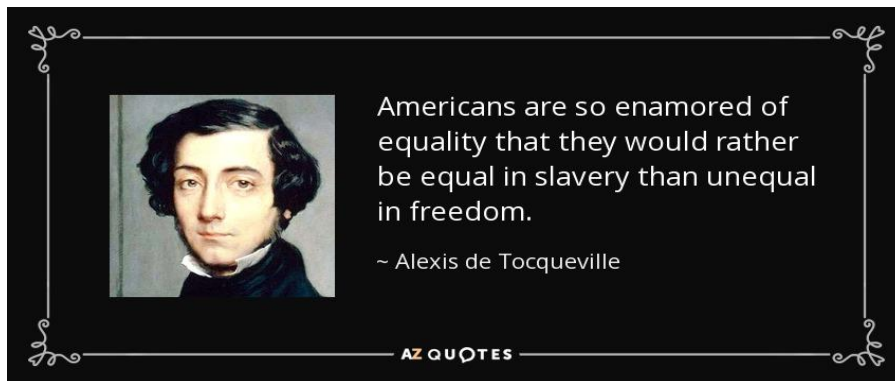


How the West Groomed Radical Islam Part 7: The American Jihad Dream

American exceptionalists boast that unlike Europe, the United States is a classless society. The American Dream is that anyone can get ahead and was



made credible because many immigrants did indeed leave their deprived pasts behind and forge success.

However many Americans increasingly find this 'success' in something sinister. Investigative journalist JM Berger, in his book *Jihad Joe*:

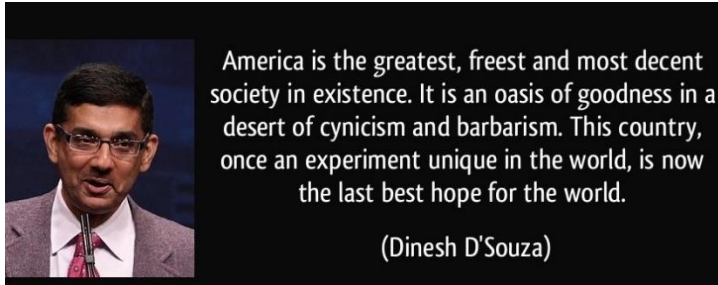
Since 1979 American citizens have repeatedly packed their bags, left wives and children behind, and travelled to distant lands in the name of military jihad, the armed struggle of Islam.

Further:

American jihadists are an incredibly diverse group. They include all levels of economic success and failure and every sort of background and ethnicity, including blacks and whites, Latinos, women, and even Jews. They come from big cities and small towns and every part of America, including the East and West Coasts, the Deep South, and the Midwest.

Indeed in 2010 radical cleric Anwar al-Awlaki bragged:

"Jihad is becoming as American as apple pie."

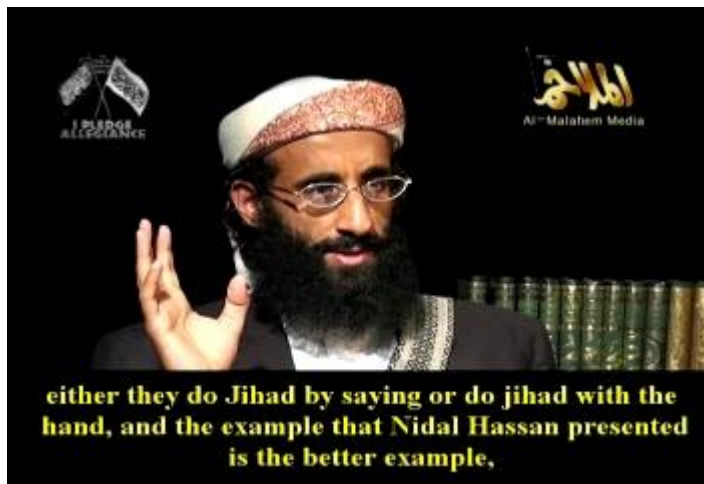


The very idea that western civilisation, and the United States in particular, could have nurtured radical Islam remains absurd in many quarters. Indeed it is America that is

seen as the bulwark against jihad. How then could the leader of the free world, the founder of modern democracy, the nation that epitomises freedom, that in many ways symbolises liberty become the incubator, sponsor and exporter of radical Islam? The very theory sounds preposterous.

Clash of Civilisations?

Anwar Awlaki was born in 1971 to Yemeni immigrant parents who had settled in Las Cruces, New Mexico. He returned to Yemen when Anwar was just 7, but he returned to the USA in 1991. However he also went on a dubious trip to Afghanistan in 1993. On his return he volunteered at the Denver Islamic Society, and immersed himself more in hardcore jihad teachings such as those of Hassan Al Ahdal of the MWL. Awlaki became imam of the Ar-Ribat Al-Islami mosque in La Mesa where he preached short of actually advocating violent jihad. He was highly popular because he could mix Islamic preaching with references to the American culture in which he lived. In 1998 Awlaki joined the Yemeni Charitable Society of Social Welfare, controlled by Abdel Majid Al Zindani. Zindani was linked to both the Muslim Brotherhood and MWL, and had fought in the Afghan jihad alongside Bin Laden. He left the mosque in 2000, and was hired by Dar Al Hijrah in Falls Church, Virginia, a mosque associated with the Muslim Brotherhood and Hamas. He criticised US foreign policy, and among his many disciples was the army psychiatrist Nidal Hasan. Awlaki was to blame the government for 9/11, and the Jews for the suffering of Muslims. Becoming popular on the internet, his sermons became more violent, radical and apocalyptic. Major Hasan would take manifest these teachings when on 5 November 2009 he opened fire on unarmed soldiers in Fort Hood. The army had ignored clear warning signs, including two years earlier when Hasan had given a



presentation to the army justifying jihad on infidels, yet had received the Global War on Terrorism Service Medal. The army ignored emails between Hasan and Awlaki, where it was discussed whether Sergeant Hasan Akbar was a shahid (in 2003, Akbar had killed two soldiers when he threw grenade into three tents in

Kuwait). After the massacre by Hasan, he was praised by Awlaki. The cleric meanwhile had been living the American dream in an alternative life which has eerie parallels with that of disgraced televangelist Jerry Falwell. For years Awlaki had been using the services of prostitutes. On 30 September 2011 in Yemen, he became the first United States citizen to be targeted and killed by a US drone strike.

Right-wing commentators labelled variously as conservative, neoconservative, imperialist and even fascist, racist, neo-Nazi and religious fundamentalist dominate the scene critical not just of Islamic terrorism, but also Islam itself. It is Islam that is the source of the problem. Tackle Islam and above all remove Muslim immigration and the threat of jihad will reduce massively. After all both Awlaki and Hasan were immigrants. Many of the jihadist from America or who have attacked America were either immigrants, children of immigrants, or some other type of 'foreigner'. It is easy to see how this discourse can lapse into racism and xenophobia. This includes conspiracy theorist Frank Gaffney who runs the conservative think tank, Center for Security Policy, Robert Spencer who runs Jihadwatch and founded Stop Islamisation of America with Pamela Geller, and Daniel Pipes of the Middle East Forum, another conservative think tank.



Spencer is a member of the Melkite Greek Catholic Church, and as such descended from immigrants who fled the Ottoman Empire because they were Eastern Christians. Pipes and Geller are Jewish. Indeed minorities, foreign-born Americans and outsiders are prominent in this right-wing movement to save the USA from the threat of radical Islam and other assorted

assaults: Jeanine Pirro was born to Lebanese immigrant parents, Dinesh D'Souza

was born in India, Brigitte Gabriel and Walid Phares are originally from Lebanon, Nonie Darwish from Egypt, Wafa Sultan from Syria, Ayaan Hirsi Ali from Somalia and her husband Niall Ferguson from Scotland. Europe is said to have surrendered to radical Islam, and the term Eurabia is used by Brigitte Gabriel and Mark Steyn; with the latter warning that America will be the last bulwark against Islamisation.



The concept of freedom and individuality in America is said to be the reason why the USA has withstood this onslaught. Donald Trump promised he would stop immigration from Muslim countries to halt terrorist attacks by jihadis on American soil. From the 1920s to 1965, America did indeed have restrictive immigration policy that favoured

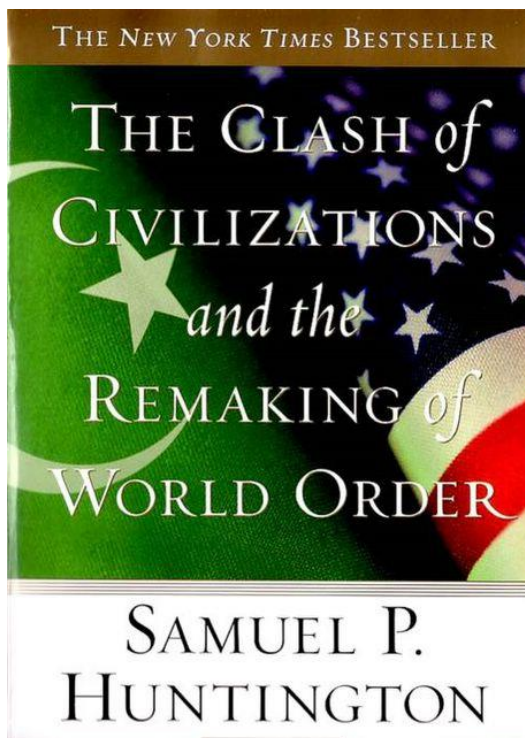
white people of Nordic and 'Aryan' stock. The irony is that anyone with the background of D'Souza, Gabriel, Darwish, Sultan and Pipes would have met with terrific obstacles to entry and naturalisation. Add to this the fact that Trump's populist measures will not keep out jihad terrorism. In 2014, Troy Kastigar and Douglas McAuthor McCain, two Americans who converted to Islam, travelled to the Islamic State for and were killed in battle. David Headley, made several trips to Pakistani training camps run by the group Lashkar-e-Taiba and helped scout targets for the group. Adam Pearlman from Oregon converted at 18 and became Adam Yahye Gadahn, and a senior operative within al-Qaeda. Since 2007, over 50 American citizens and permanent residents have been arrested or charged in connection with attempts to join terrorist groups abroad, including al-Qaeda in the Arabian Peninsula (AQAP) and Al Shabaab. Mohamed Loay Bayazid grew up in Kansas City, studied engineering in Arizona, and yet was at the first meeting of al-Qaeda in Pakistan in August 1988. You cannot blame all this on just Muslim immigration.



In 1996, Samuel Huntington wrote his classic *The Clash of Civilizations and the Remaking of World Order*. On page 217 he elucidates:

"The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose

people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligations to extend that culture throughout the world. These are the basic ingredients that fuel the conflict between Islam and the West."



Yet on page 111 Huntington finds parallels with the Protestant Reformation, and more especially Calvin and Khomeini, with the "Islamic Resurgence" wanting to purify the true faith, attack corruption, clear stagnation, preaching order, discipline and work. Walter Russell Mead is the James Clarke Chace Professor of Foreign Affairs and Humanities at Bard College, previously taught American foreign policy at Yale University, and is regular columnist for *The Wall Street Journal* and a Distinguished Scholar at a conservative think tank, the Hudson Institute. His 2007 book *God & Gold* explored the domination by the Anglo-Saxon powers of America and Britain, their institutions, respective

relationships and clash with other civilisations. He takes things a step further than Huntington. On page 367:

“Every culture has its own unique characteristics, but the Wahhabi and Salafist movements in Islam, as well as the political movements rooted in them, bear an almost eerie resemblance to some of the most radical Protestant groups in the Reformation. The Wahhabis and other contemporary Muslim reformers want to return to the original sources of Islam, just as the Puritans wanted to restore the pure Christianity of apostolic times.”

Wahhabis and English Puritans looked to the sacred text, Quran and Bible respectively, as the sole religious authority. All else was superstition, devil-worship, heresy, and pagan accretions.

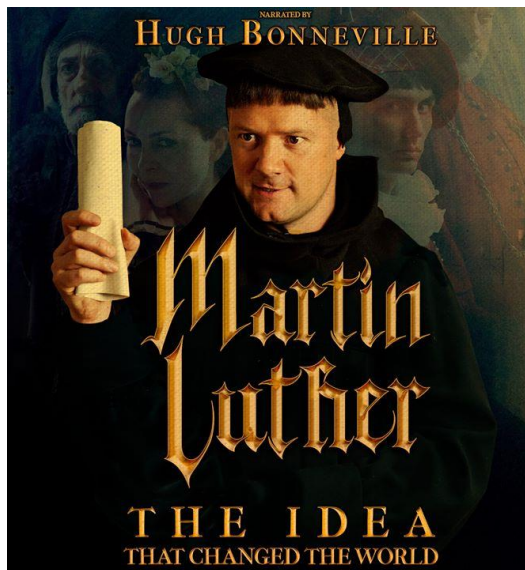


Violent iconoclasm resulted as shrines deemed incompatible with the pure faith (tombs, veneration of saints) were destroyed. All other schools of thought were deviant: hence Wahhabi hatred of Sufis, Shia and even other Sunnis, and the mutual

antagonism between Protestants and Catholics, as well as Puritans feeling that the Satanic Papists were being treated too leniently. Mead:

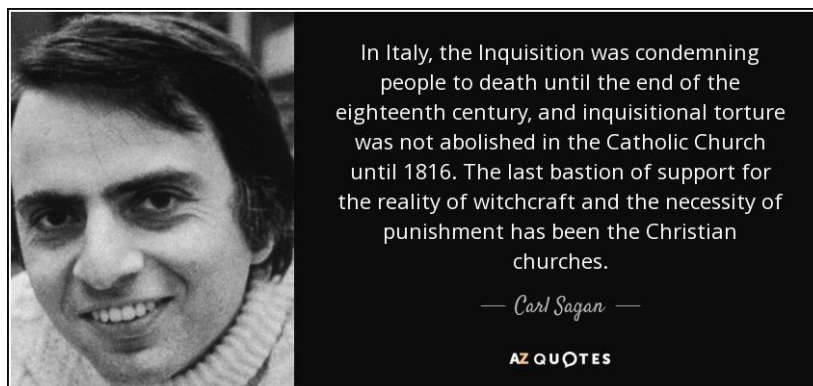
“Whatever their doctrinal differences with the Wahhabis and with one another, Martin Luther, John Calvin, and Oliver Cromwell would find much to admire in the spirit and the theology of today’s reformists in Islam.”

Hence his optimism about the ideology which caused 9/11 and has inspired international terrorism – the Wahhabi Islam of America's ally and friend Saudi Arabia.



The religious struggles of Protestantism led to the birth of a new society. Puritanism was the basis of Anglo-American liberalism and democracy, with its influence palpable in American society to this day. Going by this historical precedent of an intolerant and utterly authoritarian Puritanism, Mead sees hope that Wahhabism will also lead to greater pluralism, helped by the growth of the internet which will have the same positive effect as printing had during the Protestant Reformation in Europe. Just as Roman Catholicism was once seen as

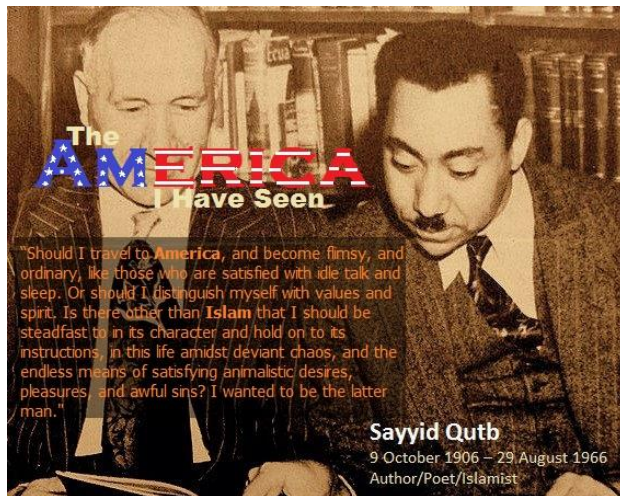
incompatible with liberal democracy, and the reason why Latin America was so backward, now Islam takes up that role among westerners and especially Americans. Indeed until 1965 the Catholic Church did not accept the principle of religious freedom. Religion and state were bound together in independent Ireland. But even Protestants were not immune, especially in America at its very birth.



