

DOWNLOAD PDF TELEVISION INFLUENCES SUICIDE BOMBERS

PATRICK SOOKHDEO

Chapter 1 : OCCRI - Oxford Cross Cultural Research institute

What motivates suicide bombers? (Book) Contributors: Scherer, Lauri S.

He attacked the "glaring absence" of democracy in Muslim countries, suggested that they had contributed little of major significance to world culture for centuries and criticised the Islamic faith. He was speaking on the eve of a seminar of Christian and Muslim scholars in New York, led by his successor as archbishop, Dr Rowan Williams. He acknowledged that most Muslims were peaceful people who should not be demonised. But he said that terrorist acts such as the September 11 attacks on America and the Madrid bombings raised difficult questions. Contrasting western democracy with Islamic societies, he said: He urged Europeans and Americans to resist claims that Islamic states were morally, spiritually and culturally superior. They have much to contribute to the human family and we look forward to the close co-operation that might make this possible. We should also encourage Muslims living in the West to be proud of it and say so to their brothers and sisters living elsewhere. Sadly, apart from a few courageous examples, very few Muslim leaders condemn clearly and unconditionally the evil of suicide bombers who kill innocent people. Dr Carey, who initiated several top-level meetings between Christian and Islamic leaders during his time at Lambeth Palace, urged the West to tackle the Palestinian problem and other inequalities in the Muslim world. Rather, we must put an end to conditions, distortions and misinformation that create him and his many emulators. Muslim leaders said his claim that moderates had failed to condemn suicide bombers was totally unjustified, and rejected his assertion that Islam, over the past years, had displayed a "strong resistance to modernity". In a public lecture in Rome on Thursday evening, Dr Carey had also criticised the "glaring absence" of democracy in Muslim countries and said Islamic culture had contributed "no great invention As to the suggestion that Muslim leaders were not doing enough to criticise terrorists, Mr Moghal said it was "nonsense". What more can we do? The former archbishop has got it wrong. The speech also omitted any mention of the British Empire, which colonised Muslim countries, said Dr Badawi. In the same way I look at the West and Christianity and am equally critical," he said. Two great faiths, Christianity and Islam, working together against extremists on both sides. That, in fact, was the thrust of my message. Now he recognizes that the core of Islam must be radically changed if there is going to be any change in their attitude towards suicide bombing and so on. This is a departure for the Church," he said.

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Chapter 2 : Thinking About Global Jihad – Quadrant Online

Get this from a library! What motivates suicide bombers?. [Lauri S Scherer;] -- Presents essays and other secondary sources to offer various opinions on the controversial topic of suicide bombers in the world.

He is the Director of the Institute for the Study of Islam and Christianity and also serves as a senior advisor and consultant on security and military issues. He is currently Adjunct Professor at George C. He is author of 30 books. Some causes offered for Islamic radicalisation and terrorism, Chapter 2: Sources and their interpretation, Chapter 3: Jihad and the sacralising of territory, Chapter 5: The theology of war and empire-building, Chapter 6: Jihad, eschatology and messianism, Chapter 7: The practicalities of Jihad, Chapter 8: The Islamic concept of peace, Chapter 9: Muhammad and his successors, Chapter The negative impact of Islamic Jihad on vanquished populations, Chapter Violent sects and movements: Past and present, Chapter The motivation of terrorists and suicide bombers, Chapter The making of an Islamic terrorist, Chapter Contemporary Muslim debate on Jihad , Chapter Muslims against violence - progressive reformers, Chapter Responses to Islamic terrorism, Chapter Traditional divisions in Islam, Appendix 2: Modern trends in Islam, Appendix 3: Various networks of radical Islam, Appendix 4: Editorial in Al-Masaa 2 February , Appendix 6: The Zarqawi Document, Appendix 7:

Chapter 3 : ParaPundit: Patrick Sookhdeo Describes Muslim TV And Persecution Of Christians

Television influences suicide bombers / Patrick Sookhdeo Children are indoctrinated to become suicide bombers / Kenneth R. Timmerman Chechen women are increasingly recruited to become suicide bombers / Kim Murphy.

