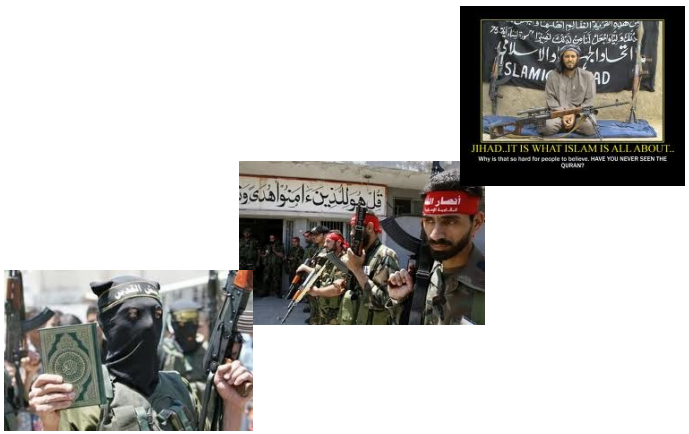
Radicalisation

Islam in the West

Gary R. Bunt

Version 2018

Images of 'jihad'











Palestine Issues

5







6







Osama bin Laden, Ayman al-Zawahri, Khalid Sheik Mohammed.

7







Omar Bakri Muhammad, Abu Qatada, Abu Hamza al-Masri

8



7-7 bombings







9

Boston, April 2013

10



Boston Marathon, April 2013



Dzhokhar and Tamerlan Tsarnaev








WANTED
BY THE FBI
Suspect in Boston Marathon Bombings
DZHOKAR TSARNAEV
Captured
Captured
Multimedia: Images
DESCRIPTION
Date(s) of Birth Used: July 22, 1993
Sex: Male
Age: 19 years old
Race: White
Height: 5'9"
CAUTION
SHOULD BE CONSIDERED ARMED AND EXTREMELY DANGEROUS

Woolwich, May 2013









22 May 2013 – Woolwich attack on Drummer Lee Rigby









Michael Adebolajo (above) and Michael Adebowale (right)









Nairobi, September 2013









Westgate Mall, Nairobi – September 2013

GARY R. BUNT - 'RADICALISATION' PRESENTATION 2015









Westgate Mall, Nairobi – September 2013









22 May 2017

MANCHESTER ARENA BOMBING

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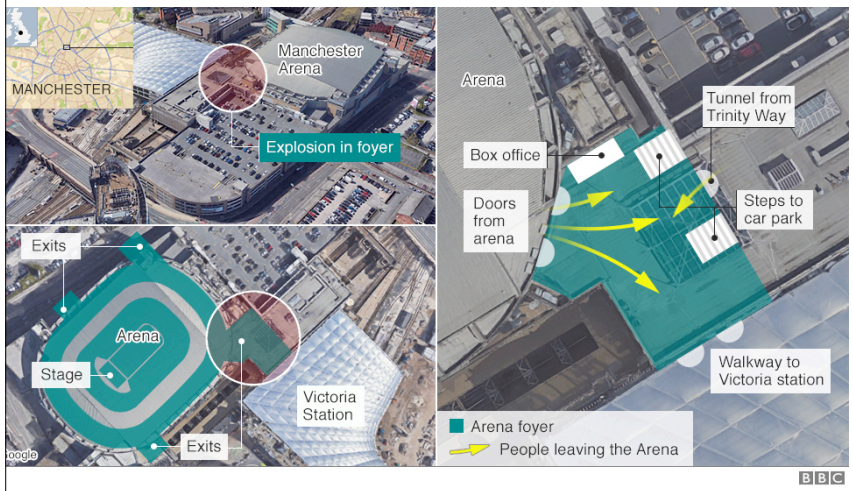
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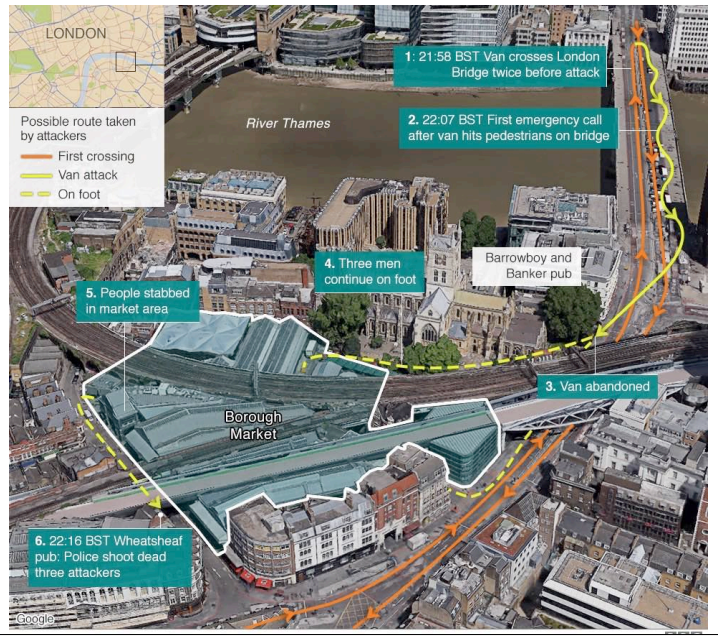
Salman Abedi