American Protestant Caliphate

Sayyid Qutb wrote that western societies were spiritually empty and meaningless. America epitomised this at its worst. From 1948 to 1950, he went to the country on a scholarship to study its educational system, spending several months at Colorado State College of Education. Qutb's first major theoretical work of religious social criticism, *Al-'adala al-Ijtima'iyya fi-l-Islam* (*Social Justice*

in Islam), was published in 1949, during his time in the West. On his return to Egypt, Qutb published "The America that I Have Seen".



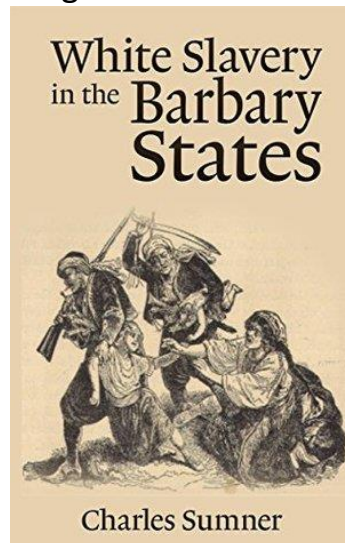
He resigned from the state civil service and joined the Muslim Brotherhood, becoming editor-in-chief of the Brothers' weekly *Al-Ikhwān al-Muslimīn*. Yet despite his condemnation of America and modernism, his very ideas were products of this. He also failed to notice that America was one of the most religious societies in the world. It also had more in common with his

theoretical utopian caliphate than he was willing to admit. Diarmaid MacCulloch, *A History of Christianity*, page 717:

"Both in Ireland and in America, the first English initiatives certainly employed Protestant rhetoric, presenting English colonists as fighting against miscellaneous forces of Antichrist, either papists or satanic non-Christian religions, but theirs was a rather political Protestantism. One intriguing possible way forward involved the Muslim ruler of Morocco, Ahmad al-Mansur, who in 1603 proposed to his ally Queen Elizabeth of England a follow-up to the successful Anglo-Moroccan raid on Cadiz in 1596. They should jointly attack the Spaniards in their American colonies and set up their own, in which, given the hot climate, Moroccans would be more suitable settlers than the English. Although nothing came of the scheme, it is one reminder among many that Protestants might hate idolatrous Spanish Catholics more than they did iconophobic Muslims. It also suggests an interesting alternative history for the United States of America."

Indeed the first country to recognize the United States as an independent nation was Morocco under Sultan Mohammed ben Abdallah in 1777. He maintained several correspondences with President George Washington. On December 9,

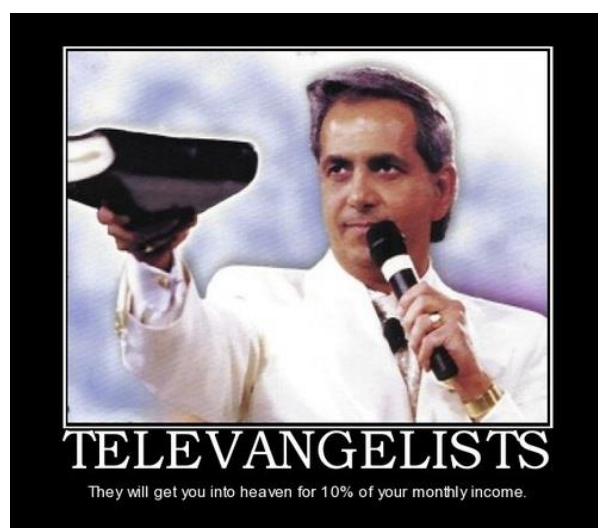
1805, President Thomas Jefferson hosted an Iftar dinner at the White House for his guest Sidi Soliman Mellimelli, an envoy from Tunis.



Between 1785 and 1815, over a hundred American sailors were held for ransom in Algiers, leading presidents Jefferson and Madison to send the American navy to confront the corsairs. During negotiation of the treaty of peace which ended hostilities, American envoys made clear that the United States had no animosity towards any Muslim country. The Second Barbary War which pitted the USA against the Maghreb states of Tunis, Algiers and Tripoli ended corsair attacks on American ships in 1815. But the Islamic caliphate also looked as a possible model for the USA. The anti-Federalists compared a strong central government to

the Ottoman sultan and the American army to Turkish Janissaries, arguing against a strong central government. But Alexander Hamilton, one of the founding fathers, argued that despotism in the Middle East was the result of the sultan having weak powers.

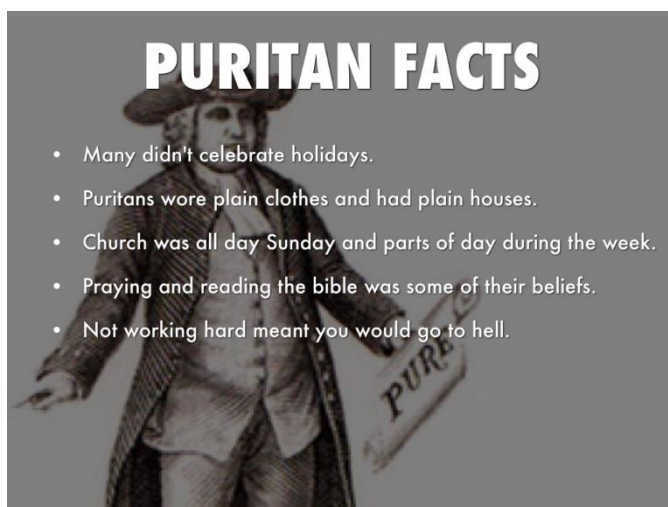
Americans have always felt that god himself blessed their nation with special favour, making the United States a beacon to all mankind. An increasingly secular Europe has become irked at trans-Atlantic religious observance and moral superiority. Into the twenty-first century, bucking the trend in the developed world, Americans remain famous for their religious observance. It not only has a large Christian majority but a large contingent of that which can be described as fundamentalist. There are two hundred Christian television channels, 1500 Christian radio stations, and Christian road signs everywhere.



In many small towns the churches outnumber bars. It is impossible to avoid Christianity completely in America. In this the most powerful nation on earth, ninety-five percent of people believe in god, forty percent attend church at least weekly, and three out of four people belong to a church. Religious observance is at its deepest in the southern states where two thirds of people claim they have

undergone a religious experience. Religious imagery is part of the discourse in America and successive presidents have become more observant of their Christian faith. Puritan ethic continues to infuse American society. The stress on individual virtue and personal development as a sign of one's worth, hard work as an indication of merit, material success as a reward for diligence are legacies of the Puritan theocratic ethos.

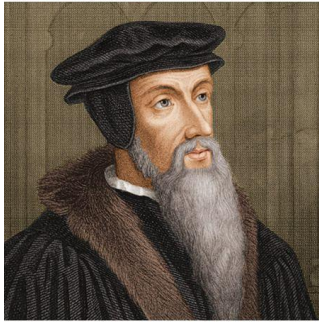
The Puritans welcomed the American Revolution as the birth of a new millennial age. America was born on this Puritan ethos when the Mayflower landed in 1620. The first English settlements were repressive theocracies and business ventures. In Virginia for example, the penalty for missing church attendance three times was hanging. The Pilgrim Fathers were intolerant of other Christian sects and fearful of diversity. Only Puritans could vote and hold office and these self-righteous colonisers saw themselves as having a special covenant with god. New England towns such as Charleston drew up their own theocratic compacts of living in accordance with the Bible, interfering with personal freedoms. In trying to enforce a strict social and religious uniformity, the Puritans created a regime in the colonies that was more repressive than the one they had abandoned in England.



John Winthrop (1588-1649) was the first governor of the new colonies and declared to the Puritans that a covenant had been established between the American settlements and god. In 1630 he warned of dire consequences if the colony strayed from virtue in his belief that the End-Time was near. The Puritan colonists brought with

them the prophetic beliefs that had fuelled the English Civil War. The Puritans of New England had their own version of sharia law with legal codes based upon the Laws of Moses. In 1655 the colony of New Haven adopted the Bible as the source of administration. Massachusetts declared itself a theocracy where adultery was a capital offence. Missing church meant pecuniary penalties.

John Calvin



- Protestant from France
 - Fled to Switzerland for safety.
- Wrote *Institutes of the Christian Religion*.
- Similar to Luther...
 - Faith alone for salvation
- Different from Luther...
 - “Predestination”: God pre-determines who will go to Heaven and who will not.

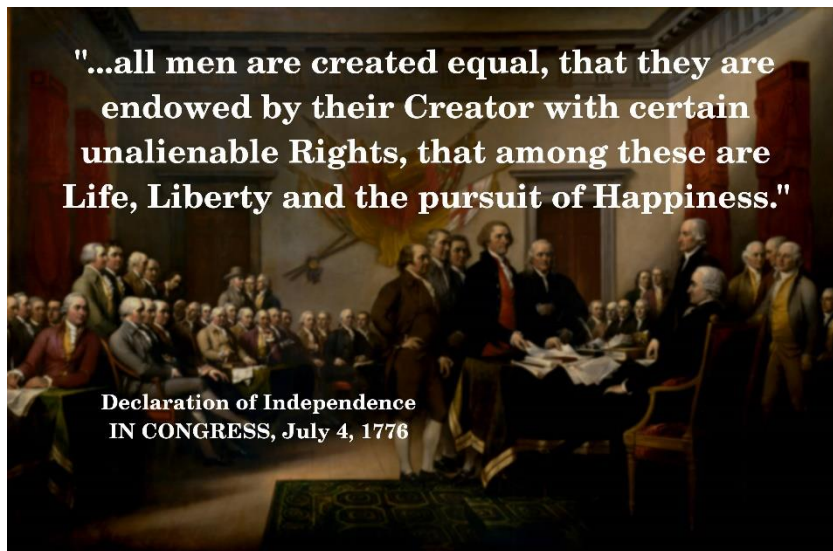
Unseemly behaviour on Sunday would result in facing the whip. Now Puritanism was the most vigorous form of Protestantism among the English and flourished under Cromwell’s interregnum. This was the direct spiritual, intellectual and economic basis of what became the American nation. The English Puritans who came to American shores wanted to build a utopia, and were

heavily influenced by Calvinist ideas of predestination. The success of the Pilgrim Fathers was to become the cornerstone of the American dream.

Dinesh D’Souza, *What’s So Great About America*, page 89:

“The founders who confronted the problem of religion were themselves religious men – not orthodox Christians, but Deists – who would have agreed with Qutb that political legitimacy derives from God. I realize that this view runs counter to what many Americans are taught: that America’s system of government emerged in resistance to the doctrine of the divine right of kings. Yet the Declaration of Independence clearly states that the source of our rights is “our Creator”. It is because our rights come from God, and not from ourselves, that they are “unalienable.” Thus we see that America, too, was founded on divine right: the only difference is that sovereignty is transferred from the one (the king) to the many (the people).”

That is why Jefferson held the rights in the Declaration of Independence as being “self-evident” and from God.



Nevertheless religion and state were separate, as various states had Catholics, Puritans and Anglicans in various degrees. The American Dream channelled energies away from religious conflict into ambitious commercial activity, giving labour and trade

a dignity which it had not previously enjoyed.

Religious revivals preceded the American Revolution. D'Souza in *What's So Great About Christianity?*:

"For those who think of American history in largely secular terms, it may come as news that the greatest events of our history were preceded by massive religious revivals. The First Great Awakening, a Christian revival that swept the country in the mid-eighteenth century, created the moral foundations of the American Revolution."

Chris Hedges is a journalist, Presbyterian minister, and Princeton University professor. Hedges himself was the son of a Presbyterian minister in Vermont, who was active in civil rights and many social causes. In 2007 he wrote *American Fascists*. He writes how the Puritans hoped to create a theocracy in wilderness ruled by Satan. This was their promised land, the New Jerusalem. This divine command meant the expulsion and slaughter of the heathen natives. Hence the doctrine of Manifest Destiny. As Natives refused to convert they were seen as not just an inconvenience to the destiny of God's chosen people, but as the swarm of Satan himself. God had elected some individuals for salvation by predestination. These were the Elect. Seeking solace in the Book of Revelations, the Puritans lived each day as if the Final Judgment could come at any moment. The Salem witch trials were part of this fervour and paranoia, as were the Great Awakening revivals in the 1730s and 40s. Independence from Britain and the

opening of the frontier by deporting Native peoples allowed the flourishing of various preachers, prophets and messiahs.



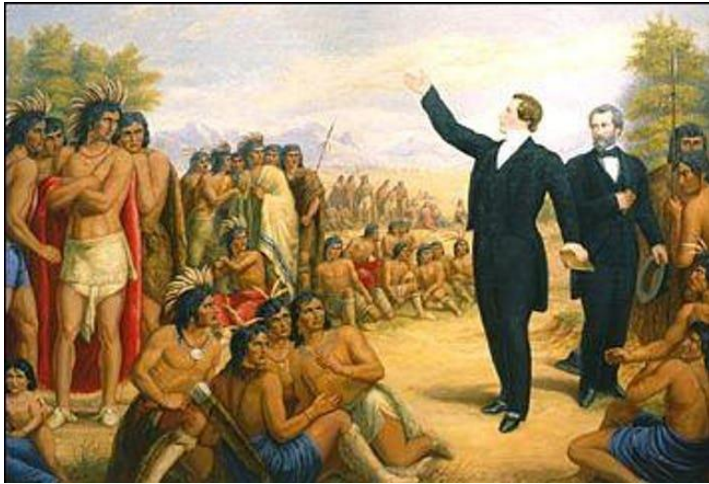
A keen supporter of the American Revolution, Thomas Paine returned to the new nation from England in 1802. To his dismay he noted how the Enlightenment was being rolled back America was becoming more fervently evangelical. After 1825 Protestantism reasserted itself as the

dominant force in American culture. This religious stranglehold was noted by Tocqueville when he visited the country in the next decade.



The wide-open spaces made America the ideal place to establish utopia and for preachers to peddle their messianic snake-oil. William Miller predicted the Second Coming in 1843 and 1844. Miller was a prosperous farmer, a Baptist lay preacher, and student of the Bible, living in north-eastern New York, the notorious 'burned over district'. Miller spent years of

intensive study of symbolic meaning of the prophecies of Daniel. Of course this Second Coming never happened and after the Great Disappointment, Miller's followers joined other sects such as the Shakers. Meanwhile a new all-American messianic religion was born out of all this: the Mormons.



At the dawn of the twentieth century, German professor Max Weber, the father of sociology, travelled the United States to unmask the reasons for its phenomenal growth. His conclusions were that it lay in the Protestant work ethic and that modern capitalism came out of the Reformation with its emphasis on industry and thrift.

Religious revivalism actually increased as America modernised. The modern factory, modern sales techniques, free market of ideas, and religion as capitalism allowed the most sinister ideas to flourish. At its height in the 1920s the Ku Klux Klan actively recruited Protestant preachers as it returned America to its Puritan roots, in its holy war against blacks, Jews and Catholics. In the 1940s Methodist minister Wesley Swift began Church of Jesus Christ Christian, which taught that the saviour was Aryan and not Jewish. Associated with groups like the Ku Klux Klan this led to the ideology of Christian Identity, and that America was ruled by ZOG (Zionist Occupational Government). Armageddon will be a racial as much as spiritual conflict. Christian Identity has spawned home grown terrorism of the Silent Brotherhood and the Order in the 1980s, and Timothy McVeigh in 1994.

What did the Ku Klux Klan do?

The Ku Klux Klan protected their secrecy by wearing white robes and met in Klaverns.

They were structured like an army.

Their meetings emphasised Protestantism and were governed by a rule book called the 'Kloran'.

Heartbreak Holy War

Colleen LaRose is a blue-eyed, blond, white lady from Pennsylvania who grew up in Texas. Born in 1963 her life was a sad litany of broken marriages, rocky relationships, alcoholism, suicide attempt, and violence. In 2002 LaRose embraced Islam and was surfing the net as JihadJane. Through social

networks LaRose was promised an Islamic marriage if she killed the Swedish cartoonist Lara Vilks, who had made the offending picture in *Jyllands*. Before she could succeed, she was arrested. Her accomplice was another American female

convert to Islam, Jamie Pauline-Ramirez. She had moved to Ireland with Irish-Algerian jihadi Sharif Dimache she had met online, but was also later arrested.



