

Children of Today, Leaders of Tomorrow
The Overlooked Generation of Jihad

Alyson C. Daum

A Senior Thesis submitted in partial fulfillment
of the requirements for graduation
in the Honors Program
Liberty University
Spring 2013

Acceptance of Senior Honors Thesis

This Senior Honors Thesis is accepted in partial fulfillment of the requirements for graduation from the Honors Program of Liberty University.

Dr. Charles Murphy, Ph.D.
Thesis Chair

Dr. Gai M. Ferdon, Ph.D.
Committee Member

Dr. Fred Volk, Ph.D.
Committee Member

Brenda Ayres, Ph.D.
Honors Director

Date

Contents

| | |
|---|-----------|
| Abstract | 4 |
| Introduction to the Study | 5 |
| The Fallen World | 7 |
| An Analysis of the Current Global State in Relation to the Global Perception and Acceptance of God | 7 |
| Return to Christianity | 7 |
| Sharia..... | 9 |
| The Jihad World | 10 |
| An Analysis of the Current Global Terrorist Threat and Its Effect on Children..... | 10 |
| Child victims | 11 |
| Child jihadists..... | 13 |
| Life-long effects | 15 |
| The ultimate sacrifice | 17 |
| Filling the void | 18 |
| Education..... | 20 |
| Tactics of radical Islamic organizations | 21 |
| Moderate Middle Eastern youth | 24 |
| The Western World | 26 |
| An Analysis of Hindrances to U.S. Foreign Aid to Children Affected by Terrorism.... | 26 |
| A misunderstood message | 26 |
| Importance of liberty | 29 |
| The Obama Administration..... | 31 |
| Conclusion of the Study | 34 |
| Bibliography | 36 |

Abstract

This paper proposes that the United States has a moral obligation to care for the children whose lives are affected by terrorism and to ensure that they do not grow up aligned with the radical ideology of Islamic Fundamentalism. This paper examines the American sentiment towards Islam, what hinders her, despite all her resources and provisions, from investing in the future of these children and providing them with foreign aid. It suggests that as America falls further from her Christian traditions, she becomes less equipped to fulfill these moral obligations. Examined are personal accounts of both child-survivors and child-soldiers, accounts of humanitarian efforts to provide aid and education to this generation, and accounts of converted Christians who grew up under radical Islam. An analysis of Sharia law and the objectives of jihad reveal that the fulfillment of global jihad depends on the recruitment and exploitation of child-jihadists; accordingly, as global jihad expands, more children will become its victims. This paper concludes that the West, led by the United States, should take the necessary measures to see to the needs of the children affected by terrorism. They should do so not only because they have the moral duty and appropriate means, but such preventive action will halt the spread of jihad to their homeland.

Children of Today, Leaders of Tomorrow The Overlooked Generation of Jihad

Introduction to the Study

Terrorism is a modern global threat. No society, no matter how civilized, is safe from its deadly invasion, as the mission of jihad is to conquer the world in the name of Allah. Terrorism destroys lives and tears apart societies in ways that are fatal and devastating. The high costs of corruption and sorrow blanket the futures of the children caught within the conflict, and their reactions to terrorism should be more intentionally addressed. There are children in Gaza who cannot sleep at night given the looming fear that at any moment their entire world could be shattered with one well-planted bomb. There are young girls in Pakistan who will never learn to read because Islamic society frowns upon them being educated. There are little girls in Russia who must live their whole lives with the horrifying memories of the morally despicable acts forced upon them during the Beslan hostage crisis. It is accepted that terrorism is horrible; however, rarely is it considered that the children born into such harsh environments need help desperately. Radical Islamic groups, Al Qaeda in particular, “(have) made it abundantly clear that their call to arms is directed primarily to the youth of Islam.”¹ The radicals prefer not to recruit older Muslims because, “while his mind grows in maturity, his ability to give grows weaker.”² In other words, the window for indoctrination is small. Osama bin Laden specifically addressed the Muslim youth saying, “Today, the whole of the

1. Raymond Ibrahim, *The Al Qaeda Reader* (New York: Doubleday, 2007), 266.

2. *Ibid.*, 267.

Muslim *umma* (community) is depending upon the Muslim youth, hoping that they would never let them down.”³

As unfortunate as the circumstances may be, why should the West, the United States in particular, get involved in this Middle Eastern issue? If action is not taken, Jihad will not just be a Middle Eastern problem. The objectives of jihad were made very clear by Osama bin Laden in his address to the Muslim youth: “The time has come when all the Muslims of the world, especially the youth, should unite and soar against infidelity and continue *jihad* till these forces are crushed to naught, all the anti-Islamic forces are wiped off from the face of the Earth, and Islam takes over the whole world and all the other false religions.”⁴ It would be wise of the West to begin investing in the lives of these children, if only to save themselves from impending doom. Additionally, the West is adequately equipped to offer guidance and refuge, though the question of morality must be addressed. The West is not above the moral corruption that befalls the nations riddled with religious radicals. The term “moral” has little-to-no meaning in a world that has distanced itself from God. Thus, the West has been blinded by greed and hypocrisy and is unable to see the situations it should be most committed to addressing. If there is any hope left that the world can be a safe place again, that hope lies in the children.

The Fallen World

An Analysis of the Current Global State in Relation to the Global Perception and Acceptance of God

To borrow a phrase commonly used in conversations of current cultural and political trends, “Oh how the times are changing!” Miraculous advances in technology

3. Ibid., 268.

4. Ibid., 268-269.

and modernization have placed today's society on the fast track to consumerism and unmitigated humanism. Particularly in Western nations, the further societies travel down their current paths, the further they find themselves away from God and their traditional Christian foundations. This presents serious problems with regards to morality, responsibility, and the ethical foundations being laid for future generations. The changing of the times proves to be a result of collective unbelief in the God of the Bible, and an increased belief in the false god of Islam, Allah. The concept of man's sin nature is not new; since the day Adam and Eve fell to Satan's temptation, sin has existed in the world. The twenty-first century has seen man at his worst, as moral compromise and political corruption plague nations and devour leaders. Today, the world is a more dangerous place than ever, and those suffering the most are the children. Nevertheless, the children cannot be held responsible; they did not choose to grow up without running water, to face bomb threats which force them to live in fear, or to consent to moral standards which legally justify what is wrong. Too many young people lack the luxury of speaking out for themselves, and even more unfortunately, they fail to realize that they were meant to have a much better life.