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3 JUNE 2017

LONDON BRIDGE ATTACK

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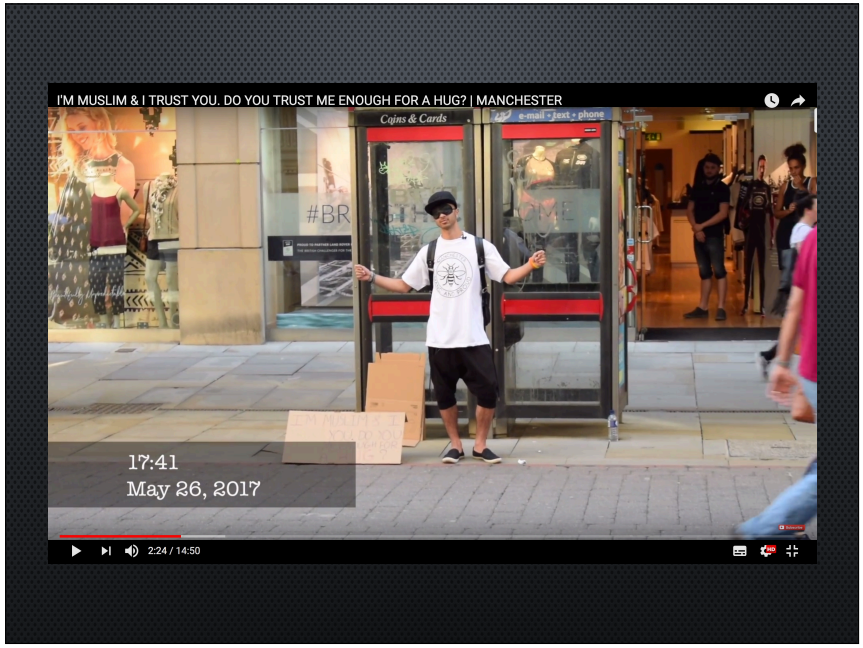
HUG A MUSLIM – BAKTASH NOORI

YOU TUBE AND TWITTER

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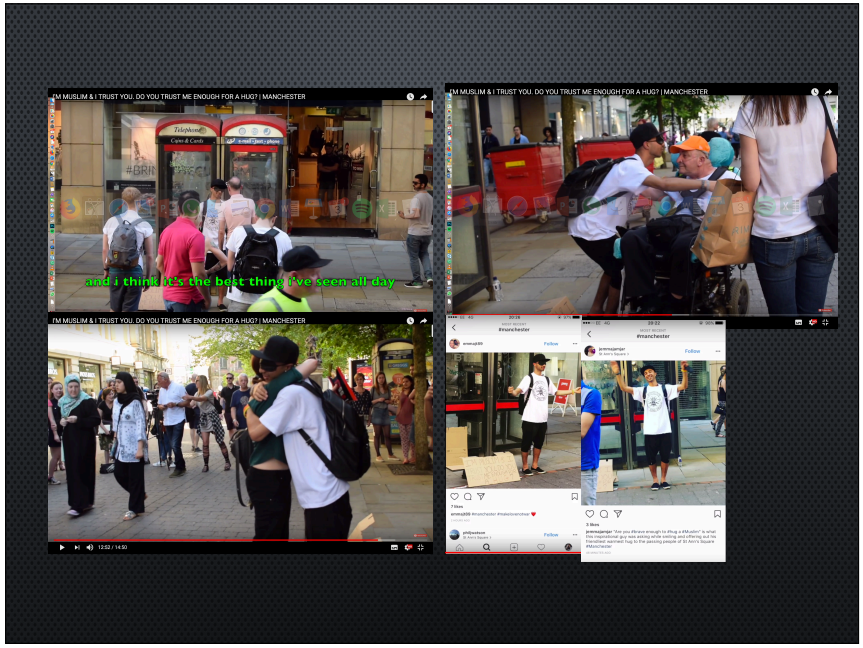
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RENEE BLACK AND SADIQ PATEL

