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The Doctrinal Basis of Islamic Utterances Associated With Domestic Assaults

William Andrew Arthur Gawthrop
Walden University

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Walden University

College of Social and Behavioral Sciences

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William A. A. Gawthrop

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Walden University
2021

Abstract

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by

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Diploma, Command and Staff, U.S. Marine Corps Institute, 1986

Diploma, U.S. Army Command and General Staff College, 1983

BS, Sam Houston State University, 1975

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Criminal Justice

Walden University

May 2021

Abstract

Between March 1977, and February 2020, there have been 78 instances of ideologically motivated murders and attempted murders in the United States. These instances were characterized as individual-based attacks against other individuals and treated as local crime. However, in each instance, there were indications of Islamic religious overtones characterized by Islamic religious utterances made by the attackers. The overall problem addressed in this study was the lack of research on the utterances associated with religiously based autonomous self-actualization resulting in homicides and assaults: jihad applied as street crime. The key research questions are: What are the utterances associated with Islamic-based assaults in the United States? What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States? What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States? The theoretical framework was the social identity theory, and the conceptual theory and framework was the theory of jihad. This qualitative embedded case study explored utterances recorded in publicly accessible police, court, and other government documents and used NVivo analysis to identify religious themes motivating individuals to action. Results indicated that subjects had actionable understandings of their doctrine and its mandates while the criminal justice system did not. Findings from the study may promote positive social change by being used to expand criminal justice scholarship into Islam's doctrinal texts for the purpose of understanding the origins of conflict. Applications of this new knowledge may improve education, training, investigative practices, and procedures.

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Dedication

To:

The Intelligence Analyst Who Gives Warning

and

The Criminal Investigator Who Seeks The Truth of the Matter

Acknowledgments

Dr. Lori Demeter and Dr. Tamara Mouras: Thank you for stepping into the arena.

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Chapter 1: Introduction to the Study

Excluding the 1993 World Trade Center attack and the attacks on September 11, 2001, there exists a pattern of at least 78 known Islamic-based domestic assaults in the United States ranging from the 1977 hostage-taking sieges in Washington, D.C. (Smith & Kiernan, 1977) to the New York City recidivist slashing attack in February 2020 (Moore & Fonrouge, 2020; see also Appendix A). Initial reporting indicates that each of the attacks was accompanied by Islamic religious utterances, suggesting a link between the act and religious doctrine. This study examined that possible relationship.

Background

There does not appear to be any research on the linkage between core Islamic doctrine and Islamic-based homicides and assaults on non-Muslims in the United States. The purpose of this study was to partially fill that gap by identifying the utterances of religiously based assailants and assess whether the utterances are traceable back to Islam's doctrinal sources: the Quran (Khan & Al-Hilali, 1996); the hadiths (Khan, 1997); the Sira (Guillaume, 1967), and the four Juristic Schools: Hanbali (ash-Shaybani, 1969); Hanafi (Khadduri, 1966); Maliki (Ibn Rushd 1994; Malik, 2004); and Shafii (al-Misri, 1994; Khadduri, 1997).

This line of inquiry was predicated on other researchers' recommendations. Williams (2018) recommended detailed examination of the processes that motivate "lone wolves." Vargas (2017) recommended analysis of the factors that lead a person to embrace extremism. Busch (2018) recommended research into religion as an engine of violence. Bertram (2016) observed that religious discourse and its related teachings might

contribute to radicalization. Hamlett (2017) recommended the study of the mindset of, among others, single location attackers. Cottee (2014, 2017) observed that while Western scholars are uncomfortable subjecting Islam to critical analysis because of the steep learning curve, Islam's self-defense capabilities, and risks of accusations of bigotry, insights can be gained from such analysis.

Problem Statement

The overall problem addressed in this study was the lack of research on the utterances associated with religiously based autonomous self-actualization resulting in homicides and assaults: jihad applied as street crime. Between March 1977 and February 2020, there have been 78 instances of ideologically motivated murders and attempted murders in the United States. This count does not include terrorist attacks such as the 1993 World Trade Center attacks or the September 11, 2001, attacks on New York, Washington, D.C., and United Flight 93. The 78 instances were characterized as individual-based attacks against other individuals and treated as local crime. In each instance, there were Islamic religious overtones characterized by Islamic religious utterances made by the attackers. No other ongoing pattern of street-level homicides and assaults share the profile of religious utterances accompanying attacks, suggesting an unrecognized link between the attacks and elements of religious doctrine. Islam is both a religion and a civilization (Ahmad, 2017; Huntington 2002). Huntington (2002) assessed that tensions exist between civilizations whose boundaries constitute fault lines where clashes will occur. Those fault lines can range from civilizational boundaries to the boundaries between neighborhoods (Capetillo, 2005) to the personal space between two

different individuals (Demick & Piotrowski, 2019; Kearon & Leach, 2000). Idris and Naz (2015) examined the cause and conduct of terrorism and found a new form of terrorism characterized by a bottom-up approach where individuals act locally on behalf of larger ideological entities. Basra and Neuman (2017) assessed that jihad could be expressed as crime at the neighborhood level. Cottee (2014, 2017) found that criminologists avoid examining the crime-inducing effects of religion. This research partially fills the gap in understanding the linkage between religious utterances made in the commission of assaults and religious doctrine.

Purpose of the Study

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. The overall problem is that the excited utterances accompanying Islamic-based assaults are not fully understood in terms of their doctrinal indicators revealing motive and intent. This lack of understanding is induced by a lack of study of Islamic-based autonomous self-actualization resulting in homicides and assaults (i.e., jihad applied as street crime). In this study, the Islamic doctrine of jihad is identified using primarily Islamic sources, and, using the excited utterances associated with reports of Islamic-based assaults, I traced how the doctrine of jihad manifests itself in neighborhood assaults. Connecting utterances to doctrine filled gaps in Western scholarship's understanding of jihad and why it is occurring in the streets.

Research Questions

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. This research recognized that excited utterances accompanying altercations provide insight into an actor's state of mind and motivations (Gehl et al., 2016; Ramezani et al., 2016; Richter & Slade, 2017; Rule 803-Exceptions to the Rule Against Hearsay, 2018; Whiteside, 2016) and motivation can be traced to doctrine (Fenstermacher, 2015). The utterances were first to be identified and described and then evaluated for their Islamic content. This evaluation of utterances and their content consisted of identifying linguistic cues in each utterance that reflected Islamic doctrinal premises, such as the defense of Islam or its adherents or some other Islamic equity. By identifying the utterances as indicators of doctrinal themes and subsequently identifying recurring doctrinal themes, criminal justice practitioners will have an improved understanding of the key Islamic themes that can result in violence.

As a result, the three research questions were the following:

RQ 1: What are the utterances associated with Islamic-based assaults in the United States?

RQ 2: What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States?

RQ 3: What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States?

Theoretical Framework

Two theoretical frameworks were used in this study: social identity theory (Tajfel, 1978, 1981) and the theory of jihad. The “theoretical framework provides a large overarching structure of ideas” (Zamboni, 2018, p. 1) that lays the foundation for an “immediate familiarity with the ideas on which a study is based and a beginning point for critical analysis” (Zamboni, 2018). Not all of the ideas and concepts in a theoretical framework are used in each study but provide an overview of the general themes and forces at work and lays the foundation, or informs, the conceptual framework (Zamboni, 2018). Social identity theory was used as the theoretical framework to refer to the larger assumptions explaining the rise of Islam from its tribal origins in Mecca to a distinct civilization.

The theory of jihad is the conceptual theory and framework that animates social identity theory and provides Islam’s “voice” in social identity theory (see Figures 1 and 2 in Chapter 2). The conceptual theory and framework refer to the specific ideas a researcher uses in the study to define the research and evaluate the data (Zamboni, 2018). The conceptual framework is a subset of the theoretical framework and contains ideas that are operating within the theoretical framework. The utterances of Islamic assailants are Islam’s social identity voice at the street level. The research questions were designed to identify which voiced themes in jihad and Islamic doctrine are at work in the streets.

Social Identity Theory

The social identity theory was formulated by Tajfel and Turner (1971) and elaborated on by Harwood (2006), Hogg and Tindale (2005), and Hogg et al. (2004), who

theorized that an individual is born into a social order and as he becomes self-aware may wish to enhance his position within the group. He has three options: pass, voice, or exit. Passing includes adapting oneself to the group and passing as a member. Voicing means raising one's voice to induce change within the group to improve its internal condition. If neither is feasible, the individual exits the group to another group or starts a new group. Within these processes is a point where the individual identifies with a group and builds a "we vs. they" image of the world and operates to protect and enhance the "we" group. Muhammad's separation from his tribe to found Islam closely aligns with the social identity theory, with the exception that in Islam, "exit" equates to the capital offense of apostasy or rebellion. The application of "voice" to improve the world order and induce change relies on the tool, and attending theory, of jihad.

Theory of Jihad

The theory of jihad is a subset of Islamic legal theory and, as a consequence, it is a rule-bound theory that advances Islam's interests. Unlike "terrorism," which has few if any over-arching body of rules, jihad is governed by identifiable Islamic rules of engagement in light of Islam's worldview and legal theory. These have yet to be studied in detail by criminal justice scholars and practitioners for their criminal justice equities. Jihad's prescriptions for the use of force against others is couched in Islamic law and elucidated by the foundational texts and the commentaries of ancient and modern theorists and were examined in this study.

Jihad means to wage war against non-Muslims so that Allah's Word becomes superior to other religions (Albader, 2018; al-Misri, 1994; The Quran 2:216, 4:48, 9:29,

and 9:36; Tyan, 1991; Zulfiqar, 2017) and is the “basis of Islam’s relationship with other nations” (Khadduri, 1966, p. xi). Jihad consists of military action for the purposes of expanding or defending Islam (Ahmad, 2015; Tyan, 1991) and is described in Quranic verse and passages in the Hadith as “fighting in Allah’s cause,” “go[ing] out in Allah’s cause,” or variants thereof. “Fighting in Allah’s cause” is described in Sura 9:111 as “they fight in Allah's Cause, so they kill (others) and are killed” (Khan & Al-Hilali, 2000b). It is used to prevent sedition (voice and exit; The Quran 2:191, 193, 217; 8:37, 73); correct injustice and assist those wronged (The Quran 4:75); defend against aggression (The Quran 2:190); discipline conspirators (The Quran 8:55-58; 9:12); regain lost territories (The Quran 2:191, 246); provide for internal peace and security (Albader, 2018; Sahibzada & Shah, 2015; The Quran 4:81,91; 5:33-34; 9:23; 9:47-57; 33:12, 14, 60, 61, Zulfiqar, 2017); the taking up arms to advance the Islamic religion on the authority of Quran 9:29, and the example of Muhammad (Albader, 2018). When “the Muslim nation” attains a position of strength, “it becomes a duty upon every Muslim to conduct an offensive fight” (Albader, 2018, p. 579) to spread the religion.

Nature of the Study

This was a qualitative study since the utterances, their meanings, and their ideological roots do not lend themselves to quantitative measurement (Babbie, 2017; Patton, 2015; Ravitch & Carl, 2016). Other methodologies were ruled out as inapplicable or unsuitable for addressing a values-laden phenomenon. Since a theory of jihad exists and is articulated in Islamic doctrine, a case study approach can be used to assess the fidelity of an individual’s behavior relative to Islam’s doctrinal mandates. The case under

study is the phenomenon and meanings of excited utterances made during ideologically motivated Islamic-based assaults. The embedded cases within the overall case study are the 78 incidents of Islamic-based assaults retrieved from contemporaneous newspaper accounts describing the assaults. Using the case study approach, I identified the utterances of individual subjects, performed a content analysis of these utterances, and created a data set to explore the research question to assess whether and to what extent the utterances reflected Islamic doctrine. The utterances made by the attacker were compared against a list of specific themes, mandates, and provisions in Islamic law.

A qualitative approach using an embedded case study was conducted using the police, court, and other government documents associated with 78 instances of Islamic-related assaults. An embedded case study approach examines an overall phenomenon and its sub-cases. The overall phenomenon was jihad, and the subcases were the 78 instances of assaults possibly driven by the theory of jihad. This approach permits the examination of the relationship between utterances made in association with an assault and the doctrine that may be at work in the assault. The list of assailants and instances in Appendix A was compiled from contemporaneous newspaper accounts that identified the name of the subject, time, date, and location of the assault, and the law enforcement entity having jurisdiction. This information points to the courts having jurisdiction. Both the law enforcement activity and the clerks of the courts were solicited for copies of any transcripts or other police and court-related documents recording the utterances made by the subject either during the assault or in the follow-up investigation or the adjudication process. In addition, I reviewed other government sources for their records of subject

utterances relating to the assault. Transcripts and other document evaluations were conducted by the use of qualitative analysis software. NVivo 12 Plus is reportedly capable of organizing, coding, analyzing, and finding images, videos, emails, spreadsheets, surveys, and other passages that can be used to identify themes associated with the motivation for the assaults. Qualitative researchers generate original data through incident reports and hostage experiences (Babbie, 2017, p. 91).

Definitions

Dar al-Harb: Those countries and lands where Islamic law is not in effect (Abel, 1991a, p. 126).

Dar al-Islam: Those countries and lands where Islamic law is in effect (Abel, 1991b, pp. 127-128).

Hadith: The Arabic word “hadith” “means a tale, speech, chat, conversation, or communication” (Mahmood, 2001, p. 1). *Hadith* is singular; *ahadith* is plural (Strauch, 2002, p. 9). However, the Western linguistic tradition uses “hadiths” for the plural of hadith, so for the purposes of this paper, the plural “hadiths” was used. The hadiths are traditions or brief stories about what Muhammad said or did or gave his tacit approval to (Al-Azami, 2002; Ali, 2000).

Imam: One whose leadership or example is to be followed (Hughes, 1994).

Jihad/Djihad: “Jihad is the Islamic *bellum justum* and may be regarded as the very basis of Islam’s relationship with other nations” (Khadduri, 1966, p. xi). Also, it is “an effort directed towards a determined objective” and “in law, according to general doctrine and in historical tradition, the dijihad consists of military action with the object

of the expansion of Islam and if need be, of its defense” (Tyan, 1991, 538-540). Jihad is also described in Quranic verse and passages in the Hadith as: “fighting in Allah’s cause,” “go out in Allah’s cause,” or variants thereof. “Fighting in Allah’s cause” is described in Sura 9:111 as “they fight in Allah's Cause, so they kill (others) and are killed” (Khan & Al-Hilali, 2000b, p. 446). Jihad is also a form of an economic occupation (Khan, 1997d; The Quran 61:10-12).