Return to Christianity. The more the world neglects the standards of Christianity, the more questionable morality becomes. In Islamic society, "moral conviction refers to terrorists' unambiguous certainty of the righteousness of their cause."⁵ This means that "the goals and objectives of their movement are considered principled beyond reproach and their method absolutely justifiable."⁶ Similar to the

5. Gus Martin, *Essentials of Terrorism: Concepts and Controversies* (Thousand Oaks, CA: Sage Publications, 2008), 54.

6. *Ibid.*, 54.

communist idea that any and every action could be justified as long as it furthered the cause, Islamist morality is based on actions that glorify Allah, such as global jihad and the destruction of the Infidel.⁷ As long as these criteria are met, any action can be justified; truth becomes relative and standards become subjective. This confusion between goals and actions is far from what the God of the Bible commands. The policy of America, the nation founded upon great Christian principles, operates no differently; the moral relativism of the American religion, humanism, is just as deceitful as its Islamic and Communist counterparts.

This trend toward liberal social policy should not come as a surprise in America because, “nobody who rejects the first four commandments’ call to reject idols and worship the true and living God can be expected to recognize any ultimate significance in the last six commandments’ ethical requirements.”⁸ One does not believe that God alone is worthy of praise, how could he uphold standards that bring praise to God? Society turns away from Christianity when it places anything above God. America has fallen so far from God that prioritizing Him above all else is discouraged. America is often seen as the world’s leading Christian nation, but this shift away from Christianity has not only left the rest of the world void of an example to follow, but leaves little room for God in global politics. This is a very dangerous place for the world to find itself. Unfortunately, those Christians determined to stand true to their values have pulled away from secular

7. Infidel: “Anyone who refuses to submit to Allah as the one true god and to recognize Muhammad as his prophet...If you believe in the traditional Christian doctrine of the divinity of Christ, you’re an infidel.” See: Robert Spencer, *The Complete Infidel’s Guide to the Koran* (Washington, DC: Regnery Publishing, 2009), 14.

8. Herbert Schlossberg, *Idols for Destruction: The Conflict of Christian Faith and American Culture* (Wheaton, IL: Crossway Books, 1990), 47.

culture to the point of removing their Christian influence from society, making the problem worse.

America's values and morals have shifted dramatically over the course of a generation; from the transformation of the sex-culture to the culture-war which pits races and classes against each other, to the redefinition of marriage and the value of human life.⁹ The founding fathers were fearful of their dear country's fall from Christianity.

Abigail Adams, wife of John Adams, in a 1775 letter to Mercy Otis Warren, proclaimed:

A patriot without religion in my estimation is as great a paradox as an honest Man without the fear of God. Is it possible that he whom no moral obligations bind, can have any real Good Will towards Men? Can he be a patriot who, by an openly vicious conduct, is undermining the very bonds of Society?... The Scriptures tell us "righteousness exalteth a Nation."¹⁰

From this analysis, it is obvious that we need patriots in America today. There are people in leadership who fear God. With righteous statesmen at the helm, and a proper understanding of radical Islam as the enemy of democracy, America will be poised to provide the adequate foreign aid to the children whose lives are destroyed through the terrorist environments in which they live.

Sharia. The enemy poised and ready to conquer the world is the Islamist movement operating under the comprehensive and totalitarian Sharia law. Sharia law is "an aggressive military doctrine, an all-encompassing socio-economic program and a ruthless enforcement mechanism."¹¹ Additionally, Sharia law operates as a fully orbbed

9. Patrick Hynes, *In Defense of the Religious Right: Why Conservative Christians are the Lifeblood of the Republican Party and why that Terrifies the Democrats* (Nashville, TN: Nelson Current, 2006), 199-206.

10. Randy Howe, *The Quotable John Adams* (Guilford, CT: The Lyons Press, 2008), 235.

11. William J. Boykin et al., *Sharia: The Threat to America (An Exercise in Competitive Analysis, Report of Team "B" II)* (Washington, DC: The Center for Security Policy, 2010), 19. <http://www.centerforsecuritypolicy.org/upload/wysiwyg/article%20pdfs/Shariah%20->

way of life, “demanding its followers to conduct a global campaign to replace non-Muslim governments with Islamic states governed by Islamic law, to conquer *Dar-al-Harb* for *Dar-al-Islam*.”¹²

The Jihad World

An Analysis of the Current Global Terrorist Threat and Its Effect on Children

The horror and inhumanity of terrorism is detested throughout political societies. All have seen terrorism flash across the news screen, and all have felt a fleeting moment of despair for those suffering its horrors. For some, the experience and consequences have been much more personal. There is no account given of a terrorist attack that is more sincere, unbiased, and honest than that of a child. They relate often-heard-of accounts more realistically than any secondhand news report could. Adults are sobered when listening to children somberly recalling horrific scenes of mass destruction. Children who survived the 2004 hostage crisis in Beslan, Russia, described being struck by the brain matter of fellow hostages whose heads were blown off their bodies, and watching as other hostages were burned alive.¹³ Children raised as jihadists in Gaza described gathering the scattered flesh and brain matter of martyrs and then burying the few remains they could identify.¹⁴ Terrorism robs children of their chance to simply be children, a consequence as unfortunate as the lives that are lost by a terrorist who

[%20The%20Threat%20to%20America%20\(Team%20B%20Report\)%2009142010.pdf](#) (accessed February 2, 2013).

12. *Ibid.*, 19.

13. *Terror from Hell: The Children of Beslan Tell Their Stories*, DVD. Eva Ewart and Leslie Woodhead, Executive Producers. BBC Films, (2008).

14. James Miller and Sarah Shah, *Death in Gaza*, DVD (HBO Films 2004).

executes a mission. Children caught up in such situations are forced to grow up too soon, forced to face the repercussions of making adult decisions at young ages.

Child victims. Child victims of terrorism have particularly unique and tragic stories to share. On September 1, 2004, terrorists invaded a school in Beslan, Russia. In that tragic attack, 330 people were murdered, 186 of whom were children. The heinous acts committed during this attack are among the worst in history. The men were killed first to prevent their resistance, and then the defenseless women and children were sexually terrorized. From Prophet Mohammed's days, "sexual terror has been an integral part of Islamic jihad, and the siege of the Beslan School by Islamic jihadists was no exception."¹⁵ Girls were raped and murdered in front of their shocked and horrified classmates and mothers. They were, "stripped, raped, and sodomized by several men....The terrorists used their guns and other objects to penetrate the screaming victims while the other hostages were forced to watch, and the terrorists laughed...as they violated the children and made them bleed."¹⁶ The internal damage from this despicable, inhumane act was often enough to kill the helpless young girls, and those who did survive required extensive surgeries and painful recoveries. Children who were not raped were beaten. The terrorists performed these acts with disturbing laughter and sadistic enjoyment. In an attempt to torture the victims, "the terrorists put water in front of the children who were desperately thirsty and told them if they reached for the water, they

15. Deborah Schurman-Kauflin, *Sexual Terror: The Untold Stories of Beslan Jihad*, Islam Watch, <http://www.islam-watch.org/Others/Sexual-Terror-Untold-Stories-of-Beslan-Jihad.htm> (accessed February 2, 2013).