Adam Pearlman was raised in a Protestant home in California. In 1995 ages 17, he turned to Islam, and attended the Islamic Society of Orange County. The imam was Muzammil Siddiqui, a former employee of the

Muslim World League (MWL). He became Adam Yahye Gadahn grew a beard, adopted Arab attire, and in 1997 was arrested and convicted for attacking his former mentor, the imam Haitham Bundakji. This imam had been the target of the Islamic Society of Orange County for wearing western clothes and being friendly with Jews. Charity Without Borders paid for Gadahn's trip to Pakistan in 1997, where he joined al-Qaeda and married an Afghan refugee. All contact with his family ceased in 2001. He resurfaced in 2004, star of a video as "Azzam the American" where he condemned the United States. In 2005 he was the Arabic narrator in an al-Qaeda video called *Voice of the Caliphate*. On 19 January 2015, Gadahn was killed in a CIA drone strike in Pakistan, along with fellow American jihadi Ahmed Farouq.

So these jihadists were not immigrants nor oppressed ethnic minorities. They were home grown and white.

In his 2016 book, *United States of Jihad*, Peter Bergen, professor at Arizona State University, explains how ordinary the American jihadists are:

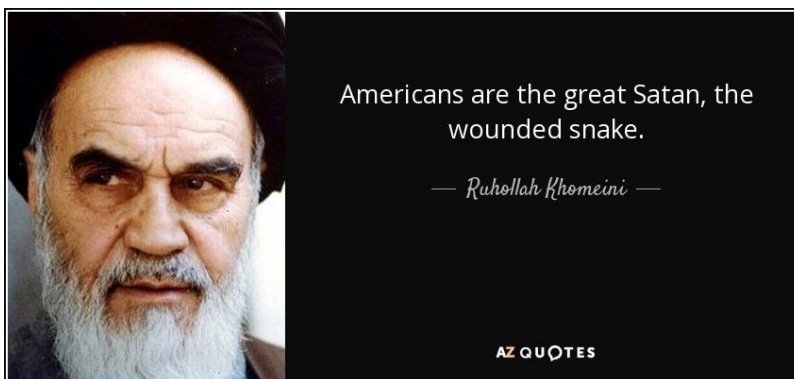
"Their average age is twenty-nine; more than a third are married and a similar proportion have children; 12 percent have served time in prison compared to 9 percent of the American male population, while around 10 percent had mental health issues, a lower incidence than in the general population. They are, on

average, as well educated and emotionally stable as the typical citizen. They are ordinary Americans."



Now the very idea that western civilisation, and the United States in particular, could have nurtured radical Islam remains absurd in most quarters. Indeed it is America that is seen as the bulwark against jihad. The most vociferous

criticism of America comes from various schools of thought within Islam. Ayatollah Khomeini denounced the United States as the Great Satan. Since the Islamic Revolution of 1979 Iran has always started the day with "Death to America". The mantle has been taken up by jihadis in general. The reason has often been America's support for Israel, or despots such as the Gulf monarchies or the late Shah Muhammad Reza Pahlavi of Iran. But Islamic critics see a deeper metaphysical difference. America is Satan because she tempts. America subverts societies. It corrupts morals with its consumerism and mass media. It has denied God and become atheist and secular. Sayyid Qutb, ideologue for the Muslim Brotherhood, spoke of the West's intellectual and spiritual colonialism.

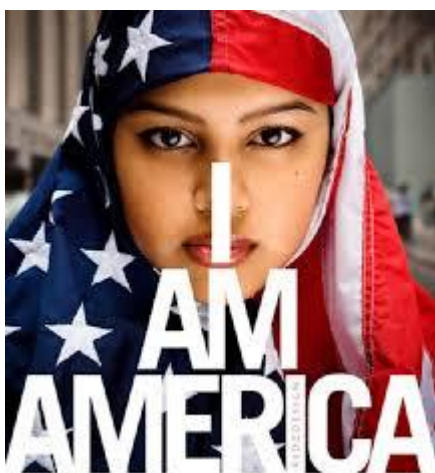


The founding fathers of America were indeed products of the Enlightenment. Hence they veered more to deism rather than the Great Awakening; that Protestant revival which had blazed cross the

American colonies. Benjamin Franklin rarely attended church. Thomas Jefferson distrusted organised religion and spoke of the Trinity as "hocus-pocus". George Washington never received Holy Communion, and spoke of providence and destiny rather than God. When he died there were no prayers or clergy. However the right to practise whatever faith one wants has been enshrined since 1786 in the Virginia Act for Establishing Religious Freedom. Its principal author was Thomas Jefferson who wrote that it would cover "the Jew, the

Gentile, the Christian and the Mahometan, the Hindoo and Infidel of every denomination.” It became the basis of the First Amendment which guarantees freedom of belief, speech and thought. The debates regarding freedom of religion during the drafting of the state constitution of in 1776. Constitutionalists promoted religious toleration while Anticonstitutionalists called for reliance on Protestant values in the formation of the state's republican government. The former group won out, and inserted a clause for religious liberty in the new state constitution. American views of Islam were influenced by favourable Enlightenment writings from Europe. In 1776, John Adams published "Thoughts on Government" in which he mentions the Islamic prophet Muhammad as a "sober inquirer after truth" alongside Confucius, Zoroaster, Socrates, and other thinkers. In 1790, the South Carolina legislative body granted special legal status to a community of Moroccans. In 1788 during debates on ratifying the constitution, William Lancaster, a delegate to the North Carolina convention, said:

“Let us remember that we form a government for millions not yet in existence.... In the course of four or five hundred years, I do not know how it will work. This is most certain, that Papists may occupy that chair, and Mahometans may take it. I see nothing against it.”

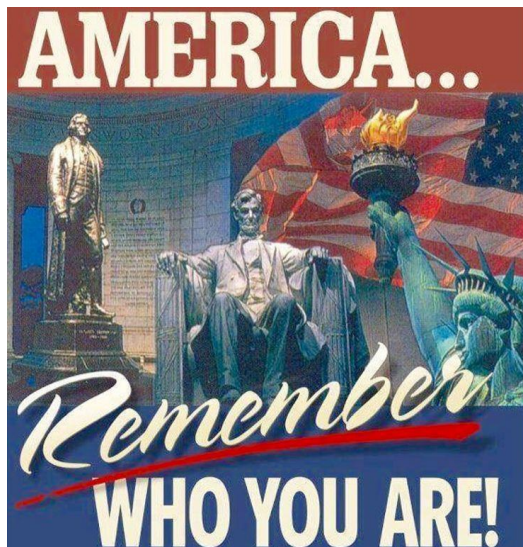


America is a society that values individual freedom.

Liberty is etched into the constitution, symbolised by the Statue of Liberty, and inseparable from the American psyche. Unlike the ethnic ghettos of France, the majority of American Muslims are often as wealthy and educated as other Americans, and not necessarily living in deprived areas even if they are immigrants or first-generation Americans. They come from many diverse backgrounds including immigrant and

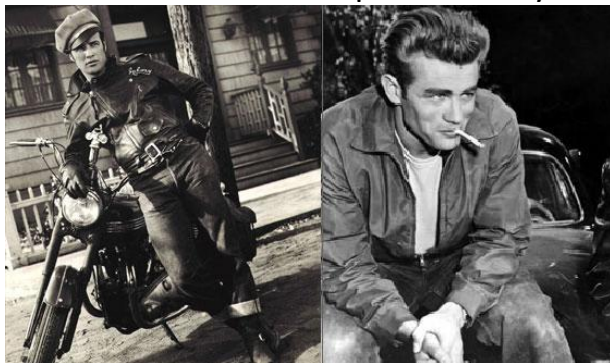
native-born converts, as well as feminists, liberals, Salafists, secular and others. According to a 2001 study written by Ihsan Bagby, an associate professor of Islamic studies at the University of Kentucky, of Americans who convert to Islam,

64% are African American, 27% are White, 6% are Hispanic of any race, and 3% are other. Around that time increasing numbers of American Hispanics converted to Islam.



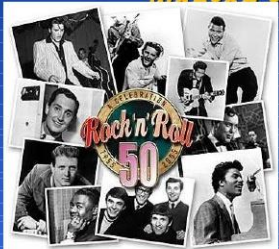
The generation known as baby boomers came into the world in the 1940s, reaching maturity in the 1960s. This was a time of incredible social change, but above all in the USA which became a superpower not just in the military sense, but as a cultural force. Already hugely influential with jazz music and Hollywood movies, the new exports were even more potent: the greaser fashion of jeans, tee shirts and biker leather jacket, with accompanied sounds of rhythm and blues, rock and roll, and doo-wop. Popular

music and fashion was permanently changed.




Birth of Rock 'n Roll

In the 1950s, many teenagers rebelled against the middle-class suburban values, particularly conformity and wanted to be unique.



It was during this period that many youths turned to new and unconventional styles of music

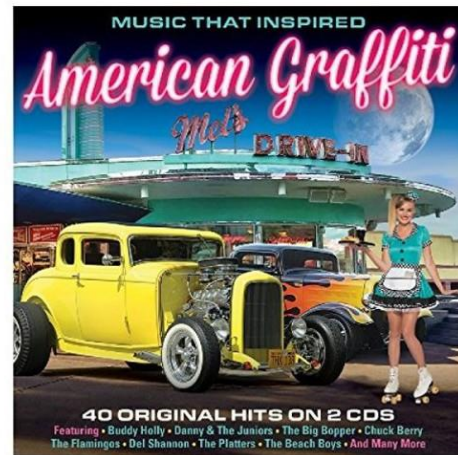
- Soon white artists began making music that was based on African American rhythm and blues
- This form of music became known as rock 'n' roll and it became wildly popular with the nation's teenagers



The new generation challenged conservative norms and were seen by the establishment as a threat of order and decency. This period has become idealised in the films Grease and American Graffiti, and in the long running television series Happy Days.

This was a pristine pure Americana, idealised with teenage high school romance, hot rod cars cruising,

milkshakes, hamburgers and fries. This time of idealised innocence was destroyed by political assassinations, the Vietnam War, drugs, and urban blight. But that is the problem with nostalgia.



It forgets what lurked underneath. In the case of American Graffiti, Happy Days and Grease, the time of innocence was also the era where African-Americans were never fully quite American. The irony was that the hugely influential American exports of jazz, blues, rock 'n' roll, r 'n' b, soul, would not have existed without this oppressed minority. While these elements were being digested into American culture, to become hallmarks of the very liberty which America espoused and which so many around the world aspired to emulate or be a part of, centuries of racism, servitude and marginalisation were producing very different results in Black America. A century ago America was marked by its racial hierarchies and extreme segregation. In southern states the courts even had a separate Jim Crow Bible for blacks to swear an oath upon. This racism was a direct result of slavery and the Christian faith which supported it. The alienation it produced would manifest itself in the segregated black communities turning to Islam.

Nations of Islam

In 1998 Sylviane Diouf from Paris wrote *Servants of Allah: African Muslims Enslaved in the Americas*. Muslims constituted a significant percentage of African slaves brought to America. Often they rose to the top of the slave hierarchy, with one slave keeping his master's plantation records in Arabic. But Islam did not survive the generations and influx of further slaves. Vestiges remained in Voodoo, Cadomble and other syncretic practices of African origin.

But the origins of a home-grown American Islam lie elsewhere. And it was not originally among the black communities.

Joseph Smith claimed to have been a prophet instructed by the angel Moroni via celestial golden plates. This became the Book of Mormon. Native Americans were said to have originally been Israelites, known as Lamanites. In 1838 he ominously stated:

"I will be to this generation a second Mohammed, whose motto in treating for peace was 'the Alcoran [Koran] or the Sword.' So shall it eventually be with us."

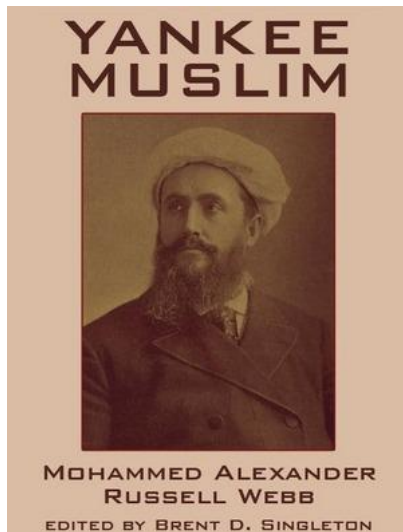


This was almost a century before the mysterious appearance of Farad Muhammad and the founding of the Nation of Islam. The first attempt to make an Islamically inspired religion on American soil was not by disaffected African-Americans, but a white American of Protestant background who supported slavery and opposed equality with blacks. The Mormons justified polygamy, slavery and until 1978 the inferiority of blacks (who had been cursed by God). Biblical history was rewritten to make America the Promised Land and holy land, with Mormons as the chosen people. Jesus had even visited America in the distant past. As religious outcasts the Mormons made a great trek from Illinois to Utah in 1846 and 1847, which was compared to Moses leading the Israelites out of Egypt. Along the way they massacred and enslaved the Native Americans.

Smith was from New York state, an area known as the burned over district due to it being a hotbed of religious revivalism known as the Second Great

Awakening, which blazed its trail from 1790 to 1850, spawning many religious movements. Out of this revival came the Restorationist movement which saw America as a vast new Eden on which basic and indeed primitive Christianity could be rebuilt. Millerites, Jehovah's Witnesses, Plymouth Brethren, Pentecostals as well as Mormons arose out of this mix. The century continued to be a period of incredible religious innovation in America. The Theosophical Society, founded in 1875 in New York City, claimed that all religions derived from one ancient wisdom and thus all religions contained at least a portion of the truth.

From a Presbyterian background, white American journalist Alexander Russell Webb became disillusioned with his Christian faith during the latter part of the nineteenth century, and turned to Theosophy. In 1887 he was sent by President Cleveland to Manila as consular representative to the Philippines.



That same year he came across the works of Mirza Ghulam Ahmad, founder of the Ahmaddiyah movement in Islam. Correspondence with Mirza led to Webb accepting Islam in 1888, taking the name Mohammed. At the Chicago World Parliament of Religions in 1893, Webb said that as a rational religion, Islam would be embraced by all Americans. Webb's Indian Muslim sponsors, notably Bradruddin Abdulla Kur of Bombay, hoped that he would spread Islam throughout America, and that the new white converts would then revive Islam in

India. But due to lack of funding at what was seen as alien faith in a Protestant environment, Webb's mission failed.

Despite President Trump's dire warnings, Muslim immigrants have been coming to America since the time of mass immigration in the nineteenth century. Many came from the Ottoman Empire, along with substantial numbers of Christian minorities such as the Greeks, Armenians and Lebanese Christians. The Muslims also de-Islamicised to become American, taking Christian names in order to assimilate. Syrians especially hid their origins. The first mosque was built in Cedar Rapids, Iowa, in 1934.

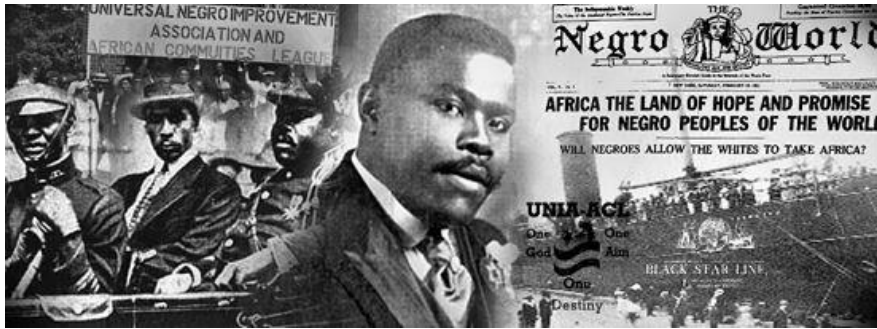


But few Muslims were very observant. They consumed alcohol, ate pork, and rarely prayed. Mixed marriages with mixed religious practices were common, so much that Islam only took two or three generations to die out among many

immigrants, as the American-born offspring became Christianised. It was only after the Second World War that this was tentatively reversed. Abdullah Igram, a second generation Syrian-American served as an army officer in the war. In 1952 he founded the International Muslim Society at Cedar Rapids in Iowa. In 1954 this was renamed the Federation of Islamic Associations of the United States and Canada (FIA). Its next two presidents, Hassan Ibrahim and Kassem Alwan were also former army officers. The FIA believed that by encouraging Muslim participation in national life, it was affirming the democracy of American civil religion.

The Sudanese born Satti Majid came to America in 1921, and helped to organise Syrian Muslims. He also found converts among African-Americans, and may have influenced Noble Drew Ali, founder of the Moorish Science Temple. This was one of several independent black organisations founded by African-Americans fleeing poverty, serfdom and racial oppression in the South, to great northern cities such as Detroit, Chicago and New York. Others included the Shriners, Father Divine's Peace Mission Universal Negro Improvement Association (UNIA).