Jizya/Djizya: Jizya/Djizya is a poll tax, or dues, imposed on male, adult, free, capable, and able-bodied non-Muslims in Muslim states. The funds are used for Islamic pensions, salaries, and charities (Cahen, 1991).

Sira: The traditional accounts of Muhammad’s life (Raven, 1997).

Social identity theory: Social identity theory is a “mid-range theory of group membership, self-conception, and group behaviors that attributes a causal role to collective self-conception” (Hogg & Tindale, 2005, p. 141).

Sunna: A path or way; a manner of life (Hughes, 1994). Also used to refer to the combination of the biography of Muhammad (Sira) and the hadiths, which provide insights to the preferred example to be followed.

Polytheism: Belief in more than one God. Islam views the Christian doctrine of Trinity (Father, Son, Holy Spirit) in post-Nicene Christianity as polytheism (Polytheism, 2011).

Quran/Koran: The word Quran/Koran has various definitions: “recitation, lecture, discourse” (Hitti, 2002, p. 46); “to read, to recite” (Qadhi, 1999, p. 24).

Theory of jihad: As a subset of Islamic “law, and according to general doctrine and in historical tradition, jihad consists of military action with the object of the expansion of Islam and, if need be, its defense” (Tyan, 1991, p. 538).

Assumptions

There were four assumptions associated with this study. First, some police departments may have filtered out the religious overtones of a criminal assault in their reporting. Second, if the religious overtones are existent in police reports, the responsive sections of the police reports might be withheld from release. Third, the reviewer of the reports in response to the request for the reports may not recognize the significance of an utterance and not include the exemplar in reply to a records request. Fourth, if the incident were referred to the courts, and existent utterances would likely surface in the court proceedings.

Scope

The scope of this study included subjects associated with 78 instances of criminal assaults having Islamic overtones. Some subjects were involved in multiple instances spanning multiple police jurisdictions, raising the possibility that several police reports exist for a single individual. Since the focus of this study was on the reports rather than the individuals, the study was dependent on the quality and thoroughness of police reporting. At the same time, however, where incidents were referred for judicial action, the rigor of court procedures and rules of evidence would more thoroughly examine the utterances than may be expected in a police report.

Limitations

This study was dependent on the sensitivity of the responding police officers and criminal investigators to the religious tone, tenor, and content of the assailant's utterances. The study was further limited by the accuracy of investigative reporting and the willingness of the respective agencies to share their information outside of criminal justice channels to academic researchers. Another limitation was the cost to a single researcher defraying the expenses associated with multiple records requests.

Significance

The social change implication of this research is the enhanced preservation of domestic tranquility (U.S. Const. preamble). Huntington and others postulated a clash of civilizations that ripples down from civilizational boundaries to neighborhoods to the personal space of, and between, individuals, and jihad is one of the preferred tools of religious and political change (Capetillo, 2005; Demick & Piotrowski, 2019; Huntington 1993, 2002; Kearon & Leach, 2000; Mathews 1926; Philips, 2007a). The violent application of jihad is a threat to domestic tranquility. In this qualitative case study, I sought to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults and translate that knowledge into an enhanced understanding of the doctrinal forces at work and provide for early identification of systemic threats to the domestic tranquility.

Summary

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with

domestic assaults. Between March, 1977, and February, 2020, there have been at least 78 instances of criminal assaults in the United States in which excited utterances (Rule 803-Exceptions to the Rule Against Hearsay, 2018) suggested a motivational link to Islam. Criminal justice practitioners and academic researchers have been reluctant to subject religion in general, and Islam, in particular, to critical analysis for their criminal justice equities (Cottee, 2014, 2017). Islam's theory of jihad appears to be a motivational background force and should be the subject of inquiry. This study was a modest attempt to illuminate the doctrinal forces at work. Police reports and court records were examined for exemplars of excited utterances. Then those exemplars were compared to provisions of Islamic doctrine to see if there was a recurring and significant relationship. The results of this analysis may be used in the future to improve situational awareness, training, education, and procedures. In Chapter 2, I review applicable and available literature regarding the subject of this study.

Chapter 2: Literature Review

Introduction

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. In this study, I identified and described the Islamic doctrine of jihad using Islamic sources, traced how the doctrine manifests itself in neighborhood assaults and homicides, and identified gaps in Western scholarship's understanding of jihad. The scope of this study was to address those aspects of Islamic doctrine that could be reasonably associated with an act of violence in the United States by an individual or a small group of individuals. This literature review was not intended to be an exhaustive topical examination of Islamic doctrine but of sufficient depth to identify doctrinal themes and drivers that may underlie street behavior.

Although the phenomenon of Islamic-based criminal assaults and homicides is not fully understood by Western authorities, Australian courts have determined that Islamic-based crimes are motivated by Islamic beliefs and that suras relating to jihad or fighting contributed to the offenses (Rane, 2019). As a result, Australian judges assess the extent of the offender's commitment to those values when passing judgment and sentencing (Rane, 2019). For criminal justice practitioners, it becomes important to understand what fuels an individual or group and sets them in opposition to others (Decker & Pyrooz, 2015).

The crime-inducing potential of religion has been overlooked in criminal justice studies. Religion is a core element in culture that exerts considerable power and

motivation on a population, and criminal justice researchers have not explored the strategic themes and drivers within religions that, when applied in a host culture, may induce activity that would be “criminal” in that culture (Cottee, 2014). Scholars are reluctant to objectively critique Islam because it makes them uncomfortable and subject to accusations of bigotry (Cottee, 2017). As a result, the relationship between sacred values, devoted actors, and the motivational drivers that cause individuals to act in defense of sacred values resulting in crime has not been fully explored (Bower, 2016). One approach to understanding an actor’s mindset and motivation is to listen to the actor’s words and determine their origin (Bennett, 2019; Cherney & Murphy, 2019; Clifton, 2017; Dawson, 2019).

Western academics and terrorism/counterterrorism practitioners tend to align jihad with terrorism/counterterrorism studies, inducing confusion and misunderstanding. The difference between terrorism and jihad is that terrorism is an act of defiance, while jihad is a legal and religious act of devotion. Terrorism has few, if any, rules governing purpose and conduct (Hoffman, 2017), whereas jihad, as a separate legal theory, is replete with limits and rules of engagement (Ahmad, 2015; Albader, 2018; Sinaulan, 2016). Acts of violence that are not grounded in Islamic law are not jihad (Sinaulan, 2016).

Islamic-based crime is discussed in Western criminal justice literature but not through the lens of Islamic doctrine and values. Islamic doctrinal sources are absent from criminal justice, terrorism, and counterterrorism bibliographies. Western theories of crime are being applied to Islamic behavior without an understanding of the Islamic basis

for the behavior. A key indicator linking behavior to a doctrinal belief are the words uttered by the assailant during an assault, but the words are not being evaluated in terms of the originating doctrine. Words indicate motive and, in the case of cross-civilizational attacks, can highlight the doctrinal basis for the attack.

Structure of Chapter 2

In this chapter, I first identify and justify the theoretical frameworks. Second, the foundational texts are identified and discussed in the order that they provided the foundation for Islamic law, Sunni Tradition: (a) the biography of Muhammad; (b) the Quran, as uttered by Muhammad; (c) the Hadiths, which are accounts of Muhammad's statements and actions, and provide the context for the Quran; and (d) the juridical texts of the four schools of Sunni law. Third, I identify emerging themes originating in the foundational sources which may find expression in the streets as crime. Fourth, in the Gaps in the Literature section, I illustrate a blind spot in current research and how this study aimed to fill in some of those gaps. Finally, the Conclusion section provides a summary of the chapter and a transition to Chapter 3.

Literature Search Strategy

The literature search strategy was influenced by the phenomenon under investigation: Islamic-based assaults and homicides in the United States. Understanding ideological motivations for an act requires an unfiltered understanding of the motivating ideology. Ideology identifies who the enemy is, the justifications for war, the preferred rules of engagement, and the disposition of soldiers, civilians, prisoners, and seized property (Hashim, 2019). Understanding actors' motivations is facilitated by

understanding the ideological literature the actors are exposed to (Berman, 2016; Carlo, 2006; Guinn, 2014; Thomas, 2001; Woodward, 2006). Street expressions of jihad may be understood through the lens of jihad theory. Since jihad theory is a subset of Islamic legal theory, Islamic doctrinal texts, Sunni Tradition, were examined. These included the Sira (biography of Muhammad), the Quran, the Hadith of Bukhari, and the juridical texts of the four Sunni Schools of Law. In addition to the foundational doctrinal texts, supplementary peer-reviewed publications were obtained from library databases such as Academic Search Premier (EBSCO), ProQuest, Emerald Insight, and JSTOR. Emphasis was placed on literature rooted in Islamic, rather than Western, sources. The key terms included: *apostate*, *fiqh*, *hypocrite*, *ijtihad*, *jihad*, *kafir*, *sira*, *zakat*. The reference pages and bibliographies of pertinent publications were searched for additional sources and subsequently retrieved for further development.

Theoretical Framework: Social Identity Theory and the Theory of Jihad

Two theories were used: the Western Civilization theoretical framework of social identity and the Islamic Civilization conceptual theory and framework of jihad. These two theories are presented below. Their relation to each other and their relevance to this proposed research then follows.

Social Identity Theory

Social identity theory was authored by Henri Tajfel (Tajfel, 1978, 1981; Tajfel & Turner, 1971, 1986) and holds that social identity is a person's awareness that they belong to a group that has shared values. It is a "mid-range theory of group membership, self-conception, and group behaviors that attributes a causal role to collective self-

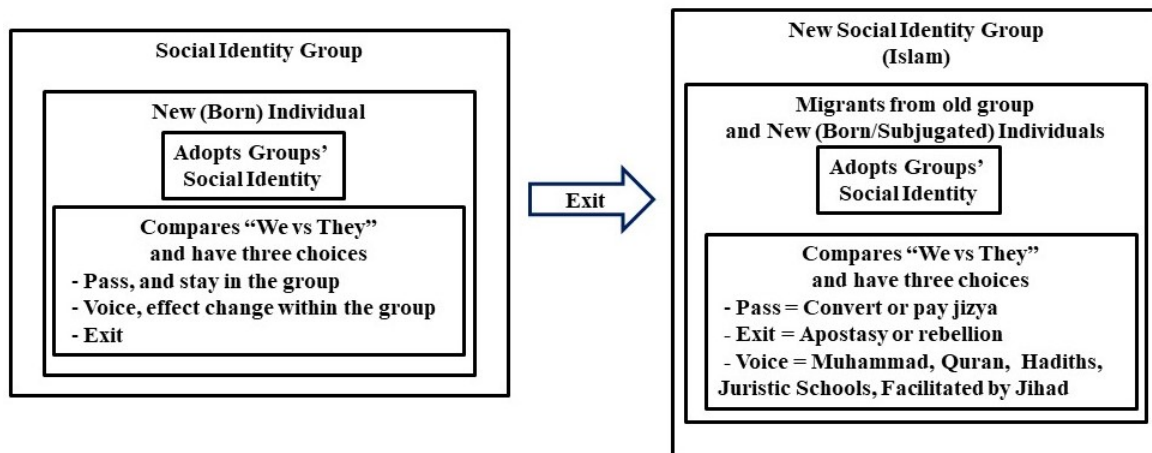
conception” (Hogg & Tindale, 2005, p. 141). The basic principles of the theory are that (a) individuals seek to improve or maintain their positive social identity, (b) positive social identity is principally obtained by comparing one’s group with another group creating a “we vs. they” view of the world, and (c) when the “we vs. they” view does not satisfy the needs of the individual (creating an internal desire for improvement), the individual has three options: pass, voice, or exit. Passing involves accommodating one’s self to the existing situation to “pass” as a member of the existing group that they are in. Voicing means to seek internal change by raising one’s voice advocating change. Exiting means leaving the group and migrating to a new social group or creating a new social group (Tajfel & Turner, 1971).

The social identity theory tentatively describes Muhammad’s evolution and the establishment of Islam. Muhammad was born into an existing social order (The Quraysh Tribe) and identified with that social group until his religious activities began alienating his existing social group. Muhammad attempted to remain with his tribe (pass) but exercised “voice” by proselytizing to improve the existing group. The tribe’s rejection forced him to “exit” and he and his followers set themselves up as a new social order – Islam. The processes specific to social identity theory replicated themselves with Islam (see Figure 1) but with some important variations. One variation was the “we vs. they” perspective, which hardened into a militarized worldview. For non-Muslims who were later subjugated through conquest, “Pass” consisted of either conversion to Islam or the payment of the *jizya*. “Exit,” for the Muslim, was apostasy punishable by death, and for the non-Muslim, constituted rebellion to be suppressed by force of arms. “Voice” for

improving the condition of the Muslims, and later the world order, became the example of Muhammad, the Quran, Hadith, and the rise of the juristic schools.

Figure 1

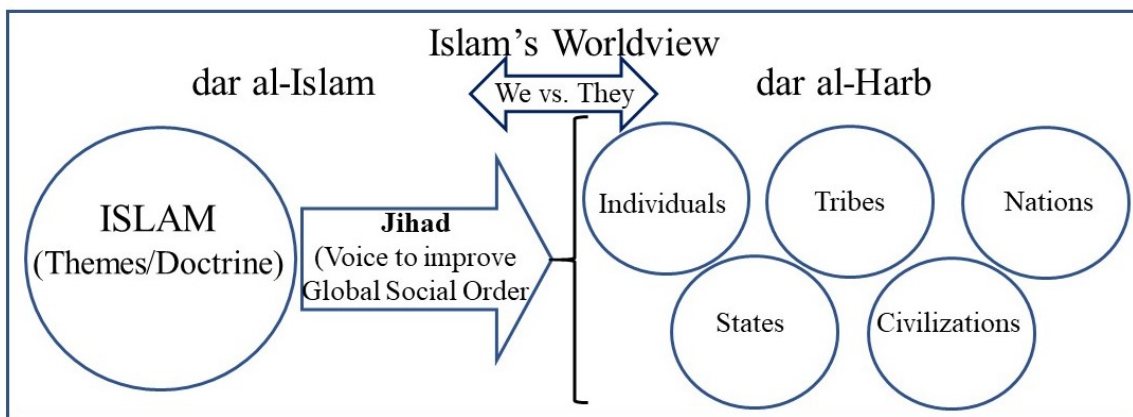
Emergence of Islam in Social Identity Theory



As Islam established itself as a new civilization in the world order, voice became the tool for improving the world order in the image, or under the protection, of Islam. The spreading of the voice became a function of jihad. This process is illustrated in Figure 2.