Thousands of people attended, as they did again the following day when a qul ceremony was held for Tanweer. Being a shahid martyr, he is deemed to have gone straight to paradise. Some in Britain cannot conceive that a suicide bomber could be a hero of Islam. Since the violence cannot be denied, their only course is to argue that the connection with Islam is invalid. But surely we should give enough respect to those who voluntarily lay down their lives to accept what they themselves say about their motives. If they say they do it in the name of Islam, we must believe them. Is it not the height of illiberalism and arrogance to deny them the right to define themselves? The gist of the article is that Muslims should strive to gain political and military power over non-Muslims, that warfare is obligatory for all Muslims, and that the Islamic state, Islam and Sharia Islamic law should be established throughout the world. All is supported with quotations from the Koran. It concludes with a veiled threat to Britain. The bombings the previous day were a perfect illustration of what Jan was advocating, and the editor evidently felt no need to withdraw the article or to apologise for it. His newspaper is widely read and distributed across the UK. By far the majority of Muslims today live their lives without recourse to violence, for the Koran is like a pick-and-mix selection. If you want peace, you can find peaceable verses. If you want war, you can find bellicose verses. You can find verses which permit only defensive jihad, or you can find verses to justify offensive jihad. You can even find texts which specifically command terrorism, the classic one being Q8: Malik explains Koranic teaching on strategy: Terror struck into the hearts of the enemies is not only a means, it is the end itself. It is the point where the means and the end meet and merge. Terror is not a means of imposing decision on the enemy; it is the decision we wish to impose on him. Could it be interpreted as secularism, democracy and other non-Islamic values in a land? Just as importantly, do the Muslims who keep quoting this verse realise what a deception they are imposing on their listeners? It is probably true that in every faith ordinary people will pick the parts they like best and practise those, while the scholars will work out an official version. In Islam the scholars had a particularly challenging task, given the mass of contradictory texts within the Koran. To meet this challenge they developed the rule of abrogation, which states that wherever contradictions are found, the later-dated text abrogates the earlier one. To elucidate further the original intention of Mohammed, they referred to traditions hadith recording what he himself had said and done. Sadly for the rest of the world, both these methods led Islam away from peace and towards war. It was only for about 13 years that Islam was peace and nothing but peace. From onwards it became increasingly aggressive, albeit with periods of peaceful co-existence, particularly in the colonial period, when the theology of war was not dominant. Could it be that the young men who committed suicide were neither on the fringes of Muslim society in Britain, nor following an eccentric and extremist interpretation of their faith, but rather that they came from the very core of the Muslim community and were motivated by a mainstream interpretation of Islam? Muslims who migrated to the UK came initially for economic reasons, seeking employment. But over the last 50 years their communities have evolved away from assimilation with the British majority towards the creation of separate and distinct entities, mimicking the communalism of the British Raj. This process has been assisted by the British government through its philosophy of multiculturalism, which has allowed some Muslims to consolidate and create a parallel society in the UK. The Muslim community now inhabits principally the urban centres of England as well as some parts of Scotland and Wales. It forms a spine running down the centre of England from Bradford to London, with ribs extending east and west. It is said that within 10 to 15 years most British cities in these areas will have Muslim-majority populations, and will be under local Islamic political control, with the Muslim community living under Sharia. What happens after this stage depends on which of the two main religious traditions among Pakistani-background British Muslims gains the ascendancy. The Barelwi majority

believe in a slow evolution, gradually consolidating their Muslim societies, and finally achieving an Islamic state. The Deobandi minority argue for a quicker process using politics and violence to achieve the same result. Islamism is now the dominant voice in contemporary Islam, and has become the seedbed of the radical movements. It is this that Sir Ian Blair has not grasped. For some time now the British government has been quoting a figure of 1. Muslims themselves claim around 3 million, and this is likely to be far nearer to the truth. The growth of the Muslim community comes from their high birth-rate, primary immigration, and asylum-seekers both official and unofficial. There are also conversions to Islam. Already we have violence by Pakistani Muslims against Kurdish Muslims, by Muslims against non-Muslims living among them Caribbean people in the West Midlands, for example, a rapid growth in honour killings, and now suicide bombings. It is worth noting that many conflicts around the world are not internal to the Muslim community but external, as Muslims seek to gain territorial control, for example, in south Thailand, the southern Philippines, Kashmir, Chechnya and Palestine. Is it possible that a conflict of this nature could occur in Britain? Muslims must stop this self-deception. They must with honesty recognise the violence that has existed in their history in the same way that Christians have had to do, for Christianity has a very dark past. Some Muslims have, with great courage, begun to do this. Secondly, they must look at the reinterpretation of their texts, the Koran, hadith and Sharia, and the reformation of their faith. Mahmud Muhammad Taha argued for a distinction to be drawn between the Meccan and the Medinan sections of the Koran. He advocated a return to peaceable Meccan Islam, which he argued is applicable to today, whereas the bellicose Medinan teachings should be consigned to history. For taking this position he was tried for apostasy, found guilty and executed by the Sudanese government in Nasr Hamid Abu-Zayd, an Egyptian professor who argued similarly that the Koran and hadith should be interpreted according to the context in which they originated, was charged with apostasy, found guilty in June and ordered to separate from his wife. A re-interpretation of Islam for the 21st century, where terrorism is not justified under any circumstances. Separation of religion and state. Democracy as the best form of government. Secularism in all forms of political activity. Religion to be a personal relationship between the individual and his or her God, not to be forced on anyone. This tempting vision of an Islam reformed along such lines is unlikely to be achieved except by a long and painful process of small steps. What might these be and how can we make a start? Universal condemnation of suicide bombers instead of acclamation as heroes would indeed be an excellent start. Mansoor Ijaz has suggested a practical three-point action plan: Forbid radical hate-filled preaching in British mosques. Deport imams who fail to comply. Scrutinise British Islamic charities to identify those that fund terrorism. Prevent them receiving more than 10 per cent of their income from overseas. Form community-watch groups comprising Muslim citizens to contribute useful information on fanatical Muslims to the authorities. To this could be added Muslim acceptance of a secular society as the basis for their religious existence, an oath of allegiance to the Crown which would override their allegiance to their co-religionists overseas, and deliberate steps to move out of their ghetto-style existence both physically and psychologically. We need to rediscover and affirm a common British identity. This would impinge heavily on the future development of faith schools, which should now be stopped. Given the fate of some earlier would-be reformers, perhaps King Abdullah of Jordan or a leader of his stature might have the best chance of initiating a process of modernist reform. The day before the bombings he was presiding over a conference of senior scholars from eight schools of Islamic jurisprudence, and, amazingly, they issued a statement endorsing fatwas forbidding any Muslim from those eight schools to be declared an apostate. So reform is possible. The only problem with this particular action is that it may have protected Muslim leaders from being killed by dissident Muslims, but it negated a very helpful fatwa which had been issued in March by the Spanish Islamic scholars declaring Osama bin Laden an apostate. Could not the King re-convene his conference and ask them to issue a fatwa banning violence against non-Muslims also? This would extend the self-preservation of the Muslim community to the whole non-Muslim world. Such reform "the changing of certain fairly central theological principles" will not be easy to achieve. It will be a long, hard road for Islam to get its house in order so that it can co-exist peacefully with the rest of society

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in the 21st century.

