and attitudes surrounding the incident of the general populace, the Army Community and the U.S. government’s response in kind. The availability and use of global financial networks in concert with the influential power of sharia compliant councils in the United States is continuing to provide millions in U.S. dollars towards the funding of Civilization Jihad, expanding the Brotherhood’s network of a counter-society that involves non-governmental organizations and key leaders’ of known terror groups. Thirdly, the

U.S. government must curtail the installment of a parallel state structure by restricting its pursuit of “outreach and dialogue” with known affiliates of the Brotherhood that advocate Civilization Jihad.

In each of the above observations, the U.S. government has failed to recognize the indicators of Civilization Jihad and “the Movement”, i.e. multiculturalism is a vehicle for “the Movement” and subsequently the chameleon of Civilization Jihad. The creation of various Islamic organizational entities by senior Brotherhood leadership in conjunction with known terror groups such as the Holy Land Foundation and Hamas are intentionally designed to penetrate high level government offices that included the Armed Services, Homeland Security and the Intelligence committees. These efforts are premeditated and funded by foreign contributors, including foreign governments, to directly influence U.S. decision makers in undermining U.S. policy at home and abroad. The dichotomy between perceptions and action exhibited by the U.S. government in “outreach and dialogue” with known the Brotherhood and affiliates is the result of “knee-jerk” reactions in response to the collective “voice” and “activism” of Civilization Jihad. These “politically correct” responses profoundly affect counter terror efforts led by U.S. Government such as the Department of Homeland Security and its many agencies.

Clearly, evidence supports the fact that Civilization Jihad affects U.S. National Security as a result of a developing counter-society that entrenches itself within the democratic spheres of influence effectively bypassing the state, ultimately hewing out the Islamic “Super-State” by way of “multiculturalism.” Therefore, the U.S. government must take a forward leaning stance that both actively and passively engages the Brotherhood along the variegating avenues of political, socio-economic and militant means which vigorously counter the core competencies of Civilization Jihad while balancing National Security with equality, liberty and individual rights. This process begins by neutralizing “multiculturalism” as the primary liability in opposing “the Movement” and staving-off the effects of Civilization Jihad. Failure to stave-off “multiculturalism” will permit the escalation of the collective “voice” and solidarity of “activism” under the banner of Civilization Jihad. Understanding the full spectrum of methodology harbored by Civilization Jihad is vital to the future of U.S. National Security.

The Way Ahead

Reversing the cycle of “multiculturalism” is the first step in staving-off the efforts of Civilization Jihad. This requires debunking the primary promoter of Civilization Jihad, the Muslim Brotherhood organization. Mitigating the effects of Civilization Jihad also requires removing the flash points of the collective “voice” and the solidarity of “activism”. The ideals advanced by the Brotherhood necessitate the exploitation of self-victimization, confrontation, accommodation, diversity and versatility in carrying out “Civilization Jihad” which effectively employ the tactics and techniques of deception, coercion, intimidation, subversion and sabotage. Containing “multiculturalism” and staving-off the effectiveness of “Civilization Jihad” is best piloted through an investment in intellectual and human capital along with the concept of “cultural preparedness”. Hence, effective democracies exercise effective sovereignty and maintain order within their own borders; address causes of conflict peacefully, protect independent and impartial systems of justice, punish crime, embrace the rule of law, and resist corruption. Effective democracies also limit the reach of government, protecting the institutions

The Muslim Brotherhood

of civil society through the exercise of individual rights and liberties. Thus, the democratic institutional system is the long-term antidote to the ideology of terrorism today. This in a nutshell is the battle against Civilization Jihad (U.S. Government 2006, 9).

Staving-off Civilization Jihad requires enlisting all elements of the nation – from Federal, State, and local governments to the private sector to local communities and individual citizens – to help create and share responsibilities in a Culture of Preparedness. This Culture of Preparedness, which applies to all catastrophes and all hazards, natural or man-made, rests on four principles: a shared acknowledgement of the certainty of future catastrophes and that creating a prepared nation will be a continuing challenge; the importance of initiative and accountability at all levels of society; the role of citizen and community preparedness; and finally, the roles of each level of government and the private sector in creating a prepared nation. Built upon a foundation of partnerships, common goals, and shared responsibility, the creation of a Culture of Preparedness will be among our most profound and enduring transformations in the broader effort to protect and defend the Homeland (U.S. Government 2006, 9).

To better prepare ourselves for a generational struggle against terrorism and fundamental Islamic ideologies that fuel Civilization Jihad requires the creation of an expert community of counterterrorism professionals. The creation of such a community must expand on current programs with curricula that include not only training in counterterrorism policies, plans and planning, strategies, and legal authorities, but continuing education in appropriate area studies, religious philosophies, and languages. This implies full and open participation of all personnel and levels of government. Such development and education programs must not be restricted to current counterterrorism personnel. The diversity of a cultural preparedness program must support multidisciplinary studies throughout the U.S. educational system to build a knowledgeable pool of counterterrorism recruits for the future. The recent National Security Language Initiative is an essential step forward. This will help to expand U.S. foreign language education beginning in early childhood and continuing throughout formal schooling and into the workforce. These efforts to foster intellectual and human capital also will extend beyond our borders – to academic and non-governmental forums with our international partners to discuss and enhance our knowledge about the critical counterterrorism challenges confront U.S. National Security and the battle of ideals (U.S. Government 2006, 9).

The fact remains, that curbing the tide of “multiculturalism” through “cultural preparedness” begins by draining the swamp of issues that directly contribute to the advancement of Civilization Jihad, e.g. the Cordoba project, Sharia compliance in banking and the adjudication of civil and criminal cases thereof. Second, induce Muslim communities to assimilate into the mainstream of democracy and society avoiding the need for “special consideration” and the counterfactual understanding of Islam. Third, mute the language of sedition and insightful messaging that emanates from the perverted interpretation of Islam by noted clerics. Fourth, uphold the concept of separation of powers between church and state. Fifth, unplug the policy of repentant governance which invites continual indecision among policy makers on issues pertaining to “multiculturalism.” Sixth, hold seditious organizations accountable for their actions, e.g. words and deeds that clearly project an “us versus them” mentality among the Muslim population. Last, invoke the Supremacy Clause as a matter of preserving democracy and thwarting the “moderate” efforts of the Brotherhood. The severity of threat posed by the Muslim Brotherhood is best summarized by former President Mubarak’s comments where he states... “I must tell you; this whole problem of terrorism throughout the Middle East is a by-product of our own, illegal Muslim Brotherhood—whether it’s al-Jihad,

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Hezbollah, in Lebanon, or Hamas. They all sprang from underneath the umbrella of the Muslim Brotherhood. They say they have renounced violence, but in reality, they are responsible for all this violence and the time will come when they will be uncovered” (Servold, G. 2003, 76)
President Mubarak, The New Yorker, 1994.

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