16. Ibid.

would be killed.”¹⁷ Terrorism is always inexcusable and abhorrent, but the macabre acts of sexual terror against the children of Beslan is reprehensible.

The film *Terror from Hell: The Children of Beslan Tell Their Stories* (2008) gives an account of the horrific event from the point of view of those children who survived. Their mix of sudden maturity with the last strands of innocence is displayed in their selflessness despite the gruesome circumstances. One young girl being interviewed could only speak of her concern of being able to go home and feed her dogs and chicks. All the children spoke of their concern for their parents and friends, while barely any complained about their personal circumstances. Some of the children displayed a mature understanding of the scenario. One boy said he was relieved when the terrorists would fire rounds into the air because it meant they were wasting bullets. Another boy knew to run in zigzags to increase his chances of not getting shot. It was also evident that some of the children were protected by their innocence. One young girl thought they were making a film and the bombs strung around the gym were just cameras.¹⁸ Many claimed they were saved by their creative imaginations. A calm demeanor, coupled with an appreciation of fantasy equipped some of the children to rationally explain what happened. Some created stories in their heads; they were waiting for Harry Potter or the Terminator or a Special Forces man with an invisibility belt.¹⁹ The mind of a child is so precious that it deserves to be protected; to allow a child to be overcome by jihad is to sacrifice their beautiful innocence. One boy made the heartbreaking statement, “We have changed now; we are grownups now; we do not fight anymore, even little boys become

17. Schurman-Kauffman, *Sexual Terror*.

18. Ewart, *Terror from Hell*.

19. Ibid.

adults; kids understand everything.”²⁰ Another young boy expressed a sense of nationalism, “I do not believe in God, I believe in Russia, in our armed forces; that is what I believed in during the siege.”²¹ This little boy also dreams of killing unarmed terrorists. This feeling of intense, unhealthy violence that many of the survivors experienced can lead them to become like those who wronged them, or to cling to Russia and not God. It is unlikely that these children will be able to rise above the hatred and resentment that plagues their hearts in the aftermath of the tragedy they survived.

Child jihadists. Children forced to become jihadists are as adversely affected as child victims of terrorism. These children are trained from cradle to grave in the ways of jihad, and the grave tends to come much sooner than it should. They are forced to carry out the holy mission of Allah, sacrifice teddy bears for tommy guns, and inevitably die a horrific death.

Kamal Saleem, a former Palestine Liberation Organization (PLO) terrorist, recruited at the age of seven, tells his story in the film *In the Red Chair* (2008). His story is a depiction of how Islam deprives young Muslims of their childhood and how jihadist leaders use target propaganda tactics to make them feel empowered. Power equals the blessings of Allah, a benefit no budding Muslim can reject. Saleem paints a picture of the hardships Muslim children face, such as beatings from neighborhood gangs and schoolyard bullies. The PLO taught Saleem how to most effectively kill mass numbers of infidels. Of this experience Saleem commented that, “as the gun started shooting, I knew

20. Ibid.

21. Ibid.

that I was transformed.”²² The goal, as explained by Saleem, was to recruit younger children to make indoctrination easier, so that they could grow up and speak against America and the West. Of his indoctrination Saleem recalled, “My heart’s desire was to see the great giant of infidels, which is America, dead; you have to learn their language, you have to learn their culture, so you can integrate with the enemy.”²³ That tactic, learning the language and culture so as to “integrate with the enemy,” is one that needs to be reciprocated. America needs to adopt this tactic to defeat Islam.

Twelve-year-old Ahmed, who lives in Palestine in the village of Rafah, is another young boy trapped by the misleading promises of a terrorist organization. He joined the resistance; when, as a young child, Israelis killed a man he looked up to and respected, in front of him. A new Palestinian Intifada uprising broke out in 2000 and since then, Israel has been defending itself against a wave of suicide bombings from organizations like the PLO, with which Ahmed is now involved. The film *Death in Gaza* (2004) depicts the lives of Ahmed and his friends, all of whom share the life-goal of death by martyrdom. It is difficult to comprehend just how a person can learn to hate so deeply that he is willing to kill in order to die. The paramilitaries made Ahmed feel special, like a little brother responding to an older brother. Ahmed was also persuaded by propaganda he was taught in his school that Israelis kill children in order to keep them from resisting occupation.²⁴

22. Kamal Saleem, *In the Red Chair*, DVD (ColdWater Media, 2008).

23. Ibid.

24. Miller, *Death in Gaza*.

Much like Saleem, Ahmed was promised many things that amounted to nothing but lies. Because they were just children, neither could defend himself against the enticing promises of friendship, brotherhood, and the supposed transformation into manhood that came with weapons and jihad missions. In reality, these boys were disposable. Ahmed was merely used as a scapegoat sent out in an attempt to protect the lives of the older jihadists. From Ahmed's perception, he was a hero who led his brothers into battle. He is both innocent and ignorant, proven by a conversation that was filmed between Ahmed and the jihadist recruiting him for the holy service of Allah. The terrorist explains to Ahmed that when they are forced to say goodbye to him, when he gives his life for Allah, there will be a thousand more kids to take his place. Ahmed has no idea how to handle this startling realization; he was made to feel so special in the beginning. Nevertheless he continues to believe in martyrdom as the greatest honor. He has no choice. As a Muslim born in Gaza, his fate was sealed the day of his birth. The jihadists know exactly what they are depriving these young children of when they recruit them; the jihadist recruiting Ahmed admitted that, "if there was not a war, Ahmed could learn how to help his country's economy, but now all he can learn is how to fight for an independent state."²⁵

Life-long effects. Najla is a young girl from the same small village as Ahmed. She is not a child terrorist-in-training, but she is nonetheless affected. Najla expressed her loss in an interview: "Life is all despair, I have lost eight young members of my family."²⁶ Her family members were all either shot by Israelis or they were martyrs for

25. Ibid.

26. Ibid.

Allah. Hardened by her loss, Najla lamented, “Why should we be afraid of them; the Israelis are the cowards, not us.”²⁷ Najla’s young cousin made the comment that, “these days, if someone says, ‘I hope you die,’ I say, ‘I wish.’”²⁸ These children not afraid of living in a constant culture of death. A common game for them to play is called “Jews and Arabs,” where the children playing the Arabs pretend to shoot and throw stones and bombs at the children playing the Jews. To win the game you must die a martyr’s death. The children chanted, “Do not be afraid, fear is vengeful; do not be sad, sadness scares me; do not cry, crying kills me.”²⁹ They believe that Israelis die a shameful death because they die sad, which is a great insult.