Figure 2

Islam's Worldview and Jihad as "Voice" Tentatively Explained by Social Identity Theory



While social identity theory was found operating in the background for the remainder of this paper, the lead-in to jihad as voice facilitates a transition to the theory of jihad which, for the purposes of this study, complements and supplements social identity theory.

Theory of Jihad

The theory of jihad, as a subset of Islamic legal theory, and tailored to the four Sunni schools of law, served as the second theoretical framework for this dissertation. Understanding the theory of jihad is fundamental to understanding the context of, and the embedded linguistic cues in, the excited utterances accompanying Islamic-based assaults. Additionally, the same understanding of the theory of jihad provided the informative background for the research questions for this study. The theory of jihad has previously been used as the theoretical framework in dissertations by AlAmri (1990), Alsumaih (1998), and Mohamad (2000).

Jihad theory originates with the legal theories of two centers of Islamic legal thought: the Spanish Muslim/North Africans and Mamluk Egyptian/Syrians during Islam's Middle Period 1000-1500 AD/CE (Cook, 2015). Before this time, the hadiths, the second source of Islamic Law, were organized by the name of the individual hadith collector (Bin Hanbal, 2012a), requiring the researcher to read through entire collections to find a needed point of law. Subsequently, hadiths were organized by topic (Malik, 2004) facilitating legal research in various fields of legal interest. Later, Ibn Rushd observed that the hadith collection was similar to a cobbler who had a collection of shoes but did not have the capacity to make new shoes to fit a unique person. The missing skill, in a legal sense, was the ability to create new shoes (i.e., new law; Ibn Rushd, 1994b), prompting Ibn Rushd to write the *Distinguished Jurist's Primer*, whose aim was to impart the knowledge and skills needed to educate future jurists so that they could "independently derive law from its sources" (Ibn Rushd, 1994a, p. x). Because the Quran and the Sunna ceased to evolve with the death of Muhammad, the need to create new law gave rise to a new field of independent reasoning called *ijtihad*, which became the third most important source of Islamic Law (Albelahi, Ali, Mohamed, & Ali, 2018). Ibn Rushd treats jihad as a separate topic in Book Ten.

The theory of jihad is derived from the two primary sources of Islamic law: The Quran (see Appendix B) and the Sunnah (the model behavior or example of Muhammad derived from his biography [Sira] and the Hadiths), and continued to evolve with *ijtihad* and the legal discussions of the scholars. In their view, jihad means to wage war against non-Muslims so that Allah's Word is superior to other religions (Albader, 2018, p.605;

al-Misri, 1994, p. 599; Quran 2:216, 4:48, 9:29, and 9:36; Tyan, 1991, p. 538; Zulfiqar, 2017, p. 435). Jihad has two underlying theories of application: Offensive Theory and Defensive Theory. Offensive Theory is predicated on Quran 9:5 and 9:29 which focuses jihad against external targets and permits proactive and preemptive action. Defensive theory is predicated on Quran 22:39 and 2:190 which permits self-defense and the defense of a third party (Shah, 2013, p. 347). These provisions of Islamic law are interpreted and reweaved by succeeding generations of Islamic Scholars and commentators into a diverse fabric of legal theory accommodating the perspectives of various schools of Islamic law (see Figure 3).

Jihad Defined

Jihad means to wage war against non-Muslims so that Allah's Word is superior to other religions (Albader, 2018; al-Misri, 1994; Qur'an 2:216; 4:48; 9:29; 9:36; Tyan, 1991; Zulfiqar, 2017). Jihad may be understood as the "basis of Islam's relationship with other nations" (Khadduri, 1966, p.xi) and consists of military action for the purposes of expanding or defending Islam (Ahmad, 2015; Tyan, 1991). Jihad is described in Quranic verse and passages in the Hadith as: "fighting in Allah's cause," "go out in Allah's cause," or variants thereof. "Fighting in Allah's cause" is described in Sura 9:111 as "they fight in Allah's Cause, so they kill (others) and are killed" (Khan & Al-Hilali, 2000b).

Jihad may also be used to prevent sedition (Qur'an 2:191, 193, 217; 8:37, 73); correct injustice and assist those wronged (Qur'an 4:75); defend against aggression (Qur'an 2:190); discipline conspirators (Qur'an 9:12; 8:55-58); regain lost territories

(Qur'an 2:191, 246); and provide for internal peace and security (Albader, 2018; Sahibzada & Shah, 2015; Qur'an 5:33-34; 9:23, 47-57; 33:12, 14, 60, 61; 4:81,91; Zulfiqar, 2017).

Offensive jihad includes taking up arms to *advance* the Islamic religion on the authority of Quran 9:29 and the example of Muhammad (Albader, 2018). When “the Muslim nation” attains a position of strength, “it becomes a duty upon every Muslim to conduct an offensive fight” (Albader, 2018, p. 579). Defensive jihad is permitted to preserve the Islamic religion by preventing an attack on Muslims, and the use of force is permitted to “defeat the observed threat” (Albader, 2018, p.578). Force should not be applied against adversaries who are using peaceful means upon the authority of Quran 2:190. In either case, when supplemented by the rules governing the distribution of booty, jihad is also an economic occupation for attaining personal wealth (Khan, 1997d; Qur'an 61:10-12).

The Basis for Jihad

The basis for jihad may be found in the Quranic verses 2:216, “Fighting is prescribed for you”; 4:89, “Slay them wherever you find them;” 9:36, “Fight the idolaters utterly;” and, the assertion of Muhammad, “I have been commanded to fight people until they testify that there is no god but Allah.” Muhammad declared that he had been ordered by Allah to fight against people until they converted to Islam and one who obeys Muhammad obeys Allah (al-Misri, 1994; ash-Shaybani, 1969; Balw et al., 2018; Khan, 1997a, 1997b, 1997d, 1997i).

The Evolution of Jihad

Muhammad's theory of jihad evolved over four phases. The first phase was in Islam's formative stages, and the defensive response was to overlook personal and religious affronts and encourage membership by peaceful invitations to Islam (Qur'an 15:94-95; 16:125-127). The second phase permitted fighting to defend against attack (Qur'an 2:190; 22:39-40). The third phase permitted preemptive attacks but not in the four sacred months (Qur'an 2:191, 217). The final phase permitted attacks "absolutely, at all times in all places" (Albader, 2018; Qur'an 2:216; 9:5, 29; 22:39; Tyan, 1991, p. 538).

The Role of Jihad

Jihad is a means of supporting the Islamic community and achieving political objectives (Guillaume, 1967; Sahibzada & Shah, 2015). Jihad is essential for the expansion, sustainment, and defense of Islam and, while not a pillar of faith, is regarded as a pillar on which Islam stands (Rothman, 2018). Islam is established by jihad, and through jihad, made superior to other religions. Jihad is a means of transforming dar al-Harb into dar al-Islam (Khadduri, 1966). Abandonment of jihad is believed to destroy Islam and jeopardize the safety, security, and stature of Islam's adherents. Jihad is, therefore, an obligation on each believer, and those who evade the obligation are regarded as hypocrites (Abdullah & Rahman, 2015; Khan, 1997d; Khan & Al-Hilali, 2000).

The Purpose of Jihad

The purpose of jihad is "one of two things: it is either for (the non-Muslims) conversion to Islam or the payment of the *jizya*" (al-Misri, 1994; Azmi, 2002; Ibn Rushd,

1994a; Khadduri, 1966; Tyan, 1991) and jihad becomes the tool for advancing Islam toward its defined goals (Ahmad, 2015; Albader, 2018; Khadduri, 1966; Michot & Stas, 2018).

Harm Allowed

The harm that can be inflicted upon the enemy can be to his/her property, life, or personal liberty (reducing him/her to slavery) (Ibn Rushd, 1994a). Male polytheists who have attained puberty and are engaged in hostilities may be killed. Also, women and children who are engaged in fighting may be killed. Shafi'i holds that execution following hostilities may be applied against the blind, the chronically ill, the aged and infirm, the idiot, peasants, and serfs, while other schools prohibit these actions (Albader, 2018; Ibn Rushd, 1994a). The applicability to street crime is that if an actor perceives that a state of jihad exists, men, women, children, and others may be perceived as appropriate targets.

The Baia Pledge

Those who take the *Baia* pledge (Pledge of Allegiance) pledge not to flee from jihad and incur a life-long commitment to jihad (Dogen, 2019; Khan, 1997d, 1997e, 1997i). The applicability to street crime is that the pledge of allegiance provides motivation to the actor.

Incitement and Stimulation for Jihad

Stimulation of desire for jihad is treated as a special topic in the *Al Muwatta* of Imam Malik (Malik, 2004). The stimulation is generated by exhortation in the Quran (Hallaq, 2008b; Qur'an 2:190, 216; 3:140, 141, 142, 169-172; 4:74, 84, 104; 9:29, 38-39,

41, 111, 112; 22:39,40, and 33:23). The applicability to street crime is that the doctrinal incitement and stimulation for the desire of jihad establishes a perpetual recruiting, mobilization, and replacement process for autonomous self-actualizing believers.

The Duty of Jihad

Jihad is a religious and legal duty imposed by Allah involving the fighting and killing of polytheists with the prescription of ambushing, slaying, or confining the polytheists wherever they may be found unless they pay the jizya and are humbled (Qur'an 2:190, 2:216; 9:5, 29, 36, 111; 10:36). This duty exists until Islam achieves universal domination (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966, 1997; Tyan, 1991; Zulfiqar, 2017). The applicability to street crime is that the duty of jihad provides motivation to the actor.

The Obligation to Fight

Jihad, and the "rising up in arms in particular," is obligatory on able-bodied believers on the authority of Quran 2:216, 4:76-77, and 47:4. The participation in jihad of some fulfills the communal obligation relieving others of having to participate in jihad. However, those who participate in jihad have a rank in the eyes of Allah above those who sit at home, and the failure to participate in jihad will result in a painful punishment, on the authority of Quran 9:39 and 9:95 (Khadduri, 1997). The applicability to street crime is that the obligation to fight, and the threat of punishment for failing to fulfill that obligation, provides motivation to the actor.

Collective Obligation

Jihad is a collective, or communal, obligation predicated on Quran 2:216, 8:39, 9:36, 9:41, and 9:122. Once enough people have successfully achieved the immediate objective of an instance of jihad, it is no longer an obligation on others. However, if none of the people respond, the failure to respond would be a sin with consequences before Allah (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1997; Rothman, 2018; Zulfiqar, 2017). The applicability to street crime is that the collective obligation to conduct jihad provides motivation to the actor.

Individual Obligation

Jihad, meaning the rising up in arms, is obligatory for able-bodied believers and is personally obligatory when non-Muslims invade, or invade near, a Muslim country or have Muslims surrounded (al-Misri, 1994; Khadduri, 1997; Tyan, 1991; Zulfiqar, 2017). The applicability to street crime is that the individual obligation provides motivation to the actor.

Responding to the Call to Jihad

Once a call to jihad has been made (bin Humaid S. b., 1996) (bin Humaid S. A., 1997, 2000), there should be a response to that call regardless of whether the Muslim ruler is good or bad. When one is called to jihad, he should immediately go. If one cannot participate in jihad, he should have the intention to participate in jihad (Bin Hanbal, 2012b, 2012c; Khadduri, 1997; Khan, 1997a, 1997d; Zulfiqar, 2017). The applicability to street crime is that responding to the call to jihad provides motivation to the actor.

The Rewards of Jihad

The rewards of jihad include the fighter's safe return with booty, or those killed in jihad becoming martyrs earning admission into the Gardens of Paradise, the forgiveness of sins, the pardoning of faults, and salvation from Hellfire (al-Misri, 1994; Bin Hanbal, 2012a, 2012c; Khan, 1997a, 1997d, 1997f, 1997i; Malik, 2004, Qur'an 3:169; 3:172; 4:74, and 61:12). The applicability to street crime is that the rewards of jihad provide motivation to the actor.

Not All Believers Are Equal

Those who sit at home, including those who are maintaining *Al-Masjid-al-Haram* mosque in Mecca, are not equal to those who fight in the cause of Allah, except for the disabled (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1997; Khan, 1997f; Qur'an 4:95). The applicability to street crime is that identifying those who sit at home rather than participating in jihad as unequal to those who do participate in jihad is a point of motivation to the actor.

Failure to Go Out for Jihad

The failure to go out for, and fulfill the duty of, jihad without good cause is a sin and subject to a painful punishment by Allah (al-Misri, 1994; Khadduri, 1997; Qur'an 9:38-39). The applicability to street crime is that citing the failure to go out for jihad as a punishable sin provides motivation to the actor.

Training

Individuals should constantly train for jihad (including archery [reinterpreted in the modern era to include marksmanship]) and acquire weapons in anticipation of being

called to jihad (Bin Hanbal, 2012a; Khan, 1997d). The applicability to street crime is that training for jihad and the acquisition of weapons illuminates pre-attack activities and indicators.

Who Is Qualified to Fight

Men

Jihad is obligatory on free, healthy males who have attained puberty and who have the means for going to war (Ibn Rushd, 1994a; Qur'an 9:9, 91; 48:17). For those whose parents are still alive, one should have their parent's permission to go out for jihad or remain behind and serve their needs. However, if the enemy attacks Muslim rights or their country, no permission is needed (Khan, 1997h).

Women

While the best jihad for women is *Hajj-Mabrur* (The Pilgrimage to Mecca) (Khan, 1997b, 1997c), women can serve in a combat support role of carrying water to the fighters and backhauling the wounded and dead (Khan, 1997d). Women must fight if the enemy has invaded Muslim lands or if they are uncertain that they will not be subjected to indecent acts if they are captured. Surrender is not permissible, and fighting is obligatory (al-Misri, 1994).

The applicability to street crime is that the description of who the obligation of jihad falls upon helps identify likely actors and under what conditions they may be expected to act.

Who Is to Be Fought

The people to be fought are all of the polytheists (Ibn Rushd, 1994a; Qur'an 8:39) and those who do not believe in Allah or practice Islam (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1997; Qur'an 9:29; 9:36). This includes rebels, secessionists, bandits, pirates, and apostates (Al-Dawoody, 2017). The applicability to street crime is that the identification of who is to be fought assists in the identification of why specific victims were attacked.