Chapter 4 : The myth of moderate Islam | The Spectator

Patrick Sookhdeo Describes Muslim TV And Persecution Of Christians. Dr Patrick Sookhdeo, an Anglican priest, is director of the Institute for the Study of Islam and Christianity which one web site describes as "a Christian research institute specialising in the status of Christian minorities in the Muslim world".

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acquired a new urgency after the July bombings and the discovery of further terrorist plots involving British citizens. Instead, British officials and commentators normally refer to understanding and combating radicalization. The paper is structured into five parts covering: A common thread running through terrorist attacks of the past decade has been a claim by those involved that they have been acting in defence of Islam. It is crucial that we understand that the extreme interpretation espoused by Islamist terrorists to support their actions is not an interpretation of Islam that is shared by the vast majority of Muslims in the UK and abroad. Zealots can claim that sacrifice and violence are perpetrated in the service of a higher cause. Revolutionary Marxist-Leninism provided the main stimulus for 20th Century ideologically motivated terrorism, but since the collapse of the Soviet Union, radical Islamism has supplanted it as the terrorist ideology of choice. Marxist-Leninist terrorist groups of the Cold War era were prepared to use ruthless violence to achieve their objectives, but indiscriminate attacks on civilians were rare. By contrast, the rise of Islamist terrorism since the s has been characterized by the use of suicide attacks intended to cause maximum civilian casualties, justified by the perpetrators on both strategic and ideological grounds. It has also raised the hitherto unthinkable prospect of a catastrophic terrorist attack involving weapons of mass destruction WMD. John Reid as head of the Home Office is the UK government minister primarily responsible for tackling domestic terrorism. The most severe Islamists are normally referred to as Salafists 6 , although not all members of this Sunni group advocate violent methods to purify Islam. Islamists generally share a common religious perspective, but often differ in their interpretation of contemporary politics and events. Under the Islamist umbrella are scholars who focus exclusively on non-violent methods of conversion, political activists who seek to achieve power through the ballot box, and militant jihadists who reject the concept of the nation state and advance their agenda through violence and revolution. Islamism offers pride in a common religious identity to relieve the feelings of anger, frustration and humiliation felt by many in the Muslim world. These emotions are aroused by many different factors, including the economic and political backwardness of much of the Middle East, but a perception that the Western powers are the source of Muslim ills has reinforced a sense of grievance. Osama bin Laden as leader of al Qaeda has effectively played on Muslim anger to gain support for his radical agenda. Its sons are being killed. Its blood is being shed, its holy places attacked and it is not being ruled according to what God has decreed. Islamist ideology has led to the creation of widespread grass roots social networks throughout the Middle East and, in states that have permitted their formation, Islamic parties that are well established as a legitimate political force. But the same philosophy, as it evolved in Egypt, where the Islamist movement faced brutal repression, provided the ideological basis for a particularly virulent form of extremism. The philosophical foundations of the movement are rooted in the Sunni Salafi school of Islam and in the works of seminal Islamist thinkers, Hassan al Banna the founder of the Muslim Brotherhood and Sayyid Abdul Ala Maududi. However, neither Maududi nor al Banna advocated terror; the first true theorist of Islamist terrorism was the Egyptian writer Sayyed Qutb. He married a Salafist interpretation of the Koran with radical socio-political theory. Like Marxist Leninism, Qutb envisaged a totalitarian, universalistic, revolutionary ideology characterized by utopian ideals and coupled with contempt for alternative political or religious systems and beliefs. Salafism refers to a fundamentalist version of Islam as supposedly practiced by the first few generations of Muslims. The creed transcends cultural and national differences. The term is often used synonymously with Wahabism. Qutbism is sometimes used to describe violent radicals to distinguish them from non-violent Salafi purists. It is not surprising that a number of analysts have described the radical Islamist movement that he spawned as a form of Islamic Leninism. The Soviet invasion of Afghanistan was a seminal event in the evolution of Islamist extremism as it brought together fighters from different strands of radical Islam and revived the idea of jihad to evict foreign occupiers from Muslim territory. In , in another echo of revolutionary Marxism, bin Laden announced the creation of the World Islamic Front for Jihad against Jews and Crusaders His intention was to erect an umbrella organization for Islamist groups from Morocco to China. Over time the basic religious and political agenda of al Qaeda has remained constant and focused on two major goals: Al Zawahiri expressed similar sentiments about the British