It is these children who will make peace or war, who are the future leaders of our world. Though they have lived through such unfathomable circumstances, they must determine to learn from them and ensure that their children have a better life. Najla seems to understand this. She speaks of making plans to become a lawyer so she can help bring justice to her people. Unfortunately, not all the children of jihad share the same mindset.

In contrast to Najla’s idea of justice, a young boy from Beslan expressed his intention to become president someday so that he can kill all unarmed terrorists. A young girl from Beslan is only able to reconcile her grief by coloring pictures of terrorists and then burning them. She explained that, “it is impossible to get enough revenge, all my life I will have to do this.”³⁰ Such burdens and scars will forever be engraved on the hearts of the victims as symbols of the severe consequence of the terrorism they faced. In Beslan,

27. Ibid.

28. Ibid.

29. Ibid.

30. Ewart, *Terror from Hell*.

May Day is now a memorial for the children, parents, and teachers who were brutally murdered in the siege. In *Terror from Hell*, a young child explains how every child who lost a parent or sibling receives 15,000 rubles and every adult who lost a child receives 20,000 rubles. He did not understand how people could measure life with money,³¹ a very mature statement for a child.

The ultimate sacrifice. Salem al Shear, a fourteen-year-old boy from Rafah, is an example of the ultimate sacrifice. Salem was shot while participating in an activity common to young, budding jihadists in Gaza: throwing stones at a patrolling Israeli tank. The tanks fire back, not directly at the children, but because there is so much shooting, some are hit, which was the fate of Salem. The expression on Salem's face as he was lying on a stretcher and crying out, "I cannot bear it,"³² is heartbreaking and reveals the true nature of the children's situation. Ahmed, much like his friend Salem, thinks he is prepared to die, but cannot comprehend what death would actually be like. Ahmed does not think anyone will shoot him because he is just a little boy; but if they did, he has been trained to think of Allah, children, and the blood of martyrs. Salem tragically died from that gunshot wound, and seemed to forget that training when his pain took over and death overcame him. He was just a boy whose life was guided by indoctrination. It was not until he had been shot that he was able to understand this. Salem's sister was told it was a disgrace to cry, that she must instead rejoice. It was said of Salem that, "yesterday he was just a child, today he is a martyr."³³ At his funeral procession someone yelled into a

31. Ibid.

32. Ibid.

33. Miller, *Death in Gaza*.

loudspeaker, “You will receive one of two great prizes, victory or martyrdom; there must be jihad until victory or martyrdom.”³⁴

These children of jihad pay a high price for misconstruing death as victory. The naive boys are manipulated into lifelong servitude to Allah, and led to believe that, “the one who gets martyred is very happy, he goes to heaven and sees his martyr friends.”³⁵ This tragically false view is forced upon them from the moment they are capable of hate speech. Ahmed’s baby sister demonstrated how she has been taught to hate the Jews at so early an age. She referred to Jews as “sons of dogs” and expressed an advanced knowledge in weapons terminology.³⁶ She could not have been more than three years old, and undoubtedly lacks understanding of the intense and gruesome nature of her words. Though she may not be held responsible for her hatred now, in a few years she will be taking her brother’s place on the front lines of jihad. It is difficult emotionally to sympathize with this child and understand this atmosphere that produces terrorism; she will receive no sympathy when she learns to turn those naive accusations into martyrdom. The process of cultural brainwashing is used to ensure that children will conform to the anti-Israeli, anti-West, anti-America sentiment that has crafted the jihadists’ way of life.

Filling the void. Kamal Saleem was fortunate enough to survive his time as a child soldier in the jihad. He advanced to the position of PLO recruiter, and began a life of pulling kids into the same torturous lifestyle he himself was made to endure. He admitted that “I did not have to sell it, these people want it for free, they just want

34. Ibid.

35. Ibid.

36. Ibid.

someone to care for them; I tell them Allah cares for you.”³⁷ Saleem has since become a Christian, and he now tells people, “Allah is not a god of relationships.”³⁸

A common theme throughout each of these personal accounts is that of desperation to fill an ever-present void. In the case of the terrorists, that void was supposed to be filled by Allah, if they killed enough infidels, but they did not. In the case of the Beslan victims, as one child put it, Russian armed forces were supposed to fill the void by killing the terrorists, but they did not. This retributive cycle of hate and revenge will never reach a just conclusion. By relying on killing to fill a void created by killing, these children will only continue in the vengeful paths laid before them. The only way to bring justice to a people who have learned to hate so deeply that they are prepared to kill in order to die is love. Saleem admitted that, “love is not a part of Islam, because when emotion becomes integrated with your goal it confuses the mission.”³⁹ Saleem’s story is that of a man who reached such a low point that he was willing to go to hell if it meant he could escape Allah. It is at this point that Saleem, and many former Muslims like him, found Christ, the God of relationships, the God of love. Terrorists like Saleem who have converted to Christianity after a life spent serving Allah recognize that Christians live in freedom and victory while Muslims are forever stuck in a cycle of bondage and oppression. If only more Muslims and more jihadists could understand that God is love and Allah is hate, perhaps they would run to God to fill the void in their hearts, rather than to a dangerous life devoted to a cause that can never return that love.

37. Saleem, *In the Red Chair*.

38. Ibid.

39. Ibid.

A young child described the Beslan terrorist invasion by saying that, “it was all terrible, like the end of the world.”⁴⁰ Another recalled that, “this used to be a happy place, now it seems like no one cares; if I die, I do not care.”⁴¹ The same freedom available to the terrorists is available to these hopeless victims. If only they would realize that God cares for them, and that God can provide a peace that far surpasses the revenge they so desperately seek; they too would be cured of the plague of terrorism that captivates their hearts and dictates their futures.

Education. One way to rescue these children from Islam is through education. Unfortunately, the Islamists also understand its importance. In every land the Islamists conquer, they abduct the children and reeducate them in Madrassas, training them to be jihadists. In the documentary *Sudan: The Hidden Holocaust*, a jihadist claims that more children are converting to Islam than ever before, though he failed to mention that none were doing so by choice.⁴² Islamists also have no choice but to inculcate the Muslim faith into their children through the mosques or madrassas; it is a command of Sharia. Nonie Darwish, an Egyptian-American woman who has renounced jihad, explains how she was taught to believe that Islam was part of her genes, her very identity. She said, “It was not a matter of choice, you were Muslim, period.”⁴³ Despite Sharia indoctrination, Nonie explained that, “most Muslims have little or no education in Islam.”⁴⁴ The goal is to

40. Ewart, *Terror from Hell*.

41. Ibid.

42. *Sudan: The Hidden Holocaust*, DVD, (Jeremiah Films).

