

Shanty

Counterterrorism

From the Cold War
to the War on Terror

Volume One

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Volume One:
Combating
Modern Terrorism
(1968–2011)



Frank Shanty, Editor

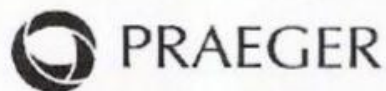
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*From the Cold War to the
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Volume 1: Combating Modern Terrorism (1968–2011)

FRANK SHANTY, EDITOR

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Contents	vii
United States	185
Yemen	189
III. Key Issues Impacting Counterterrorism Strategy	193
Border, Port, and Transportation Security	193
Combating Terrorist Recruitment, Propaganda, and Radicalization Campaigns	197
Countering Terrorism: Law Enforcement or Military Problem?	201
Countering Weapons of Mass Destruction (WMD)	206
Counterterrorism Training	211
Crisis Management: The Public Health System	217
Defensive Measures against Terrorism: Military Preemption and Retaliation	221
Economics of Counterterrorism	225
Evolution of Global Counterterrorism Initiatives	229
Global Arms Trafficking	235
Globalization and Terrorism	239
Human and Signal Intelligence: Critical Components in Effective Counterterrorism Strategies	244
Identifying and Combating Sources of Terrorist Financing	248
 Ideology That Spawns Islamist Militancy 	253
Information Security	258
Information Technologies to Combat Terrorism	262
Intelligence/Information Sharing between U.S. Government Agencies	266
Intelligence Sharing and Law Enforcement Cooperation between Nations	270
International Law, Human Rights, and Counterterrorism	275
International Media: A Critical Tool in the Battle against Terrorism	282
Just War Doctrine	286
Limitations of Technology	290
Military Force: Effective against Terrorists?	294

Ideology That Spawns Islamist Militancy

Nassef M. Adiong

Throughout history Islam has been interpreted in various often discordant and conflicting ways. The debates over the question of authority and legitimacy to speak for and thus define Islam are particularly intense in contemporary times. As a result, confusion and distortion exist among Muslims and non-Muslims alike as to Islam's position on a number of different issues such as human rights, democracy, and international cooperation. An area that has received wide attention is so-called Islamist militancy.

Islam is viewed differently among peoples with diverse cultural and sociological backgrounds, particularly the geographic division of West and East set by traditional orientalist scholars. The West sees Islam as a religion similar to Christianity, although they do not accord it the same level of respect as Christianity or Judaism. They perceive Islam as the "other" and are totally indifferent to their cultural understanding. In contrast, the East regards Islam not only as a religion but as a total way of life that governs every aspect of human existence.

HISTORICAL EVOLUTION OF ISLAMIST MILITANCY

One climatic historical event that caused much discord and the decline of sixth-century Islamic scholarship, and later paved the way for the legalistic interpretation of Islam that eventually spawned the political ideology of Islamism, was the Mongolian invasion of Muslim lands in the early 13th century. Prior to the invasion, there was a blossoming of intellectual competition among scholars from different Islamic schools of thought, disciplines, and sciences. These were the Islamic philosophers, mystics, and jurists competing for intellectual recognition and legitimacy. However, the invasion that massacred Muslims and non-Muslims, committed genocidal acts, and burned Islamic mosques and libraries, especially the "House of Wisdom" in Baghdad during the Abbassid era, resulted in centuries of dark ages characterized by unpleasant and demeaning lives throughout the Muslim world, even though the Mongols eventually converted to Islam later in this period.

Islamic philosophy and mysticism became dormant while Islamic jurisprudence gradually dominated the debates and earned recognition and millions of followers particularly from major groups and sectors of Sunni and Shia. Intensification of the legalistic interpretation intermittently increased and materialized in the post-Nasser era. The Iranian Revolution (1979) and the Soviet invasion of Afghanistan (1979) further strengthened and reinforced this new radical mindset often referred to as political Islam

and/or Islamism. The current upheavals in the Arab world, led by youth and other disaffected Arabs clamoring for political change and better socioeconomic conditions and against the tyrannical rule of their dictators, might weaken Islamist militancy, but this remains an open question.

