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U.S. LEADERSHIP FAILURES IN THE FACE OF SHARIAH

Our shariah-adherent enemies understand that – given the vast military and economic advantages enjoyed by the West – achieving the goal of forcing the United States and other freedom-loving peoples to submit to their program requires them, of necessity, to exploit the vulnerabilities described in the previous chapter. Specifically, these foes must control our perceptions of the threat they pose and, thereby, our responses to them.

In fact, by manipulating perceptions at the national strategic level about the nature of shariah, the enemy can actually exercise profound influence over the nature and adequacy of the defense mounted. That is most especially true of actions needed to contend with the Muslim Brotherhood’s stealth jihad – even though we know its avowed purpose is aimed at “eliminating and destroying the Western civilization from within and ‘sabotaging’ its miserable house by their hands.”

To fully understand America’s peril in the face of such enemies, we must carefully consider our collective failure to con-

tend with their successful pursuit of information dominance and psychological strategy, critical ingredients in information warfare. We must come to grips with, and correct, the control they have come to enjoy over what Americans, and most especially the U.S. civilian, intelligence, and military leadership, understand about shariah and its proponents.

WILLFUL BLINDNESS

Information dominance can be advanced by the simple act of concealing relevant information, the “denial” component of the military concept of “denial and deception.” As this report makes clear, however, our shariah-adherent enemies provide to each other – and, therefore, make available (at least indirectly) to the rest of us – ample data about their intentions, motivations and capabilities. The problem is that too many in this country and, again, especially those in positions of responsibility for our security, are failing to acquaint themselves with such data, to say nothing of being informed by it or acting upon it.

Former federal prosecutor Andrew McCarthy has called the phenomenon “willful blindness,” the title of his 2008 book about the first attempt to destroy the World Trade Center in 1993, which was mounted by the “Blind Sheikh,” Omar Abdel-Rahman, and other adherents to shariah. McCarthy described the historic *and on-going*, stubborn refusal of America’s senior national security officials to acknowledge the linkage between: (1) mainstream, orthodox Islamic doctrine; (2) kinetic terrorism; and (3) the pre-violent efforts of Muslim jihadis to insinuate shariah into the fabric of our society by stealth and subterfuge.

As we have discussed above, such unwillingness to recognize and acknowledge the enemy’s battle doctrine emanates directly from the proclivity of Americans, both in and out of public office, to accommodate even troubling conduct in the name of religious tolerance, multiculturalism and political correctness.

This blindness, however it is rationalized, has a predictable effect: It translates into an inability even to gauge accurately how far advanced is the assault, let alone to execute an effective strategy for countering it.

Former Joint Chiefs of Staff analyst Stephen Coughlin wrote his seminal master's thesis for the National Defense Intelligence College on the U.S. refusal to study and internalize *what the enemy himself says* about why he fights jihad. Coughlin concluded that the failure to investigate these sources has left U.S. national security leadership "disarmed in the war of ideas."⁴²⁸

VIOLATING AMERICA'S OWN DOCTRINE

This behavior is singularly disabling and potentially deadly in light of the fact that the United States' own war-fighting doctrine is based on a deliberative decision-making process that begins with "intelligence preparation of the battle space." Such preparation is *supposed to start* with an unconstrained analysis of the doctrinal template of the enemy.

If we refuse to pursue a fact-based determination of the nature of the enemy and his doctrinal template, however, we have no basis for accurately predicting enemy courses of action. Without sound predictions, we are reduced to *guessing* what strategies might be effective for countering our foes.

In short, what amounts to a hostile seizure of control of our doctrinal template through information dominance is a powerful technique for defeating this country. There is ample reason to believe that our shariah-adherent enemies feel confident in their ability to wield this weapon against us with decisive effect. Should they do so, the results will only reflect in part their skill and strategic acumen. In part, it will also be due to our own contributions to such a defeat.

The truth is that there is plenty of blame to go around for this sorry state of affairs and for our national failure to date to de-

velop a correct enemy doctrinal template that is rooted in shariah. In order for the urgently needed corrective action to be taken, it is essential to map where the responsibility for such failure lies.

Deficient Professional Training: It is evident that within the academic halls of U.S. war colleges and training institutions, there is a failure to comprehend and teach shariah as the enemy's ideological wellspring. That shortfall leaves students uninformed about the warfighting principles of the key U.S. global opponent of the 21st Century.