SOCIAL MEDIA

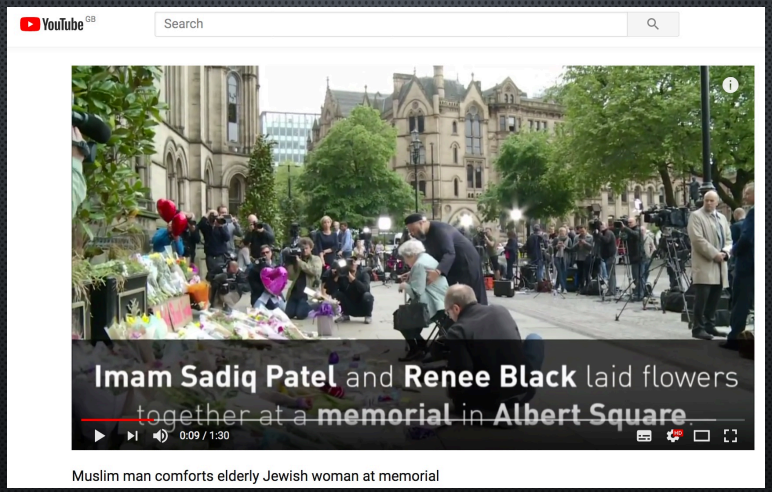
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NORTH MANCHESTER
JAMIA MASJID

USE OF #WESTANDTOGETHER HASHTAG

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Defining ‘jihad’

jihād’ < from *jahāda* (exerted)

jihād fi-Allah - ‘Quest for God’

Exertion “ ... of one’s power in Allah’s path.”

military action sanctioned in the name of God is the lesser jihad;

the greater jihād is spiritual and religious striving on a path towards - and in the name of - God.

Jihād: exoteric and esoteric emphases

Mujāhid: one who participates in jihad

The first military jihads took place in the lifetime of the Prophet

Whilst the concept of ‘holy war’ predates Muhammad, the origins of ‘lesser jihad’ could be demonstrated when applying the Qur’an, Hadith, and Sunnah as primary documentary texts.

Military victories -- and defeats -- during Muhammad’s lifetime are referred to in the Qur’an, Hadith and Sunnah, and are exemplified in biographical sources and histories associated with the life of Muhammad.

Militaristic activity is but one part of the ‘lesser jihad,’ which can incorporate religious missions and persuasion, and the application of religious jurisprudence falling under the broad spectrum of the ‘shari‘ah’.

The militaristic stereotype of jihad has been applied as a tool against Islam, especially in statements suggesting that conversion 'by the sword' was the principal way in which Islam spread.

Whether by the sword or the Qur'an, the lesser jihad has played an important role in the propagation of Islam.

The emphasis within the Qur'an between violent and persuasive jihad varies, according to the period of the Revelation.

The Qur'an itself states that "There shall be no coercion in matters of faith". [2:256 al-Baqarah]

Qur'ān

- "And fight with them until there is no persecution and all religions are only for Allah." Qur'an, 8:39
- "And they will not cease fighting with you until they turn you, back from your religion if they can." Qur'an, 2:217

The term 'jihad' itself can be interpreted in many different ways

Historically, in Shi'ism, an imam's sanction was required to justify a jihad, the imam being a descendant of the ahl al-bayt (literally, people of the Prophet's house, essentially his family). A Shi'i might require allegiance to an imam when undertaking a jihad - an allegiance known as *walaya*.

In Sunni Islam (where there can be a different concept of religious leadership), the question arises of who has the capacity to judge instigation (or not) of lesser jihad? Whether this lies in the hands of a caliph, an *alim* (religious scholar), or some other form of ideologue is an open question.

Elements of historical revisionism can interpret military campaigns as being under the banner of jihad, where the protagonists might not have applied that term. Similarly, the symbol of jihad has been applied in recent conflicts -- occasionally on both sides -- in order to justify military campaigning.

Different types of jihad have different names:

al-Muharibun (against secession);

al-Ridda (against apostasy);

al-Baghi (against dissention).

These terms were influential during the development of Islam, especially during the expansion of Muslim influence after the death of Muhammad in 632 CE.

If there were to be a consensus about lesser jihad amongst various factions of Islam, it would be that ribat or defence (i.e. on the frontiers) of Islam is imperative, with a hadith stating the importance of ribat:

"It is related from Sahl ibn Sa'd as-Sa'idi that the Messenger of Allah, may Allah bless him and grant him peace, said, "Ribat for one day in the way of Allah is better than this world and what it contains. The place of the whip of one of you in the Garden is better than this world and what it contains. A morning or an evening spent in the way of Allah is better than this world and everything it contains."