43. Nonie Darwish, *Now They Call Me Infidel: Why I Renounced Jihad for America, Israel, and the War on Terror* (London: Penguin Books, 2006), 133.

44. Ibid., 135.

create a band of followers who do not argue or ask questions; educating them according to western standards, as opposed to Islamic doctrine, would be to give them the opportunity to think for themselves.

Greg Mortenson, who has spent much of his life building schools in Pakistan, explains the mentality motivating the refusal to educate Muslim women. He describes young women as agents of change— “Girl Effect” —through a poem he learned in Tanzania: “If you teach a boy, you educate an individual; but if you teach a girl, you educate a community.”⁴⁵ Mortenson explained the domino effect female literacy can have on families in the developing world. The main hindrance to educating women is the fact that, “a person who has been manipulated into believing in extremist violence or terrorism often seeks the permission of his mother before he may join the militant jihad—and educated women, as a rule, tend to withhold their blessing for such things.”⁴⁶

Tactics of radical Islamic organizations. The book *Children of Jihad*, by Jared Cohen, chronicles the author’s travels across the Middle East to meet with Muslim youth to better understand their beliefs, religion, societal norms, and their interpretation of Islam. Cohen tried to understand how these high school and college-age students were prepared for leadership. During his journey, he spoke with a child-soldier of Hezbollah⁴⁷

45. Greg Mortenson, *Stones into Schools: Promoting Peace with Books, not Bombs, in Afghanistan and Pakistan* (London: Viking Penguin Books, 2009), 13.

46. *Ibid.*, 13.

47. Hezbollah , the “Party of God,” is a Lebanese, Shiite commando group founded in 1982 after the Israeli invasion. With help from Iran, “the group organized the country’s Shiite minority into a national force with its own militia, TV station, paramilitary bloc, and cabinet minister while resisting national and international calls to disarm.” Hezbollah continually launches attacks on Israeli land they claim to be part of Lebanon. Among radical Islamic groups Hezbollah is viewed as, “a model for resisting Israeli occupation.” See: Jefferson Morley, *What is Hezbollah?*, *The Washington Post*, <http://www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071700912.html> (accessed April 4, 2013).

who related this controversial statement: “We have no problems with Jewish people; we have no problem with American people; we hate the United States government and we hate Israel, but the Jewish and the American people have done nothing to us.”⁴⁸ Another budding Hezbollah soldier told Cohen, “You know on that day (9.11), all of Iran wept for America; we felt like our brothers and sisters were suffering and we really wept.”⁴⁹ Cohen seems to have received this statement as a sympathetic and innocent appeal to friendship and brotherhood between the Iranian Islamist and America, as he responds positively. From these conversations, Cohen makes the generalization that, “the Iranian people are some of the most pro-American people...in the entire world.”⁵⁰ He seems to have forgotten that these Muslim children look up to Osama bin Laden and the martyrs of September 11, 2001 as “great heroes in the struggle for true religion and justice.”⁵¹ Regardless of the explanation they give to please peace-loving Westerners such as Cohen, “many millions of Muslims around the world felt tremendous pride in the atrocities committed in New York, Washington, and Pennsylvania.”⁵²

Funded by the nation of Iran, “Hezbollah operates...schools across Shiite areas of Lebanon otherwise underserved by the central government... (and) has been exceptionally adept at developing a grassroots network and insinuating itself into

48. Jared Cohen, *Children of Jihad A Young Americans Travels Among the Youth of the Middle East* (New York: Gotham Books, 2007), 28.

49. *Ibid.*, 27.

50. *Ibid.*, 29.

51. Ralph Peters, *Beyond Terror*, 30.

52. *Ibid.*, 30.

Lebanese society.”⁵³ Hezbollah’s influence on Lebanese youth is substantial and offers benefits such as, “care for its injured members and the families of the fallen, education for their children, and lifelong pensions for their widows.”⁵⁴ Hezbollah shrewdly uses social and charitable activities and front organizations to “blur the hard edges of its identity in the eyes of a poorly informed and credulous international community.”⁵⁵ Cohen’s experience serves as an excellent object lesson as to their effective propaganda.

Hezbollah is not the only Islamist group to exploit children. Hamas⁵⁶ brainwashes children who are of preschool age to prepare them as the next generation of terrorists and martyrs. Such indoctrination is, “aimed at instilling in them a dedication to Sharia, jihad, and revering of *shaheed* (martyrs).”⁵⁷ Like Hezbollah, Hamas uses summer camps as well as, “a barrage of television programming, videos and video games, formal classes, and cultural performances like skits and plays ... (to) inculcate Palestinian youth with Jew-hatred and themes of armed violence against Israel from the earliest ages.”⁵⁸ Hamas integrated normal summer camp activities, such as hiking, crafts, and swimming, with

53. Boykin, *Sharia*, 100.

54. *Ibid.*, 100.

55. *Ibid.*

56. Hamas is, “world famous as the main Islamist organization in the Palestinian territories...formed immediately after the *intifada* of 1987...consisting of a political and military wing.” Emerson explains that “Hamas opposes the Middle East peace process, seeks Israel’s destruction, and is extremely well entrenched in the United States.” Hamas is an offshoot of another radical Islamic organization, the Muslim Brotherhood. See: Steven Emerson, *American Jihad: The Terrorists Living Among Us* (New York: The Free Press, 2002), 79-80.

57. Boykin, *Sharia*, 106.

58. *Ibid.*, 106.

songs glorifying suicide bombers and military training tactics such as ambushes and kidnapping to indoctrinate 100,000 Palestinian youth in the summer of 2009.⁵⁹

Moderate Middle Eastern youth. In Syria, children are largely affected by a power struggle that intends to, “suppress the population, silence potential voices, and socialize the next generation of Sunni youth into a culture of fear.”⁶⁰ As part of this culture of fear, “Syrian youth have been taught to believe that democracy is dangerous and precipitates conflict.”⁶¹ The hatred deepens when such terrorist groups actively instill hatred for neighboring Middle Eastern nations. The different sects of Islam across the Middle East diverse on doctrinal issues of the Koran and Sharia. Nevertheless, when it comes to jihad, Islamists are united. Thus, when the time comes for global jihad they will put aside their differences and unite to eliminate the infidel. Most likely, children will be at the front lines of this war.