SURVEY OF ISLAMIST THINKERS AND THEIR IDEOLOGIES

An ideology will not take root or proliferate without key thinkers, their intellectual stamina, powers of persuasion, material power, and their supporters and followers. These factors account for the development of the successful implementation and practice of an extremist worldview or ideology. The following are a few prominent Islamist thinkers that have impacted the Muslim world.

Ibn Taymiyya and Puritanism

Taqi ad-Din Ahmad Ibn Taymiyya (1263–1328) is considered to be the father of Islamic Puritanism and fundamentalism. He was a devout follower of Ahmad ibn Hanbal, the founder of the strictest Islamic orthodox school, that is, the Hanbalites, which “is today the law in Saudi Arabia” (Demant 2006, 13). He called for a puritanical way of going back to the original sources of Islam: the Quran and the sunna. He lived during the Mongolian rule and issued a fatwa of jihad against the Muslim convert Mongols for their reluctance to adhere to and employ a strict interpretation of sharia laws. He was the first jurist to consider jihad as an ultimate obligation of every Muslim in their struggle against nonbelievers, infidels, apostates, and even Muslims considered heretics under false leadership (Demant 2006, 102). His idea of a violent jihad against Muslims and non-Muslims greatly influenced the thinking of Islamist militants, who often cite his sources to validate their approach in representing Islam (Sjadzali 1991, 56–63).

Abd al-Wahhab and Wahhabism

Muhammad ibn Abd al-Wahhab (1709–1792) propagated Salafism under Hanbali jurisprudence but questioned the absoluteness and the authoritative legitimacy of the four Sunni orthodox schools of thought, namely, Shafi'i, Hanafi, Maliki, and Hanbali. Since some members of the al-Saud family were his students, he was able to form an alliance with the House of Saud to promote his teachings throughout their territories. This later became the ruling regime in the present Saudi Arabia. He also revived the works of Ibn Taymiyya and advocated for “purification of Islam from what he considered to be heretical and magical accretions” (Zubaida 1993, 10), or the significance of going back to the original principles of Islam in governing human life. Moreover, he implemented the practice

of stoning to death for convicted adulterers, gays, infidels, and heretics. He was against innovations and creativity in interpreting Islam. Although Wahhabism is considered an ultraconservative sect within the Salafi movement, it is not considered a potent initiator of the Islamist movement. "Instead, the Wahhabis were simply a part of the broader interactions of many different individuals and groups" (Voll 1997, 233).

Muhammad Abduh and the Contemporary Salafism

Though Salafism can be attributed to the teachings of Ahmad ibn Hanbal, Ibn Taymiyya, and Abd al-Wahhab, it was Muhammad Abduh (1849–1905) who revived the creed of the Salafi movement, along with Jamal al-Din Afghani and Rashid Rida. Abduh's aim was to reform Muslim societies away from the dominant conservative understanding of the religion. His theory was based on the "concept of the pious forefathers, the Salafiyya or the first Muslims" (Sjadzali 1991, 86–87). Abduh rejected the common idea that the entire Quran was divinely inspired. Rather, he ascribed many parts of it to the personal thinking of Muhammad himself. He advocated that the Quran should be understood by the application of reason rather than literally. In addition, he claimed that "the principles of the Qur'an were the only tool by which the human mind truly could understand the difference between right and wrong, indirectly casting doubt on the validity of the Hadiths and the Sunna of Muhammad" (Zubaida 1993, 43–48). He asserted that they represented a rational and practical understanding of society. From that assertion, he claimed that Islam was fully capable of adjusting to modernity. He claimed that *ijtihad*, individual judgment based on case law or past precedent, could still be performed. Abduh's teaching was very much based on the conservative schools of Ibn Taymiyya and Ibn Qaiyim al-Jawziya and the ethics of al-Ghazali (Sjadzali 1991, 83–84).