Who May Be Killed

If an infidel warrior comes to Islamic territory without the protection of a Muslim, it is permissible to kill him (Khan, 1997d). While Muhammad disapproved of the intentional killing of women and children, an attack should not be deferred because women and children might be killed (Khan, 1997d).

The four schools vary on specifics, but generally, disbelievers who have reached puberty can be killed, but old men, women, and children who are not fighting, as well as the blind, crippled, and the helpless insane, can be spared (Al-Dawoody, 2017; ash-Shaybani, 1969; Bin Hanbal, 2012c; Khadduri, 1966). The applicability to street crime is that the identification of who may be killed assists in the identification of why specific victims were or were not attacked.

Disposition of Prisoners

Prisoners of war should not be taken until some have been slaughtered (Ibn Rushd, 1994a; Qur'an 8:67). Male captives can be killed or divided up among the warriors participating in jihad. However, if it is more advantageous, they should be

killed. Females are imprisoned. Male apostates should be given the opportunity to return to Islam or be killed. Female apostates are imprisoned until they return to Islam (Khadduri, 1966). The applicability to street crime is that the guidance on prisoner disposition gives insight into the dynamics that may be in play during hostage situations.

Tactics

Fighting should be in the way of Allah with the knowledge that Allah supports the faithful (Ibn Rushd, 1994a; Khadduri, 1997; Qur'an 9:36). Many disbelievers being engaged in jihad should be killed, crucified, maimed, and wounded before the survivors are taken captive (Qur'an 2:190-191; 4:89; 5:33; 8:12; 9:14, 73; 47:4; 66:9). Ambushes may be used to slay the enemy wherever they are found unless they convert to Islam (Khadduri, 1997; Qur'an 9:5). One should not weaken before the enemy and not turn his back to the enemy because the enemy is suffering the same hardships. Allah will sustain the believers (Qur'an 4:104; 8:15-16). Steadfast persons can defeat two to one odds (Ibn Rushd, 1994a; Qur'an 8:66). A believer should take a firm stand against the enemy and maintain resolve, and he will be victorious. If someone hurts a believer, the believer should hurt him in return (Qur'an 3:139,140,141,142; 8:45; 47:4). It is commendable to deceive and anger the enemy (Khadduri, 1966; Qur'an 59:5). Fighting continues until the disbelievers convert or submit to Islam (Ibn Rushd, 1994a; Qur'an 8:39-42; 47:4). The applicability to street crime is that the discussion on tactics gives insights into the dynamics that may be in play during prolonged hostage situations such as the 9-11 March 1977 hostage siege in Washington, D.C. in which 11 actors seized three buildings, taking 149 hostages and killing one man (Smith and Kiernan, 1977).

Literature Review

This literature review was organized into two major sections: foundational doctrines and academically-supported themes. Foundational texts used in this dissertation were discussed in the order that they provided the foundation for Sunni Islam and Islamic law: (1) the biography of Muhammad; (2) the Quran, as uttered by Muhammad; (3) the Hadiths, which are accounts of Muhammad's words and action, provide the context for the Quran; and, (4) the juridical texts of the four schools of Sunni law. Following the four foundational doctrinal texts, the major themes in the doctrine are then presented.

Foundational Texts

Sira of Muhammad - The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah

The primary biographical source for this dissertation was Alfred Guillaume's 1955 text, *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah* (Guillaume, 1967). The original text was compiled about 100 years after Muhammad died and incorporated material from earlier sources that are no longer available.

Significance of the Sira. The *Sira* is foundational to the Islamic civilization. Muhammad's life example and his utterances carry disproportional weight in matters of culture, law, and religion. Citing the example of, and quoting, Muhammad fortifies argumentation in support of, or opposition to, a given proposition, and it becomes necessary to have the earliest and more accurate version of Muhammad's biography to accurately articulate and understand Muhammad's words.

Islam is founded on the spoken word of Muhammad and his life example (Nyazee, 2003). The biography of Muhammad (The Sira) becomes a critical text in Islamic scholarship for understanding Muhammad's role in creating a religion, legal system, and a civilization. The Sira addresses Muhammad's life in general and is distinct from the Hadith, which provides background to specific incidents in Muhammad's life that are used to highlight a point. Combined, the Sira and the Hadith comprise the Sunna (the model behavior of Muhammad), which is the second element of Islamic Law. Because Islamic law is an unwritten law and does not exist in a codified form (Ibn Rushd, 1994a), detailed knowledge of Muhammad's biography is essential for understanding the sources and context of Islamic law.

Historical Development and Authorship. The tendency of Arab Islamic scholars to romanticize and inflate Muhammad's biography with unsupported material over a period of 1300 years from the time of Muhammad's death (d. 632 C.E.) rendered a number of later biographies unsuitable for sound scholarship (Muir, 1923). Later biographies contained details at variance with, or unknown to, Muslim traditions written closer to Muhammad's lifetime (Hourani, 1991).

Biases and Omissions. While Ibn Hisham was revising Ibn Ishaq's *Sirat*, the Abbasids, descended from Muhammad's uncle, al-Abbas (Spuler, 1995), were the ruling dynasty and evidence suggests that Ibn Hisham deleted passages to accommodate Abbasid sensibilities (Hitti, 1956). Ibn Hisham admits to omitting material he thought was critical of Muhammad, or that was "disgraceful to discuss" and "matters which would distress certain people" (Guillaume, 1967, pp. 355, 691, 716).

Philip Hitti notes that both Ibn Ishaq and Ibn Hisham may have labored under a bias for the Ansar (supporters) of Muhammad in Medina and against the Quraysh tribe of Mecca who opposed Muhammad. This may account for a heavier emphasis on biographical reporting on Muhammad's life in Medina at the expense of Muhammad's earlier life in Mecca.

Recovering Lost Fragments of the Original Work. While translating Hisham's text, Guillaume recovered fragments of Ibn Ishaq's original biography found in the writings of later historians and incorporated them into Ibn Hisham's recension restoring, to a degree, Ibn Ishaq's earlier biography (Hitti, 1956). This resulted in a more accurate and definitive translation of the earliest available biography of Muhammad (Abbott, 1956; Donaldson, 1956; Hitti, 1956; Jeffery, 1956).

The Quran

The Quran used for this dissertation was the 1994, 9 volume set prepared by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Quran in the English Language*, published by Darussalam Publishers, Riyadh, Saudi Arabia.

The Quran is the second text (alongside the Sira of Muhammad) that founded Islam as a civilization, culture, religion, and body of law. No other book has given rise to a distinct civilization as has the Quran making it essential to understand its origins, development, nature, stature, and goals. While words have power, words coming from "God" carry disproportional weight with believers and "the exact ideology" delivering those words has not been fully explored (Frissen et al. 2018, p. 491). Ideology is

important because it “identifies the enemy, rationalizes why he is the enemy, and provides the justifications for war against that enemy” (Hashim, 2019, p. 23). Ideology exerts considerable gravitational pull on the faithful (Halimi, Sudiman, & Hassan, 2019).

More than 70 versions of the Quran exist in the English language (Sideeg, 2016), hundreds more in other languages, and none of the translations have the authority of the Arabic original (Qadhi, 1999). The translations vary in quality with some translations being deliberately demilitarized (Robinson, 2003; Qadhi, 1999; Kidwal, 2017). Regardless of their accuracy, translations of the Quran are not the actual Quran, and it is impermissible to believe so (Qadhi, 1999).

The Quran as a Law Book. The Quran is a book of law. Together, the Quran and the Sunnah (traditions of Muhammad reflected in his biography and the hadith) form the basis of Islamic law and their authoritative legal provisions are in the Arabic language (Akhtar et al., 2019; Albader, 2018; Al-Dawoody, 2015).

Authorship. The Quran consists of the utterances of Mohammad. While Islamic tradition holds that Muhammad uttered the Quran in response to revelations received from Allah, sometimes through the Angel Gabriel, the fact remains that the Quran was uttered by Muhammad.

Terms, Organization, and Structure. The Quran consists of 114 chapters called suras, and each verse is called an “ayah” or “ayah” (Philips, 1997; Albader, 2018). Sura 9, ayah 6 is represented as Sura 9:6. The Quran was organized from the longest verse to the shortest (Qadhi, 1999) and may not contain all the original verses uttered by

Muhammad (Jeffery, 1998). The Quran is traditionally divided into at least two periods: The Meccan and the Medina Period.

The Meccan Period. The Meccan period contains the surahs uttered by Muhammad when Muhammad was developing Islam and was subjected to ridicule and ostracism. The verses in this period are shorter, characterized by non-threatening messages of peace, compassion, and mercy, reducing the political and religious threat that Muhammad's new religion posed to the established order. The Meccan surahs are 1,6,7,10-21, 23, 25-32, 34-46, 50-56, 64, 66-97, 99-109, 111-114.

The Medina Period. The Medina period contains the longer surahs spoken as Islam was gaining strength and was respected in its own right by the people of Medina.

The Medina Period, Second Phase. The second phase of the Medina period contains a hardening of attitude toward other religions and the consolidation of a distinct teaching (Smart, 1996). The Medina surahs are 2-5, 8-9, 22, 24, 33, 47-49, 57-63, 65, 98,110.

Stature. The Quran is regarded as the heart of the Islamic religion; a guide to a Kingdom of Heaven; a compendium of science; and, a political document embodying a code of laws for a kingdom on earth (Hitti, 2002). Tradition holds that the Quran is complete and has not been, and cannot be, amended, revised, reinterpreted, or updated (As-Suhaym, 2006; Doi, 2008; Hussain, 2003; Itani, 1996; Jeffery, 1998). In the Islamic view, the Quran supersedes and abolishes the Bible, Torah, and other similar religious texts and forbids their use (As-Suhaym, 2006; Khaldun, 1958a, 1958c). Because theology, jurisprudence, and science are inextricably intertwined and rooted in the Quran,

the Quran becomes the scientific manual and textbook for acquiring a liberal education (Hitti, 2002).

Goals of the Quran. The major goals of the Quran are teaching about Allah, his attributes and action; showing the creation, the permissible and impermissible actions, and the preferred way of life pleasing to Allah; creating the ideal believer (Al-Hashimi, 2007, 2005a, 2005b); bringing about a model Islamic society (Al-Hashimi, 2007); and, “guiding Muslims in the ongoing struggle against the enemies of Islam” (Zarabozo, 1999, p. 139). The Quranic suras cited by Zarabozo for guiding Muslims in the ongoing struggle against the enemies of Islam are Quran 4:45; 6:55; 7:11-17, 20-22; 8:39-40; 41:36; 59:9; 61:8-9; and 64:16 (Zarabozo, 1999).

Five Claims About the Quran. The five claims about the Quran are that: it is the infallible word of Allah; “the events of Muhammad’s life and those of the Arabian people have not been mingled with the Divine Verses of the Qurans as has been done in the Bible”; the original text and the original meanings of the Quran are intact because “the Arabic language is still in use after 1400 years”; the Quran has always been in existence; and the Quran is the final revelation of Allah, “superseding all previous revelations” (Shipp, 2002, pp. 27-29).

Approaching the Quran. The way to approach the Quran is to allow “the Quran to state what is true and what is false;” understand “that everything in the Quran is true” and trusting it completely; appreciate that the Quran is timeless and applicable to the present; appreciate that the Quran is directed personally to the reader; understand that the

reader is reading the words of Allah; and, that the individual is to apply the teachings of the Quran to his everyday life (Zarabozo, 1999, pp 150, 157).

Abandoning the Quran. Abandoning the Quran subjects the individual to the hadd (Islamic) punishments of being beaten or killed (al-Mawardi, 1996). Abandoning the Quran, according to Ibn al Qayyum al Jawziyyah (d.758 A.H.), can take the following forms: abandon listening to and believing in it; abandoning acting on its instruction and ignoring its ordinances; abandon the practice of judging by it and using it as a judge when there are religious differences or disagreements in other matters; abandon pondering, understanding and seeking explanations of the Quran; and, abandon using it as a cure in all types of diseases of the heart (Qadhi, 1999).

The Quran's Perspective on Armed Conflict. The Quran addresses, approves, and provides guidance on, and sometimes requires, the use of force, including armed conflict, to advance Islam (Albader, 2018). This includes defending Islamic lands, government, and religion; fighting against the persecution of Muslims; and, “establish(ing) Islam in areas where it does not exist” (Hashim, 2019, p.23).

Hadith of Bukhari

The hadith collection used in this dissertation was the 9 volume, 1997 edition of the *Hadith of Bukhari* published by Darussalam Publishers and edited by M.M. Khan (Khan, 1997). The Hadith of Bukhari was compiled in the 3rd Century (A.H) / 9th Century (C.E.) by Muhammad bin Ismail bin Al-Mughirah Al-Bukhari. Bukhari examined 600,000 ahadith and accepted 7,275 - 7,397 (Hussain, 2003; Philips, 2007b). Many of these were the same reports but varied in the transmission chain reducing the total

number of unique hadiths to 2,230 - 2,513 (Ali, 2000; Khan, 1997a). Bukhari's collection primarily contains hadiths transmitted by first-class narrators and only selectively incorporates second class narrators. The Hadith of Bukhari is identified by Sunni scholars as the most accurate book after the Quran and is accorded first place in the *as-Sihāh as-Sittah* Group. The Shihah Sittah Group is comprised of the "Authentic Six Books" - the hadith collections of Bukhari, Muslim, Abu Dawood, al-Tirmidhi, al-Nasa'i, and Imam Malik (Khan & Al-Hilali, 2000i).

The hadiths, as a collection of examples, are used to develop and refine Islamic law. They can be used to confirm a point of law described in the Quran; provide detailed explanations for points generalized in the Quran; clarify ambiguities in the Quran; and, fabricate new rules for new situations (Hussain, 2003). The hadiths provide context to the Quran and serve as a necessary primary source for understanding Muhammad's teachings, conduct, and example for emulation (Abdal-Haqq, 2006; Azim, Mehmood, & Jan, 2015; Nyazee, 2003).

As a source of Islamic law, the hadith are traditions or brief stories about what Muhammad said or did or gave his tacit approval to (Al-Azami, 2002; Ali, 2000). As Islamic legal theory developed, hadith literature became, after the Quran, an important source for understanding Islamic law (Albader, 2018; Ali, 2000; Doi, 1984; Saloot et al., 2016). The first source for Islamic law is the Quran. The second source is the Sunna of Muhammad. The difference between the Hadith and the Sunna is that the Hadith is a narrative description of Muhammad's activities and conduct while the Sunna is the body of law derived from an understanding of Muhammad's conduct (Albader, 2018; Kamali,

2003). However, in general usage, the term “hadith” has become a synonym for “sunna,” and the term “sunna” has become synonymous with “hadith” (Philips, 2007b; Shaikh, 1996).