From his experience, Cohen determined that, “the (Middle Eastern) youth can only be understood as their own phenomenon; they are far more tolerant than the older generations and seemingly more sophisticated in their ability to distinguish between people, governments, and cultures.”⁶² It is Cohen’s understanding that this generation of Middle Eastern youth reject the old way of life, with its social implications and restrictions on their lives. This sort of “rebellion” to Islam though, in certain circumstances, can be a cause for death. This is occurring because, “society has changed and technology has opened their eyes in ways that their parents cannot begin to

59. Boykin, *Sharia*, 106.

60. Cohen, *Children of Jihad*, 179.

61. *Ibid.*, 179.

62. *Ibid.*, 12.

understand...They know what they have been deprived of,” and “knowing what is out there only sparks their curiosity.”⁶³ Despite the best efforts of the older generation of Islamists, they cannot stop modernity and the amazing advancements in technology from reaching the generation of children. Such technology serves as a double edge sword; as the older generation of Islamists use it for propaganda and recruiting tactics, the younger generation redeploys it to peer outside Islam. Nevertheless, such technology introduces a new kind of oppression, as the children of jihad are forced to live in a fundamentalist Islamist environment despite their contempt for Sharia. Islamist fundamentalists continue to live in the ways of the sixth and seventh centuries to combat this new environment of global information. The next generation of Muslim children have begun to step out of this fundamentalist model to enter the twentieth century as more moderate in their perspective.

Cohen concluded that, “the young men and women of the Middle East should make us very hopeful for the future.”⁶⁴ He sees them as expressing humanity and individuality in the face of adversity, and suggests that they are less affected by the war, violence, and terrorism surrounding them than by technological innovation and creativity. Particularly in Iran, Cohen suggests that though “the government tries vehemently to suppress its population, young people find ways to express themselves and enjoy their adolescence.”⁶⁵ In Lebanon, “the opportunities were minimal, but young people there brought about the first self-made transition to democracy in the Middle East.”⁶⁶ Cohen

63. Ibid., 183.

64. Ibid., 270.

65. Ibid., 177.

66. Ibid.

asked, “Could it be that they will also find creative solutions for peace someday....Or, is it possible that we will fail and the extremists and ideologues will hijack the hearts and minds of this entire generation?”⁶⁷

Readers of Cohen’s work should be careful of clinging to such optimism. While he provides a refreshing reminder that not all children in the Middle East are suffering, his analysis is far from exhaustive and thorough. His final question seems to assume that “we,” most likely meaning Americans, are at fault for suppressing the free-flowing creative genius of young Middle Eastern moderates. It seems as if Cohen may just be another victim of Islamist lies and propaganda tactics. In the final analysis, until these moderate youths are given an alternative to Islam, until they find the one true God, they will continue to be lost, confused, and lash out at authority. It will not be long until jihadist groups capture that angst and channel it into their organizations, into the misconstrued idea that Allah cares for them. The child victims of terrorism, the child-terrorists, and the Middle Eastern youth struggling between a life of jihad and a life of modernity, are all in desperate need of experiencing the freedom, victory, and love that can only be found in Christ.

The Western World

An Analysis of Hindrances to U.S. Foreign Aid to Children Affected by Terrorism

A misunderstood message. The United States has the financial capability to assist children living in environments where terrorism is either prevalent or part of their education. If she would return to her traditional Christian roots, she could steward her greatness, wealth, resources, and capable leaders to this cause. Unfortunately, due to the

67. Cohen, *Children of Jihad*, 274.

ubiquitous moral corruption experienced in this post-Christian society, and the political trends resulting from it, the United States is in a weaker financial position to extend foreign aid to those in need.

The vision for global jihad, Islam's end game, "is closer to the grimmest passages of Christianity's Book of Revelation than to anything in the Koran."⁶⁸ The irony of this is that Osama bin Laden was able to sell this vision to countless Muslims as a pure and proud Islamic mission, while America, the great Christian nation, fails to fully understand the spiritual crisis of the Islamic world; "this battle is being fought within the realms of the emotions and the soul...a situation so perverse that it is as if tens of millions of frustrated Christians decided that Kali, the Hindu Goddess of death and destruction, embodied the true teachings of Jesus Christ."⁶⁹ The Islamic world is poised to deliver what they consider to be "the greatest breeding ground of apocalyptic terrorists in history," and Americans are unable to understand it.⁷⁰

It would seem reasonable that in a post 9-11 world, Americans would be more engaged with Muslim terrorists. News stations in the United States are reluctant to say anything negative against Islam. One possible explanation as to why most Americans fail to realize the looming threat of Islamic fundamentalism is the acceptance of the idea that man is inherently good. Therefore America, and the West as a whole, is oblivious to Islamic terrorist threats, despite the continual occurrence of such attacks. The Islamist chant, "Bomb Bomb USA," is very intentional.⁷¹ America must recognize that not all

68. Peters, *Beyond Terror*, 30.

69. *Ibid.*, 31.

70. *Ibid.*

71. Miller, *Death in Gaza*.

religions, not all cultures, not all people are equal, innocent and morally sound. Jihad is knocking, and America has no one but ignorance to answer the door.

Dr. Tawfik Hamid is a medical doctor, author, and activist who was once a member of Egypt's Al-Gama'a al-Islamiyya, a terrorist organization. Hamid trained under Ayman al-Zawahiri, "the bearded jihadi who appears in bin Laden's videos telling the world that Islamic violence will stop only once we all become Muslims."⁷² In an interview with Michael Coren of *The National Post*, Hamid bluntly addressed what he calls, "willful Western foolishness," in his attempt to, "tell a complacent North America what he knows about fundamentalist Muslim imperialism."⁷³ Hamid speaks of this imperialism as being pure ideology, explaining that jihadists commit acts of terrorism because of their foundational beliefs. He specified that, "the first thing you have to understand is that it has nothing, absolutely nothing, to do with poverty or lack of education,"⁷⁴ dismissing that notion as purely Western, non-Muslim, apologies for Islam. Additionally, Hamid assures Americans that it is not about Israel, Iraq, or Afghanistan; those misconceptions are mere excuses. He angrily proclaimed, "Algerian Muslim fundamentalists murdered 150,000 other Algerian Muslims, sometimes slitting the throats of children in front of their parents....Are you seriously telling me that this was because of Israel's treatment of the Palestinians or American foreign policy?"⁷⁵ He then admonishes America to, "stop asking what you have done wrong. Stop it! They are

72. Michael Coren. Hot for Martyrdom. *National Post*, <http://www.canada.com/nationalpost/news/issuesideas/story.html?id=eb74b136-3729-42a1-821b-77366f7af920> (accessed February 2, 2013).