people after the London bombings in July Reilly, op cit, p. Allen Lane, pp. Middle East Project <http://www.middleeastproject.org/>: A wide range of specific issues were also identified as potential influences on the radicalization process both domestically and internationally, including the disruptive impact of globalization, Western policies in the Muslim world, social exclusion and discrimination in the community, and inspirational role models. The widespread protests in February against the publication of cartoons depicting the Prophet Mohammed provided a graphic illustration of the antipathy felt by Muslim extremists towards the West. In London, marchers held placards calling for those who insulted Islam to be butchered and promised that Europe would experience its own holocaust, sentiments that are not representative of the majority of British Moslems. Marshall Center for Security Studies, February The survey found that although Western and Muslim publics viewed opinion of Western publics does not necessarily translate into support for terrorism. The Office of National Statistics using figures from the census estimates that there are 1. Many Muslims agree that assimilation needs to be improved. Nevertheless, a number of analysts in the UK and elsewhere have argued that violence is inherent in a fundamentalist approach to the Koran and the Hadith. The government is naturally reluctant to intervene in a matter that is best left to Islamic clerics and scholars. At the same time there is growing official frustration that Muslim community leaders are not doing enough to tackle the extremism in their midst. Clearly with many investigations on-going and some cases still sub-judice, it is impossible to obtain a complete picture of what has inspired British Muslims to kill their fellow citizens. The official report by the Home Office into the July bombings offers the most comprehensive analysis to date, but as the authors acknowledge, much remains to be done. Nevertheless, the personal profiles offered in the report provide useful insights into the radicalization process and are therefore summarized below. Two were married with children. The fourth bomber was born in Jamaica and had an unstable family background, although the report does not attempt to link this directly to his radicalization. Mohammed Siddeque Khan, the oldest and presumed leader, was a well-respected teaching assistant and youth worker, who was considered a role model for young people. In view of the psychological profile identified by Speckhard noted above, it is interesting that one of the suspects arrested following the August airline bomb plot is also reported to have had trouble with drugs and alcohol before a recent life changing conversion to Islam. Hasib Hussein had just completed school and Jermaine Lindsay had worked in a series of odd jobs. The others were reported to have become increasingly strict in their religious observance in recent years. The group also took part in outdoor activities such as camping and white water rafting, which may have offered opportunities for further bonding and ideological indoctrination. His message was couched in religious terms and his separate last Will and Testament stressed the importance of martyrdom as evidence of commitment to Islam. Not surprisingly, exposure to extremist spiritual leaders is also identified as a common contributor to radicalization, not only through direct contacts, but often by means of audio-visual material and the Internet. Mentors, like Khan, have helped to identify and groom potential terrorist recruits and assist them to bond with like-minded individuals. Initially mentors place an emphasis on being a devote Muslim, without introducing an extremist agenda. Potential recruits are then subjected to propaganda illustrating the abuse and persecution of Muslims around the world. Religious justifications from the Koran and Hadith are then given for violent jihad and, in the case of suicide attacks, the importance and rewards of martyrdom are emphasized. The report concludes that there is little evidence of compulsion. Instead, the mentors rely on building individual commitment to the cause along with group identity and solidarity. The strategy aims to both reduce the threat to the UK and its vulnerability to a terrorist attack. The government has recognized that it is no longer possible to separate the domestic and international dimensions of the threat and the strategy reflects this. By comparison, European counter-terrorism strategies with respect to CIST tend to provide general statements of intent rather than policy specifics.

Chapter 5 : The LibertyPhile: March

Potential suicide bombers among British Muslims are getting most of their news from Asian satellite TV, says Patrick Sookhdeo. The West is in danger of losing a crucial propaganda war Driving through the streets of Baghdad last week, I was struck by the number of satellite dishes for sale everywhere.

ParaPundit Stepping out of the box to look at events. One article calls it the educational arm of the Barnabus Fund. Sookhdeo has written an article in The Spectator of the UK describing the role that Muslim television channels are playing in promoting militant Islam among British Muslims. I watched footage of ayatollahs in southern Iraq and images of the Palestinians suffering at the hands of the Israelis. I sat there captivated by the repeated, stylised pictures: The national television station of Pakistan plays an important role in creating opinion among Asian Muslims in Britain. Launched in with the motive of enabling the government to communicate with the largely illiterate masses, it is still very much controlled by the Pakistani government. It is becoming increasingly possible to use advances in media technology to help create a cultural and religious environment in an immigrant community that is at odds with the larger society they live in and more like the environment that the community originated from. This culture can be successfully passed along and be a stronger force in the minds of children of immigrants than the dominant culture of the nation which the immigrants live in. This is a particular problem with immigrant communities which hold cultural and religious beliefs that are strongly in conflict with the beliefs of the larger society. One was born in Britain and the other came to Britain from Pakistan at the age of 6. This event has occasioned quite a few essays in the British press about the problem. Though few are as willing as Sookhdeo to blame Islam itself for the willingness of British Muslims to go fight for the Taliban in Afghanistan or become suicide bombers in Israel. Huntington first published his The Clash of Civilizations and the Remaking of World Order he received a lot of criticism from a number of quarters. Among those critics were many Muslim intellectuals who thought his argument would encourage hostility in the West toward the Muslim countries. However, the tone of official Pakistani television programming and that of other Muslim countries are a strong indication that deep down the elite decision makers in those societies want their populaces to really believe that there is an on-going Clash of Civilizations between the West and Islam. Some in the West argue that this hostile message in the press of Muslim countries is intended to distract their populaces from the failures of their own societies. This explanation is becoming less persuasive to me with time. The scale of the propaganda aimed at portraying Muslims as always the victims and non-Muslims as always the committers of evil acts seems too great for that explanation to work. The hostility in the Muslim press seems more a product of basic Muslim views. It seems like a tool to block the spread of any ideas that will undermine the power and influence of Islam. In spite of this background he eventually decided that he should kill himself in order to kill Israeli Jews. Perhaps like one of his British Muslim admirers he might have seen his act as martyrdom in the clash of civilizations. One young Islamist, who refused to give his name, had travelled from Hertfordshire to attend Friday prayers. He told The Observer that martyrdom was a Muslim duty: Palestine, Kashmir, Chechnya, these are all struggles where it is justified to become a "shaheed". This is a clash of civilisations. Sookhdeo says the position of Christians in Muslim countries has been steadily decaying for the last 20 years. Sookhdeo says a half million Christians in Indonesia have been forced to become refugees and 30, killed as a result of attacks by increasingly radicalized Muslims. Most of the reports do not break out the death and refugee totals by religion. Sookhdeo has met resistance from some Christian church leaders in Britain who do not want him speaking about the discrimination that Christians face in Muslim countries.