The Hadith of Bukhari treats jihad as a specific topic in *The Book of Jihad*, which is comprised of 199 chapters (Khan, 1997d). Key topics include hadiths mandating jihad (Khan, 1997a, 1997b, 1997d); promoting jihad as the best deed (Khan, 1997a, 1997b, 1997d); and, announcing the rewards of Paradise for participating in jihad (Khan, 1997a, 1997d, 1997h, 1997i).

The Doctrinal Texts of the Four Schools of Sunni Law

The four schools (Madhhabs) of Sunni law are Hanbal, Hanafi, Malik, and Shafi’i (Al-Dawoody, 2015; Bakhtiar, 1996; Kamali, 2003; Maghniyyah, 1995). The schools of law evolved from scholarly circles of learned men interested in the Quran and Islamic issues who gathered and clustered around discussion leaders. These scholarly circles became personal schools whose followers adopted the leader’s doctrinal and juristic method and eventually, the surviving personal schools became doctrinal schools of law named after their respective founders (Hallaq, 2005). The four schools “are identical in approximately 75 percent of their legal conclusion” (al-Misri, 1994i, p. vii) with the variances in juristic solutions arising from different theories of interpreting the sources of Islamic law (Ibn Rushd, 1994a).

Hanafi School: The Islamic Law of Nations: Shaybani’s Siyar

The *Islamic Law of Nations* was written by Muhammad ibn al Hasan al-Shaybani (b. 132 A.H./750 C.E. – d; 189 A.H./804 C.E.) and compiled at a time when the normal,

and the very basis of, relations between Islam and other nations was jihad (Khadduri, 1966). It governed the conduct of war and the division of booty (Khadduri, 1966). The *Siyar* provides general guidance on who is subject to attack, who may be killed, and the disposition of apostates (Khadduri, 1966).

Hanbal School: Al Musnad

Al Musnad was written by Imam Ahmad bin Hanbal ash Shabani (b.164 A.H./780 C.E. - d. 241 A.H./855 C.E.) and is the principal legal reference for the Hanbal school which is intended to be a reference for hadith researchers. It is organized by the individual narrator and not by subject matter. This requires researchers looking for material on a specific topic to review the entire hadith collection of each narrator. Individual hadith are numbered for ease of reference (ash-Shaibani, 2012). Matters of apostasy, disbelief, and jihad are addressed.

Maliki School: Al Muwatta

Al-Muwatta was written by Imam Malik ibn Anas (b. 93 A.H./711 C.E. – d. 179 A.H./795 C.E.) and means “the clear book which smooths the way and is not difficult for the seeker of knowledge to grasp” (Malik, 2004, p. xxxvi) and may be the earliest surviving law book. Its purpose was to provide an overview of law, justice, and religion from the Medina perspective and create a theoretical framework of matters that were not addressed or resolved by *ijma* or the Sunna (Schacht, 1991). Malik devoted a chapter of the *Muwatta* to jihad with a subsection on the stimulation of desire for jihad recounting hadiths of Muhammad promising the rewards of paradise and booty for those participating in jihad. Zakat is discussed as a funding mechanism for jihad. Interpersonal

relations with unbelievers and the disposition of apostates is also addressed (Malik, 2004).

Maliki School: Bidayat al Mujtahid wa Nihayat al Muqtasid (The Distinguished Jurist's Primer)

Muhammad ibn Ahmad ibn Muhammad ibn Rushd's (b. 520 A.H./1116 C.E. – d. 595 A.H./1198 C.E.) purpose in writing his text was to impart the knowledge and skills needed to educate future jurists so that they could “independently derive law from its sources” (Ibn Rushd, 1994a, p. xxvii). The text is a comparative discussion of each school's legal perspectives and holdings and addresses specific topics (including jihad and zakat) in detail.

Jihad is discussed in Book 10 identifying, among other things, the purpose and conditions for waging jihad, who is to be fought, the harm that is to be inflicted upon the enemy, conditions for the cessation of hostilities, and the disposition of booty. Zakat, as a funding mechanism for jihad, is discussed in terms of payments to the warrior (Ibn Rushd, 1994a).

Shafi'i School: Al-Shafi'i's Risala

Abu Abdillah Muhammad ibn Idris al-Shafi'i (b. 150 A.H./767 C.E. – d. 204 A.H./820 C.E.) wrote the *Risala* which means a written communication or an epistle (Khadduri, 1997). The *Risala* prescribes a framework for *fiqh* that incorporates the traditions and holdings of earlier scholars while guarding against the influence of non-Islamic forces and theories of law by applying analogical reasoning and a strict authentication of the hadith as a source of law (Jackson, 2006; Masud, 2016). Al Shafi'i's

premise is that for every act by a believer, there is a provision in the sharia covering or addressing that act (Chaumont, 1997). Jihad is discussed in terms of Quranic citations and quotes from the Hadiths reaffirming the importance of jihad, but there is no discussion on zakat as a funding source for jihad.

Shafi'i School: Umdat al-salik (Reliance of the Traveller)

Ahmad Ibn Maqib al-Misri (d.769/1368) wrote *Umdat al-salik (Reliance of the Traveller)*, and the text was updated by the prominent thirteenth-century Shafi'i hadith scholar Abu Zakaria Yahya Ibn Sharaf al-Nawawī (b. 631 A.H./1234 C.E. – d. 676 A.H./1277 C.E.) and then edited, translated and published in the 20th Century by Nuh Ha Min Keller. The text contains 21 substantive chapters and five administrative sections. The substantive chapters of interest to this dissertation are Zakat, Justice (including rules governing jihad), and Commanding the Right and Forbidding the Wrong. The translator states that “not a single omission has been made from” the translation (al-Misri, 1994, p. ix) but there is evidence of either an omission or a deliberate demilitarization of the text that researchers should be sensitive to (Islamic Council of Victoria, Inc., v. Catch the Fire Ministries, Inc and Daniel Nalliah and Daniel Scot, 2003, p. 50).

Academically-Supported Themes

Theme 1: Example of Muhammad

Muhammad's biography illustrates statecraft and leadership at the strategic, operational, and tactical levels. At the strategic level, Muhammad created a civilization, a religion, and a worldview (Guillaume, 1967). At the operational level, Muhammad waged war against his opponents, established his religion and theory of government, and

began diplomatic relations with other tribal and political entities (Guillaume, 1967). At the tactical level, Muhammad's personal practices and guidance on jihad, interpersonal relations, and conflict resolution techniques became the example and procedures to follow. If Muhammad took an action, that action became worthy of emulation. If Muhammad was displeased with an action, it became incumbent on his followers to be displeased with that same action (Rauf, 2000). The example and practices of Muhammad carry forward into the current era (Bahzar, 2019; Balw, et al., 2018; Khan & Sultana, 2016). If someone insulted Muhammad, expressed enmity toward Muhammad, or committed apostasy, the action became a punishable offense with the punishment being inflicted by Muhammad's followers (Ahmed, 2017). The applicability to street crime is that Muhammad, as the perfect example for believers to follow, in the later stages of his life, used deadly force to retaliate against those offending him or abandoning the religion of Islam. In the current era, insulting or expressing enmity toward Muhammad has resulted in assaults and homicides. For example, on 2 November 2004, Theo Van Gogh was assassinated by Mohammad Boureri for having insulted Muhammad (Cottee, 2014; Saudi Arabia sentences poet to death for blasphemy, 2016). On 7 January 2015, Said and Cherif Kouachi attacked the French satirical weekly Charlie Hebdo killing 12 staff members and a policeman for publishing satirical cartoons about Muhammad (Bartunek et al., 2018; Luengo & Ihlebaek, 2019). On 3 May 2015, Elton Simpson and Nadir Soofi attacked a "Draw Muhammad" activity at the Curtis Culwell Center, Garland, Texas, but were killed by security (Callimachi & Baker, 2015).

Subtheme: Muhammad's Example in Conducting Jihad. Muhammad participated in 26-27 raids and nine engagements and dispatched other raids for diplomatic, ideological, military, and economic purposes in which others were killed and the surviving wives and children, and other booty (property of others), were taken and divided among the Muslims with the women sometimes sold for weapons and horses (Guillaume, 1967; Zulfiqar, 2017). Muhammad's application of jihad became an example to follow (Ahmed, 2017). The applicability to street crime is that Muhammad's application of force to expand and protect Islam becomes the example of the permissible application of force to protect Islam in the current era.

Subtheme: Muhammad's Guidance on Interpersonal Relations. Muhammad prohibited the taking of Jews and Christians as friends (Ahmed, 2017; Guillaume, 1967) or emulating the practices of disbelievers or hypocrites (Guillaume, 1967). This became an example to follow in the modern era (Ahmed, 2017; Al-Qahtani, 1413, A.H.). The applicability to street crime is that Muhammad's identification of 'infidels' (kufar), 'hypocrites' (munafiqun) and 'apostates' (murtaddun) as enemies of Islam creates the environment in which armed struggle, or jihad of the sword (jihad al-asghar), becomes a principle duty (Souleimanov, 2018).

Subtheme: Muhammad's Targeted Killings of Opponents. Muhammad used targeted killings to eliminate opponents and dispatched at least four raids to kill specific people (al-Tabari, 1990; Guillaume, 1967). People were killed for the following reasons: for insulting Muhammad (al-Tabari, 1987, 1990, 1997; Guillaume, 1967; Muslim, 2007); for enmity toward Muhammad (al-Tabari, 1987; Guillaume, 1967); for apostasy (al-

Tabari, 1997; Guillaume, 1967); and, for hypocrisy and in retaliation for killing two men at the Battle of Uhud (Guillaume, 1967).

The applicability to street crime is that each of these examples identifies conditions and situations where the use of force was permissibly applied against Muhammad's critics (Ahmed, 2017). Having established the precedence of using force against these categories in the past, believers may believe that they have a precedent for acting in the present.

Subtheme: Muhammad's Expectation of Self-Actualization in his

Subordinates. When Muhammad conquered Mecca, he gave instructions to fight only those who resisted with the exception of several people who were to be killed, including Abdullah b. Sa'd, a former scribe of Muhammad's. Sa'd was found, brought to Muhammad for execution and one of Muhammad's Companions, Uthman b. Affan, intervened insisting on immunity. Muhammad "remained silent for a long time and finally said yes." After Uthman left with Sa'd, Muhammad said to those around him, "I kept silent so that one of you might get up and strike off his head." Reinforcing the point, and in response to a Companion's question with regard to why Muhammad did not give a sign that Sa'd should be killed, Muhammad "answered that a prophet does not kill by pointing" (Guillaume, 1967, p. 550; al-Tabari, 1987, pp 178-179). The applicability to street crime is that Muhammad's expectation for his adherents to act may be a strong motive for autonomous self-actualization in the current era.

Theme 2: The Nature of the Quran

The Quran is regarded as the infallible word of Allah (Hussain, 2019; Shipp, 2002) and a political text embodying a code of laws for a kingdom on earth (Hitti, 2002). One of the goals of the Quran is to guide believers in an ongoing struggle against perceived enemies of Islam (Zarabozo, 1999). The Quran is further regarded as a timeless text applicable to the present, directed personally to the reader, and to be applied to the reader's everyday life (Zarabozo, 1999). Abandoning the Quran subjects the individual to the hadd punishment of being beaten or killed (al-Mawardi, 1996). The Quran imposes on the believer a positive duty to act (Albader, 2018; Hashim, 2019). A believer must allow the Quran to state what is true; trust it completely; understand that it is directed personally to the reader; understand that the individual is reading the words of Allah; apply the teachings of the Quran to one's everyday life; understand that it is a tool for bringing about a model Islamic society; and that the Quran is to be used for guiding Muslims in their ongoing struggle against the enemies of Islam (Zarabozo, 1999). For example, Quran 9:29 and the Example of Muhammad combine into a duty to conduct jihad (Albader, 2018). The applicability to street crime is that the combined engines of the Quran and the Example of Muhammad can provide motivation for actors to engage in assaults and homicides.

Theme 3: Worldview

The Islamic worldview divides the world into dar al-Harb and dar al-Islam, and war is a constant state until dar al-Islam prevails over dar al-Harb (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966; The Quran 2:193; 2:216; 9:5). This worldview sets a tone

for interpersonal relations between Muslims and Non-Muslims, with jihad serving as a tool to defeat dar al-Harb (Erdem & Bilge, 2017). Muhammad divided the world into a polarized “we-they” environment in which infidels (Non-Muslims), hypocrites, apostates, polytheists, and others were set up as adversaries and established a state of conflict between the two until Islam prevails over its enemies. By imposing a duty of jihad on believers to advance and protect Islam from perceived enemies, the conditions are set to create a duty to act independently if needed. The applicability to street crime is that a believer embracing a religiously mandated “we-they” worldview, and instilled with a duty to act independently, may take action against his perceived enemies of Islam. If the action incorporates the use of force against another individual, it becomes an assault.

Theme 4: Enjoin the Right and Forbid the Wrong

Predicated on Quran 3:104, 110; 22:41, enjoining the right and forbidding the wrong imposes on the believer a legal responsibility to act in the face of perceived wrongdoing (al-Misri, 1994; Hoxha, 2019; Sarkam, Jalal, & Ismail, 2018). The corrective action passes through eight distinct phases: (1) knowledge of the wrong act; (2) explaining to the offender that something is wrong; (3) forbidding the act verbally; (4) censuring with harsh words; (5) righting the wrong by hand; (6) intimidation; (7) assault; and, (8) force of arms. Assault involves striking the offender but without the use of weapons, while force of arms involves the use of weapons against an offender (al-Misri, 1994; Rothman, 2018). This application of force can incorporate assassination operations against those who insult Muhammad or abandon their religion and is intended to “cast terror into the hearts of the enemy” (Guillaume, 1967; Khan, 1997a, 1997d; Riaz, 2016).