The Freemasons use of Islamic symbols and nuances slipped into wider American society. The linked fraternity known as Shriners used these symbols openly with Moorish style temples. In 1893 the Ancient Egyptian Arabic Order was founded, and its members donned fezes and turbans. Garvey was a Jamaican immigrant determined to make African-Americans socially and economically independent from whites, due to the realisation that they would be forever denied full equality.



Garvey sought to Africanise Christianity. However he was also influenced by Duse Mohamed Ali, an Egyptian-Sudanese who had come to the USA in 1921 after some time in England, and joined the UNIA, working in the African Affairs department and writing for the Negro World.

Duse had known Ahmaddiyas in London, and introduced the Ahmaddiya missionary Muhammad Sadiq to the UNIA in Chicago in 1922. That same year Sadiq moved the US Ahmaddiya head office from Detroit to Chicago, and preached that Islam could solve the country's racial problem. But with an Indian leadership, the blacks felt they needed their own organisation. The resultant split led to the founding of Cleveland Mosque in 1936 and then one in Pittsburgh in 1945. Ahmadiyyas may have wider impact on American Islam than has often been realised. They were close to the Nation of Islam, especially Muhammad Abdullah, who came to America from Pakistan in 1959 and wrote columns for the organisation's mouthpiece *Muhammad Speaks*. He also introduced Elijah's son Wallace to Urdu.

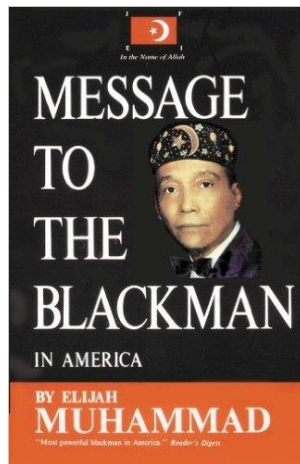
Noble Drew Ali preached that Islam was the black man's ancestral religion and predicted all whites would be destroyed. Acceptance of Islam meant shedding the stigma of black skin and race. Blacks were not Negroes but Moorish Americans.



In 1927 Ali wrote *The Holy Koran of the Moorish Science Temple of America*, which showed clear Masonic influence and deviated significantly from orthodox Islamic beliefs. When he died in 1929 his follower, Muhammad Ezaldeen reportedly went to Cairo to study Islam. On his return he preached that Negroes were Hamitic-Arab people, and that their salvation lay

in Islam. In 1931 he founded the rural community Jabal Arabiyya in New York State.

Elijah Poole fled lynching and racial oppression Georgia for Detroit in 1923, and joined the UNIA and in 1928 the Moorish Science Temple. After Ali's death the following year, Poole left the temple. In 1931 he joined the Allah Temple of Islam founded by another former Moorish Temple adherent, the mysterious David Ford or Wallace D Fard. Fard preached to inner city blacks hit by the Depression. Although he first used the Bible, Fard later denounced Christianity as the white man's religion organised to suppress blacks when they were slaves.



He then introduced the Quran and said they would find salvation in their ancestral faith of Islam: which was rejected by the whites because it taught universal brotherhood. Fard renamed Elijah Poole as Elijah Karriem, and in 1937 Elijah Muhammad. Fard's role changed from being prophet

of Allah to the very deity incarnate; Master Farad Muhammad. In 1933 the outfit became the Nation of Islam. Fard was forced to escape the police and leave Detroit. In the ensuing power struggle Elijah fled to Chicago where he gained adherents with his message that blacks were the original man, but were disposed of their birth right by whites; a race that had been created 6000 years ago when rebel scientist Dr Yakub engineered the species on the island of Patmos. All whites were therefore devils. Elijah Muhammad was arrested for draft evasion, supporting the Japanese and instructed Black Muslims to also not fight for their white oppressors. Released in 1946 he had barely four hundred followers left.



At this juncture a prison inmate Malcolm Little came across the NOI, joining it in 1948. Released four years later he helped revitalise the organisation to new heights. This was Malcolm X. With soaring membership and now serious money, the Nation of Islam became the richest African-American organisation, with real estate, schools, commercial enterprises, temples. In 1957 Malcolm X said triumphantly:

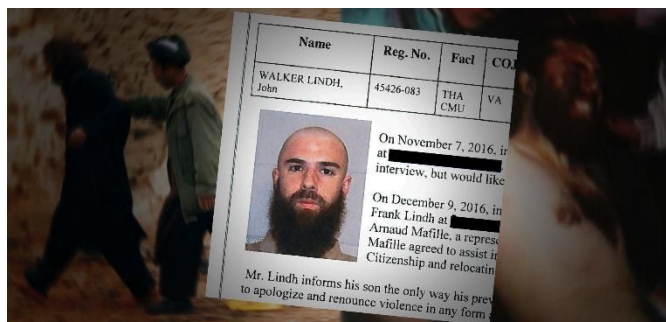
“Thousands of so-called Negroes are beginning for the first time to think for themselves, and are turning daily away from the segregated Christian church, and rejoining the ranks of our darker brothers and sisters of the East, whose ancestral faith is the age-old religion of Islam, the true religion of our foreparents.”

In 1959 a leader of the Ku Klux Klan warned the New York City police commissioner that “the 16,000,000 niggers of America will soon be Muslim” unless the Nation of Islam was stopped. As far back as its early days in the 1930s, Elijah Muhammad had predicted that Islam would replace Christianity as the main faith of African-Americans. The Nation of Islam was founded as black nationalist and separatist with Islamic overtones. Elijah Muhammad asked Black Muslims to disengage from American mainstream life, and himself was incarcerated for refusing to fight in the war. Even after he left NOI, Malcolm X said he was not American. He would later inspire some white people to follow in his footsteps by taking his phrase “By any means necessary” quite literally.



NECESSARY

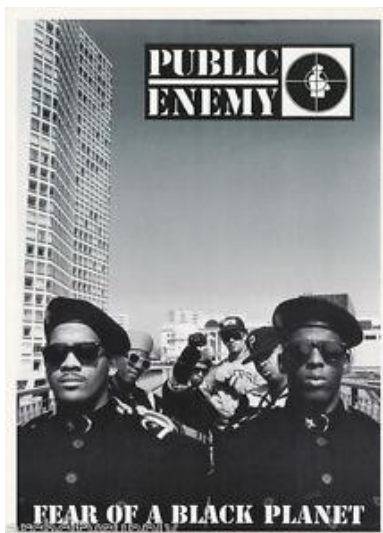
John Walker Lindh was born into a liberal white family in California. After watching Spike Lee’s biopic on Malcolm X as a teenager, Lindh converted to Islam. He had inquired after a pure Islam on various web chat rooms, developing rudimentary Salafi beliefs online. The first mosque he tried to pray in, he dismissed as being unorthodox. He then went to Al Iman University in Sanaa to learn Arabic, then a madrasa in Pakistan where he met the Taliban, fighting on their behalf at the front in 2001, and later met Bin Laden. He was eventually captured by US forces.



Born into a stable Roman Catholic white family, Randy Royer and his father helped the homeless and were keen on social justice. After reading the *Autobiography of Malcolm X*, Royer was moved by the social justice and ethnic diversity he saw in Islam, having visited a mosque. At age nineteen he converted and took the name Ismail, helping with refugees

at the local mosque. Incensed at the rape and massacres of Muslims by Serbs, Royer set off to join the Bosnian jihad and married a local woman. When he moved back to America, Royer worked with the Council for American Islamic Relations (CAIR), which included attending White House functions, and even having his picture taken with President Clinton. In April 2000 he left for Pakistan, joining Lashkar-e-Tayyaba to fight the infidel Hindus in Kashmir. Royer even returned to America to recruit further for LeT. In 2003 he was arrested by the FBI.

Despite the Nol's moral code the leader himself lapsed with several affairs happening simultaneously,, causing a major rift with Malcolm X. Corrupted by money and power Elijah Muhammad stood back from the civil rights movement and made tacit axis with the Ku Klux Klan and American Nazi Party, even winning the respect of the latter's leader Lincoln Rockwell. Following his death in 1975 his son Wallace made the Nol more mainstream Islam, and became Wareeth Deen Muhammad.



Three years later Louis Farrakhan split and reformed the old Nation of Islam with its white devil ideology intact. Nevertheless it was due to Elijah Muhammad and Malcolm X that Islam has struck deep roots in black communities, won converts to Islam, and gained much wider influence in black culture than just those professing to be Muslims. Hip-hop pioneered Nol, its offshoot of Five Percent Nation, and mainstream Islam from the ghetto to MTV. Ice Cube, Public Enemy, Queen Latifah, Prince Akeem, Tribe Called Quest, Sister Souljah support Farrakhan.

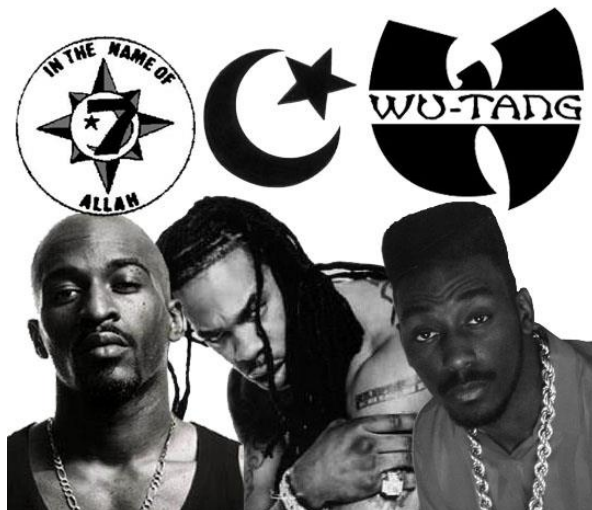
Big Daddy Kane, Eric B and Rakim follow the Five Percent. Daniel Pipes in *Militant Islam Reaches America*:

"Islam has established for itself an enviable reputation among non-Muslim blacks, in good part due to the discipline on young men it is thought to impose – thereby addressing what may be the community's number one problem."

Su'ad Abdul Khabeer, assistant professor of anthropology and African-American Studies at Purdue University, writing in *Muslim Cool*, in 2016:

“Black Islam was a social phenomenon known for advancing the principles of Black consciousness, resistance, and redemption and an interdependent notion of community that was broadly experienced in US Black communities. Through music and poetry, the model of Black Muslim leaders such as Malcolm X, and the practice of Black Islam in everyday US Black life, a body of shared knowledge as Black Islam emerged in urban communities through which Black Islam became Black vernacular culture.”

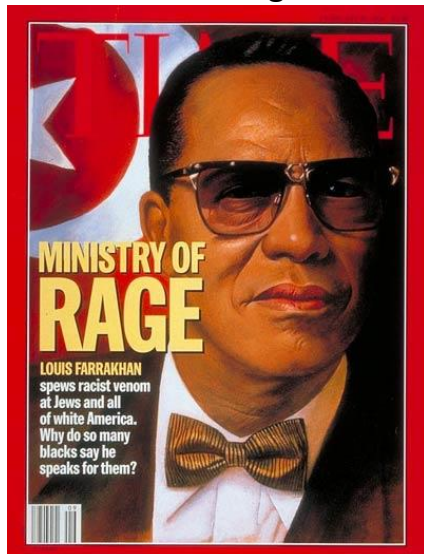
In 1953 *Ebony* magazine estimated that over 200 jazz musicians followed Islam, in an attempt to escape the stigma of being Negro. For example, Lynn Hope made pilgrimage to Mecca in 1958 and converted, taking the name Hajj Rashid. Talib Dawud gave up jazz altogether to study Islam full time. He joined with Egyptian immigrant and Muslim Brotherhood follower Mahmoud Alwan, as well as the writer JA Rogers, to found the Islamic and African Institute in Philadelphia. Dawud in fact affiliated his mosque with the Muslim Brotherhood and competed with the NOI for converts. He denounced the Black Muslims as heretics. In return Elijah Muhammad accused Dawud of selling out to the “pale Arab”.



Daoud Ahmed Faisal came to America from Grenada, and was said to have been of part-Moroccan ancestry. In 1924 he founded the Islamic Mission of America, forming its first mosque in Brooklyn in 1947. He denounced Christianity as the white man's religion. By contrast Islam would bring peace, justice, freedom and equality: quintessentially American values. However some African-Americans

were alienated by the mosque having South Asian and other immigrants as members. In 1962, three defectors (Rajab Mahmud, Ishaq Abdul Shaheed, Yahya Abdul Kareem) formed the black separatist Dar ul-Islam. The sect followed strict sharia law and the teachings of Maulana Maududi in Pakistan, who preached

that Islam was necessary for former colonial subjects to shed their western imposed inferior status. This had great appeal to African-Americans in the 1950s. Basketball player Kareem Abdul Jabbar and Black Panther Jamil Abdullah al-Amin were among the followers of Dar ul-Islam.



Nol and mainstream Islam preaches against drugs, alcohol, adultery, addiction and crime, giving young men especially a direction they hitherto lacked. This has been especially successful among those involved in crime. However, it also imbibes a mentality that preaches hatred of whites, and more especially Jews, America and western civilisation. In February 1996 Louis Farrakhan declared Muslims would destroy America. Islam now offers an expression to vent anger for those disaffected with America, and alienated from it. Hence the prominence of African-American

converts to the faith. In black neighbourhoods an Islamic infrastructure of mosques, schools and attire is visible. This completely indigenous Muslim community and sect was not created by a stealth jihad (to use the name of a book by Robert Spencer) but by relentless racism and persecution of African-Americans, whose presence in their country predates that of immigrants who were white, let alone those Muslims from Asia and Africa. Indeed it was in the Islamic world that America found a common cause in helping extract a product characterised by its centrality to burgeoning industry, capitalism and wealth, as well as its black complexion: the African slave.

Slave Empires

In his biographic *The Islamist*, Ed Hussain described the racial pecking order in one of the world's richest countries, where white people were constantly treated better than blacks. Where his own students referred to blacks as "niggers". Where in a slum area riddled with crime, prostitution, drugs, disease and poverty, black women scavenged to make ends meet. It could have been Malcolm X describing blacks in America's inner cities. But this was Ed Hussain in Karantina, a slum in Jeddah, Saudi Arabia in 2007. Blacks were an underclass for the same reason they became so in America; slavery. As in America this servitude was backed by religion. Islam in the case of Arab states, Christianity with America. Once again Sayyid Qutb missed the common ground between his



civilisation and America. Spike Lee's 2004 mockumentary *CSA: The Confederate States of America*, shows an alternative history in which the South won the Civil War. With Christian foundations (indeed other religions are banned apart from a Jewish reservation on Long Island), white supremacy and slavery last. The internet is used to sell slaves

online. This may only have been a film. But it is worth remembering that Saudi Arabia and Yemen only abolished enslavement of blacks in 1962. It remains in Sudan and Mauritania. ISIS revived slavery by trading Yazidi women and girls for purchase in order to gang rape, using social media along with the regular slave markets. Again this was justified by recourse to the monotheist sacred text.

The Southern Baptist Convention was formed in 1845, in Augusta, Georgia, due to the divisive issue of slavery. The Methodists and Presbyterians had already separated along similar lines from their northern co-religionists. It was not until their Declaration of Repentance on 20 June 1995 that the SBC officially renounced the use of the Bible to justify slavery and white supremacy. But the poisonous legacy remains and has shaped American history.



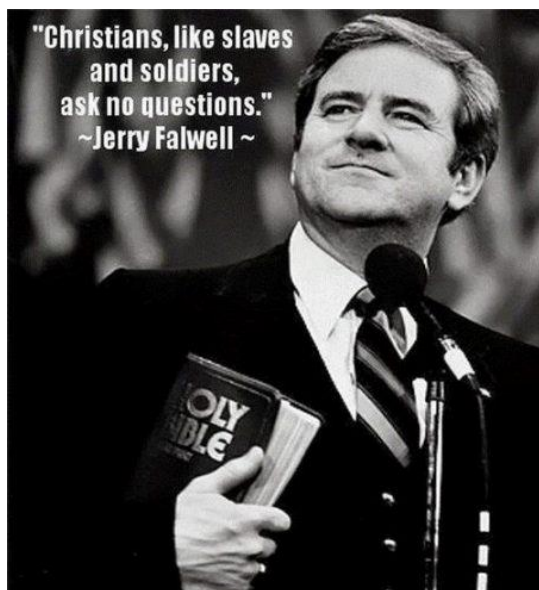
That notorious image of white supremacy in America, the Ku Klux Klan, has always made great play of its Christian principles. In its heyday of the 1920s, the Klan was a movement of native born Protestant white Americans of northern European stock. The

revival of the Klan was led in 1915 by William J Simmons of Alabama, who on release from the army became a backwoods preacher in the Methodist Church. The Klan however only epitomised the more general racism in America, which was taken as the normal state of affairs; as was the religion which supported it.