Chapter 6 : Global Jihad - Patrick Sookhdeo - Bok () | Bokus

The funeral of British suicide bomber Shehzad Tanweer was held in absentia in his family's ancestral village, near Lahore, Pakistan. Thousands of people attended, as they did again the following.

Whatsapp Driving through the streets of Baghdad last week, I was struck by the number of satellite dishes for sale everywhere. After years in which the appliances were banned by Saddam, freedom is sprouting all over the skyline. There is still an almost total absence of local media, so that Iraqis know nothing of what is going on in their own country except by rumour. But those who can afford a dish are eagerly beginning to learn about the world. Unless we are careful, we are about to lose a crucial propaganda war. I myself flicked through the channels on the rather antiquated television set in my room at the Baghdad Sheraton and found broadcasts from Abu Dhabi and from Iran. I watched footage of ayatollahs in southern Iraq and images of the Palestinians suffering at the hands of the Israelis. I sat there captivated by the repeated, stylised pictures: What we too often fail to grasp is that these and similar channels are also on offer in the UK, and are widely watched. Whatever we may think of the merits of Western television, we must accept that, in many Muslim minds, it is tainted, in Britain as much as in Iraq. They may see the odd black or Asian newscaster; but every time an expert opinion is canvassed, the face of that expert is white. Like it or not, there is a prejudice that our channels are just propaganda for whites, or even under Zionist control. I speak as an Asian, the son of Muslim parents from India and Pakistan. I may be an Anglican priest, but a large proportion of my immediate family support bin Laden, and I hope I speak with some authority. We cannot shirk the influence of television in trying to answer the question that arose recently: To most non-Muslim Britons it seems incomprehensible as well as abhorrent. For mainstream Muslim spokesmen, it is a denial of authentic Islam, which they claim condemns violence and the taking of innocent life. For Muslim radicals, however, there is clear justification in that Jews are held to be enemies of Islam. For the Muslim majority in Britain, who knows? No one knows either how many other potential suicide bombers there are among the British Muslim community. Passions are aroused, anger fuelled, and energies directed towards a given end. For this to happen an enemy must be created – a target for the hatred – who will later be crushed and destroyed. Although these two appear to have been radicalised and groomed for martyrdom while visiting Damascus, the seeds of hatred could have been sown at home in Britain. Suleiman Chachia, chairman of the trustees of the mosque in Hounslow which was attended by Hanif, has pinpointed the role of television news in stirring up Muslim passions, even to the point of creating suicide bombers. We see the killings on television, and to us a Palestinian death and an Israeli death is the same. But why are the United Nations resolutions not applied to Israel? This is a burning issue that has to be settled. Otherwise there will be other young men like this. What I know about Asif Hanif is that his nature was not aggressive. These older family members, usually first- or second-generation immigrants, feel strong ties to their homeland. Their identity and their empathies lie there, not in Britain. They may find the English language difficult – some older women speak very little English despite having lived here for decades. Naturally they prefer to watch Pakistani and other Asian channels. Though the younger generation may like to watch British television when they are allowed to, most of what they hear and see in the home – even if unwillingly – emanates from Asia. It is these programmes which are discussed at meal times, or with friends, and thus attitudes are formed. The national television station of Pakistan plays an important role in creating opinion among Asian Muslims in Britain. Launched in with the motive of enabling the government to communicate with the largely illiterate masses, it is still very much controlled by the Pakistani government. The principal enemy, as presented by Pakistan television, is India, with virtually every news bulletin focusing on the Kashmir issue. The enemy image is communicated by means of crude stereotypes that are almost caricatures – the cowardly, devious Indians versus the courageous, upright Pakistanis. The secondary enemy are the colonial masters who ruled south Asia for two humiliating centuries, i. The same message is conveyed in films. These creations are not just singing, dancing and romance; many

also contain much violence and often an anti-colonial, anti-British stance. These issues are expanded by Pakistan television to embrace the whole Muslim cause. Britain is depicted as the enemy that extinguished the Muslim Mogul empire whose successor is considered to be Pakistan. Historical features examine the collapse of the Mogul empire, the attempted defence of the Turkish caliphate, the Pakistan movement, the origins of the Kashmir issue, etc. Even the Crusades and the expulsion of the Muslims from Spain in the 15th century are included in the general theme of the Christians versus the Muslim community worldwide. This has further developed into what is now seen as a war against Islam and the development of an Islamic identity and consciousness. The enemy is portrayed in many different contemporary forms. In the Palestinian context, tyrannous enemy Jews are depicted oppressing Muslim brothers and sisters. In every war of secession where Muslims seek independence, in any area where Muslims are seen to suffer, in any place where Muslims are said to be oppressed, a new enemy image can be discovered. There is little or no attempt to analyse causes or to be guided by reason rather than by emotion. The enemy has no personality or identity, but is completely dehumanised so as to be crushed like an ant under foot without compunction. During the Iraq war, Al-Jazeera used the same method. Coalition troops were portrayed as inhuman enemy invaders, the camera lingering with apparent delight on coalition dead and gloating over prisoners of war. Like the Western wedding video, this has some formulaic elements: Never do such channels call him and his kind suicide bombers; they are shahid, or martyrs. Nor is there any condemnation offered in the commentary. It is but a small step from this kind of material to the training of terrorists and suicide bombers, a large part of which is concerned with increasing their hatred and rage towards the enemy. Suicide bombers are never sent to reconnoitre their targets, for fear that they would be touched by compassion for those they are to kill. While south Asians comprise the largest grouping within the British Muslim community, there is plenty of television for other Muslims also. Arabs can choose between news channels with varying stances. Al-Jazeera goes for comment and controversy, while Al-Arabiya aims to present the news straight and factually. For Iranians in Britain, there is the Islamic Republic of Iran Broadcasting Irib ; most of its programmes are in Farsi but there is also one in Arabic, thus increasing its potential audience many-fold to include for example the Shias of southern Iraq. The international version of Irib is slightly different from what is broadcast within Iran itself. Without actually urging Iranians to take up arms, the channel leaves no doubt as to who the villains are. Sermons at Friday noon prayers can be somewhat more explicit with, say, senior Islamic clerics exhorting Iranians to do what the Palestinians have done. An Iranian businessman in the UK told me that young Iranians in the West are fairly immune to this kind of propaganda as they basically prefer the freedoms of the West to the restrictions of the Islamic Republic of Iran. But what of the next generation, those who will have grown up here without even knowing life in Iran? They are likely to be seeking to return to their roots, based on their historical and religious identity. Will television teach them to despise the West and seek a solution in Islam? Modern multiculturalism defines ethnic identity very much in terms of its history and religion. Thus it encourages the rediscovery of historical background, culture and religion. The attitudes of Muslim young people born and bred in Britain are being shaped by influences from outside which affect their identity and their ultimate loyalties. Television is increasingly being used to reinforce this and to sell a message of repression and liberation. If they are taught to consider the land in which they live as the enemy, what future do we have? While we may have laws governing what is shown on terrestrial television, there is no way to limit what is beamed in from elsewhere. Even here in leafy Wiltshire I could view all these programmes if I chose to subscribe. Free and unrestricted airwaves can communicate not only pornography and hedonistic materialism, but also religious radicalism. Ultimately the control will lie with those who hold the television remote-control in their hand – usually the older family members. How far will the average Muslim grandparent now take responsibility for that control? If there is one step we should take urgently, it is to set up a Muslim station to broadcast sense and moderation to Iraq. One day, with any luck, that station will also be picked up in Britain.