Using the examples provided earlier, Mohammad Boureri assassinated Theo Van Gogh for insulting Muhammad (Cottee, 2014; Saudi Arabia sentences poet to death for blasphemy, 2016). Said and Cherif Kouachi killed 12 staff members of the Charlie Hebdo weekly for insulting Muhammad and killed a responding policeman (Bartunek et al. 2018; Luengo & Ihlebaek, 2019). Elton Simpson and Nadir Soofi attacked a “Draw Muhammad” event in Garland, Texas. In each case, a perceived wrong was being acted upon by the use of deadly force. The applicability to street crime is that the application of force against others for a perceived nonviolent act is a criminal offense. Enjoining the right and forbidding the wrong may serve as a motivating factor in assaults.

Theme 5: Interpersonal Relations

Muhammad stated that Allah does not like polytheists and wrongdoers and seeks to destroy the disbelievers (Qur’an 3:139, 140, 141, 142). They are regarded as open enemies (Qur’an 3:165; 9:5, 12; 60:4; 61:40). Muhammad prohibited taking Jews and Christians as friends or emulating the practices of disbelievers or hypocrites, and believers should avoid them (Guillaume, 1967; Qur’an 3:28, 118, 151; 4:51, 89, 144; 5:51, 57; 8:12; 9:14, 23, 73, 112; 42:39; 66:9). Believers should be united against disbelievers and be severe, harsh, and strive hard against them (Qur’an 8:73, 9:73, 123; 66:9). In sum, 64 percent of the Quran, 81 percent of the Sira, and 37 percent of the Hadith, totaling approximately two-thirds of the Sharia, focuses on an adversarial relationship with non-believers (Bukay, Summer 2013).

This adversarial relationship coalesces into a doctrine: al-Wala Wal-Bara (Al-Qahtani, 1413 A.H.). Al-Wala Wal-Bara resists literal translation, but the meaning can be

approximated by “drawing what is near to Allah and Muhammed and withdrawing from what is displeasing to Allah and Muhammad” (Al-Qahtani, 1413 A.H.; Bukay, Summer 2013). This distills down to loyalty to Islam and disavowal of twenty forms of relationships with disbelievers (Al-Qahtani, 1413 A.H.). When combined, the Quran, Hadith, and Sira enjoin believers to fight against people until they testify that only Allah should be worshipped (Al-Qahtani, 1413 A.H.) and creates the conditions for conflict that induces some believers to action. When it becomes clear that someone is at odds with Islam, that person should be fought (Al-Qahtani, 1413, A.H.). The applicability to street crime is that religious mandates for Islamic actions against non-Muslims may motivate aggression and assaults.

Theme 6: Martyrdom, Not Suicide.

Suicide is prohibited in Islam (al-Misri, 1994; Hughes, 1994; Khan, 1997b, 1997d; 1997h). Martyrdom is not “suicide.” Although suicide is prohibited in Islam, deliberately sacrificing one’s self while fighting is taken as an act of devotion and faith (Enver, 2019; Khan, 1997a; 1997c; 1997i). To die in the path of Allah (jihad) is to become a martyr (Bin Hanbal, 2012a; Khan, 1997a; Malik, 2004). It is not suicide for an individual to further aggravate an injury to the point of causing his own death if he can kill his adversary (Enver, 2019; Khadduri, 1966). The applicability to street crime is that when the love of martyrdom outweighs the fear of death, the actor may be emboldened to take greater risk, capture, or death. This may result in bold action not normally experienced in an assault.

Subtheme: The Lure of Martyrdom. The rewards of becoming a martyr include forgiveness of all sins, protection from the torment of the grave, marriage to 72 hours (Qur'an 44:54; 52:20); guaranteed entry into Paradise (Khan, 1997e; 1997i); leading a luxurious life in paradise (Khan, 1997d); facilitating the admission of 70 relatives into paradise (Kohlberg, 1997), and gaining financial security for one's family (al-Misri, 1994). Martyrdom is fueled by promises of reward both in the physical environment and the religious afterlife, which may extend to the martyr's family in terms of similar religious rewards and financial gain. The applicability to street crime is the rewards of martyrdom and its family financial benefits are unexplored motivations for conducting jihad as a domestic crime.

Subtheme: Positive Pleasures of Dying. There are positive pleasures associated with dying as a martyr in jihad (Khan, 1997d) such that a fighter would like to be killed, return to life and be killed again (Guillaume, 1967; Khan, 1997d, 1997i). The pleasures include: (1) the rewards of paradise (Khan, 1997d); (2) the dignity afforded by Allah (Khan, 1997d); and, (3) the welcoming of the martyr with the smile and laughter of Allah (Khan, 1997d; Malik, 2004). A martyr would like to be martyred ten times to receive the honor and dignity from Allah (Khan, 1997d). Muhammad stated that he would love to have been martyred (killed) and resurrected three times in jihad (Khan, 1997a, 1997d). The applicability to street crime is that the perceived positive pleasures of dying mitigate death anxiety and facilitate the actor's resolve to complete his action. This may result in an individual taking unusual risks or acting in an open manner that may likely result in his own death.

Theme 7: Leadership Issues

Jihad is a collective act of worship (Zulfiqar, 2017), and every group should have a leader. “Obedience to the leader is a necessity in jihad, and thus a person must condition himself to invariably obey the leader” (Pruthi, 2002, p. 15; Qur’an 24:51-54). Since the caliph has the responsibility for conducting operations against disbelievers, believers should solicit his permission to engage in military operations (Ahmad, 2015; Albader, 2018). However, if there is no caliph, no permission is needed, and an individual may act on his own (al-Misri, 1994). When there is a group of three or more Muslims, it is preferable to choose and obey a leader (al-Misri, 1994). For the leader, there is a spiritual reward for performing good deeds. In the absence of an Imam (leader), it is lawful for a group of Muslims desiring to conduct an attack against an element of dar al-Harb to help each other financially and with manpower (Khadduri, 1966).

The applicability to street crime is that assaults involving three or more individuals will likely be operating under the tutelage of an individual within the group. This person becomes the key player in planning and/or leading an attack and the subject of the ensuing investigation.

Subtheme: Muhammad’s Technique for Soliciting Volunteers to Take Action. Muhammad solicited his Companions to kill his critics and opponents and expected his followers to use their initiative in the killing (Guillaume, 1967). He used a technique of solicitation when asking his followers to perform disagreeable tasks by posing the task as a request by asking, “Who will...” (al-Tabari, 1987; al-Tabari, 1997; Guillaume, 1967).

The applicability to street crime is that the example of Muhammad is applicable to the present era, and the historical call for Muhammad's supporters to kill Muhammad's critics and opponents may be an underlying motivation for assaults as exemplified by the attacks on Theo Van Gogh, Charlie Hebdo, and the cartoon drawing event in Garland, Texas.

Theme 8: Apostasy

Apostasy is the denial of the obligation of fasting, pilgrimage, prayer, Ramadan, zakat, the unlawfulness of wine, and the practice of adultery, blasphemy or heresy, or some other provision of the Islamic religion where there is scholarly consensus of what is integral to belief and practice (Mohammad & Kusrin, 2017; Hashemi, 2018).

An apostate who is a sane adult (past puberty) and becomes an unbeliever deserves to be killed for disbelief (al-Misri, 1994; Nurlaelawati, 2016). Muhammad stated: "Whoever changes his religion, execute him" (Bin Hanbal, 2012b, p. 244; Bin Hanbal, 2012c, p. 57). A variant quote is "Whoever changes his religion – then strike off his head" (Malik, 2004, p. 303).

Fighting against apostates, disbelievers, and hypocrites is a duty upon every Muslim (Bin Hanbal, 2012a), and those who reject Islam or apostatize should be killed wherever they are found (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1997; Qur'an 4:89; 9:5). If a Muslim apostatizes from Islam, he should be given the opportunity to return to Islam. If he does not accept, he should be killed immediately (al-Misri, 1994) unless he asks for a deferment, which may last no more than three days (Khadduri, 1966; Rothman, 2018). The justification for execution is that once an individual becomes an

apostate, he becomes a *kafir*, an enemy of Islam, a practitioner of disbelief (*kufir*; a capital offense), and an internal enemy subject to the punishment afforded external enemies (Kahveci, 2017). The applicability to street crime is that apostates are to be killed. If both the subject and victim of an assault are Muslim, apostasy may be a background factor.

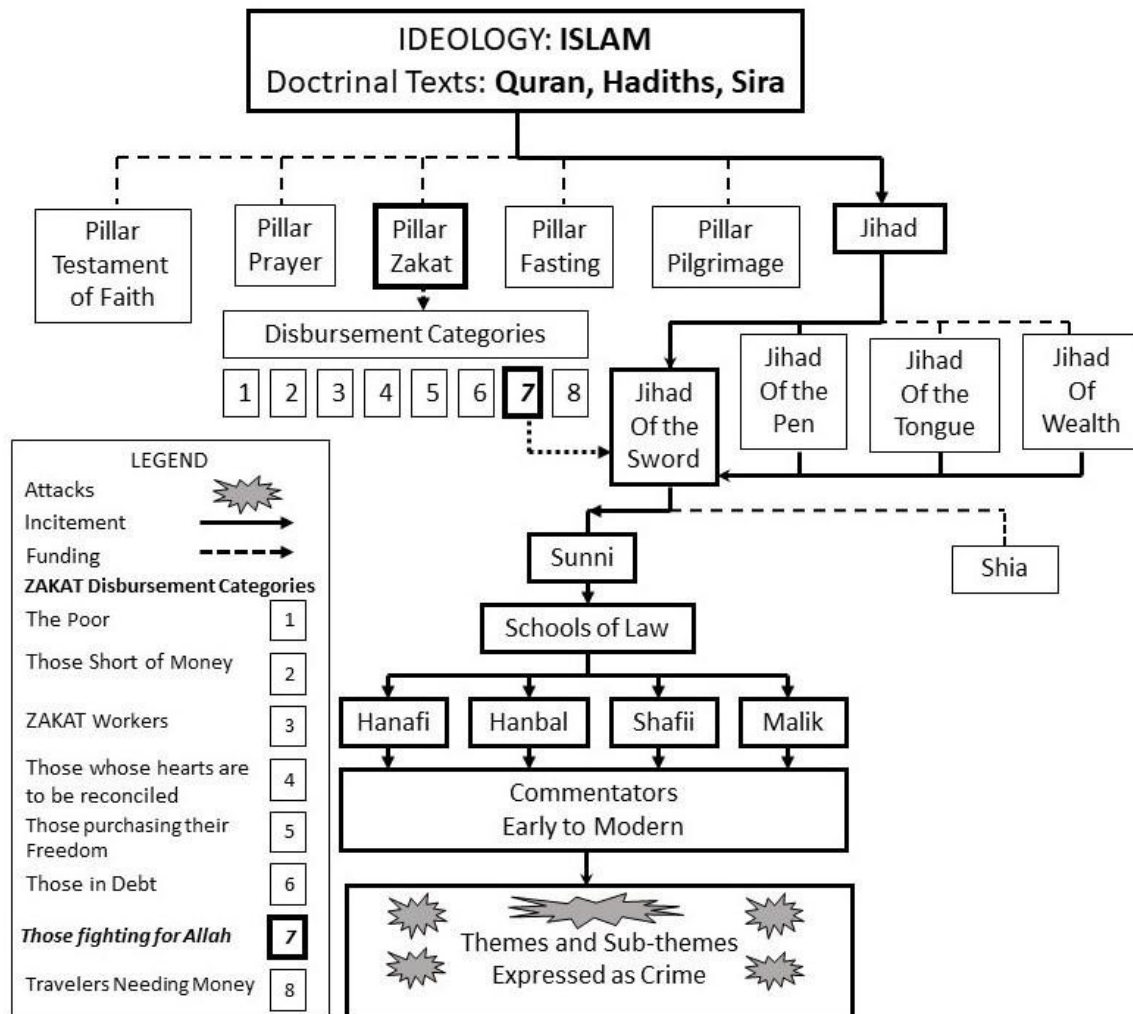
Theme 9: Zakat as a Jihad Funding Mechanism

Zakat (Zakah) is an obligatory form of charitable almsgiving (al-Misri, 1994) and is predicated on Quran 9:60 and Muhammad's orders to his followers to pay zakat (Bin Hanbal, 2012a; Khan, 1997a, 1997b, 1997d; Khadduri, 1997; Zainal, Abu Abkar, & Saad, 2016). Zakat may be spent on jihad (Chosky & Choksy, 2015), and zakat payments can be paid by the individual, the zakat collector, or the imam in secret to conceal the contribution (al-Misri, 1994; Khan, 1997a, 1997b; Qur'an 2:271). Zakat funds may be used to purchase vehicles, weapons, clothing, defray travel expenses, pay the fighter's salary, as well as the expenses of the family while the fighter is engaged in military operations (Malik, 2004; al-Misri, 1994; Revkin, 2018). The applicability to street crime is that Zakat, commonly thought to be charitable alms giving, funds jihad and may provide the means for an assailant to acquire weapons and travel for the purposes of committing an assault. The funding source and stream should be subjected to a criminal investigation.

The flow of these themes and subthemes from their doctrinal origins to the streets is graphically illustrated in Figure 3.

Figure 3

Jihad Applied as Crime



Note. Adapted from “Dogmatic Basis of Jihad and Martyrdom,” by W. Gawthrop, July 6, 2011 (<https://smallwarsjournal.com/blog/journal/docs-temp/805-gawthrop.pdf>).

Gaps in the Literature

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. The underlying issue is that the literature is overlooking the doctrine. For example, Arofah (2018) identifies three components of hate speech: ethos (author), pathos (audience), and logos (message). While logos is comprised of two elements, the words delivering the message and the basis, meaning or intent behind the message, there is inadequate research on the doctrinal basis of linguistic cues which impedes law enforcement understanding of the meanings and intent of a hate speech incident. This lack of doctrinal research and understanding in hate speech results in the doctrinal basis of linguistic cues and their implications not being immediately understood by law enforcement. This inhibits knowledgeable response and induces a misunderstanding of the underlying forces at work in an incident.

Guhl (2018) identifies a gap in an understanding of the linkage between beliefs (conviction) and behavior (action) and identifies the need to assess how beliefs influence action. Specifically, he notes a lack of understanding of “how unsophisticated understandings of an extremist organization’s ideology can influence behavior” (Guhl, 2018, p. 207). Hamlett (2017) observes that there is a lack of knowledge of the doctrinal motivations of single location attackers. Hills et al. (2015) notes that while open-source intelligence monitoring of social media for the detection of domestic terrorist activity relies on the identification, recognition, and exploitation of linguistic cues preceding violence, the doctrinal basis of the linguistic cues is not understood. Lankford (2018)

contends that although law enforcement investigators and analysts receive information about ideologically based threats, they frequently do not understand the key risk factors and warning signs to identify the ideological basis of the threats. Musial (2016) assesses that scientific research does not understand the driving forces motivating individuals to jihad, and that such insights are needed to develop gender-specific counter-radicalization strategies.