Aisha Bewley (trans.) *The Sahih Collection of al-Bukhari*, (Muhammad ibn Ismail Bukhari), Chapter 61, Book of Jihad and Military Expeditions. LXXII: The Excellence of ribat in the way of Allah, 2735

In the final analysis, there is no general consensus, except perhaps in the use of the Qur'an as a source of inspiration: essentially, within the main ideals and traditions of Islam, the central tenets of jihad remain the same. One hadith suggests:

"Some one who does jihad in the way of Allah is like someone who fasts and prays constantly and who does not slacken from his prayer and fasting until he returns."

'Book of Jihad', 21.1, *Al-Muwatta, Imam Malik*, (Malik ibn Anas), trans. 'A'isha 'Abdarahman at-Tarjumana and Ya'qub Johnson, (Norwich: Diwan Press, 1982), p. 197

In hindsight, it could be said that Muhammad fought a personal inner jihad, and an external jihad of conquest and propagating Islam.

Jihad could be seen as having been the essential requirement that prevented Muhammad's Revelation being consigned to historical and theological footnotes:

Qutb -- and others -- described jihad as the 'miracle' of Islam, in that it was responsible for such a rapid transformation of a tribal society in such a small period of time.

However valid the Revelation is, without jihad it could not has survived, at least in its present form.

Jihad was the determining factor in the development of Islam: its role today -- whether 'lesser' or 'greater' jihad -- ensures the spread and/or survival of Islam on many levels.

An inner inspiration, and an outer tool; a means of finding God within, and of spreading God to others; a source of scepticism, salvation, and suffering.

If not a 'Sixth Pillar,' although 'un-quantifiable' in many ways and 'misused' in many others, jihad is and always has been a 'fundamental' component within the many forms and categories of Islamic expression.

There are many individual ḥadīth relating to *jihād* (if you plan to cite these quotes, you would have to locate the original sources). These are just a few examples:

"Every nation has its monasticism, and the monasticism of this [Muslim] nation is the jihad."

"I am the Prophet of mercy, I am the Prophet of fighting, I am the smiling warrior."

“Some of my people will continue to fight victoriously for the sake of the truth until the last one of them will combat the anti-Christ.”

Somebody asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied "A believer who strives his utmost in Allah's cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

Allah's Apostle said, "There is no hijra (i.e. migration) (from Mecca to Medina) after the conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

I heard Allah's Apostle saying, "The example of a mujahid in Allah's cause--and Allah knows better who really strives in His cause--is like a person who fasts and prays continuously. Allah guarantees that He will admit the mujahid in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Yahya related to me from Malik from Abu'z-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said "Someone who does jihad in the way of Allah is like someone who fasts and prays constantly and who does not slacken from his prayer and fasting until he returns."

Substantial divergence can appear between different Muslim perspectives on jihad, not just *between* Sunni and Shi'a, but within Sunni and Shi'a factions.

The term 'Jihadist' has also emerged to promote the militaristic definition of 'jihad', and has to an extent become interchangeable (for some commentators) with that of 'Islamist'.

The question as to whether the 9-11 attacks were legitimate expressions of jihad was a dominant question after 11 September.

It was associated with the question of whether suicide bombing was 'legitimate' or 'prohibited' in Islam. Sheikh Abdulaziz al-Sheik, grand Mufti of Saudi Arabia, said it was "strictly forbidden in Islam". Abdul-Moti Bayoumi of al-Azhar agreed.

However, Yusuf al-Qaradawi - an influential 'modernising' scholar linked to the Muslim Brotherhood - indicated that "rulings against suicide bombings were issued by 'people who are alien to Sharia (Islamic laws) and religion.'"

Responses to radicalisation in the United Kingdom

The then Home Secretary Theresa May, at 2014 Conservative Party conference, sought to

Ban extremist preachers
Oversee strategy against extremism

Tackling extremism in the UK - December 2013 report by the Task Force set up by the Prime Minister.

- Extremism radicalises people
- Extremism divides communities.
- Extremism anti- freedom of speech, democracy and equal rights

- Extremism promotes the idea that the "West" is at war with Islam

Tackling Extremism in the UK, Cabinet Office, London, 2013,

STRATEGIES

I] Disrupt extremists - identifying organisations with potential to support 'extremism'
Supporting Charity Commission efforts to combat charitable status abuse

II] work with communities and internet providers to counter extremist materials online.