*Sookhdeo has not just written about international "jihad;" he has also expressed concern about dangers from within the British Muslim community, wondering if there could be up to "thousands" of "potential suicide bombers" ("How television creates terrorists," *The Spectator*, 31 May).*

Since September 11 , there has been a huge growth in the number of books that seek, in different ways, to explain and analyse the phenomenon of high-profile violent attacks by extremist Islamist groups. This trend has been mirrored in the Christian publishing industry, with many books now available in the average Christian bookshop on Islam, terrorism, and Christian-Muslim relations. Patrick Sookhdeo straddles both worlds, as both sought after expert in the mainstream media, as well as a popular author and speaker in British and increasingly US Christian circles. Sookhdeo is the founder and director of the Barnabas Fund, a British-based Christian charity that seeks to support the persecuted church, particularly in Muslim-majority countries. He is also the founding director of the Institute for the Study of Islam and Christianity ISIC and in recent years has frequently appeared in the likes of the Daily Telegraph and Spectator, either as an author in his own right or quoted in pieces – particularly on British Muslims. I intend to divide these concerns into three broad categories, and the first one of these is the repeated decontextualisation of political conflicts. At this point it would have been appropriate to make at least a brief reference to the fact that the US , along with Britain , did indeed engineer a coup against the Iranian government in in order to protect their economic interests, but there is no mention of this formative event in Iranian-US relations. These are well known facts, and crucial for understanding the nature of the Islamic revolution: The fact that the US , with the help of Saudi and Pakistan intelligence elements, funded and trained jihadists from around the world receives only the briefest of mentions in a book of almost pages. A recurrent failure of contextualisation throughout Global Jihad is the case of the Israeli-Palestinian conflict. This is a troublingly skewed version of history, particularly for Christian Palestinians, who like their Muslim compatriots, lost their homes and land in to the new Jewish state, with many living even today under Israeli military occupation. In Global Jihad, the connection between politics and terrorism is not simply marginalised; the two are practically decoupled. In this scheme of things, a decision by an individual Muslim to commit him or herself to acts of violence has absolutely nothing to do with politics. But this is clearly incorrect. Our leaders say he [bin Laden] and his followers hate us because of who we are, because we have early primaries in Iowa every four years and allow women in the workplace. He and his followers hate us because of specific aspects of U. Bin Laden lays them out for anyone to read. Newsweek, 13 February Indeed he has. In other words, Muslims have been killed and their natural resources exploited. Chicago-based political scientist Robert Pape published his own analysis of suicide bombing in the book *Dying to Win*. Most Western societies have long accepted the secular paradigm that relegates religion to the margins of society – Muslims, by contrast, are in the process of regaining their lost confidence after several centuries of colonialism, and have embarked on a strategy aimed at reintegrating faith and politics in accord with the classical tenets of Islam. Yet in order to make this case, Sookhdeo ends up distorting or simplifying Islamic theology, in what is the third flaw of the book. Moreover, The taqiyya practice of deceiving enemies appears to be behind the activities of many contemporary Islamists who expend much energy to convince non-Muslims that Islam is and has always been peaceful and tolerant. This is the well-established context for taqiyya, and Sookhdeo is therefore stretched to make the case not only that it is also a Sunni doctrine, but that in fact, it is an all-purpose strategy for the deception of non-Muslims. How Close Are We? But this, it turns out, is a significant misquotation. It is unclear how this insertion ended up in the quotation written by Sookhdeo. Given all that, it is both alarming and instructive just how much of his case Sookhdeo bases on his version of taqiyya. Throughout Global Jihad, Sookhdeo reinforces his point: That public and political figures contradict themselves may be regrettable, but is common place. There are other simplifications of Islamic theology, one of which is the exegetical practice of abrogation naskh , developed by