Counterterrorism and criminal justice researchers addressing the issue of jihad very frequently limit the depth of their inquiry to the scholarship of early and modern Islamic Commentators such as Sayyid Mawdudi (1903-1979), Sayyid Qutb (1906-1966), ibn Taymiyya (1263-1328), or the modern online magazine publications of Islamic groups and only rarely venture into the core texts: the Quran, Hadiths, Sira of Muhammad or the juridical texts where doctrine is forged (see Figure 4).

In 2012, Gartenstein-Ross observed, religion is not an important motivating force for most Western scholars, so they assume that this must be the case for others, too. Also, religion as a topic makes most Western scholars extremely uncomfortable: not only do they not understand the Islamic faith well, but also dwelling too much on religious ideology surely risks accusations of bigotry. So they negate religious ideology as a causal mechanism.

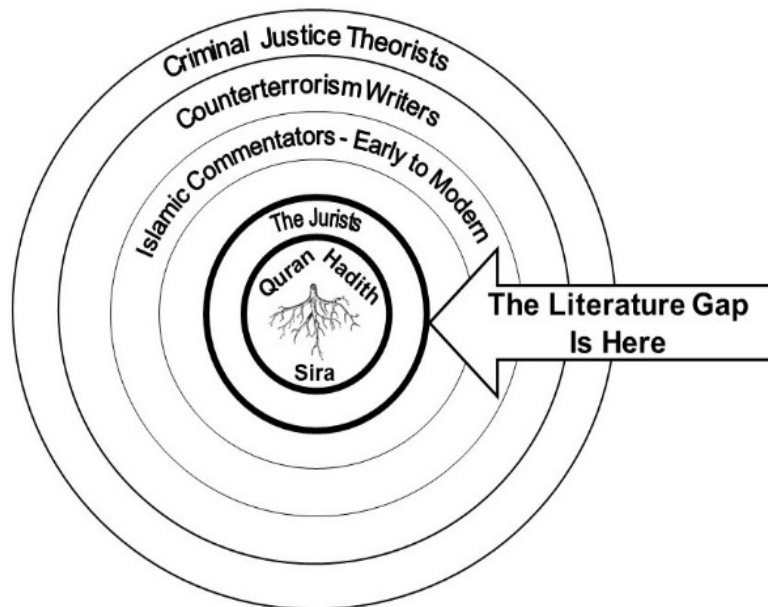
Cottee (2017) noted the same research neglect: “Scholars... do not want to denigrate Islam, so they relocate the causal center of gravity away from it” (p. 448), and a

case example is the focus in 2020 on jihadist propaganda magazines instead of the core Islamic texts (Myhre et al., 2020).

To substantiate the point about Islamic doctrinal discussions being overlooked by criminal justice, terrorism, and counterterrorism writers, the bibliographies and notes section of several criminal justice, terrorism, and counterterrorism references and textbooks failed to list any Islamic doctrinal texts with the occasional exception of the Quran (Ackerman & Tamsett, 2009; Bongar et al., 2007; Crenshaw & LaFree, 2017; Fenstermacher, 2015; Hoffman, 2006, 2017; Mahan & Griset, 2013; Martin, 2018, 2019; Nacos, 2016; Sageman, 2004, 2008a; Souryal, 2004; White, 2017). This literature gap is graphically illustrated in Figure 4.

Figure 4

Literature Gap in Counterterrorism Research



Note. Adapted from “Government and Academic Vulnerability to Jihad of the Pen and Tongue,” by W. Gawthrop, 2018 (<https://smallwarsjournal.com/jrnl/art/government-and-academic-vulnerability-jihad-pen-and-tongue>).

Summary and Conclusions

Several key points, themes, and sub-themes have emerged from the literature review in this Chapter. First, Islamic doctrine (Sunni tradition), originating from the Sira, Quran, and Hadiths, and refined by the juridical texts of the four Sunni schools of law, is a neglected field in criminal justice, terrorism, and counterterrorism studies. The texts are not being researched for their criminal justice equities. Second, the sources of Islamic doctrine, Sunni tradition, are identified as follows:

- *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah* (Guillaume, 1967).
- *Interpretation of the Meanings of the Noble Quran in the English Language* (Khan & Al-Hilali, 1996).
- *Hadith of Bukhari* (Khan, 1997).
- Hanafi School: *The Islamic Law of Nations: Shaybani's Siyar* (Khadduri, 1996).
- Hanbal School: *Al Musnad* (ash-Shaibani, 2012).
- Maliki School: *Al Muwatta* (Malik, 2004).
- Maliki School: *Bidayat al Mujtahid wa Nihayat al Muqtasid (The Distinguished Jurist's Primer)* (Ibn Rushd, 1994).
- Shafi'i School: *Al-Shafi'i's Risala* (Khadduri, 1997).
- Shafi'i School: *Umdat al-salik (Reliance of the Traveller)* (al Misri, 1994).

Third, as an engine of action, jihad and its supporting funding mechanism, zakat, is similarly neglected as a field of study, in terms of Islam's foundational doctrinal texts, by criminal justice, terrorism, and counterterrorism practitioners. These constitute a significant gap in criminal justice, terrorism, and counterterrorism research. See Figure 4, above.

Themes and Subthemes

A preliminary inquiry into those doctrinal texts revealed nine major themes and seven sub-themes. The first theme was the Example of Muhammad, which is comprised of the four sub-themes: Muhammad's example in conducting jihad; Muhammad's

guidance on interpersonal relations; Muhammad's targeted killing of opponents; and Muhammad's expectation of self-actualization in his subordinates.

The second theme was the nature of the Quran which animates believers and can be used as a guide in an ongoing struggle against perceived enemies of Islam. The Quran and the Example of Muhammad combine into a duty to conduct jihad.

The third theme was the Islamic worldview that divides the world into dar al-Harb (They perspective) and dar al-Islam (We perspective) and holds that a state of war exists until dar al-Islam prevails over dar al-Harb. This view sets the tone for interpersonal relations between Muslims and non-Muslims.

The fourth theme, enjoin the right and forbid the wrong, imposes a duty on believers to protect Islam from its enemies and provides a scale of graduated responses culminating in the application of deadly force against opponents.

The fifth theme, interpersonal relations, applies Muhammad's views to, and the authoritative weight of the Quran's guidance on, relations with non-Muslims with the perspective that believers should be united against disbelievers and be severe, harsh, and strive hard against them.

The sixth theme, martyrdom, is distinct from suicide and provides an incentive to take bold action. The subtheme, the lure of martyrdom, provides multiple personal and familial incentives both in the physical world and the religious afterlife that entices one to action. The second subtheme of the positive pleasures of dying facilitates a positive mindset toward death at the expense of life.

The seventh theme, leadership issues, highlight that jihad is an act of worship and that each group of three or more individuals should have a leader. In the absence of a leader, it is lawful for a group of individuals desiring to attack an element of dar al-Harb to help each other financially and with manpower. A sub-theme is Muhammad's technique for soliciting volunteers to take action by posing tasks as a request and developing a sense of initiative (autonomous self-actualization) to take action in the face of perceived wrongdoing.

The eighth theme was apostasy. Apostates who leave their religion are given an opportunity to return to their religion; otherwise, they are to be regarded as an open enemy to be killed.

The ninth theme was zakat. Traditionally thought of as charitable almsgiving, zakat has eight obligatory disbursement categories, and the seventh category is the funding of jihad in terms of pay, allowances, expenses, travel, and the purchase of weapons and vehicles.

These themes and subthemes may combine into a scenario where a believer may act on his beliefs and sense of duty. While the action may be doctrinally appropriate in one civilizational setting, the action may be considered a crime in a different civilizational setting.

Chapter 3 will address the research design and rationale that was used to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. Research methodology, case selection strategy,

instrumentation, trustworthiness, data collection, data analysis and summary are also discussed.

Chapter 3: Research Method

Introduction

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. The theoretical basis for this research was social identity theory and jihad theory as animating forces behind individuals who are committing religiously-based acts of violence in the United States. Acts of violence are frequently characterized by excited utterances that may or may not illuminate the motivation of the assailant. The literature review revealed doctrinally based themes and subthemes motivating an individual to action. An examination of the assailant's utterances, either in the commission of an act of violence or in explanation of his actions in follow-up investigations and/or adjudications, might provide insight as to which themes inspire autonomous self-actualization resulting in criminal action.

This chapter describes the study methodology. The research design, rationale, role of the researcher, researcher bias, population selection, and a description of the target population are explained. I also address the data analysis plan, qualitative data analysis software and coding procedures, trustworthiness issues including credibility, transferability, dependability, confirmability, reflective journal, and ethical procedures.

Research Method

In this qualitative multiple case study, I evaluated secondary data to identify the utterances and motivations associated with Islamic-based criminal assaults in the United States; examined those utterances for any linguistic cues relating to doctrinal mandates;

and made recommendations for enhanced understanding, training, education and procedures for addressing jihad. Through an examination of individual utterances, the context in which they were made, and the linguistic cues contained in the utterances, I sought to discover linkages to specific doctrinal mandates that underpinned autonomous self-actualization resulting in a criminal assault. This study provides an informed basis for improving investigative training, education, and processes addressing doctrinally based criminality.

Research Design and Rationale

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults. This research recognized that excited utterances accompanying altercations provide insight to an actor's state of mind and motivations (Gehl et al., 2016; Ramezani et al., 2016; Richter & Slade, 2017; Rule 803-Exceptions to the Rule Against Hearsay, 2018; Whiteside, 2016) and motivation can be traced to doctrine (Fenstermacher, 2015). The utterances were identified through the answers to records requests provided by the responsive law enforcement and judicial entities. The utterances were evaluated for their Islamic content. This evaluation of utterances and their content consisted of identifying linguistic cues in each utterance that reflected Islamic doctrinal interests such as the defense of Islam, or its adherents, or some other Islamic equity. Identifying the utterances as indicators of doctrinal themes leads to the identification of doctrinal themes that can result in violence.

Research Questions

Three research questions guided this study:

RQ 1: What are the utterances associated with Islamic-based assaults in the United States?

RQ 2: What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States?

RQ 3: What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States?

Research Method

The research methodology was qualitative, and the design was embedded case study design.

Qualitative Justification

Qualitative research procedures are better suited for studying phenomenon that are non-numerical and not amenable to statistical analysis. The interaction between belief, faith, values, and emotions, for example, are not susceptible to the statistical analysis associated with quantitative research (O'Sullivan et al., 2017). For this paper, I started with two non-numerical, value-laden theories (social identity and jihad) and looked for their reflection in documentary data.

Research Design Options

Nine qualitative research designs were evaluated as candidates for this study: action research, case study, ethnography, evaluation, grounded theory, narrative, participatory action, phenomenology, and practitioner. Action research was rejected

because it is a systematic investigation in search of a solution to problems existing in the field with the researcher serving as a resource to those being studied (Babbie, 2017). While it seeks to build a knowledge base that improves professional practices, action research entails a degree of on-site collaboration with co-researchers and subjects that are beyond the capability of a lone researcher addressing multiple incidents over disparate locations (Ravitch & Carl, 2016). Case study was selected because it involves using documents and interviews to exam contemporary real-life events bounded by time and place. Yin (2018) observes that case studies can be either single case studies or multiple case studies. Multiple subcases within a case help substantiate an existing theory (Babbie, 2017; Ravitch & Carl, 2016; Yin, 2018). Ethnography was rejected because this design focuses on the description of a phenomenon rather than an explanation of how or why the phenomenon is occurring (Babbie, 2017; Rubin & Ruben, 2012). Evaluation was rejected because it focuses on efforts to judge, evaluate, or enhance human effectiveness rather than the motives inducing one to commit an act of violence (Babbie, 2017; Ravitch & Carl, 2016). Grounded theory was rejected because theory development is derived from the gathering and analysis of patterns and themes discovered in observed data (Babbie, 2017) and rejects using literature to generate themes and concepts (Rubin & Ruben, 2012). Narrative was rejected because it uses descriptive accounts, stories, letters, interviews as the unit of analysis and are taken at face value as the social “truth” but do not account for, or identify, the behavioral influence of external forces (Babbie, 2017; Rubin & Ruben, 2012). Participatory action was rejected because it concerns itself with the promotion of social transformation rather than the identification of background forces

animating actors (Babbie, 2017; Ravitch & Carl, 2016). Phenomenology was rejected because it is the study of observed unusual events or populations, but without any comparison, explanation, or further study (Ravitch & Carl, 2016). Practitioner research was rejected because the research aim of such a design is to create and expand professional knowledge, ideas, skills, and practices, which would be appropriate if the study population were the police as opposed to individuals engaging in acts of violence (Ravitch & Carl, 2016).

Embedded Case Study Design

Multiple case studies are resource-intensive and exceeding the means of a single student (Yin, 2018). Single case studies should be related to the theory being tested, and the case study should be critical to testing the theory. As such, a critical case can contribute to the knowledge and understanding of the theory and assist in redirecting research for that field of inquiry (Yin, 2018). Another factor for using the single case approach is when the individual case is characterized as having extreme or unusual characteristics. A final factor key to the decision to use a single case approach is when the case was revelatory, meaning that the phenomenon has not been previously evaluated or has been inaccessible for evaluation (Yin, 2014). A search of the digital dissertations and peer-reviewed scholarly studies databases failed to locate or identify any previous research on jihad as the basis for street crime in the United States or the relationship between utterances made during the commission of the crime and a doctrinal basis for the crime.

Yin notes that a case study may incorporate units of analysis at more than one level, and these become embedded case studies. The embedded case studies may be used to evaluate internal and supporting processes or themes within a case that, when combined, present a more coherent and contextually complete description of the case as a whole (Yin, 2014).

For the purposes of this study, the case under investigation was the phenomenon of utterances associated with Islamic-based assaults, the linguistic cues contained in the utterances, and the doctrinal bases for the linguistic cues. The 78 U.S. based incidents were treated as embedded cases within the overall case study. By evaluating the phenomenon in terms of multiple incidents, an embedded case study was created.

Role of the Researcher

Because this research design was a qualitative case study, as the researcher, I served as the primary collector, interpreter, and analyst for the data. My role was limited to defining the research problem, conducting a literature review, constructing the research questions, selecting the research methodology, constructing the research tools, identifying the appropriate cases, soliciting records, conducting a records review, analyzing and interpreting the data, and preparing the final narrative. I had no personal or professional relationships with the subjects of this research.