Democrat senator and former governor of Mississippi, James K Vardaman in 1913

Let the South and North stop this hating each other, for we will need all the love at our command, all the intellect and all the patience and Christian forbearance to save this country from the black race.

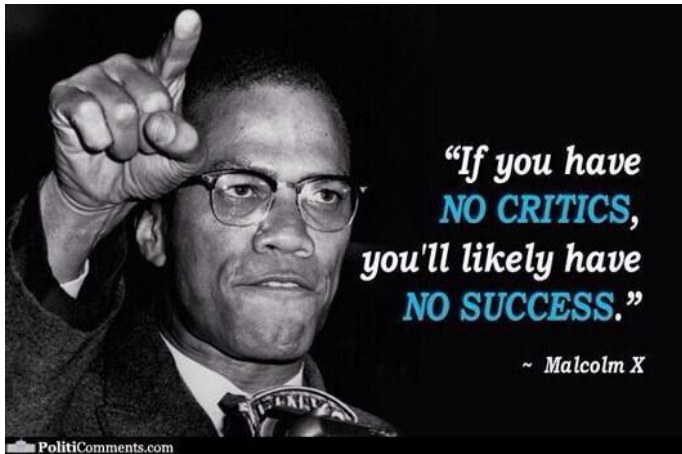
Although it had its abolitionists, Christianity was also the religion of those defending slavery, racism and white supremacy. Churches were segregated and even remain so because due to being shunned by the whites who converted them, African-Americans formed their own worship houses and organisations. White southern evangelicals shunned the civil rights movement or actively opposed it.



For example Jerry Falwell, who later became one of the most affluent and influential televangelists, condemned racial equality as “the civil wrongs movement” and that racial inequality was designed by God. Martin Luther King decried Sunday morning as the most segregated time in America. In such a poisonous environment the oppressed looked elsewhere for the spiritual reference points. In 1959, Malcolm X condemned the majority religion in his

nation:

“Christianity is the white man’s religion. The Holy Bible in the white man’s hands and his interpretation of it have been the greatest single ideological weapon for crushing millions of non-white human beings.”



Further:

"This Negro was taught to worship an alien God having the same blond hair, pale skin and blue eyes as the slavemaster."

The irony is that the very same rejection and oppression which drove African-Americans to the Nation of Islam, had disturbing parallels with the Islamic world itself. America's foundations were on fervent religion and slavery. While the American colonies raided Africa for slaves, the Maghreb was doing the exact opposite. In the seventeenth century the fort of Salé became the centre for the corsairs under the spiritual leader, the marabout Sidi Mohammed el-Ayyachi where slave trading became their economic lifeblood, and slaves were kept in horrendous conditions. As well as the adjacent coastlines of Spain Portugal and Italy, the corsairs raided for slaves as far as England, Wales, Iceland, and the English colonies in the New World. The various caliphates and sultanates in the Islamic world depended on the slave trade. The Ottoman Turks raided into Russia and Poland for slaves. But by the seventeenth century it was Africa that became the main source; just as it was for European and white American slave traders. Under the Umayyads and Abbasids, the Arabs had even attempted plantation slavery. African slaves known as *Zanj* were used to cultivate sugar cane in Mesopotamia

In 1831 Virginia was shaken by the slave rebellion by Nat Turner, which had repercussions throughout the South. But the Islamic world had already experienced something similar.



In 868 Ali ibn Muhammad of Basra promised the Zanj power if they followed him as the new prophet, and amassed an army of fifteen thousand black slaves in 869. However, as with the failure of Nat Turner, in 883 the Abbasid caliph Muwaffaq had crushed the rebellion, slaughtering and re-enslaving the Zanj. Mass plantation servitude was abandoned. In the Americas however, plantation slavery became the edifice on which empires and nations were built. The American Revolution was born with cognitive dissonance as it espoused liberty, and yet extended slavery. It took a

civil war for slavery to be ended, and even then it continued through various machinations. Above all African-Americans remained a downtrodden and oppressed minority, denied the full democratic rights afforded to even the most recent white immigrant.

The second president Thomas Jefferson remarked on how blacks were inferior and that once freed all black slaves should be sent to Africa. Although he supported abolition he could not accept blacks as equal citizens:

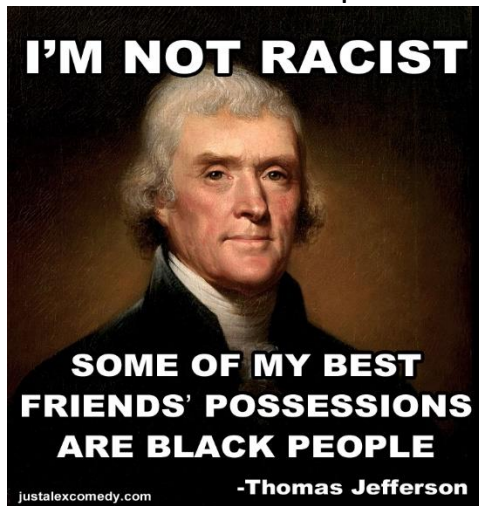
"But never yet could I find that a black had uttered a thought above the level of plain narration; never see even an elementary trait, of painting or sculpture. In music they are more generally gifted than the whites with accurate ears fortune and time, and they have been found capable of imagining a small catch."

Note how remarkable this is with Ibn Khaldun (1332-1406), pre-eminent medieval Islamic historian. He linked the strength of the sun to merriment among blacks, such as alcohol on the drinker or warm air of the bath inducing the bather to sing:

...the Negro nations are, as a rule, submissive to slavery.....have attributes that are quite similar to those of dumb animals.

By contrast, Ibn Khaldun writes in his *Muqaddimah* that Turkish slaves had rescued Islam due to their vigour.

Thomas Jefferson's racist views on black slaves were shared by a later president, Abraham Lincoln. But this very American racism echoed disturbing ideas in the Islamic world. The Zanj rebellion had resulted in extremely racist attitudes towards blacks, as expressed in Arabic literature, by poets of Ethiopian descent, known as the "black crows of the Arabs", such as Suhaym (d. 660), Nusayb ibn Rabah (d. 726), and Abu Dulama (d. c.776), pointing to clear evidence that black slaves had the lowest position in Muslim society.



By this period, the Arabic word "abd" as used to mean black slave, while "mamluk" meant a white slave. Black Africa remained a major source of slaves for the Islamic world until well into the twentieth century. Blacks came to be seen as natural slaves when compared to other races. Maqdsi in the tenth century said that blacks were cannibals and animal like. Ibn Butlan said blacks were overly musical. Then there was the thirteenth century Iranian Nasir al-Din Tusi who regarded apes as more

intelligent than blacks. Arabs were certainly not keen on their daughters marrying Muslims with even a trace of African blood. It was easier for slaves of European, Indian and Chinese origin to rise to greater office than African slaves who did the most menial jobs. Blacks crossing the Sahara suffered at least as much as Africans in the Middle Passage. The volume of black slaves was also comparable to those trafficked in the trans-Atlantic slave trade. That is why when in 1959 the Nation of Islam was criticised for its very unorthodox Islamic beliefs, Malcolm X retorted:

"Arabs sold slaves."



Indeed chattel slavery lasted in the Muslim world far longer than in America. Blacks are enslaved to this day by lighter-skinned Arabs in religiously fervent Sudan and Mauritania. In the oil rich Gulf states, the

kafala system ensures the servitude of darker-skinned workers trafficked from Asian countries. But did slavery in America really end with the Civil War? Lincoln's Emancipation Proclamation only freed slaves in the rebel states, not the Union where even his own generals such as Ulysses S Grant continued to own black slaves. In the South a disproportionate number of blacks were in prison where their use as unpaid labour for public works bore sinister echoes of the slavery which they had been liberated from.



This was known as peonage and had disturbing parallels with kafala. After slavery was abolished following the Civil War, and a brief time of hope known as Reconstruction in which blacks were

even elected to state and federal legislatures, Radical Republicans withdrew their support leading to the southern Redeemer movement in which African-Americans were systematically disenfranchised, massacred, and forced into serfdom by white Democrat politicians. Law enforcement, politicians and business owners colluded in system of human trafficking and revived slavery where blacks could be accused of any crime and sent to slave labour camp and prisons, to work in mines, fields, and lumber yards. This official and legal black servitude was only abolished in 1947.

Unsurprisingly, alienated from mainstream white America, blacks formed their own culture. It was this which contributed jazz, blues, rock and roll, rhythm and blues, soul and hip-hop, essential attributes of not just American but world music. In the 1920s the Ku Klux Klan not only had 5 million members, but was part of mainstream acceptability.



It warned of the dangers faced to white women by the sexual allure of the dance hall with its infectious jazz music, and pushed them to be banned. Henry Ford denounced the cultural pollution of “Jewish jazz factories”. American traditionalists were aghast at what they considered the breakdown of morality. The fact that jazz had black origins just enhanced the fears of respectable white America. One foreign visitor who stayed in the country between

1948 and 1950 seemed to echo those sentiments.

*"The American is primitive in his artistic taste, both in what he enjoys as art and in his own artistic works. "Jazz" music is his music of choice. **This is that music that the Negroes invented to satisfy their primitive inclinations, as well as their desire to be noisy on the one hand and to excite bestial tendencies on the other.**"*

But rather than some white racist who might have admired how the Third Reich repressed jazz as “nigger music”, this was actually written by Sayyid Qutb in his 1949 book *The America that I Have Seen*, published on his return to Egypt. Again perhaps Qutb had more in common with mainstream America than he would like to admit. This would have been rather poignant because not only were African-Americans converting to Islam to escape those very racist sentiments which Qutb had expressed, but as a decidedly non-white person who experienced racism and would have been restricted to racial immigration quotas, this Islamic scholar would have been the last person to make statements more in tune with a Ku Klux Klan diatribe against blacks.

Gang Related: Between Aryan Brotherhood and Muslim Brotherhood

During the 1970s, America witnessed a spate of home grown terrorism by groups intent on creating an alternative utopia. The leftist Weather Underground executed 45 bombings as it targeted the Pentagon, the Capitol, and banks. The Black Panthers were involved in shoot outs with the police, but also responsible for bombings, assaults and hijackings. Armed Puerto Rican separatists mounted 82 bombings.



In 1993 the FBI standoff against the Branch Davidians of David Koresh in Waco, Texas, led to the tragic shoot out which killed four federal agents as well as 85 cult members as an inferno engulfed Mount Carmel complex. The most damaging domestic terrorist attack ever committed on American soil was the April 19, 1995, bombing of the Murrah federal building in Oklahoma City, which killed 168 people and injured another 680: perpetrated by white nationalists Timothy McVeigh and Terry Nichols. On 17 June 2015

Dylann Roof sat in on a Bible session at the Emmanuel African Methodist Episcopal Church in Charleston, before shooting the black worshippers in an attempt to start a race war. Jihad groups therefore have many precedents and a well-sourced reservoir of hate, disaffection and alienation.

In his 1995 *End of Racism*, conservative writer Dinesh D'Souza blames the extreme pathology in inner city black culture for continual failure, not racism, which he said was now a fringe phenomenon – apart from black racism being tolerated by the politically correct dictates of cultural relativism which condemns western civilisation in general.



The glorification of crime such as rape, murder and necrophilia in musical genres such as gangster rap, the proliferation of broken families, HIV, hatred of other races (whites, Jews, Koreans, Hispanics), lack of social and personal responsibility, and blaming the government are the seemingly intractable pathological nightmare. In this the simple yet effective pull of racial

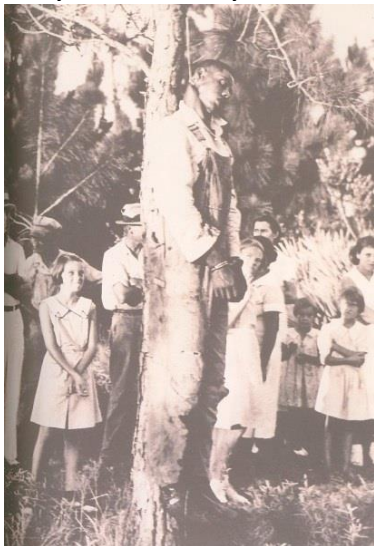
identity, messianic cults and religious fundamentalism find fertile soil. As they indeed always had. In the past the mainstream promotion of white supremacy

meant the extermination of much of the native population as white Americans surged west to satisfy their Manifest Destiny.



It meant the lynching of blacks and depredations into black areas and town by whites backed by law enforcement, under the euphemism of race riot. The inner city pathology of black culture through gangster rap which D'Souza condemns, was once a pathology of white culture via lynchings celebrated in postcards

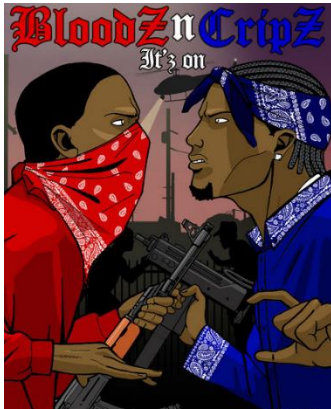
and mementos. Lynchings themselves involved a picnic atmosphere as whites of all ages enjoyed sandwiches and drinks, as they watched blacks get strangled, castrated and burnt alive. Due to Southern Democrat opposition no federal laws were ever passed against this crime. In the Wild West it was Hispanics, Native Americans, and Chinese who bore the brunt of this white racist gangster pathology. Once given religious direction, that pathology became a threat to the very democracy which America deifies.



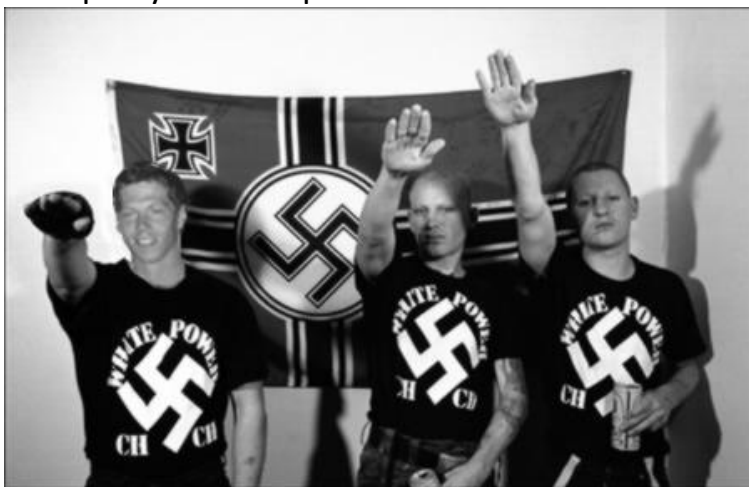
Gangs have always been a part of the American scene. 2002 saw the release of Martin Scorsese's *Gangs of New York*, a fictionalised account of conflict between nativist Protestants and Irish Catholic Dead Rabbits in Manhattan's slum, the Five Points. In the nineteenth century, the Irish immigrants in the Five Points formed the Smiths's Vly gang, the Bowery Boys and the Broadway Boys. Black gangs included the Fly Boys and the Longbridge Boys. Declining by the end of the Civil War, gang activity massively increased towards the end of the century, with Jewish and Italian mafia,

Chinese triads, and the outlaws who became part of Wild West mythology. Prohibition in the 1920s allowed organised crime to accrue massive profits and make connections to establishment political machinery. This was the era of Al Capone in Chicago. Mass migration of African-Americans to northern cities led to violent attacks by whites, especially in the Red Summer of 1919. Black gangs were formed in response. From the 1940s large scale public housing projects allowed gangs to further consolidate and expand their base. It was also from the

1940s to the 1960s that black gangs emerged as a criminal force in Los Angeles, largely as a result of social exclusion and segregation.