William Gawthrop, the former head of the Joint Terrorism Task Force of the Defense Department's Counterintelligence Field Activity, warned in a military intelligence journal about the dangers of this trend in 2006:

As late as early 2006, the senior service colleges of the Department of Defense had not incorporated into their curriculum a systematic study of Mohammed as a military or political leader. As a consequence, we *still* do not have an in-depth understanding of the war-fighting doctrine laid down by Mohammed, how it might be applied today by an increasing number of Islamic groups, or how it might be countered.⁴²⁹ (Emphasis added.)

The U.S. Army Training and Doctrine Command has invested in the cultural and social education of personnel deploying to places like Iraq and Afghanistan, and to officers of all services who have chosen to become regional experts in the Af/Pak Hands program established by the Chairman of the Joint Chiefs of Staff. The study of Islam is an important component of the training. However, the Army-sponsored training program, carried out by the Leader Development and Education for a Sustained Peace (LDESP) program through the Naval Postgraduate School, does not teach enemy threat doctrine. Until security concerns by an LDESP faculty member were raised after the Fort Hood shootings of November 2009, Muslim Brotherhood member Louay Safi of

the Islamic Society of North America (ISNA) taught the Islam component to thousands of Army senior enlisted men and officers. LDESP unofficially suspended Safi from teaching, but it also retaliated against the faculty member who gave the warning by dropping him from further instructing the troops.⁴³⁰

Self-Censored Guidance: As noted in the previous chapter, self-censorship is a serious contributor to, and manifestation of, America's willful blindness about shariah. This behavior has been expressed most egregiously in various national security documents that have institutionalized U.S. conceptual failure on Islamic jihadist ideology. By issuing such documents, successive administrations of both political parties have locked in a set of self-imposed strategic handicaps that doom any short-term successes on tactical battlefields – to say nothing of victory at a strategic level.

Of particular concern are the 2010 versions of the Pentagon's Quadrennial Defense Review, the Homeland Security Department's Quadrennial Review⁴³¹ and the White House-issued National Security Strategy.⁴³² All hew to the same troubling language guidelines promulgated by DHS,⁴³³ the FBI's Counterterrorism Analytical Lexicon⁴³⁴ and the National Counterterrorism Center's vocabulary regulations⁴³⁵ – to the effect that no reference to Islam, jihad or shariah may be made when discussing the threat. This is not simply incompetence. It amounts to malfeasance and it places the U.S. government demonstrably and officially in compliance with Islamic law on slander – a posture that puts the nation in grave peril.

Relying on the Enemy: The terminological constraints now in effect inside the U.S. government come from the Muslim Brotherhood. The immediate provenance may be the Society of Professional Journalists,⁴³⁶ but the Society in turn apparently obtained the guidelines from sources that critics say got their ideas about vocabulary from Muslim Brotherhood affiliates and associ-

ates.⁴³⁷ Ikhwan operatives have also played important roles in defining what can, and cannot, be said about shariah and the jihadism it requires.

To cite but one example, on May 8, 2007, then-Homeland Security Secretary Michael Chertoff met with a group of self-styled Muslim Americans “leaders.” Not surprisingly, most were drawn from the ranks of Ikhwan front groups. (See in this connection the discussion in chapter four.)

The host’s stated purpose was to discuss ways the Department can work with the Muslim-American community in the interest of protecting the country, promoting civic engagement and preventing violent radicalization from taking root in the United States. The Muslim participants, however, used the occasion to inveigh against U.S. officials for using terminology the Ikhwan finds offensive – even though, indeed *precisely because*, it accurately describes terrorists who invoke Islamic theology in planning, carrying out and justifying their attacks. As has been discussed above, the Brotherhood routinely dissembles about the validity of this connection and darkly warns that even discussing that possibility will insult and provoke Muslims.

On March 14, 2008, the National Counterterrorism Center (NCTC) conformed to this demand for compliance with shariah slander codes. It issued brief guidelines on jihad terminology in “Words that Work and Words that Don’t: A Guide for Counterterrorism Communication.”⁴³⁸ In it, the authors declare:

We are also attaching an excellent Homeland Security paper entitled *Terminology to Define the Terrorists: Recommendations from American Muslims*, a guide for U.S. government officials to use to describe terrorists who invoke Islamic theology in planning, carrying out, and justifying their attacks.⁴³⁹

The NCTC adopted these recommendations uncritically, just as the Department of Homeland Security did theirs. Among the resulting NCTC recommendations were the following:

Try to limit the number of non-English terms you use if you are speaking in English. Mispronunciation could make your statement incomprehensible and/or sound ill-informed. If you must use such a word, make sure your pronunciation is validated by an expert. Don't use words that require use of consonants that do not exist in English and whose nearest English approximation has a totally different meaning.