73. Coren, Hot for Martyrdom.

74. Ibid.

75. Ibid.

slaughtering you like sheep and you still look within. You criticize your history, your institutions, your churches. Why can't you realize that it has nothing to do with what you have done but with what they want."⁷⁶ The simple fact that terrorism is evil and that Islamists hate Americans to the point of exterminating them does not make sense to Americans who prefer complex political topics that can be lengthened into long debates and serve as both media goldmines and platforms to push political agendas.

Importance of liberty. Rose Wilder Lane warned that if America ever forgets her liberty and abandons the exercise of self-control and responsibility, then modern civilization will vanish. Most Americans have forgotten what liberty means. According to John Adams, "Liberty...is a self-determining power in an intellectual agent; it implies thought and choice and power."⁷⁷ Dependence upon government has led America to a place where "thought" and "choice" and "power" are far from "self-determining" characteristics. Until America fights back to regain the liberty that was so foundational to her status as a great nation, she will be powerless to reach the overlooked generation of children victimized by Islamic fundamentalism with the policy of terrorism. As Lane said, "If Americans ever regard their use of their natural liberty as granted to them by the men in Washington...then the American attempt to establish the exercise of human rights on earth has ended."⁷⁸ The sad reality is that, "although the nature of America's political economy is by now apparent to all who will see, today only intellects inspired by

76. Ibid.

77. Howe, *The Quotable John Adams*, 201.

78. Twight, Charlotte A, *Dependent on D.C.: The Rise of Federal Control over the Lives of Ordinary Americans* (New York: Palgrave, 2002), 336.

devotion to liberty dare to look; fewer still choose to act.”⁷⁹ John Adams wrote a beautiful text assuring Americans that such inalienable rights as liberty come from God alone:

Statesmen...may plan and speculate for liberty, but it is religion and morality alone, which can establish the principles upon which freedom can securely stand. The only foundation of a free Constitution is pure virtue, and if this cannot be inspired into our people in a greater Measure than they have it now, they may change their rulers and the forms of government, but they will not obtain a lasting liberty.⁸⁰

Americans must commit their lives, fortunes, and sacred honor to the noble and tremendous effort of renewing liberty.⁸¹

Key to Adam’s description of liberty are the roles played by religion and morality. This proves to be troublesome for America today, as humanism carries with it the element of determinism, which destroys moral responsibility. With this, many are attempting to re-classify America’s Constitution as irrelevant to modern times. John Adams anticipated this:

We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.⁸²

It makes complete sense as to why the Constitution, upon which this nation was founded, no longer serves as the supreme law of the land; America no longer consists of a moral and religious people led by a limited government.

79. *Ibid.*, 337.

80. Howe, *The Quotable John Adams*, 103.

81. Twight, *Dependent on D.C.*, 337.

82. Howe, *The Quotable John Adams*, 120.

Given this, America is incapable of addressing terrorism because its cure calls for a policy America no longer supports. America's last layer of protection against the conquest of global jihad is the very thing terrorists are lacking: the love, victory, and freedom found in Christ. The severity of this problem is not understood by Americans today, including Christians who are in retreat from addressing issues of terrorism. Jihadists are infiltrating American society, bringing the battle to the "Great Satan," and they are prepared to strike when America is further weakened and divided.

The Obama Administration. According to Islam, "conformance to Sharia in America constitutes as great a threat as any enemy the nation has ever confronted."⁸³ Nonetheless, the Obama Administration has declared that there is no 'War on Terror,' and that Islam cannot be equated with terrorism. The President's pronouncements are based on suspicious sources, such as the Organization of the Islamic Conference (OIC), which consists of fifty-six predominantly Muslim nations, including the Palestinian Authority.⁸⁴ The president's administration operates under such willful blindness because "the OIC and others who adhere to and promote Sharia do not define acts of jihad as 'terrorism.'"⁸⁵ Why is the U.S. Government refusing to acknowledge Islamic fundamentalism for what it is?

Iranian President Mahmoud Ahmadinejad is hardly subtle about the ongoing war between the *dar-al-harb* (house of war [all non-Muslim land]) and the *dar-al-Islam* (house of Islam). However, John Brennan, Obama's top counterterrorism advisor, now

83. Boykin, *Sharia*, 14.

84. *Ibid.*, 14-15.

85. *Ibid.*, 15.

CIA Director, “insists that the President does not accept that there is a ‘global war’ with Islamic terrorists ... and the term ‘jihadist’ will no longer be used to describe our enemies.”⁸⁶ Given Brennan’s statement, the Obama Administration is not only granting religious legitimacy to Al Qaeda, but acknowledging and approving what they deem to be Al Qaeda’s “holy struggle for a moral goal.”⁸⁷ Brennan added, “Nor do we describe our enemy as ‘jihadists’ or ‘Islamists’ because jihad is a holy struggle, a legitimate tenant of Islam, meaning to purify oneself or one’s community, and there is nothing holy or legitimate or Islamic about murdering innocent men, women, and children.”⁸⁸ Brennan is correct in his definition of jihad, but he misinterprets the meaning of “purify.” To radical Islamists, there is everything holy, legitimate, and Islamic about murdering innocent men, women, and children. Islamic historical documents are full of examples of radical leaders or organizations that justify mass murder as holy purification for Allah. Brennan may not actually be aware of the fundamentals of Sharia, because his assertions contradict those of leading Islamic scholars who do not hide the fact that jihad is “warfare against non-Muslims.”⁸⁹ It is for the sake of these murdered children, and these children forced to execute jihad, that the United States must respond.

The Obama Administration is correct in asserting that America is not in a War on Terror, because terrorism is an idea, and you cannot go to war against an idea. However, there is in fact a very real enemy, and the very people that are supposed to be protecting America and safeguarding their liberties refuse to address it; the Islamic fundamentalist

86. Ibid., 15.

87. Ibid.

88. Ibid.

89. Ibid.

threat. Consequently, if America is overwhelmed by the enemy of jihad because of her own ignorance, she will be unable to help anyone else out of the path of its destruction. Currently, the United States government interprets the jihadists movement as purely a religious practice. By that definition, jihad is protected by the U.S. Constitution which it is attempting to supplant with its own legal code, Sharia. Unless the United States' interpretation of jihad is redefined, America is allowing herself to be over run in the name of Allah. The more America advocates tolerance of all religions and acceptance of all cultural differences without the need for proper assimilation, the more she opens the door for Sharia. The more Sharia is allowed a foothold within the United States, the less aid the United States will be able to give to people, to children, already suffering under terrorist regimes.