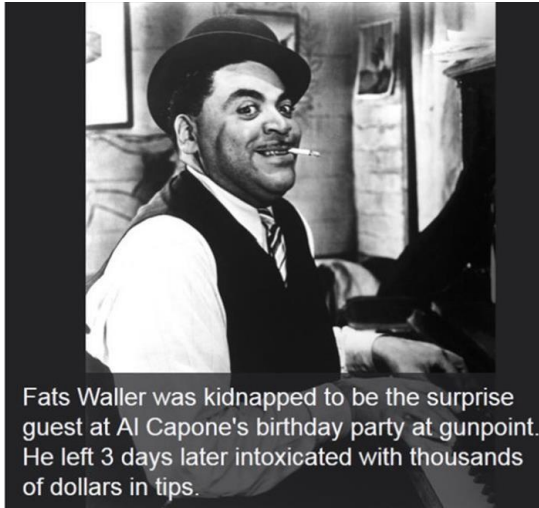
Racial anti-black violence on the part of white youths directly contributed to black youths forming self-protection societies that transformed into black gangs by the late 1960s. Out of this in Los Angeles emerged the Bloods and the Crips. With the Hispanics, the Latin Kings first emerged in Chicago in the 1940s after Puerto Ricans and Mexicans organised into self-defense groups into a collective struggle against oppression and overcome the problems of racism and prejudice that newly arriving Latino immigrants were experiencing. White gangs of greasers were prominent in opposing integration in Chicago in 1966. White Motorcycle gangs such as the Hells Angels are known as 'outlaws', and the rebel image has been an important American icon since at least *The Wild One* with Marlon Brando in 1954. The FBI has designated the Hells Angels, the Pagans, the Outlaws, and the Bandidos are involved in criminal enterprises, notably drugs. Other outlaw gangs such as the Southern Brotherhood Motorcycle Club, Sons of Aesir, and Confederate Cavalry Corps MC are openly white supremacist.



Bikers, their clothing, and motorcycles have become cultural icons. With the various Nazi skinheads gangs such as the American Volkfront and Hammerskins, there is no racial ambiguity. Like the Aryan Brotherhood in prisons they stand for pure White Power, part of

the subculture known as Peckerwood.

On the flip side gangs and organised crime, by their very nature, have proved essential to the concept of American identity and even freedom. Thaddeus Russell, in his *A Renegade History of America*:



"Imagine an America without jazz. Imagine an America in which alcohol is still illegal. Imagine an America without Broadway, Las Vegas, or Hollywood. Imagine an America in which all gays and lesbians are in the closet. All you have to do is imagine American history without organized crime."

Think of the cowboy, iconic symbol of the American west, riding free, carrying individualism to its logical ends. Think of Bonnie and Clyde, members of the Barrow gang who went on a murder and robbery spree across the South and West of the USA during the Great Depression of the 1930s. At a time when blacks were routinely portrayed as stupid on film, and in the mainstream racist thinking among whites as a sexual and criminal threat to America, how did these two inept white criminals become such celebrities?



To those people who consider themselves outsiders, or oppose the existing status quo, Bonnie and Clyde serve as the ultimate outsiders, revolting against an uncaring system. Because while America celebrates freedom, its Calvinist core with Puritan ethos has no mercy for the less fortunate. The state does not help. That would be interventionism or socialism. The individual

must be responsible. But even the cowboy needs to have a drink in a saloon, water and feed his horses, buy provisions. A society cannot function if it is solely composed of autonomous individuals, so celebrated in Ayn Rand's pseudo-philosophy of Objectivism and the dystopian futurism in her sacred text, *Atlas Shrugged*. For those who lose out in such a dog eat dog situation will coalesce into a flotsam collective. Gangs thus act as a surrogate family, especially for those adolescents from broken homes and lack of direction, as they are a support network which provide a sense of belonging.



The media portrayal of gangster life as one filled with excitement, power, fortune, and ease, such as Al Pacino in Scarface. But for those who want some meaning to their lives beyond just getting rich and dying, they find them in the tribal

communities of race and religion stripped down to the bare essentials. This is gang culture in all but name. Hence why Malcolm X found the Nation of Islam while incarcerated. Hence why racial prison gangs are so prevalent in the US prison system. Hence why that prison system increasingly sets the yardstick and ethos for American society at large. Hence why prison and the pathological crime culture surrounding it is the extremist recruiting tool par excellence. That is especially potent for jihad. In addition to immigration, prisons have fuelled the growth of Islam in the USA. According to J. Michael Waller, Professor of International Communication, Institute of World Politics, Muslim inmates comprise 15–20% of the prison population, or roughly 350,000 inmates in 2003. Waller states that these inmates mostly come into prison as non-Muslims. He also says that 80% of the prisoners who "find faith" while in prison convert to Islam. Most are black but a significant number are Hispanic.

Aukai Collins was born in 1974 in Honolulu. His father was a Vietnam veteran, and drifted into the hippy scene along with his wife. When he was four the parents split, so Aukai went to live with his mother in Ocean Beach, California. She drifted into a destructive lifestyle of alcoholism, drug addiction, domestic violence, and the gang involvement which eventually led to her murder. Moving in with his father did not help because his wife was also a drug addict. The dire home life led Aukai into gangs, crime and prison. From his 2002 book, *My Jihad*:

"Prisoners in America divide themselves up into racial groups. The blacks are with the blacks and the whites are with the whites and so on. No one goes outside of this self-imposed segregation. If you are white, you are expected to join the Aryan Brotherhood, and there aren't any exceptions."

Collins constantly dodged the Aryan Brotherhood while incarcerated as they sought revenge for his refusal to join. But while not drawn to White Power, he was impressed by the demeanour of the Muslim inmates.

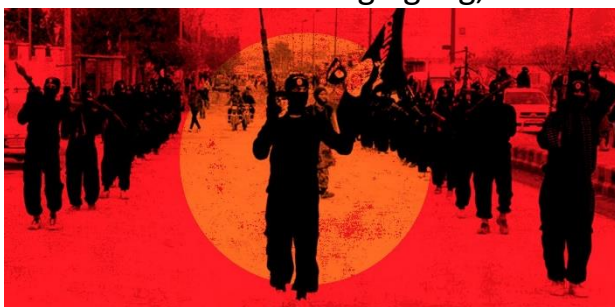


This led to his conversion at eighteen. In 1993, released from jail, Collins was impressed with the fact that Islam defied the racial gang mentality:

"Masjidul Noor was the first mosque I ever attended. It was in the ghetto of Fiftieth Street and University Avenue in East San Diego and had formerly been an old house. Black, Asian, and Hispanic gangs roamed at all hours of the day, but the immediate area around the mosque was a bustling community of Pakistanis, Kurds, Somalis, and Afghans. When I first walked in, I thought that the other Muslims might regard me with suspicion or amusement, but no one gave me a second look."

Collins then joined the jihad in Bosnia, and subsequent holy wars in Kashmir and Chechnya, and later became an informant for the CIA and FBI.

Jihad outfits were just another gang with disaffected youth rebelling against the system. Jose Padilla was from a Puerto Rican Catholic family. He became involved with the Chicago gang, the Latin Disciples.

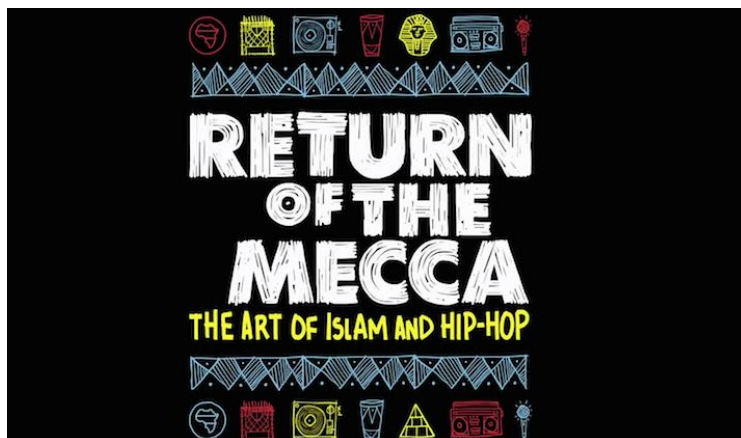


In prison he was impressed by the Muslim inmates, and after his release converted becoming Abdullah Ali Muhajir, adopting Arab garb, and then leaving to study in Egypt. In Mecca he met al-Qaeda recruiter and left to fight in Afghanistan, and was

part of a cell to plan terrorist attacks on America itself. Reza Aslan came to America as a child fleeing the 1979 revolution in his native Iran, and is professor of creative writing at the University of California, Riverside. In his 2009 book *How*

to *Win a Cosmic War*, he examined how fuelled by the internet, jihad is the next youth rebellion:

“Theirs is a ‘pop-culture Jihadism’, akin to the radical student movements of the 1960s, the punk rock subculture of the late 1970s, or the grunge ‘anticulture’ movement of the 1990s. It boasts its own style of dress, its own slang, its own symbols of conformity, even its own music – rap and heavy metal songs glorifying jihad against the Kafir. These kids may don the Palestinian keffiyeh, or national headscarf, in fellowship with a people with whom they have no connection. They may wear Osama bin Ladin T-shirts as though he were a modern-day Che Guevara or pin his poster to their walls as if he were a soccer superstar.”



Of course little do such rebels with a cause know that the system and the establishment actually compliments their choice of terrorism and violence. It even colludes with it.

Islamville in Americabia

Malcolm X said that in the 1950s, Abdul Basit Naeem, missionary with the Jama'at al-Falah of Pakistan, sought common cause with the Nation of Islam. Naeem published some of Elijah Muhammad's writings in his newspaper, *The Muslim World and the USA*. In 1957 Elijah Muhammad wrote to Egypt's President Nasser on the occasion of the Afro-Asian Solidarity Conference. Nasser sent his reply two years later at the NOI annual convention. That same year Elijah sent Malcolm X to Egypt, Syria and Saudi Arabia. Also in 1959 Muhammad met with emerging leaders of the developing world in the Middle East, Africa and South Asia, and travelled to Turkey, Egypt, Syria, Lebanon, Jordan and Sudan. He

was also accepted by Riyadh to make minor pilgrimage to Mecca, despite the chasm in teaching with all other sects who claimed to be part of Islam. Nasser meanwhile also sent \$44,000 to build an Islamic centre in Detroit. In 1961 King Saud also offered financial aid. In January 1959 another US citizen tried unsuccessfully to elicit support from Nasser of Egypt. This same person expressed admiration for Malcolm X, Elijah Muhammad and the Black Muslims.



He attended the Nation of Islam rally in Washington in 1961 and the convention in Chicago in 1962. But he was not Muslim. He was not even black. He was George Lincoln Rockwell, leader of the white supremacist American Nazi Party. In May 1963 he attended the trial of 14 NOI

members arrested after police had stormed their mosque in Los Angeles:

“The Muslims are being persecuted just as the Nazis are being persecuted. They are dedicated to the same ideals. As the Nazi Party – the separation of the black and white races – and we work together in many things. The fact is that most of the Negro people in this country are in complete agreement with the Muslims and their ideals just as most of the white people in this country are in agreement with the Nazis.”

Rockwell confessed that Malcolm X was better than most white people. However it was not black people but a black chemical, the product of millions of years of geological process, which would forge the crucial common exploitative link between Protestant America and Wahhabi Islam; crude oil. It would also not be on the political fringe but right in the heart of power itself.

America was and remains a close ally of Saudi Arabia. Other Muslim countries were also close friends, notably Pakistan which was a member of the alliance



known as SEATO, and Turkey which was part of CENTO. For America the Non-Aligned Movement was just another communist front in the Cold War. Islam, even its most radical manifestation, was seen as an ally. In 1957 President Eisenhower attended the inauguration of the Islamic Center of Washington DC.

When the MWL was founded in 1962 under Saudi control, one founder and at least one member of the leadership council worked for the CIA. The Saudis saw fifth column potential in the heretical Black Muslims.



by now was also giving scholarships to largely black American Muslims to study Islam in Saudi Arabia. Hence it is hardly surprising that many converts to the cause of jihad have been African-American.

The increase in Muslims studying in the USA led to the founding of the Muslim Students Association (MSA) in 1963, at the University of Illinois Urbana-Champaign. Funding came from Kuwait and Pakistan, with guidance from students of the Egyptian-based Muslim Brotherhood and Pakistan-based Jamaat-e-Islami Islami movements, links were forged with the MWL (which also provided funding). The MSA was highly influenced by Qutb and Maududi, and felt that the FIA was too lax in the practice of Islam. Yeti in the 1970s, the MSA conducted a survey which showed that most members felt few attempts were being made to include black Muslims. Accusations of racism against blacks and indeed non-Arabs in general continue to be raised to this day. Three of the MSA's founders were Muslim Brotherhood: Dr Ahmad Sakr, Dr. Ahmad Totonji, and Jamal Barzinji. From the MSA sprang the Islamic Society of North America (ISNA) and Islamic Circle of North America (ICNA).

By the time Saudis became interested, the Nation of Islam meanwhile was undergoing its own civil war. Born Ernest Timothy McGhee, Ernest 2X McGhee held the position of Secretary under Malcolm X at Temple No. 7. In a 1973 interview with the New York Times, McGhee, now called Khaliffa Hamaas Abdul Khaalis explained that it was he who had engineered Malcolm's break from Elijah, by teaching him true Sunni Islam.



Malcolm X had departed finding disillusionment with Elijah Muhammad's violation of his own moral standards, and lack of response to police brutality against Black Muslims. McGhee himself claimed that his orthodox Islamic mentor Tasibur Uddein Rahman had sent him to infiltrate the NOI to

Sunni Islam, but was expelled as a result in 1957. He then moved to New York City where he ran the Hanafi Midh-hab center in Harlem under his Sunni Muslim name Hamaas Abdul Khaalis. He continued trying to convince members to defect from Elijah's sect. In 1970, Khaalis converted sportsman Kareem Abdul Jabbar, who was formerly known as Lew Alcindor. In 1971 Abdul donated a \$78,000 field stone mansion for Khaalis' headquarters. In January 1973 NOI members executed seven of his relations, including four of Khaalis' children. Kareem Abdul-Jabbar was a pall bearer at the funeral for Khaalis' children. Incensed by the justice meted out, in March 1977 Khaalis and his followers laid siege in Washington DC. As well as demanding the handover of the NOI assassins, Khaalis also demanded a cinema boycott of the film *Mohammad, Messenger of God* by Syrian American Moustapha Akkad. None of these demands were met, and Khaalis as to spend his last years incarcerated.

The Saudi state had long sponsored Saudi and Egyptian imams to convert Black Muslims into Salafis. In 1978 the MWL sponsored a massive convention in Newark to coordinate Islamic activities. African American converts were flown to Saudi Arabia for religious indoctrination into Wahhabi Islam. When Juhayman Al Otaibi laid siege to the Grand Mosque in Mecca, the American Faqur Abdur-Rahman was killed in the ensuing battle. French commandos captured a second American follower of Juhayman, whose name remains unknown to this day. He was repatriated.

Riyadh, Islamabad and Washington grew even closer after the Soviet invasion of Afghanistan. Carter began arming the Islamic resistance groups who openly said they were fighting jihad against the atheist USSR. Ronald Reagan hailed the mujahedeen as “freedom fighters”. In State Department propaganda videos, jihad was openly referenced. The Virginia-based World Anti-Communist League sponsored mujahedeen leaders in touring America, as well as providing money and supplies. WACL and MWL officials met to plan joint effort at a summit in Malaysia. Osama bin Laden had settled in Peshawar in 1982 and fought on the front line.

Afghan Rebels at the White House in 1985



**"THESE GENTLEMEN ARE THE MORAL EQUIVALENTS
OF AMERICA'S FOUNDING FATHERS"**

Ronald Reagan

When visited by Prince Bandar from Saudi Arabia, Osama expressed his gratitude to the Americans for their help in combatting the atheist Soviets. He also impressed CIA chief William Casey with his commitment to the struggle. In May 1984 Vice-President Bush visited

the region and praised the mujahedeen. The CIA was training radical Islamists in intelligence and weapons. By 1987 nearly \$700 million was being sent in military aid yearly. An unknown number of Americans heeded the call for holy war and went to fight in Afghanistan. This included a black resident of Brooklyn: Clement Hampton-El. His father was a Christian preacher while his mother was involved with the Moorish Science Temple. Discharged from the army over a racial incident Hampton-El was drawn towards black nationalism, revolutionary politics, and finally in 1967, asked about his heretical beliefs in the Temple by Muslims outside the Islamic Mission of America in Brooklyn, Sunni Islam. He took the name Abdulla Rashid. An avid fan of martial arts Rashid felt the call of jihad, and in 1988 left for Pakistan, and then onto the Afghan border. But the monster that was crated would last far beyond the Soviet withdrawal, end of the Cold War and the collapse of the USSR itself. African-American Christopher Paul converted to Islam, took the name Abdul Malek Kenyatta, and went to fight in Afghanistan in 1990 where he met with al-Qaeda. Recruited by them he later fought in Bosnia and trained terrorists in Ohio to kill Americans.