Muslim scholars to deal with seeming contradictions in the holy texts. The rule, in so far as it can be summarised succinctly, states that whenever there is a direct contradiction between commandments in two verses, it is the chronologically later one that takes precedence. It is worth noting who has praised Global Jihad. The British edition of the book features endorsements from three senior figures, either retired or still active, from the military establishment. On the website of Isaac Publishing, however, based in the US, there are three different endorsements. Conclusions I have attempted to identify three areas of concern with Global Jihad, namely, political decontextualisation, unsustainable generalisations, and a simplification or misrepresentation of Islamic theology. Perhaps the most troubling aspect of Global Jihad is the dangerous conclusions that the reader is either directly or indirectly led towards. Apart from putting him in the same theological school of interpretation as the exclusionary Islamist extremists he opposes, such a crass generalisation risks albeit unintentionally increasing the level of hostility felt towards Muslims at home and abroad by his readership. A brief qualifier, however, does not take away from the cumulative effect of all the decontextualised generalisations and distortions. That is one of a number of vital questions that go unanswered, or worse, receive misleading and unhelpful replies. What is frustrating is that a balanced response to Islamist violence is perfectly possible. One does not need to dismiss or justify exclusionary, reactionary religious bigotry and terrorist tactics, to be able to avoid treating the phenomenon in isolation or resorting to generalisations and distortions. Ultimately, Global Jihad fails its own test, failing to enlighten the reader on both the reasons behind Islamist violence, and what appropriate responses at home and abroad could look like. Ben White is a freelance journalist and writer. His articles on the Israeli-Palestinian conflict, the Middle East, and Christian-Muslim relations have appeared in a wide variety of publications. Visit his website at www.benwhite.com. While many, including Sookhdeo, almost always only refer to these two categories, there are in fact many more. There is much debate today among Muslim scholars about the meaning of these categories, e. Dar al-Islam simply being a place where a Muslim has freedom of worship.

Chapter 8 : What motivates suicide bombers? (edition) | Open Library

It is Sookhdeo's contention that "the primary motivation of terrorists and suicide bombers is theological" (), and in order for this to stand up to scrutiny, political and historical contexts - anything that might suggest something other than religiously-motivated behaviour - is ignored.

This trend has been mirrored in the Christian publishing industry, with many books now available in the average Christian bookshop on Islam, terrorism, and Christian-Muslim relations. Patrick Sookhdeo straddles both worlds, as both sought after expert in the mainstream media, as well as a popular author and speaker in British and increasingly US Christian circles. Sookhdeo is the founder and director of the Barnabas Fund, a British-based Christian charity that seeks to support the persecuted church, particularly in Muslim-majority countries. He is also the founding director of the Institute for the Study of Islam and Christianity ISIC and in recent years has frequently appeared in the likes of the Daily Telegraph and Spectator, either as an author in his own right or quoted in pieces – particularly on British Muslims. I intend to divide these concerns into three broad categories, and the first one of these is the repeated decontextualisation of political conflicts. At this point it would have been appropriate to make at least a brief reference to the fact that the US, along with Britain, did indeed engineer a coup against the Iranian government in order to protect their economic interests, but there is no mention of this formative event in Iranian-US relations. These are well known facts, and crucial for understanding the nature of the Islamic revolution: The Guardian, 20 August Perhaps a far more fundamental omission is the almost total absence in the book of discussion of the Afghan jihad campaign against Soviet occupation. The fact that the US, with the help of Saudi and Pakistan intelligence elements, funded and trained jihadists from around the world receives only the briefest of mentions in a book of almost pages. A recurrent failure of contextualisation throughout Global Jihad is the case of the Israeli-Palestinian conflict. This is a troublingly skewed version of history, particularly for Christian Palestinians, who like their Muslim compatriots, lost their homes and land in to the new Jewish state, with many living even today under Israeli military occupation. In Global Jihad, the connection between politics and terrorism is not simply marginalised; the two are practically decoupled. In this scheme of things, a decision by an individual Muslim to commit him or herself to acts of violence has absolutely nothing to do with politics. But this is clearly incorrect. Our leaders say he [bin Laden] and his followers hate us because of who we are, because we have early primaries in Iowa every four years and allow women in the workplace. He and his followers hate us because of specific aspects of U. Bin Laden lays them out for anyone to read. Newsweek, 13 February Indeed he has. In other words, Muslims have been killed and their natural resources exploited. Chicago-based political scientist Robert Pape published his own analysis of suicide bombing in the book Dying to Win. Most Western societies have long accepted the secular paradigm that relegates religion to the margins of society – Muslims, by contrast, are in the process of regaining their lost confidence after several centuries of colonialism, and have embarked on a strategy aimed at reintegrating faith and politics in accord with the classical tenets of Islam. Yet in order to make this case, Sookhdeo ends up distorting or simplifying Islamic theology, in what is the third flaw of the book. Moreover, The taqiyya practice of deceiving enemies appears to be behind the activities of many contemporary Islamists who expend much energy to convince non-Muslims that Islam is and has always been peaceful and tolerant. This is the well-established context for taqiyya, and Sookhdeo is therefore stretched to make the case not only that it is also a Sunni doctrine, but that in fact, it is an all-purpose strategy for the deception of non-Muslims. How Close Are We? But this, it turns out, is a significant misquotation. It is unclear how this insertion ended up in the quotation written by Sookhdeo. Given all that, it is both alarming and instructive just how much of his case Sookhdeo bases on his version of taqiyya. Throughout Global Jihad, Sookhdeo reinforces his point: That public and political figures contradict themselves may be regrettable, but is common place. There are other simplifications of Islamic theology, one of which is the exegetical practice of abrogation naskh , developed by Muslim scholars to deal