The overthrow of America in the name of Allah has already begun. Islamic religious practice is protected by the U.S. Constitution, though radical Muslims are preaching the overthrow of this document through literature and propaganda. Radical Muslim organizations exist, and are highly influential at every level of society, from the corporate (Council on America-Islamic Relations [CAIR]), to the collegiate (Muslim Student Association [MSA]). Sharia compliant finance has become a viable option for Muslims living in America, which allows them to bank according to Sharia law. This practice funnels American money directly to terrorist organizations, particularly the Muslim Brotherhood.

In the final analysis, Islamic fundamentalists are flocking to America for one reason and one reason only: to destroy the Great Satan. Without an administration willing to protect Americans and confront the radical nature of Islamic fundamentalism, the

United States will be unable to come to the aid of the millions of people suffering from terrorist attacks, especially children.

Conclusion of the Study

Islamic fundamentalism will affect the children discussed in this study and impact the way they lead nations and make global decisions. What kind of leaders will they be? Answers to this question will depend upon whether or not their needs are attended to today.

Muhammad⁹⁰ left everything his successors were to accomplish and complete in the Koran. Thus, to project the future of the Muslim world, it is necessary to revert back to the sixth- and seventh-century fundamentals of Islam. All that is required for the Islamic radicals to achieve their final victory is the political and strategic will to achieve the final goal: global conquest. They are committed to their goal of global conquest because Allah has mandated that every infidel be eliminated who does not submit to him. Terrorism is simply a strategic tool to achieve this goal.

The first proactive step America can take in caring for the overlooked generation of jihad is to engage its enemy, radical Islam, by studying its history as a movement toward global conquest. Global jihad's goal is to annihilate infidels, which now includes America. It is thoroughly laid out in the sixth- and seventh-century texts; "The future of jihad terrorism is overwhelmingly inscribed in its own history and the history of which it refers."⁹¹ In hindsight, had *Mein Kampf* and the works of Marx and Lenin, and Mao

90. Muhammad is, "an Arab religious leader, born in Mecca and founder of the Islamic *umma* (community), viewed by Muslims as God's messenger, whose revelations were recorded in the Quran." See: Arthur Goldschmidt Jr. and Lawrence Davidson, *A Concise History of the Middle East: 9th Edition* (Boulder, CO: Westview Press, 2010), 489.

91. Phares Walid, *Future Jihad: Terrorist Strategies Against the West* (New York: Palgrave, 2005), 179.

Zedong been taken seriously, the deaths of millions could have been avoided. Reading the Koran and foundational Islamic documents, and revisiting mistakes made in previous encounters with such global threats is an excellent starting point for aiding the children living without aid under terrorism.

The world is overridden with moral corruption, spiritual depravity, and social disaster. However, God has saved humanity before and He is willing and able to do it again. The world is beyond saving by human efforts alone, but the mercy of God is sufficient, should His people call upon Him. It may be too late for the older generations to experience a world at peace, but it is not too late for the children. It is imperative to invest in them now, to care for their well-being, and to confront the global threat of jihad that is training them as child-soldiers. They must instead be educated as children armed with the Truth of the Bible, and trained to seek justice and liberty for themselves and their posterity.

Bibliography

- Boykin, William J. et al. *Sharia: The Threat to America (An Exercise in Competitive Analysis, Report of Team "B" II)*. Washington, DC: The Center for Security Policy, 2010.
- Cohen, Jared. *Children of Jihad: A Young American's Travels Among the Youth of the Middle East*. New York: Gotham Books, 2007.
- Coren, Michael. "Hot for Martyrdom." *National Post*. <http://www.canada.com/nationalpost/news/issuesideas/story.html?id=eb74b136-3729-42a1-821b-77366f7af920> (accessed February 2, 2013).
- Darwish, Nonie. *Now They Call Me Infidel: Why I Renounced Jihad for America, Israel, and the War on Terror*. London: Penguin Books, 2006.
- Emerson, Steven. *American Jihad: The Terrorists Living Among Us*. New York: The Free Press, 2002.
- Goldschmidt, Arthur Jr. and Lawrence Davidson. *A Concise History of the Middle East: 9th Edition*. Boulder, CO: Westview Press, 2010.
- Howe, Randy. *The Quotable John Adams*. Guilford, CT: The Lyons Press, 2008.
- Hynes, Patrick. *In Defense of the Religious Right: Why Conservative Christians are the Lifeblood of the Republican Party and Why That Terrifies the Democrats*. Nashville, TN: Nelson Current, 2006.
- Ibrahim, Raymond. *The Al Qaeda Reader*. New York: Doubleday, 2007.
- Martin, Gus. *Essentials of Terrorism: Concepts and Controversies*. Thousand Oaks, CA: Sage Publications, 2008.
- Miller, James and Saira Shah. *Death in Gaza*. DVD. Directed by James Miller. HBO Films, 2004.
- Morley, Jefferson. "What is Hezbollah?" *The Washington Post*. <http://www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071700912.html> (accessed April 4, 2013).
- Mortenson, Greg. *Stones into Schools: Promoting Peace with Books, Not Bombs, in Afghanistan and Pakistan*. London: Viking Penguin Books, 2009.
- Peters, Ralph. *Beyond Terror*. Mechanicsburg, PA: Stackpole Books, 2002.
- Phares, Walid. *Future Jihad: Terrorist Strategies Against the West*. New York: Palgrave Macmillan, 2005.

- Saleem, Kamal. *In the Red Chair*. DVD. Produced by ColdWater Media, 2008.
- Schlossberg, Herbert. *Idols for Destruction: The Conflict of Christian Faith and American Culture*. Wheaton, IL: Crossway Books, 1990.
- Schurman-Kauflin, Deborah. "Sexual Terror: The Untold Stories of Beslan Jihad." *Islam Watch*. <http://www.islam-watch.org/Others/Sexual-Terror-Untold-Stories-of-Beslan-Jihad.htm> (accessed February 2, 2013).
- Sharia: The Threat to America (An Exercise in Competitive Analysis, Report of Team 'B' II)*. Washington, DC: The Center for Security Policy, 2010.
- Spencer, Robert. *The Complete Infidel's Guide to the Koran*. Washington, DC: Regnery Publishing, 2009.
- Sudan: The Hidden Holocaust*. DVD. Produced by Jeremiah Films.
- Terror from Hell: The Children of Beslan Tell Their Stories*. DVD. Directed by Ewa Ewart, Leslie Woodhead, Alan Hayling, and Fiona Stourton. BBC.
- Twight, Charlotte A. *Dependent on D.C.: The Rise of Federal Control over the Lives of Ordinary Americans*. New York: Palgrave, 2002.