Hassan al-Banna and the Muslim Brotherhood

Hasan Ahmed Abdel Rahman Muhammed al-Banna (1906–1949) is "frequently characterized as the father of contemporary Islamism" (Euben and Zaman 2009, 49). He wanted to restore an original Islamic order, the same as that theoretically advocated by Ibn Taymiyya, Abd al-Wahhab, and Sayyid Qutb. He aimed to include Islamic education, or *madrassa*, in all aspects of life for every individual, particularly those who aspire to run for public office. He vehemently rejected alien culture, entertainment, arts, thoughts, and education, especially that coming from West (Europe, Israel, and the United States), which may corrupt the purity and modesty of Islamic civilization. In line with Ibn Taymiyya's thought, he agreed totally that jihad is an obligation that must be imposed in an Islamic state, more so in the *ummah*, or Islamic nation. Furthermore, allegiance to the

ummah must be by faith alone and not based on origins or cultural or ethnic backgrounds (Euben and Zaman 2009, 54).

Sayyid Qutb and Modern *Jahiliyyah*

Sayyid Qutb (1906–1966) was sentenced to death by the Nasser regime for treason. He declared jihad against the Nasser administration because he believed that Egyptians were living in a state of *jahiliyyah*, or ignorance, and he referred to Nasser as a heretic. He claimed that what propelled people's beliefs and ideas, habits and arts, rules and laws was in opposition to the pure teachings of Islam and thus resembled elements of *jahiliyyah*. He further lamented that the Muslim world had ceased to be and had reverted to pre-Islamic ignorance because of the scarcity in implementation of sharia laws. Consequently, all states of the Muslim world are not Islamic and are thus illegitimate, including his native land Egypt. To restore Islam on earth and free Muslims from "jahili society, jahili concepts, jahili traditions and jahili leadership" (Qutb 2005, 21), he advocated that a vanguard be formed modeling itself after the original Muslims, the Companions of the Prophet Muhammad. The Muslim vanguard (just dictatorship) would successfully vanquish *jahiliyyah*, primarily for two reasons:

1. They will cut themselves off from the *jahiliyyah*; that is, they should ignore the teachings and culture of non-Muslim groups (Greeks, Romans, Persians, Christians, or Jews) and separate themselves from their old non-Muslim friends and family (Qutb 2005, 16 and 20).
2. They must look to the Quran for orders to obey, not for "learning and information" or solutions to problems (Qutb 2005, 17–18).

Ayatollah Khomeini and the *Velayat e-Faqih*

Imam/Ayatollah Ruhollah Musavi Khomeini (1900–1989) was a Shia cleric and *marja* (an authority in Islamic law) and the political leader of the 1979 Islamic Revolution that toppled Mohammad Reza Pahlavi (the shah of Iran). He became the first Supreme Leader of Iran, the highest authority in the leadership of the Islamic Republic, until his death. He adamantly opposed monarchy, arguing that a regime should be ruled only by a leading Islamic jurist who would ensure that sharia law is properly followed through the system of *velayat e-faqih*, or an absolute guardianship of Islamic jurists. He viewed certain elements of Western culture as being inherently decadent and a corrupting influence on the youth. As such, he often advocated the banning of popular Western fashions, music, cinema, and literature. His ultimate vision was for Islamic nations to converge together into a single unified power in order to avoid alignment with either side (West or East), and he believed that this would happen at some point in the near future (Imam Khomeini International University 2009).

OSAMA BIN LADEN AND AL-QAEDA

Now deceased, Osama bin Mohammed bin Awad bin Laden (1957–2011) was the founder of an Islamist extremist group, al-Qaeda, which has been designated as a terrorist organization by most governments and international organizations in the world. He advocated a global jihad against the United States and its allies and those Muslim regimes that tolerate foreign intervention in Muslim lands. He also advocated pan-Islamism or the revitalization of an *ummah* governed by the caliphate system, which is ruled by a pious Muslim and strictly enforces sharia law (Euben and Zaman 2009, 425–59).

CONCLUSION

Historically, Islamist militant ideologies are a by-product of two explicit and parallel circumstances rooted from the “outside” of and “within” the Muslim world. The outside circumstance is the unpleasant experiences of Muslim lands being subjugated by foreign invasions and being subjected to foreign cultural domination. Concomitantly from within come the rejection and avoidance of innovations, creativity, and new thinking or paradigms by certain Muslims who fear these and immediately assume that the acceptance of new ideas might lead to the collapse of the Islamic world. The 9/11 attacks that initiated the U.S.-led war on terror against nonstate groups and their networks and state-sponsored terrorism across the broader Middle Eastern and North African regions to Southeast Asia has led to an intensification of extremism and radical thinking.