III] deliver the Home Office's Prevent programme at local government level

IV] promote integration

V] prevent circulation of extremist ideas in schools, colleges, universities and prisons

the Prevent Programme - part of the Government Counter Terrorism strategy

implemented through the Office for Security and Counter Terrorism at the Home Office

Draws extensively on police resources

The Prevent programme ESTABLISHED after the 2005 London bombings (part of the Government's counter-terrorism strategy).

Prevent is 1 of the 4 elements of CONTEST, the government's counter-terrorism strategy. It aims to stop people becoming terrorists or supporting terrorism.

The Prevent strategy:

- responds to the ideological challenge we face from terrorism and aspects of extremism, and the threat we face from those who promote these views
- provides practical help to prevent people from being drawn into terrorism and ensure they are given appropriate advice and support
- works with a wide range of sectors (including education, criminal justice, faith, charities, online and health) where there are risks of radicalisation that we need to deal with

SOURCE: https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism/supporting-pages/prevent

The strategy covers all forms of terrorism, including far right extremism and some aspects of non-violent extremism. However, we prioritise our work according to the risks we face. For instance, following the death of soldier Lee Rigby in Woolwich, the Prime Minister is leading a task force on tackling extremism and radicalisation. The special committee, which includes senior members of the cabinet and security chiefs, builds on the Prevent strategy.

SOURCE: https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism/supporting-pages/prevent

We use a range of measures to challenge extremism in the UK, including:

where necessary, we have prevented apologists for terrorism and extremism from travelling to this country

giving guidance to local authorities and institutions to understand the threat from extremism and the statutory powers available to them to challenge extremist speakers

SOURCE: https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism/supporting-pages/prevent

funding a specialist police unit which works to remove online content that breaches terrorist legislation

supporting community based campaigns and activity which can effectively rebut terrorist and extremist propaganda and offer alternative views to our most vulnerable target audiences - in this context we work with a range of civil society organisations

The PREVENT STRATEGY SEEKS TO FACILITATE

supporting people who are at risk of being drawn into terrorist activity through the Channel process, which involves several agencies working together to give individuals access to services such as health and education, specialist mentoring and diversionary activities

SOURCE: https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism/supporting-pages/prevent

Overseas, we work closely with countries where those who support terrorism and promote extremism are most active. Our activity is concentrated on Pakistan, the Middle East and East Africa where radicalising activity can have a direct impact on communities in the UK.

SOURCE: https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism/supporting-pages/prevent

RESPONSES TO THE PREVENT STRATEGY

"Yet the security services already do counter-terrorism and are remarkably successful at it.

"It attempted to go far beyond what government could or should do. It aimed to tackle radicalisation by providing a "counter-narrative" to that of al-Qaeda and other extremist groups. And so, instead of teaching British values and beliefs and otherwise allowing the relevant authorities to enforce the law, Prevent got involved in attempting to create what one Imam recently described to me as "MI5 Islam". "

SOURCE: http://www.telegraph.co.uk/news/uknews/terrorism-in-the-uk/7540456/The-Prevent-strategy-a-textbook-example-of-how-to-alienate-just-about-everybody.html

"… in the period 2008-2009 alone was over £140 million. Much of this money went on things which were – at best – many steps away from dealing with what drives young Muslims into extremism.

"Barking Mosque received more than £5,000 to provide rap "workshops" and lunches. Something called "Bedford: Faith in Queens Park" received £9,000 for its basketball club, another £10,000 for its cricket club and £11,000 for "fusion youth singing". It received £1,350 for a talk on "prophetic medicine". The Cherwell "Banbury Fair Trade Society" was paid by Prevent to deliver a "multicultural food festival".

"Across the country Prevent money went to boxing, karate, judo and five-a-side football clubs, while the 1st Bristol Muslim Scout Group bafflingly received £3,180 of Prevent money for camping equipment."

SOURCE: http://www.telegraph.co.uk/news/uknews/terrorism-in-the-uk/7540456/The-Prevent-strategy-a-textbook-example-of-how-to-alienate-just-about-everybody.html

RESULT (according to some critics):

TAXPAYER RESENTMENT

RESENTMENT FROM OTHER 'MINORITY' GROUPS

FEELING OF FOCUS/VICTIMISATION

Reactions to PREVENT

it has been viewed as a police led agenda, which some feel has actually damaged the cohesion that existed between communities and local authority partners

Martyn Ouston, The 'Prevent' Strategy in Bedfordshire. [UWTSD MA THESIS 2013] http://dspace.trinity-cm.ac.uk/dspace/bitstream/10412/284/1/MARTYN%20OUSTON.pdf

Reactions to PREVENT

" … there is little evidence to show that Prevent itself has damaged local community cohesion … "

" … It is seen that through Prevent, a mechanism exists to monitor and address community tensions; formalise engagement, empower local Muslim community groups and inform partner agencies where vulnerabilities may exist thereby protecting communities and in the long term community cohesion."