In national security matters involving threats as grave as those posed by the forces of shariah, the potential risks associated with mispronouncing a term are far outweighed by the *necessity* of accurately understanding – and appropriately drawing upon – the enemy's own, stated rationales for his actions. And we have no better sources for such terminology than the words of authoritative shariah-adherent scholars, jihadists and political figures involving their communications intended for consumption by Muslim audiences (as opposed to *taqiyya* aimed at non-Muslim Western ones). *Such terminology is valid to the enemy and needs to be properly understood and incorporated into our own strategic doctrine.*

Should we persist in policies that exclude such insights, the United States government can only serve to advance the Muslim Brotherhood's mission of "destroying Western civilization from within ... by their own hand." However unintended, the practical effect of conforming to what amounts to an Ikhwan-approved lexicon designed explicitly for *dawa* against the West is to promote our misunderstanding, mischaracterizing and otherwise underestimating the forces of shariah and jihad.

The slow drift toward what is often called a "politically correct" version of threat analysis within the ranks of U.S. intelligence and security agencies actually translates to our enemies as our "submission" – precisely the goal of denying America information dominance as part of the grand jihad.

One further issue that arises when a lexicon, such as that now in force within the Intelligence Community, is obtained from

outside the official U.S. national security apparatus, and then imposed by leadership upon subordinates. Under such circumstances, a highly-improper form of “prior restraint” tends to operate.

Today, analysts jeopardize their careers if they try to use accurate language to define the enemy threat doctrine. Undue command influence that effectively calls on professionals *not* to perform their duties to professional standards is, in fact, dereliction of duty in time of war.

Put differently, it would be bad enough if this practice of acquiescing to such intimidation and conforming to the MB’s shariah slander/blasphemy dictates simply meant that the Department of Homeland Security and other U.S. agencies have allowed their strategic threat characterization to be dictated by individuals without acceptable national security credentials. As made clear in chapter four, however, the latter are actually – with rare exceptions – agents of influence or actual jihadist operatives who work for the enemy.

This, at a minimum, is tantamount to malpractice and professional incompetence. Comparable breaches of codes of conduct would result in lawyers being disbarred and physicians losing their licenses to practice. To the extent that it involves in this profession turning-a-blind-eye to and probably enabling of *sedition*, it would appear to be a felony offense known as “misprision of treason” in the U.S. Code.⁴⁴⁰

Failing the ‘Duty to Know’: The case for treating harshly such misconduct is further justified by in cases where our most senior government officials fail to practice due diligence in their execution of their duties. Culpability for that particular failure is a function of the “knowability of relevant facts,” which reflects the legal standard embodied in the phrase “either knew or should have known.” Once a professional is on notice that he

does not know something that is material, he is obligated to find it out.

Yet, in numerous cases at very senior levels, that responsibility has not been fulfilled. National security officials must be, above all else, professionals – and the rules of professionalism must apply to them. According to the very first rule of *The Model Rules of Professional Conduct*: “Professionals [in this case, lawyers] have a duty to be competent that includes the requirement to inform oneself of the subject matter by taking the necessary time to prepare oneself to a standard of preparedness necessary to provide successful representation.”⁴⁴¹

“Taking the necessary time to prepare oneself” means that a professional never has the right to claim that he did not have time to know something he was professionally obligated to know.

For all professionals in the national security community, their duty – “duty” being a legally-defined term – requires, at a minimum, that they conform to professional standards. And one of the professional standards is Rule 1.1, “the duty to be competent,” which includes the “duty to know.” The duty to know, in turn, includes the “duty to take all time necessary to learn.” That duty is not just an inherent responsibility for U.S. government officials. They have *sworn* to fulfill it.

The Constitution’s Article II, Section 1 that says “The executive power shall be vested in the President” goes on to require the President to swear an oath:

Before he enters on the Execution of his Office, he shall take the following Oath or Affirmation: “I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will *to the best of my Ability preserve, protect and defend the Constitution* of the United States. (Emphasis added.)

Pursuant to the Constitution's Article VI, other officials of the government must take a similar oath, which is specified in Title V § 3331 of the United States Code:

I do solemnly swear (or affirm) that I will *support and defend the Constitution of the United States* against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God." (Emphasis added.)