See also: Volume 1, Part I: Concept of Islamist Jihad; The Terrorist Threat in the 21st Century: A Global Security Problem; War on Terror. Part II: Pakistan. Part III: Combating Terrorist Recruitment, Propaganda, and Radicalization Campaigns; Organizational Resilience and Counterterrorism. Part IV: Central Asia: Emerging Threats; Pakistan’s Federally Administered Tribal Areas (FATA); Southeast Asia: Jemaah Islamiyah. Part VI: Global Jihad Movement

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Information Security

Binoy Kampmark

The emergence of such pervasive technologies as the Internet and the increasing use of computer-generated and computer-operated infrastructure has made states' and private entities' understanding of information security fundamental to public confidence. According to 44 USC 3542(b) (1), the term *information security* means the protection of information and information systems from unauthorized access, use, disclosure, disruption, modification, or destruction in order to provide integrity, confidentiality, and availability. The U.S. Federal Information Security Management Act of 2002 (FISMA, Title III, Public Law 107-347) provides a framework for preventing harm incurred through a breach of information security.

A *national security system*, in turn, is an information system that involves intelligence and cryptological activities relating to national security, command and control of military forces, or equipment integral to weapons systems or is critical to the direct fulfillment of military or intelligence missions (44 USC 3548(b)(2)).

Breaches of information security can take various forms. The acquisition of information from systems can involve fraud, identity theft, the appropriation of authentication passwords, and the compromise of sensitive information due to terrorist and espionage activities. The Information Security Forum, one of the world's leading independent authorities on information security, defines the awareness of information security as "an ongoing process of learning that is meaningful to recipients, and delivers measurable benefits to the organization from lasting behavioural change" (European Network and Information Security Agency [ENISA] 2007, 3).

The risks posed by a compromise of information security are considerable. Global connectivity comes at considerable costs, revealing the vulnerability of network infrastructures and systems to cybercriminals, terrorists, and espionage agencies. In 2004, the presence of malware and

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Terrorism in the 21st century is a serious global security challenge—one that has the potential to further proliferate into a much larger and more dangerous problem as militant organizations seek to acquire weapons and technologies capable of killing and maiming hundreds of thousands of people in one attack. The current international threat is not limited to a single isolated incident of violence perpetrated by a few angry and misguided individuals. During the past decade, the international community has collectively been engaged in a war with an ever-expanding global movement of like-minded jihadists whose modus operandi has involved well-planned, coordinated, and operationally successful attacks on military and civilian targets.

Global terrorism in the 21st century threatens the foundations of secular democracies and directly challenges global security thereby raising new and critical issues that transcend national borders. This two-volume reference carefully examines threats such as Weapons of Mass Destruction (WMD) terrorism, agro-environmental terrorism, and energy-related terrorism, and discusses technologies and strategies—such as the use of biometrics, data mining, information systems, psychological profiling, and terrorist rehabilitation efforts—to mitigate these threats.

Counterterrorism: From the Cold War to the War on Terror provides an easy-to-read discussion of some of the principal issues involved in combating contemporary terrorism. Information is presented in non-technical language, making it appealing to the general reader as well as a solid reference for undergraduate college students and researchers. Following each article are references to other articles of interest, and a comprehensive index facilitates access to specific subject material. The second volume includes a compilation of significant national and international treaties, laws, conventions, and protocols that have been implemented in an attempt to counter these ongoing threats to domestic and international security.

FRANK SHANTY, PhD, is cofounder and director of research for the Cobra Institute, a terrorism and counterterrorism research firm in Abingdon, MD. His published works include Praeger's *The Nexus: International Terrorism and Drug Trafficking from Afghanistan* and ABC-CLIO's *Organized Crime: From Trafficking to Terrorism*. He is also general editor of and contributing author to *Encyclopedia of World Terrorism, 1996–2002, Volume Four*; and chief consultant and contributing author for *Mafia: The Necessary Reference to Organized Crime*.

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