Martyn Ouston, The 'Prevent' Strategy in Bedfordshire. [UWTSD MA THESIS 2013] http://dspace.trinity-cm.ac.uk/dspace/bitstream/10412/284/1/MARTYN%20OUSTON.pdf

Radicalisation Online

Gary R. Bunt

A further channel of Islamic online activity has been through the ways in which politically oriented, Islamic groups have used the internet.

Exiled Islamic activitists established offices in the UK during the 1980s and 1990s. Detractors of these groups' political and religious manifestos led to the capital being dubbed 'Londonistan'.

Many groups were quick to take advantage of the information superhighway, which supplemented and eventually supplanted their previous emphasis on fax communication and print media.

This communication took numerous forms, and evolved in response to technological development: e-mail lists, FTP file exchange, audio-visual content, online manifestos, downloadable magazines, and live online phone-in discussions have all been popular tools for cyber Islamic discourse. **Not all of these groups were necessarily advocating militaristic jihad.**

Jihadi networks with membership based primarily in the UK have been influenced by the ideologies of these and other Islamic political groups.

They especially drew on their media strategies, to themselves become prominent examples of the effective application of the internet. In some cases, this was to promote a globalising message interpreting a form of militaristic 'jihad'.

One critical area was the emergence of online chat rooms and other fora in which information circulated on Islamic issues, including aspects of religious authority.

In an extreme example of this, evidence associated with events in the UK, such as the 7 July 2005 (7/7) bombings, suggested that some Muslims in the UK were radicalised through exposure to such content.

The attacks in London in 2005 were attributed to 'al-Qaeda' by some, leading to contentious statements on jihadi message boards as to their responsibility.

Prosecutions of jihadi activists reinforced awareness of the impact of the net on online jihadi discourse, and there have been several cases in the UK.

The case of Babar Ahmad was a complex and long-running example of the prosecution of an individual, in relation to the production and publication of internet materials. Ahmad was accused of running websites raising cash and recruiting fighters for the Taliban and Chechen organizations.

Although he faced no charges in the UK, Ahmad was alleged to be associated with a website called Azzam Publications in London, and the US government attempted to have him extradited. He was extradited, and imprisoned in 2014. He has since been released, and returned to the UK in 2015.



More information: Dominic Casciani, BBC Radio

A further example was the prosecution relating to the online postings of Irhabi007 or 'Terrorist 007'. These included materials produced by al-Qaeda's media production unit, al-Sahab ('the cloud').

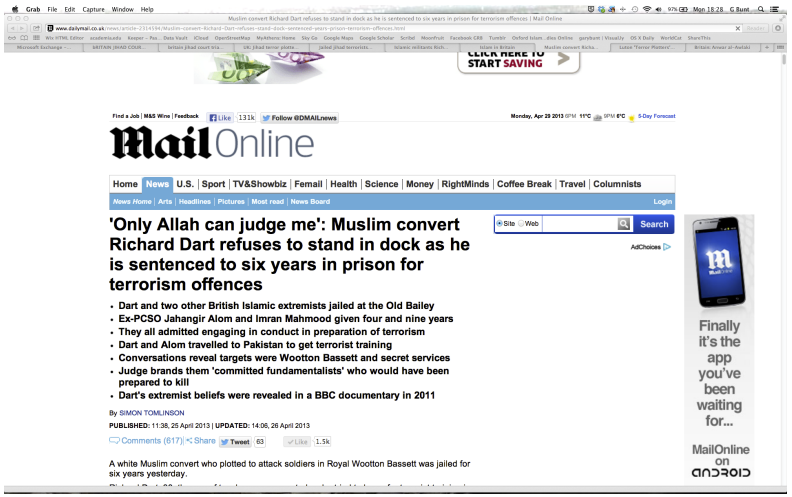
One posted in September 2005 claimed responsibility for the July 2005 bombings in London, juxtaposing film of one bomber with filmed statements from al-Qaeda's Ayman al-Zawahiri.