It is, therefore, fair to ask of U.S. officials with national security responsibilities whether the failure to know an enemy violates not only professional rules of competency but their solemn oath of office? After all, if an officeholder must "protect and defend against all enemies" (N.B. the Constitution uses the word "enemy," not "violent extremists"), this implies that he has to *know* all enemies, or at least undertake the due diligence effort to learn about them.

In short, this report makes clear that the "knowability of relevant facts" – reflected in the legal standard established by the phrase "either knew or should have known" – is not in serious dispute. *The true character of shariah is eminently knowable* and, as noted above, once a professional is on notice that he does not know something that is material, he is obligated to find it out. Those in high office who have failed to fulfill these responsibilities must be held accountable.

A CASE STUDY

There is, arguably, no more dramatic example of a senior U.S. government official failing to perform his duty to know – and, seemingly, to fulfill his oath of office – than that of John Brennan, Homeland Security Advisor and Counter-terrorism Advisor to President Obama. To be sure, Brennan is not alone in such a fail-

ing; senior officials in previous administrations of both parties, as well as others in the present one, should be held to account, as well.

That said, John Brennan has taken the “failure to know” to new extremes. Unfortunately, the full extent and implications of his doing so can only be surmised at this time, given the nature of his responsibilities, without access to highly classified information.

On the basis of information that *is* in the public domain, though, we can safely say that Brennan epitomizes what is wrong with today’s official understanding and characterization of the enemy and his threat doctrine. Brennan is also a prime contributor to the environment characterized by submission to shariah’s dictates in which the rest of the U.S. government’s national security apparatus increasingly is required to operate. The following are illustrative examples taken from Brennan’s relatively few public appearances and statements.

In a May 2010 speech at the Center for Strategic and International Studies, Brennan exhibited his ignorance of shariah by arguing that the “violent extremists” attacking the United States are victims of “political, economic and social forces” and should not be described in “religious terms”: “Nor do we describe our enemy as ‘jihadists’ or ‘Islamists’ because jihad is a holy struggle, a legitimate tenet 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.”⁴⁴²

Brennan also declared in his remarks at CSIS that “Describing our enemy in religious terms would lend credence to the lie propagated by al Qaeda and its affiliates to justify terrorism, that the United States is somehow at war against Islam. The reality, of course, is that we have never been and will never be at war with Islam. After all, Islam, like so many faiths, is part of America.”

The evidence shows that these statements are wholly disconnected from the true nature and requirements of shariah. Those who adhere to shariah are not lying when they say it not only justifies terroristic jihad, but actually *requires* them to engage in it. That is deemed to be true even against “innocents” in the ordinary sense of the word, since, if those targeted do not adhere to shariah, they are – by definition – *not* innocents. What is more, shariah is absolutely and unalterably “at war” with the *Dar al-Harb*, including notably the United States and Western civilization more generally.

In an op-ed published in *USA Today* on February 9, 2010, Brennan defended the Obama administration’s handling of the brief interrogation and swift lawyering-up of Umar Farook Abdulmutallab, the Christmas day bomber. In response to a damning editorial by the paper entitled, “National security team fails to inspire confidence; Officials, handling of Christmas Day attack looks like amateur hour,” Brennan defensively claimed the critics were “misrepresenting the facts to score political points, instead of coming together to keep us safe.” He asserted that, “Politically motivated criticism and unfounded fear-mongering only serve the goals of al Qaeda. Terrorists are not 100 feet tall.”⁴⁴³

The point is not that the critics are exaggerating the gravity of the threat from adherents to shariah. It is that Brennan and his colleagues are systematically underestimating and mischaracterizing it, and attempting to discredit or marginalize those who attempt to estimate and characterize the threat.

John Brennan called Hezbollah a “very interesting organization” in remarks at the Washington-based Nixon Center in May 2010. Despite the fact that the State Department long has designated this jihadist group as a Foreign Terrorist Organization, Brennan opined that: “There certainly [are] the elements of Hezbollah that are truly a concern to us – what they’re doing. And what we need to do is to find ways to diminish their influence

within the organization and to try to build up the more moderate elements within Hezbollah.”⁴⁴⁴

The claim that there are actually true “moderates” in any conventional meaning of the word within the shariah-adherent community – to say nothing of within one of its most virulently jihadist organizations, Hezbollah – is unsubstantiated by the facts. Such statements bespeak not only “willful blindness.” They are suggestive of the sort of top-level guidance that can only subvert efforts within the U.S. government to defeat this and other terrorist groups.

In a February 13, 2010 speech at NYU’s Islamic Center,⁴⁴⁵ Brennan referred to Jerusalem as “Al Quds,” an Arabic name for the city used only by Muslims that translates literally as “The Holy.” No top U.S. policymaker had ever used that term before in such a public address.