Palestinian scholar Abdullah Azzam, who had settled in Saudi, used the Al Kifah Refugee Services to expand his activities across the USA to recruit Americans for

the Afghan jihad. One of Azzam's deputies, Tamim Adnani, openly admitted that even after the USSR was defeated the Afghan jihad would go on to further victories and conquests. Al-Qaeda of course had Americans present from its inception. Syrian-born Mohammad Loay Bayazid from Kansas City was inspired by Azzam's propaganda to see the jihad. In 1985 he flew to Afghanistan, and fought alongside Azzam and Osama Bin Laden. Others were not so loyal to their American sponsors. Ali Abdelsaoud Mohamed had been an Egyptian army officer in the 1980s when selected to participate in a joint exercise with Egyptian commandos at Fort Bragg. Yet he was also involved with Egyptian Islamic Jihad, which was linked to the assassination of Anwar Sadat. Under orders from Zawahiri, Mohamed infiltrated the CIA by offering his services to the US Embassy in Cairo as an Arabic interpreter. This did not last long but Mohamed managed to get an American visa in 1986, and joined the US army. With his language skills he was educating the army about the Middle East in his capacity with the Middle East Seminar for the Special Operations and International Studies Department at Fort Bragg. At the same time he was copying secret documents and openly talked about supporting jihad, and even went to fight in Afghanistan. Also there was African-American convert Abdullah Rashid from Brooklyn, and Fawaz Dumra, the imam at Brooklyn's Al Farook mosque. Back in the USA he began training terrorist cells. The blind sheikh Omar Abdel Rahman was arrested after Sadat's assassination in 1981.



America saw him favourably as he backed the Afghan mujahedeen and attracted large numbers of American Muslims to join the jihad. As his anti-western rhetoric became more incendiary, Rahman was placed on a State Department watch list that barred his entry to the USA. Nevertheless in 1990 he moved to

America, his entry visa being signed by a CIA officer at the US embassy in Khartoum. The CIA had seen Azzam and Rahman as essential to jihad operations against the USSR. The close relationship with an intolerant totalitarian Islamic extremist regime in Saudi could be excused in that it was an important ally in the region, not to mention all those oil reserves. Similar concerns could be made when Reagan and Bush turned a blind eye to the Ba'athist and comparatively secular regime Saddam Hussein acquiring sarin, poisons and mustard gas. Saddam himself had been CIA trained and America was arming him in his war

with Iran; a country which since the Islamic Revolution had begun the day with "Death to America".



Yet in 1985 this did not stop Reagan from selling arms to Iran in order to find the Nicaraguan anti-communist Contra rebels. Khomeini also had his fan club in America. Vietnam war veteran Clevin Holt was discharged from the army after a race riot on base, despair and alienation had led Holt to embrace Shia Islam, taking the name Isa Abdullah Ali. Praising Khomeini, he left to fight the USSR in Afghanistan, and later the Israelis when he joined the Amal militia in Lebanon, and helped train Hezbollah. Returning to his home country, Ali remained unsettled and soon

left to fight in Bosnia.

In 1992 US forces were deployed to defend Saudi from Saddam Hussein. Riyadh used this as an opportunity to evangelise among American soldiers. Prominent among the Salafi preachers was Bilal Phillips. He was attached to the Saudi Air Force, but had actually been born in Jamaica, to Protestant parents, and moved with them as a child to Canada. As Dennis Phillips he had been overawed reading *Islam, the Misunderstood Religion* by Muhammad Qutb, younger brother of Sayyid. He went to study in Saudi and became heavily engaged in dawah. As a fluent English speaker, Phillips was invaluable to Wahhabi missionary efforts, and converted three thousand American soldiers to Islam. These would later be sourced to be sent to fight in Bosnia. Phillips was helped by two African-American converts: Vietnam and Gulf war veteran Tahir (they had met in Saudi) and marine Archie Barnes, who had become Qaseem Ali Uqdah and executive director of Muslim Military Members. Tahir had fought in Afghanistan, trained in al-Qaeda camp, and tried to recruit Americans for jihad. He later defected to Sudan to work with Bin Laden. His Bosnia project was taken over by Brooklyn jihadi Abdullah Rashid, who had fought with the mujahedeen. Rashid and Phillips agreed to train Americans for the Bosnia jihad in rural Pennsylvania. They also flew to the Philippines, meeting with Saudi businessman and MWL volunteer Mohammed Jamal Khalifa, to help with Muslim separatists. While this venture failed, a new front opened in Chechnya, where Rashid's close friend the Egyptian Mohammed Zaki, founder of the American Islamic Group was fighting

in 1995. But Bosnia continued to attract more mujahedeen, such as white convert Abu Mansour two black Americans Abu Khalid and Aby Aysha.

The Saudis found that in a free market where money is king, the dollars really do the talking. Anything can be bought even the executive powers of the state. In 2005 Prince Alwaleed bin Talal donated \$20 million to Harvard and Georgetown to finance Islamic studies departments. The latter university even renamed its Center for Muslim-Christian Understanding after the Saudi royal, making it the HRH Prince Alwaleed bin Talal Center for Muslim-Christian Understanding. On 15 May 1999, Wareeth Deen Muhammad had condemned these donations which were used to propagate the Wahhabi school of Islam. On the other hand John Esposito, Georgetown Islamic Studies professor, became director of this Saudi funded centre, where he proceeded to minimise the jihadist threat. But he is just one of many who has benefitted from the Wahhabist largesse. In America even the government, the guarantor of liberty is not immune to the Saudi financial muscle. Indeed it is the USA which is the closest ally of Riyadh. After 9/11 the ugly secret kept from the public was the massive Saudi role in the terrorist attack, even to the extent that Bin Laden had no Saudi passport. The Saudi Binladin Group, a huge construction company, banked with Citigroup and invested with Goldman Sachs and Merrill Lynch. The Bin Laden family engaged in business with such the most iconic names in Americana, notably Disney, the Hard Rock Café, Snapple and Porsche.



By the mid-1990s they had become business associates of former secretary-of-state James Baker, and former president George HW Bush with investment in the Carlyle Group, a gigantic private equity firm founded in 1987 in Washington DC by David Rubenstein, Carter's former domestic policy adviser.

In the 1960s Salem bin Laden and Khalid bin Mahfouz grew rich from their monopolies in construction and banking in Saudi Arabia. In the next decade they looked to the Texas oil industry. In 1973 America had felt the effects of Saudi power in the oil crisis. Now Houston benefited from its contacts with

Riyadh. Saudi investment poured into energy, banking, defence, technology and media companies such as Time Warner and AOL. The USA economy became dependent on Saudi money. In 1987 Harken Energy went bankrupt. Its director was George W Bush Jr. Fortunately he was bailed out by the Saudis.

The Riyadh-Washington axis was threatened when Clinton was elected to office; much to the distress of Prince Bandar. For all their patriotic talk, the Republicans and their Saudi allies hampered the president's attempts to clamp down on terrorist groups Riyadh funded, as well as investigating the 1996 bombing in Dhahran. They stopped FBI access to files, dithered on extraditing Osama, and instead tried to blame Iran. Meanwhile Osama was channelling funds for his jihad via his country's largest bank, the National Commercial Bank, and had inside help from within the Saudi National Guard. When Clinton ordered the bombing of El Khifa factory in Khartoum in 1998, Republicans were enraged. Rush Limbaugh accused the president of destroying an "aspirin factory". Hence Riyadh was relieved when their close friend George Bush Jr, 'Dubya', a born-again Christian, endorsed by the conservative Christian right-wing evangelicals, was elected president. But his ties to Saudi were barely mentioned. This was despite the \$1 million donated by Prince Bandar to the George HW Bush Library and Museum, \$1 million by King Fahd to Barbara Bush's campaign against illiteracy, and another \$3.5 million to other Bush charities.

Republicans hate President Obama because they think he is Muslim...



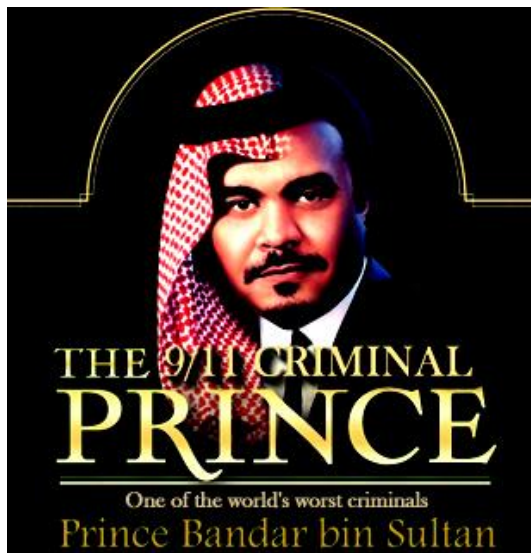
But they believe only what they hear on **FOX News**. Fox News' second largest owner is **Saudi Arabian Prince Walid bin Talal**. The Prince **funds radical madrassas** all over the world.



And they give their allegiance to **Grover Norquist**. Mr. Norquist is married to a **Palestinian Muslim**. He and his wife help run the Islamic Free Market Institute. This Institute took donations from the **terrorism financing SAAR Network**

On the domestic front Bush's campaign strategist Grover Norquist worked aggressively to win the Muslim vote. Along with Khaled Saffari, deputy director of the American Muslim Council (AMC), Norquist was a founding member of the Islamic Institute. On 30 July 2000, the Republican National Convention in Philadelphia began with Muslim prayers by Talat Othman, chairman of the Islamic Institute, and former board

member at Harken Energy.



The founder of the AMC, Abdulraheem Almondi, was invited to the governor's mansion in Austin when Bush ran Texas. Almondi was no moderate. He openly supported Hezbollah and Hamas, and attended a jihad summit in Beirut during 2000. Al-Qaeda was also present. He was hardly an isolated case. On 12 March 2000 Bush met with Muslim leaders at a mosque in Tampa. These included Sami Al-Arian, a Kuwaiti-born Palestinian professor of engineering at the University of South

Florida, as well as being founder and chairman of the World and Islam Studies Enterprise (WISE). This Islamic think tank had been investigated by the FBI in 1995 for links to Palestinian Islamic Jihad. Al-Arian had even brought in that organisation's number two, Ramadan Abdullah Shallah to be the director of WISE. He also invited Sudan's hardcore Islamic fundamentalist thinker and state adviser Hasan Al-Turabi as guest speaker. At an AMC meeting in 1998 Al-Arian had glorified jihad, destruction of Israel and condemned Jews as "monkeys and pigs". In February 2003 he was indicted on multiple charges including conspiracy to finance terrorism. Hilary Clinton by contrast returned the \$50,000 donation given to her by the AMC. No surprise then that Bush's candidacy was endorsed by the AMC. In an exit poll by that AMC, 91 percent of Muslims said they would vote for Bush. When the results were in, Norquist even boasted in *American Spectator*, that Dubya had been elected with the "Muslim vote". Saudi funded Islamic support and money had been essential to his victory. Craig Unger in his 2005 book, *House of Bush, House of Saud*:

Astonishingly enough, the fact that militant Islamists like Al-Arian were campaigning for Bush went almost unnoticed. Noting the absence of criticism from Democrats, Bush speech writer David Frum later wrote, "There is one way that we Republicans are very lucky – we face political opponents too crippled by political correctness to make an issue of these kinds of security lapses."

In April 2000 Colin Powell announced that \$43 million was being sent to the Taliban to help eradicate opium production in Afghanistan. In June Saudi citizens would benefit from express visa processing. Hence three of the 9/11 hijackers entered to slaughter as many Americans as possible: Abdulaziz Al-Omari, Khalid Al-Midhar, Salem Al-Hazmi.



President Bush ignored the Saudi role in 9/11. Instead he granted Saudi citizens special permission to fly when most others were grounded. On 28 March 2002, Pakistani commandos along with the FBI and US Special Forces captured Al-Qaeda's Abu Zubaydah in Faisalabad. He

was a Saudi citizen and revealed links to the royal family, including the cell phone number of Prince Ahmad bin Salman bin Abdul Aziz, and that this prince had prior knowledge of 9/11. He also revealed links to Prince Sultan and Prince Fahd bin Turki bin Saud al-Kabir. The Saudis denied all knowledge and the CIA backed down. In July all three princes died in mysterious circumstances. To date the Saudi involvement in 9/11 has been suppressed. Instead Bush decided to help radical Islamic groups by attacking Iraq and deposing Saddam Hussein, who had brutally repressed them as he had all his opponents. The resultant civil war as majority Shias suppressed the Sunni minority, Kurds tried for independence, and the incarceration of Ba'athists by the invading Americans led to the emergence of something truly horrific. Having forced Colonel Muammar Gaddafi from power, and delivering Libya to jihadi factions, America tried the same with Syria in pressuring Pashar al-Assad to relinquish office. With rebel groups such as al-Nusra being armed by America, despite their openly jihadi rhetoric, there now emerged a sinister new outfit: Islamic States of Iraq and Syria, ISIS. It is easy to blame Obama for this. But in reality he inherited the mess created by his pro-Saudi right-wing conservative Christian fundamentalist predecessor, George HW Bush.



Chris Hedges was very concerned by what he observed. At a time when President George W Bush was not only doing the bidding of his Wahhabi friends and business partners in Riyadh, but bolstering their Christian counterparts in America, such as by restricting abortion rights. Page 24:

"It is perhaps telling that our closest allies in the United Nations on issues dealing with reproductive rights, one of the few issues where we cooperate with other nations, are Islamic states such as Iran. But then the Christian Right and radical Islamists, although locked in a holy war, increasingly mirror each other. They share the same obsessions. They do not tolerate other forms of belief or disbelief. They are at war with artistic and cultural expression. They seek to silence the media. They call for the subjugation of women. They promote severe sexual repression, and they seek to express themselves through violence."

Stephen Sulyman Schwarz, white American convert to the Hanafi school of Islam runs the Center for Islamic Pluralism. He has exposed how Saudi Wahhabism has pushed out all other forms of Islam it has encountered.

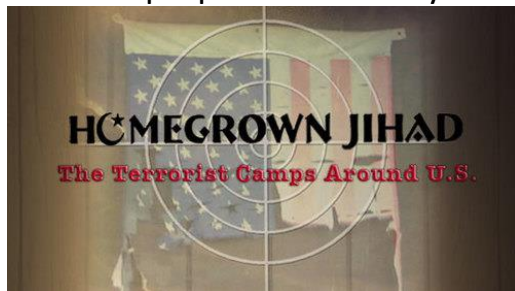


Norquist brought Bush and Wahhabi leaders together at Washington mosque after 9/11. As a lobbyist for Qatar he has acted as a prime Wahhabi lobbyist. Saudis have funded groups such as MPAC, MSA, CAIR, ISNA, AMC to act as overseas muttawa. Riyadh has financed the building of mosques staffed by the right sort of imams. According to Shaykh Hisham Kabbani of the Islamic Supreme Council of America, 80 percent of

mosques are run by Wahhabis, even though only 20 percent of Muslims follow this school of Islam. Wahhabis then denounced Kabbani as being marginal.

America was actually becoming dangerous for Muslims who deviated from strict Salafist dogma. Yet all this happened right under the nose of the authorities of a country which stood for freedom yet was concerned not to upset its radical Islamic allies who preached jihad. Al Fuqra was founded in 1980 by Pakistani cleric Mubarek Ali Gilani who came to the Yasin Mosque in Brooklyn looking for recruits to fight in Afghanistan. Attracting a large following of African-Americans, the cell became Jamaat al Fuqra, and later Muslims of the Americas. American recruits were trained in Pakistan to fight in Kashmir, and later Chechnya and Lebanon. By the 1990s Al Fuqra had established segregated communities known

as Islamberg or Islamville in the USA, Canada, Jamaica and Trinidad, funded by kidnapping, security services, arms trade, and criminal violence that never received proper attention by law enforcement.



Rashad Khalifa had moved to America from Egypt in 1959 to study biochemistry. He was also a religious scholar, whose interpretation of Islam led to rejection of much of the Hadith and Sunnah. He permitted mixed gender prayers and did not enforce women to cover their heads.