Following a series of arrests in 2005, Londoner Younis Tsouli was convicted of being Irhabi007 in 2007. Under the *Terrorism Act 2006*, he received 10-years for inciting terrorism, subsequently increased to 17 ye



Recent Cases

Case 1



'Only Allah can judge me': Muslim convert Richard Dart refuses to stand in dock as he is sentenced to six years in prison for terrorism offences

- Dart and two other British Islamic extremists jailed at the Old Bailey
- Ex-PCSO Jahangir Alom and Imran Mahmood given four and nine years
- They all admitted engaging in conduct in preparation of terrorism
- Dart and Alom travelled to Pakistan to get terrorist training
- Conversations reveal targets were Wootton Bassett and secret services
- Judge brands them 'committed fundamentalists' who would have been prepared to kill
- Dart's extremist beliefs were revealed in a BBC documentary in 2011

By SIMON TOMLINSON

PUBLISHED: 11:38, 25 April 2013 | UPDATED: 14:06, 26 April 2013

A white Muslim convert who plotted to attack soldiers in Royal Wootton Bassett was jailed for six years yesterday.

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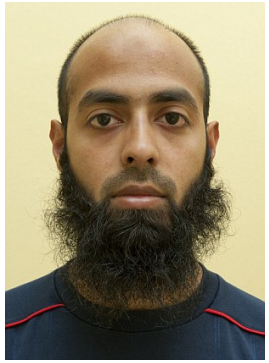


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RICHARD DART

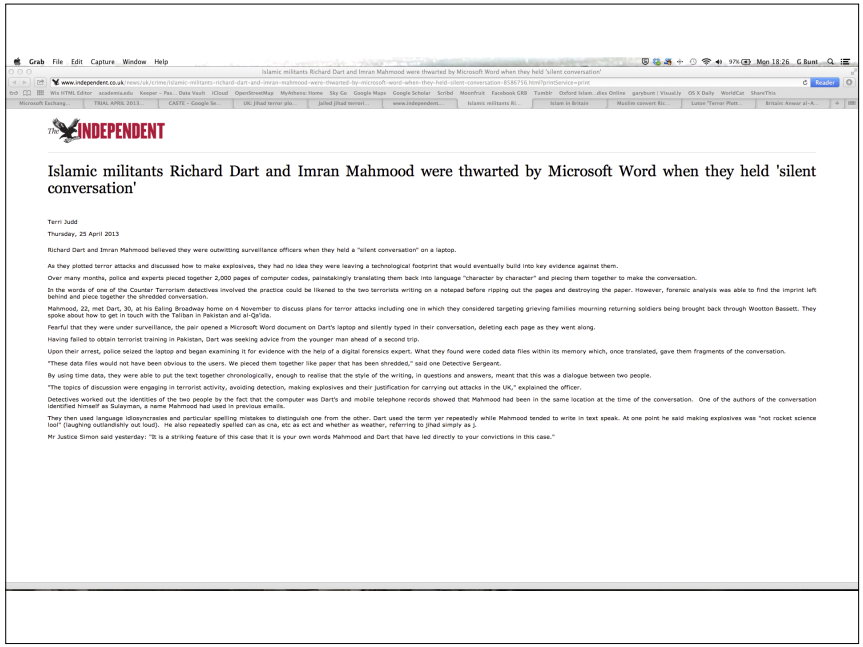
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Jahangir Alom [l], 26, a former Met police community support officer, and unemployed Imran Mahmood, 22 (convicted April 2013 with Richard Dart) – conspiracy to bomb

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The INDEPENDENT

Islamic militants Richard Dart and Imran Mahmood were thwarted by Microsoft Word when they held 'silent conversation'

Terri Judd

Thursday, 25 April 2013

Richard Dart and Imran Mahmood believed they were outwitting surveillance officers when they held a "silent conversation" on a laptop.

As they plotted terror attacks and discussed how to make explosives, they had no idea they were leaving a technological footprint that would eventually build into key evidence against them.

Over many months, police and experts pieced together 2,000 pages of computer codes, painstakingly translating them back into language "character by character" and piecing them together to make the conversation.

In the words of one of the Counter Terrorism detectives involved the practice could be likened to the two terrorists writing on a notepad before ripping out the pages and destroying the paper. However, forensic analysis was able to find the imprint left behind and piece together the shredded conversation.

Mahmood, 22, met Dart, 30, at his Ealing Broadway home on 4 November to discuss plans for terror attacks including one in which they considered targeting grieving families mourning returning soldiers being brought back through Wootton Bassett. They spoke about how to get in touch with the Taliban in Pakistan and al-Qa'ida.

Fearful that they were under surveillance, the pair opened a Microsoft Word document on Dart's laptop and silently typed in their conversation, deleting each page as they went along.

Having failed to obtain terrorist training in Pakistan, Dart was seeking advice from the younger man ahead of a second trip.