For shariah-adherent Muslims, “Al Quds” or “Al Qods” is a rallying cry. In August of 1979, Ayatollah Khomeini designated the last Friday of Ramadan as Al Quds Day, during which Muslims around the world should protest Israel’s control of Jerusalem, saying in part: “I ask all the Muslims of the world and the Muslim governments to join together to sever the hand of this usurper [Israel] and its supporters....I ask God Almighty for the victory of the Muslims over the infidels.”⁴⁴⁶

Al Quds has other well-known jihadist connotations. For example, the Al-Quds Brigades (in Arabic, Saraya al-Quds) is the armed wing of the Palestinian terrorist organization Palestinian Islamic Jihad (PIJ). The Al-Qods Force is an Iranian military organization and intelligence arm of the Islamic Revolutionary Guard Corps. (For more on the IRGC, see chapter six.)

Brennan’s deliberate choice of the term Al-Quds obviously represents pandering to the aspirations of those who are determined to “liberate” what they consider to be “infidel-occupied” Jerusalem. Whether intended as such or not, it can only be per-

ceived as a further indication of the ominous distancing of the United States under President Obama from America's most important strategic ally in the region, Israel, and of submission to the shariah's inexorably rising tide.

In the NYU speech, Brennan also enthused about the very heart of the shariah enterprise, Saudi Arabia, where he had once served as the CIA station chief: "In Saudi Arabia, I saw how our Saudi partners fulfilled their duty as custodians of the two holy mosques at Mecca and Medina. I marveled at the majesty of the Hajj and the devotion of those who fulfilled their duty as Muslims by making that pilgrimage."⁴⁷

The only way Brennan could literally have seen how the Saudis "fulfilled their duty as custodians of Mecca and Medina" and "marvel at the Hajj" is if he himself were a Muslim. That is because non-Muslims are not allowed to set foot in either place. Assuming he was speaking figuratively in this effusive way, the message of pandering – read, once again, submission – was as unmistakable to the intended audience, namely the House of Saud, as was President Obama's notorious bow to the Saudi king.

At NYU, Brennan went beyond pandering towards the custodians of shariah to propound a classic bit of MB *taqiyya*: "Whatever our differences in nationality, or race, or religion or language, there are certain aspirations that we all share. To get an education. To provide for our family. To practice our faith freely."

No one with even passing familiarity with Saudi Arabia, let alone the head of CIA operations there, could possibly think that those who adhere to shariah – whether in the Kingdom or elsewhere – have any mutual respect for the free practice of other faiths. In fact, the Saudis will not allow anyone to wear a cross in public, let alone build or attend a Christian church. It is increasingly dangerous to try to practice faiths other than Islam in much of the rest of the "Muslim world" (notably, Egypt, Lebanon, Iraq

and Malaysia) as well, thanks to the Saudi-led and – underwritten promotion of shariah around the globe.

On the occasion of his speech to New York University, Brennan was introduced by Ingrid Mattson, president of the Islamic Society of North America. As we have seen, ISNA is not only the largest Muslim Brotherhood front in the United States. It was an unindicted co-conspirator in America's largest terror funding trial, U.S. vs. Holy Land Foundation. Recall that the HLF prosecution resulted in the conviction of all of the defendants on a total of 108 charges, and proved that the Foundation had funneled over \$12 million to the Brotherhood's Palestinian franchise: the State Department-designated terrorist organization, Hamas.

Brennan, nonetheless, enthused about Mattson, expressing appreciation “For your leadership as an academic whose research continues the rich tradition of Islamic scholarship, and as the president of the Islamic Society of North America, where you have been a voice for the tolerance and diversity which defines Islam.”⁴⁴⁸

The characterization of a top Muslim Brotherhood operative in these terms and the embrace of MB disinformation about what “defines” Islam would be a problem in an entry-level CIA analyst. Coming from the top White House official with responsibility for counter-terrorism and homeland security – who is also reputed to be the most influential figure in U.S. intelligence – such deferential treatment is appalling.

Indeed, it is hard to overstate the danger associated with the President of the United States having as his top advisor in these sensitive portfolios someone so severely compromised with respect to shariah and the threat it poses. Corrective actions of the sort outlined in the following chapter must begin with the installation of a leadership that is under no illusion about these topics, and that is both determined *and allowed* to replace willful

blindness and susceptibility to Muslim Brotherhood influence operations with vigilance and fact-based guidance.