On 31 January 1990 he paid the ultimate price when Islamic zealots from Al Fuqra broke into Masjid Tuscon and stabbed him repeatedly. Of course Gilani was only enhancing American foreign policy with his intolerant and violent preaching on what was now fertile soil for jihad. Jihad

was thus waged in America before 9/11. In 1990 the Egyptian-born American citizen, El Sayyid Nosair, assassinated militant Zionist rabbi Meir Kahane (founder of the Jewish Defence League) at Marriot Hotel in Manhattan. Nosair's associates included those involved in the attack on the World Trade Centre in 1993. This attack was masterminded by Ramzi Yousef who had trained at al-Qaeda camps in Afghanistan and Pakistan. But five American citizens also played active roles. Nosair was a follower of Azzam and also had links with the blind sheikh. But these leads were not investigated.

Hindu Axis of Evil

On page xii of *Because They Hate*, Lebanese-born American conservative Brigitte Gabriel writes:

“Today, radical Islam’s war rages with varying degrees of intensity throughout the world, not just against Hindus, Buddhists, Copts, indeed all non-Muslim infidels. The radical Islamists’ degree of zealotry even has them attacking other denominations within Islam itself.”

However when commentators blame the Left for colluding with radical Islam, it gives a very skewed picture. In reality the conservatives and extreme right have their own soiled hands in this respect. They also meet on another common ground. That of hating India and Hinduism. This is also common ground with radical Islam, and as with Lincoln Rockwell seeking an axis between Black Muslims and American Nazis in the 1960s, these latter day ‘patriots’ seek something equally sinister.

David Coleman Headley was born Daoood Gilani in 1960 in Washington DC. His parents were the Philadelphia socialite and feminist Serill Headley and Pakistani poet and diplomat Syed Salim Gilani. They moved to Islamabad but divorced in 1970. Mrs. Headley returned to Philadelphia to open a bar. David Headley was admitted to a boarding school, but then moved to the United States in 1977. He rebelled against his mother's heavy drinking and multiple sexual relationships by expressing a loathing for all non-Muslims. However when he had joined his mother at age of seventeen, despite the culture shock he soon found new joys in drink, drugs and women, becoming a drug dealer himself. Arrested, he then worked as an informant for the Drug Enforcement Agency, even traveling to Pakistan as part of his job. Here he rediscovered his Islamic roots, adopting local dress and marrying a local woman. In 2002, while still working for the DEA, he attended the LeT training camp. In 2005 he used his American passport and Anglo-American name of David Coleman Headley to visit India and stake out possible targets in Mumbai.

HEADLEY UNMASKS PAKISTAN, ISI

Jailed Pakistani-American LeT operative David Headley unmasked the role of Pakistan and the ISI in planning and executing the 26/11 Mumbai attack during his deposition before a Mumbai court through video link from the US.



FIRST COURSE: Headley joined LeT after being "influenced" by Hafiz Saeed, in touch with 26/11 plotter Zaki-ur-Rehman Lakhvi.



Hafiz Saeed



Lakhvi



Sajid Mir

NAME CHANGE: He changed his name from Dawood Gilani to get a new passport.

EIGHT VISITS: Headley came to India eight times – seven before 26/11 and once after that.

CONTACT: His main contact in LeT was Sajid Mir, accused in the 26/11 case.

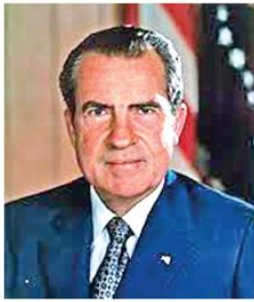
ISI LINKS: Headley said he was in touch with three ISI officers – Major Ali and Major Iqbal and Major Abdul Rehman Pasha.

ABORTIVE ATTACKS: HEADLEY DEPOSED LeT MADE TWO UNSUCCESSFUL ATTEMPTS TO CARRY OUT TERROR ATTACKS IN SEPTEMBER AND OCTOBER 2008 BEFORE FINALLY STRIKING ON NOVEMBER 26.

The result was the November 2008 attack by Pakistan-backed LeT jihadis on the Taj hotel, and specific western, Jewish and Hindu targets. The playboy mastermind meanwhile was in Pakistan planning the attack on Danish newspaper *Jyllands Posten* for mocking the holy prophet. Returning to his native USA, he made further plans including flying to Copenhagen to

make further detailed inspection of the target. In 2009 he was arrested in Chicago. News reports in October 2010 revealed that U.S. authorities had much advance knowledge about Headley's terrorist associations and activities. Analysts in some media outlets have speculated that the United States conspired to have Headley work undercover despite knowledge that he was involved in terrorism, which is why America refused to have him extradited to India. But then that would fracture its long term axis with Pakistan. Headley's anti-Hindu and anti-Indian views are said to lie in his school in Pakistan being bombed during the 1971 war with India. The actual reasons may be much more disturbing.

Unlike India which became a pioneer in the Non-Aligned Movement of emerging decolonised nations, Pakistan was a leading member of the American-sponsored Central Treaty Organization (CENTO) and the Southeast Asia Treaty Organization (SEATO) from its adoption in 1954-55 and allied itself with the United States during the Cold war. On a visit the United States in 1954, before Ayub Khan famously told American Brigadier-General Henry A. Byroade "I didn't come here to look at barracks. Our army can be your army if you want us. But let's make a decision". Nixon preferred Pakistan's straight-talking Sandhurst-accented military strongmen to India's elected leaders, who seemed to be too intellectual and were admired by East Coast liberals. Nixon and Kissinger saw Indians as "a slippery, treacherous people". The president saw India as a "Soviet stooge" before ordering the *Enterprise* to lead the *Task Force-74*. Reagan himself supported Pakistan's military regime of Zia-ul-haq. American officials visited the country on a routine basis. General Akhtar Abdur Rahman of *ISI* and William Casey of *CIA* worked together in harmony, and in an atmosphere of mutual trust. The *ISI* officer Mohammad Yusuf stated "It was a great blow to the Jihad when



Nixon



Kissinger



Yahya Khan

Casey died", calling Casey "shaheed". America sold F-16 Fighting Falcon, nuclear technology, naval warships, along with intelligence training. After the September 11 attacks in 2001 in the United States, Pakistan became a key ally in the

war on terror with the United States. In 2003, the US officially forgave US\$1 billion in Pakistani debt in a ceremony in Pakistan in turn for Pakistan joining the US 'war on terror'. Between 2002 and 2013, Pakistan received \$25 billion in economic and military aid and sales of military equipment. The equipment included eighteen new F-16 aircraft, eight P-3C Orion maritime patrol aircraft, 6,000 TOW anti-tank missiles, 500 AMRAM air-to-air missiles, 6 C-130 transport aircraft, 20 Cobra attack helicopters, and a Perry-class missile frigate. About half of the aid package was disbursed during the Bush administration and other half during the Obama administration. The aid during the Obama administration was more economic than military. The United States remains the second-largest supplier of military equipment to Pakistan after China, and is one of Pakistan's largest donors of foreign assistance. America has also historically supported Pakistan in its demand to annex Kashmir, and call that jihad against Hindus a freedom struggle. Now this affinity goes beyond just geopolitics.

America's support for Pakistan draws upon its Puritan ethos which has so much in common with Wahhabi Islam. While liberals, the Left and cultural Marxists support the Aryan Invasion Theory and that Hinduism is a backward, violent and oppressive religion, this is indistinguishable from that found on the right. In Ayn Rand's *Atlas Shrugged*, the sacred text of atheist Objectivism, John Galt's speech spits upon "the mystic muck of India".



When former KKK leader, white supremacist and Louisiana Republican legislator David Duke speaks of the invading Aryans creating the Hindu caste system in his 1999 hate book *My Awakening*, it would find a receptive audience among the ‘liberal’ American academics such as Wendy Doniger and Michael Witzel. Then there is

Indian-born conservative polemicist Dinesh D’Souza. In his 1995 *End of Racism* he said being a visible minority gave him a certain immunity when discussing issues of race. He also thinks it gives him immunity in acting as historical revisionist on Indian history, similar to how David Duke denies the Holocaust. Not only does D’Souza openly espouse the Aryan Invasion Theory in his books, but he also acts as jihad and radical Islamic apologist – much like the late Jerry Falwell, the fundamentalist Christian preacher who denounced civil rights, supported white supremacy, blamed America for causing 9/11 as it had fallen into sin, and is one of D’Souza’s heroes. Falwell even had his biography written by D’Souza. In his 2007 book, *The Enemy at Home: The Cultural Left and Its Responsibility for 9/11* D’Souza echoed his racist mentor when he wrote that:

“The cultural left in this country is responsible for causing 9/11.... The cultural left and its allies in Congress, the media, Hollywood, the non-profit sector and the universities are the primary cause of the volcano of anger toward America that is erupting from the Islamic world.”

In a 2007 interview entitled “Knowing the Enemy - Dinesh D'Souza on Islam and the West”, he also said that the distorted representation of American culture on television is one source of resentment of the United States by Muslims worldwide. D'Souza believes that traditional Muslims are not too different from traditional Jews and Christians in America. Towards the end of the interview, he admitted that he and Islamic militants share some of the same negative beliefs about liberal Americans:

While rejecting Islamic theology, Christians and conservatives can find common cause with traditional Muslims on issues of morality—particularly in the foreign sphere and in the United Nations. Traditional Christians, Muslims, and Jews can help promote traditional values on the international stage.

<http://www.catholicity.com/commentary/saint-paul/00041.html>

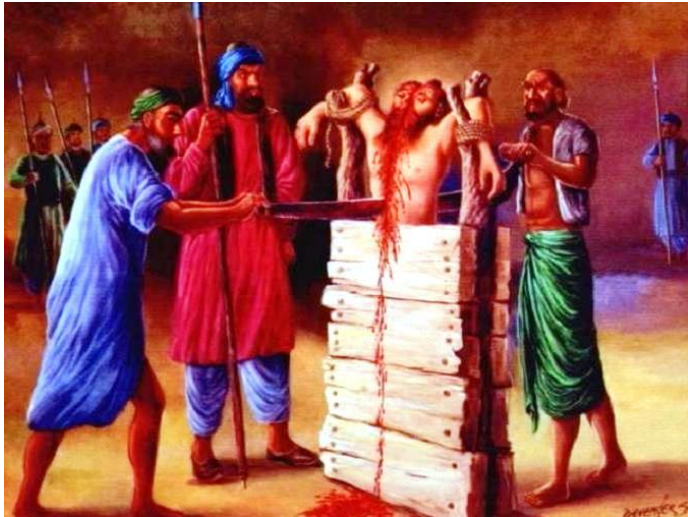
In the same interview D'Souza also claimed that Iran's president Ahmadinejad did not deny the Holocaust even when he held a conference on this very subject, inviting Nazi nostalgists such as David Duke. In 2007 he wrote *Closing of the Conservative Mind* in which he said that American conservatives should try and understand Islamic radicals and how angry they were at the moral degeneracy spread in their own lands. They, or at least 'traditional Muslims', would be key allies with conservatives such as himself against moral degeneracy caused by the American Left. He even said that Sayyid Qutb had become increasingly relevant with his moral denunciations of a depraved America. Conversely he condemns Robert Spencer, labelling him an Islamophobe in a debate about Islam on March 1, 2007 at the Conservative Political Action Committee. Yet what of D'Souza's own 'phobia'?



On 7 December 2008 he spoke at Grace Cathedral in San Francisco where he fulminated against the Hindu caste system, claiming that the Portuguese Catholics who converted his Brahman Hindu ancestors found the job very easy.

Christianity offered the low caste Hindus an equality they could not hope to get in their ancestral faith. Indeed Islam provided the same benefits.

D'Souza says that the Mughal empire in northern India could have killed millions of Hindus but did not. Indeed he claims no Muslim empire ever did anything like this.



It was hundreds of years of devastation caused by the Mughal rulers in India , with forcible conversion of Hindus as integral as rapacious taxation, which allowed the British to annex the subcontinent so easily. For 800 years Hindus had resisted through rebellion and warfare across India against the violent Islamic imperialism of the

Mughals and others till the final collapse of the Mughal empire which D'Souza seems to deliberately ignore in this myth of a peaceful India he envisages. Now on his website and in *What's So Great About America* he writes 'Two Cheers for Colonialism' in which he explains the British legacy of democracy. In October 2006, after being grateful that his Hindu ancestors were forced to accept Christianity by the Portuguese Inquisition, he acts as dishonest revisionist on Indian history:

"The Muslims ruled India for 200 years, so how come the vast majority of Indians are Hindu? The Muslims didn't forcibly convert them any more than the British did."

<http://tothesource.org/uncategorized/dsouza-responds-to-your-letters/>



On 2 April 2007, D'Souza wrote *Islam, a Religion of Violence?*, on conservative web site Tonwhall.com .

I realize that many people bandy about quotations from the Koran about "slaying the infidels" and so on, but these quotations

generally apply only to pagans, not to Jews and Christians. As monotheists, Jews and Christians were allowed to practice their religion in every Islamic empire, from the Abbasid dynasty to the Mongol empire to the Ottomans.

<https://townhall.com/columnists/dineshdsouza/2007/04/02/islam,-a-religion-of-violence-n1063864>

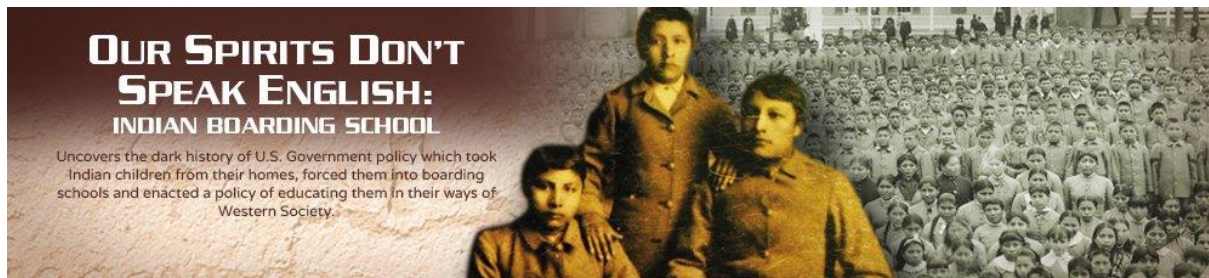
Well the Hindus are and remain pagans, so he has not only treated such people as subhuman but openly said that they are not the equal of monotheists. On the conservative right he is not alone in this. Walter Mead, the conservative writer with a soft spot for Wahhabi Islam, on page 364 of *God and Gold*:



“Decolonization has not given Muslims the recognition they hoped for. Muslim power in India was not restored when the British left; most of British India has become an aggressive and growing Hindu power.”

So now India is apparently an aggressive Hindu power, despite the fact that India has never attacked America like the Saudis and other ‘friends’.

But Hinduism is so alien due to its polytheism and pluralism. Until well into the twentieth century the United States attempted to wipe out the language, religion and culture of its indigenous peoples by herding them into reservations and forcibly removing the children into boarding schools where as well as suffering physical and sexual abuse, they had Christianity and the English language violently shoved down their throats.



Now in twenty-first century America, Christian fundamentalists such as Pat Robertson and the Indian-born KP Yohannen offer dire warnings about how Hinduism is the creed of Satan, and will corrupt America via yoga. At the same time of course they aggressively send missionaries into India, condemning any resistance as Hindu fascism and intolerance, all the while ignoring how American funds to convert the backward heathen Hindus has now morphed into a Christian fanatic militancy, the likes of which Yohannen and Robertson can only dream of in America.

America's inherent anti-Hindu mindset is the offspring of monotheism having just one and only truth, underpinned by the Protestant foundations of the nation. In 1954, Arthur Dean, US ambassador to the United Nations quoted Matthew 12:30 to an Indian official to make his point: "He who is not with me is against me". Non-alignment was seen as dishonest and sneaky. Pakistan



however seemed closer, as it was pro-western and Muslims shared a common god, holy men, revelations, and a similar central holy text. Hindus had none of these. There was much common ground between Islam and Christianity.

Hinduism and India by contrast was seen as chaotic, nihilistic, effeminate and just plain weird. US Secretary of State John Foster Dulles therefore forged the axis with Pakistan. But it was that same similarity that has now come back to bite America.

Through its axis with Saudi, Riyadh has sent money to buy politicians, academics and businesses, influencing policy at the highest levels. Pakistan has proven to be a rogue state ally of America, creating a Frankenstein that now seeks to

destroy its creator. American-born sons, as wholesome and white as Huckleberry Finn, seek rebellion and meaning in jihad – with the reference points already laid down by the Puritan roots of the Pilgrim Fathers.