with seeming contradictions in the holy texts. The rule, in so far as it can be summarised succinctly, states that whenever there is a direct contradiction between commandments in two verses, it is the chronologically later one that takes precedence. It is worth noting who has praised Global Jihad. The British edition of the book features endorsements from three senior figures, either retired or still active, from the military establishment. On the website of Isaac Publishing, however, based in the US, there are three different endorsements. Conclusions I have attempted to identify three areas of concern with Global Jihad, namely, political decontextualisation, unsustainable generalisations, and a simplification or misrepresentation of Islamic theology. Perhaps the most troubling aspect of Global Jihad is the dangerous conclusions that the reader is either directly or indirectly led towards. Apart from putting him in the same theological school of interpretation as the exclusionary Islamist extremists he opposes, such a crass generalisation risks albeit unintentionally increasing the level of hostility felt towards Muslims at home and abroad by his readership. A brief qualifier, however, does not take away from the cumulative effect of all the decontextualised generalisations and distortions. That is one of a number of vital questions that go unanswered, or worse, receive misleading and unhelpful replies. What is frustrating is that a balanced response to Islamist violence is perfectly possible. One does not need to dismiss or justify exclusionary, reactionary religious bigotry and terrorist tactics, to be able to avoid treating the phenomenon in isolation or resorting to generalisations and distortions. Ultimately, Global Jihad fails its own test, failing to enlighten the reader on both the reasons behind Islamist violence, and what appropriate responses at home and abroad could look like. Notes 1 For the rest of the article only a page number will be given for quotations from Global Jihad. While many, including Sookhdeo, almost always only refer to these two categories, there are in fact many more e. There is much debate today among Muslim scholars about the meaning of these categories, e. Dar al-Islam simply being a place where a Muslim has freedom of worship.

Chapter 9 : Patrick Sookhdeo (biographical details)

Fulcrum Book Review of. Patrick Sookhdeo, Global Jihad: The Future in the Face of Militant Islam VA, USA: Isaac Publishing, by Ben White. Since September 11 , there has been a huge growth in the number of books that seek, in different ways, to explain and analyse the phenomenon of high-profile violent attacks by extremist Islamist groups.

In response, the West has declared war on terror. Everyone now knows about radical Muslim terrorists and their campaign of bloodshed and intimidation. In response, the West has declared war on terror, and military operations are underway, either covertly or openly, in order to bring this threat to an end. Patrick Sookhdeo is well aware of the global terror campaign. His new book, *Global Jihad* Isaac Publishing, , makes this quite clear. But he is also aware that there is much more to this struggle than just suicide bombers. There are theological, political, moral and ideological issues as well. Terrorism is simply one facet of a multi-lateral approach to achieving Islamic supremacy around the world. Sookhdeo is eminently qualified to speak on this subject. Indeed, he was born into a Muslim household in South America although now he is a Christian residing in London. He has spent his life studying Islam and the jihadists. He is more than familiar with Islamic history, theology, culture and practice. In this substantial volume of nearly pages, Sookhdeo examines how the global Islamic challenge is being manifest, and how it can be withstood. He looks primarily at the theology and beliefs of Islam, and argues that only a major reform of Islam itself can really turn things around. In fact, the radical Islamists are not some aberration to Islamic belief and practice, but are really an integral part of it. Many people nonetheless want to distinguish between Islamist terrorism and Islamic terrorism. Most Muslims in fact reject the jihadists. But if Islamist violence can be justified by, and found within, the main Islamic sources the Koran, the hadith, the life and teachings of Muhammad, etc. Thus the war on terror is really just a small part of a much larger war, that is, the year-long war of Islamic expansionism. The pursuit of Islamic power and hegemony is what jihad is all about. The struggle for Islam includes not just violent military means, but all manner of other means as well. Until then, there can be no real peace. Sure, temporary peace can be negotiated when Islam is not in a position to achieve complete dominance. But whenever Islam becomes the ruling ideology of a country, then all non-Muslims must submit, or endure dhimmitude. Dhimmis must submit to the demeaning regulations of Islam, including payment of the jizya poll tax. Persecution of non-Muslims in Muslim lands is an ever-present reality, and more Christians are being killed today in Islamic lands than anywhere else. And many moderate Muslims are being killed by the Islamists as well. Sookhdeo here offers extensive documentation and explanation of Islamic jihadist thought and practice. Countless Muslim thinkers, jurists, Imams, commentators and strategists are quoted here. He clearly makes the case that the ideology and aims of jihad are contained in the very heart and soul of Islam. Meaty chapters explore various issues, such as the life and history of Muhammad; the nature of the Koran, the hadith and sharia; the Islamic understanding of peace; the theology of war and empire-building; and responses to Islamic terrorism. Consider one chapter, on taqiyya. This is the Arabic term for deception or dissimulation. It has long been held by leading Muslim authorities that Muslims have a right to practice deception with non-Muslims if there is a conflict between faith and expediency. This practice has especially served well Muslim apologists and evangelists who want to convince gullible Westerners that Islam is really a religion of peace. This puts non-Muslims off guard, and prepares them for eventual Muslim rule and domination. Sookhdeo has penned a number of previous works on Islam, but this is his magnum opus, at least for now. It is a gold mine of information, facts and figures on what is one of the greatest threats facing the free West today. It is only because of ignorance about the contents of this book “ and others like it “ that we are in such a predicament today. We can no longer remain unaware about the threat that we face. Ignorance can no longer be an excuse. We must arm ourselves with truth, and with information. We must be aware of the Islamist enemy. Whether we have the will and the guts to stay in the battle and see it thought to the end is another.