Upon their arrest, police seized the laptop and began examining it for evidence with the help of a digital forensics expert. What they found were coded data files within its memory which, once translated, gave them fragments of the conversation.

"These data files would not have been obvious to the users. We pieced them together like paper that has been shredded," said one Detective Sergeant.

By using time data, they were able to put the text together chronologically, enough to realise that the style of the writing, in questions and answers, meant that this was a dialogue between two people.

"The topics of discussion were engaging in terrorist activity, avoiding detection, making explosives and their justification for carrying out attacks in the UK," explained the officer.

Detectives worked out the identities of the two people by the fact that the computer was Dart's and mobile telephone records showed that Mahmood had been in the same location at the time of the conversation. One of the authors of the conversation identified himself as Sulayman, a name Mahmood had used in previous emails.

They then used language idiosyncrasies and particular spelling mistakes to distinguish one from the other. Dart used the term yer repeatedly while Mahmood tended to write in text speak. At one point he said making explosives was "not rocket science lool" (laughing outlandishly out loud). He also repeatedly spelled can as cna, etc as ect and whether as weather, referring to jihad simply as j.

Mr Justice Simon said yesterday: "It is a striking feature of this case that it is your own words Mahmood and Dart that have led directly to your convictions in this case."

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Case 2

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"Luton terror plotters discussed sending a toy car carrying a bomb under the gates of a Territorial Army centre, based upon instructions in an al Qaida manual entitled "make a bomb in the kitchen of your mom, Woolwich Crown Court has been told."

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Luton 'Terror Plotters' Planned Sending Toy Car Bomb Into Territorial Army Centre

PA/The Huffington Post UK | Posted: 15/04/2013 15:42 BST | Updated: 15/04/2013 15:42 BST

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FOLLOW: Terrorism, Al Qaida, Mohammed Sharfaraz Ahmed, Syed Farhan Hussain, Crime, Umar Arshad, Zahid Iqbal, Ahmed, Hussain, Jihad, Luton Terror Plotters, Luton Terrorism, News, Terror Plot, UK NEWS, UK News

Luton terror plotters discussed sending a toy car carrying a bomb under the gates of a Territorial Army centre, based upon instructions in an al Qaida manual entitled "make a bomb in the kitchen of your mom, Woolwich Crown Court has been told.

Zahid Iqbal, 31, and Mohammed Sharfaraz Ahmed, 25, spoke about making an improvised explosive device (IED) in covert recordings played to the court.

Umar Arshad, 24, and Syed Farhan Hussain, 21, all from Luton, were observed "training for terrorist purposes" on Snowdon "as bears the most resemblance to the mountainous regions of Pakistan", said Max Hill QC, prosecuting.

Iqbal is recorded telling Ahmed: "I was looking and drove past like the TA centre, Marsh Road. At the bottom of their gate there's quite a big gap.

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Irfan Naseer, Zahid Iqbal, Mohammed Sharfaraz Ahmed

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E-JIHAD

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Inspire issue 1 - Jul 2010

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at a later period to give information to them. With lone operations however, as long as you keep it to yourself, nobody in the world would know what you're thinking and planning. That's why individuals like Taimour, Roshonara, Nidal and others have been successful, even if they were ultimately arrested. The fact that they were able to pull off their operations without being halted by authorities is a great success.

Finally, if you are incapable of carrying out operations in the West, and you decide that traveling to the lands of jihad is the best choice for you but there is no available contact, then make sure to save up enough money to reside in that country for sometime until you find someone.

Finding the mujahidin is in itself a great test and trial from Allah, it will test your patience and steadfastness upon the path.

There are quite a few mujahidin in Yemen for example, who had absolutely no contact with al Qaeda, hardly spoke the Arabic language, yet are now with us due to the blessings of Allah upon them.

All that we can advise you on this matter is to always put your trust in Allah; don't ever panic, even if the situation doesn't go in your favor.

Your brothers in al Qaeda in the Arabian Peninsula

Send your questions to Shaykh Anwar al-Awlaki

- We will hold an exclusive video interview with the Shaykh where he will answer your questions
- See the contact page for details on sending an e-mail to al-Malahem

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Inspire Issue 5 Spring 2011

Further information/reading

- Jihad and the internet is covered in greater detail in Gary Bunt's writing, (via the virtuallyislamic.com website)
- Oxford Islamic Studies Online, 'Jihad'
- Tyan, E. "Djihād." Encyclopaedia of Islam, Second Edition. Edited by: P. Bearman; , Th. Bianquis; C.E. Bosworth; , E. van Donzel; and W.P. Heinrichs. Brill, 2011. Brill Online.