Researcher Bias

My position in this research was one of an analyst looking at the doctrinal forces at work in each instance of a criminal assault. My perspective was shaped by my former occupation as a Los Angeles police officer, U.S. Army criminal investigator, intelligence

analyst; the standards of analytic tradecraft (Director of National Intelligence, 2015); and standards for rational discussion (Damer, 2009). Limitations associated with my position are linguistic: I am not versed in Arabic. However, there exists a credible cadre of Arabic scholars and linguists whose first language is Arabic and second language is English, as well as scholars and linguists whose first language is English and second language is Arabic who author credible texts suitable for research and citation. Additionally, I used references from publishers who have established safeguards ensuring the accuracy of translations from Arabic to English (Darussalum Publishers, 2019).

The following procedures were applied to reduce bias: (a) conduct a thorough literature search using only doctrinal sources; (b) describe the quality and credibility of the sources identifying factors affecting source quality, credibility, accuracy, and completeness; (c) let the doctrinal narratives speak for themselves; (d) use the same research questions in evaluating the records associated with each subcase; (e) collect data only from law enforcement agencies, courts of record, and applicable government entities; (f) allow sufficient time for data collection and data analysis; (g) use impartiality and suspend judgment; and (h) note causes of uncertainty.

Methodology

Population Selection

A list of 78 instances of criminal assaults dating back to 1977 was compiled from open-source literature such as newspaper and media accounts where the assailants were identified as Muslim, and the description of the assault was characterized as religiously based. The participant selection criterion for inclusion in this group was that the subject

must be Islamic and made utterances before, during, or after the assault, as recorded in subsequent investigations and court proceedings. The strategy was to include all individuals involved in the 78 instances; therefore, no sampling was undertaken. Since the subjects are either dead, unavailable having fled the United States, or are incarcerated, reliance was made on a records review of the police reports and court records associated with each incident. The records review was intended to identify and retrieve the verbiage used in the utterances during the assaults, the post-incident investigation, and/or adjudication. This answered RQ 1: What are the utterances associated with Islamic-based assaults in the United States? The responses were recorded on a spread sheet and reviewed for Islamic themes. Those utterances having no Islamic themes were deleted from the study. Utterances having Islamic themes constituted linguistic cues and were retained for subsequent review. This answered RQ 2: What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States? Each utterance containing a linguistic cue was cross-compared with the established Islamic doctrinal themes developed during the literature review. Provisions were made for the identification and labeling of emergent themes not anticipated in the literature review. The linguistic cue in each utterance was assessed for its linkage to an Islamic doctrinal mandate, principle, or value. This answered RQ 3: What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States? The answer to these questions provided insight into the doctrinal basis of Islamic utterances associated with domestic assaults.

Target Population

The target population used in this study consisted of police, court, and other government records associated with the investigation and adjudication of 78 instances of religiously based violence in the United States. The records preserved time-sensitive, in situ, information extracted through a detailed investigative process subject to supervisory and judicial review. The sampling strategy was to request copies of relevant investigative and court records from each of the responsible criminal justice institutions having jurisdiction over the individual cases. Since only records relating to instances of assaults were used, there was not any recruitment process.

Instrumentation

Data Collection

Secondary data collection consisted of document retrieval from police reports, court, and other government records associated with each incident. Each record was reviewed for utterances having religious overtones. If the record did not reflect that information, the incident was deleted from the survey population.

The initial list of assaults was identified through open-source searches of assaults conducted inside the United States in which a Muslim was identified as an assailant, and religion appeared to be a factor. After receiving the approval of the Walden University Institutional Review Board (IRB) for data collection, a letter was sent to the law enforcement agency of record and the court of jurisdiction records custodians for copies of those portions of the reports and records that described the assailant's utterances. If

there was no record of the utterances in the police or court records for a particular subject, that subject was dropped from the research population.

The letter establishing contact with the law enforcement offices and courts explained the purpose of the study, included a copy of the appropriate IRB approval, and a stamped self-addressed envelope for the return of responses. If a police report, court document, or other government source revealed the utterances used in the assault, the utterances were recorded and set aside for theme development and analysis.

Responsive documents were transcribed into MS Word documents. The hard copy of the responsive documents was placed in a folder for retention for 5 years and then be destroyed. The folder was marked with the identification of the respondent, the respondent's agency, and police/court case identifier.

Data Analysis Plan for Records Review

I reviewed the Islamic doctrinal sources described in Chapter 2 that articulate religious and legal mandates for autonomous self-actualization against non-Muslims. I also identified 78 Islamic-based assaults occurring in the United States between March, 1977, and February, 2020. Using police, court, and other government documents, I verified the Islamic basis for multiple assaults described in Chapter 4.

Considerations for Choosing Qualitative Data Analysis (QDA) Software

Transcript evaluation was conducted by the use of qualitative analysis software. NVivo 12 Plus was reportedly capable of organizing, coding, analyzing, and finding images, videos, emails, spreadsheets, surveys, and other passages that could be used to evaluate social policy. It imports and analyzes documents and narratives, performs

relationship coding, and uncovers connections that are not amenable to, or discoverable by, manual processes. The program provides a platform for organizing and storing data and permits processing and output that is regarded as valid and supportable. It facilitates the writing of analytic memos to capture thoughts for subsequent development and permits the user to ask complex questions and discover hidden meanings in the data. The user can test ideas to see if a theme is being concealed in the data and illustrate connections between themes, topics, and people. NVivo handles the following file types: .rtf, .txt, .doc, .docx, .pdf, .xls, .mp3, .m4a, .wma, .wav, .mpg, .mpeg, .mpe, .mp4, .avi, .wmv, .mov, .qt, .3gp, and .mt., The search term *NVivo* shows the database analyzer is currently being used in over 600 Walden dissertations in the last 2 years.

The analysis process began with a document search of the nine doctrinal texts central to this study to develop a holistic appreciation for key themes (Saldana, 2016). Open coding procedures were used to label units of meaning relating to the research question (Saldana, 2016). Themes and their associated codes were organized according to the research questions to ensure that research results could be aligned with the specific question. The themes derived from the nine doctrinal texts were used to identify related themes and sub-themes in the police, court, and other government documents. Within-case analysis and cross-sectional analysis identified additional themes in the data and their doctrinal sources. The intent was to achieve triangulation between the doctrinal sources, the police, court, and other government documents. Deviant case analysis was used to identify instances that were anticipated in the analysis but not addressed by one of

the existing themes (Babbie, 2017; Yin, 2018). Emerging themes were categorized using the six-step process described by Braun, Clark and Terry (2014).

Codes and Categories

The codes and categories were broken down as follows: *CODE*; *Categories*; *Sub Category*; *Themes (Latent)*; *Themes (Manifest)*; and, *Over-Arching Theme* (Saldana, 2016).

Specific codes consisted of themes discovered in the literature review:

Muhammad, the Quran, worldview, enjoin the right and forbid the wrong, martyrdom, self-actualization, apostasy, jihad, rules of engagement, and zakat.

Surprise codes and codes of unusual interest were identified during the analysis, and, for those codes, the data set was re-queried. Those codes were: Nature of Allah and Fear of Punishment.

Coding Methods

Since this topic addressed the political and religious basis for committing acts of violence and relied on documents rather than interviews, coding consisted of *in vivo coding* (i.e., plain language expressions characterizing quotes contained in the documents; Saldana, 2016).

Application of Hand Coding and QDA Software Coding

Hand Coding

Hand coding was used by manually going through the document identifying ideas, concepts, and themes specific to the topic under investigation. Preset and open/emergent hand coding are more effective in capturing information. Preset codes helped kick start

the coding process. Preset codes incorporated the key Islamic themes identified above. Emergent codes were created to address concepts that began to reveal themselves in the course of an inquiry and previously unknown to the researcher (Nature of Allah and Fear of Punishment).

QDA Coding

QDA coding permitted the automated assessment and coding of key utterances and provided a deeper assessment of the material. This approach was applicable to screening numerous documents. After the dissertation has been completed and approved, the results of this study will be shared with each responding law enforcement activity and court upon request.

Trustworthiness

Issues of trustworthiness resolve to five key issues: credibility, transferability, dependability, confirmability, and reflective journal. The following are the compliance and adherence steps taken in this research.

Credibility

Credibility is the researcher's ability to address the complexities of the study and address ambiguities, contradictions, and disconnects (Ravitch & Carl, 2016). It is dependent on systematic, in-depth fieldwork, systematic, and conscientious analysis of data, and the credibility of the researcher (Patton, 2015). To achieve credibility for this line of inquiry, I conducted a doctrinally valid and thorough literature search of Islamic sources from the Sira, Quran, Hadiths, and the four Sunni schools of law; examined the research question in terms of the overall doctrine; and balanced the findings with the

responses of the subjects under investigation. Additionally, I collected data from different sources, such as police reports, court, and other government agency documents. The collection of data and data analysis was deliberate and procedurally thorough.

Transferability

Transferability is the ability to transfer the finding of the study to other broader contexts (Ravitch & Carl, 2016; Patton, 2015). By limiting the research sources to strictly Islamic sources, I reduced the potential of doctrinal contagion by misinformed Western sources. As a result of relying only on Sunni doctrine, the findings should be transferable to other Sunni case examples.

Dependability

Dependability refers to the reliability or stability of the data. This means that the data is consistent over time (Ravitch & Carl, 2016). Dependability is achieved by using doctrinal texts that have not changed over the last thousand years and evaluating the statements and actions of current era offenders. If the offenders' actions and statements are congruent with the doctrine, and the actions are describable and attributable to doctrine, the results should be dependable.

Confirmability

Qualitative research cannot claim to be objective (Ravitch & Carl, 2016; Patton, 2015). As a result, compensatory measures were taken to reduce bias. Only law enforcement, court, and other government reporting were used as sources for subject statements. The investigative standards and internal review processes associated with the production of a criminal investigation or releasable government reports, coupled with

juristic rules of evidence and admissibility, are more stringent and less inflammatory than journalistic standards and practices. As a result, no media reports were used for data analysis.

Reflective Journal

A reflective journal was prepared that records researcher thoughts and observations concerning each of the incidents under study, and this journal will be retained for 5 years after the publication of this dissertation. The value of this journal is that it illuminates the researcher's mindset throughout the conduct of the study and is available for inspection by interested parties.

Ethical Procedures

Approval for research was obtained from the Walden University IRB before the collection of data from the respective law enforcement and judicial entities having records responsive to this study. Since this was a document-driven study examining secondary data, there were no interviews or collection of primary data of any kind. All field notes, documents, and transcripts received from public offices are secured in a safe and only I will have the combination/key.

Summary

This study used qualitative methodology employing the case study approach. Data for this study was derived from Islamic doctrinal texts, police, court, and other government documents identifying the utterances made by assailants and subjected to NVivo software analysis to develop themes associated with the motivation for the

assaults. The study was conducted consistent with Walden University IRB principles and procedures, and all data was secured.

In Chapter 3, I addressed the study methodology, research design, and rationale, role of the researcher, researcher bias, population selection, target population, data analysis plan, qualitative data analysis software, coding procedures, issues of trustworthiness in terms of credibility, transferability, dependability, confirmability and the reflective journal, and ethical procedures. Chapter 4 discusses the setting, study population, data collection, data analysis, evidence of trustworthiness, results, and summary.

Chapter 4: Results

Introduction

The research problem was the lack of study of the utterances accompanying religiously-based autonomous self-actualization resulting in homicides and assaults: jihad applied as street crime. This chapter addresses the conduct of such a study in terms of its purpose, research questions, setting, data collection, analysis, evidence of trustworthiness, results, and summary.

Purpose and Research Questions

The purpose of this study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults using the following three research questions:

- RQ1: What are the utterances associated with Islamic-based assaults in the United States?
- RQ2: What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States?
- RQ3: What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States?

Research Setting

The research setting consisted of the circumstances surrounding 78 domestic assaults/homicides occurring within the United States. Ultimately the number of usable research subjects was reduced to 23 specific individuals, some of whom committed multiple crimes that inflated the overall number of incidents. The research focused on the

utterances made by the subject(s) in preparation of, contemporaneously with, or subsequent to, an incident as documented by law enforcement, the courts, or some other government reporting entity. Because of their unreliability, no media reports were used.

Data Collection

Data collection was conducted pursuant to Walden University's IRB approval number 06-09-20-0360073 and focused on published doctrinal texts and field sources comprised of law enforcement agencies, judicial institutions, and other government entities.

Doctrinal Sources

Data collection began with the identification of the core doctrinal sources and the various mandates within those sources. The doctrinal sources, Sunni tradition, that were reviewed to identify mandates for action are identified and described in the Literature Review in Chapter 2. Each source was reviewed for its mandates for individual action to be taken against the enemies of Islam. That list was then used to evaluate the stated motives of the assailants. To identify the motives of individual subjects, records were requested from police departments and the courts, and other documents were located and retrieved from U.S. and state government sites.

Field Sources

Police Departments/Sheriff Offices/Other Government Agencies

Data from the field were obtained from police/sheriff reports, court cases, and other government reports but not from the media. The investigative standards and internal review processes associated with the production of a criminal investigation or releasable

government reports, coupled with juristic rules of evidence and admissibility, are more stringent and less inflammatory than journalistic standards and practices. In June 2020, I sent letters to police and sheriff departments asking for copies of reports and related documents identifying the words used by the assailant in the commission of the assault. Follow-up letters were sent 30-45 days later, making a second request. A third and final request was sent 30-45 days after the second letter. Factors inhibiting police and sheriff responses included the destruction of older police reports, the inability to locate the older reports, legal and investigative restrictions restraining the release of reports, and reduced manning due to the 2020 COVID-19 outbreak. In those instances where law enforcement reporting was not available, I queried court records to find evidence of applicable utterances. Where neither law enforcement nor court reporting was available, I used other government sources to identify subject utterances. Each document was reviewed to identify any statements made by the subject, or heard by witnesses, that indicted the motive for the assault.

Collection Results

In this study, I tentatively identified 78 instances of criminal violence with Islamic overtones. An evaluation of the applicable records distilled down to the following.

- Twenty-six instances involving 23 subjects provided usable utterances or explanations that I subjected to thematic analysis (Incidents 1, 3, 4, 5, 10, 13, 16, 17, 19, 22, 23, 25, 27, 32, 36, 37, 40, 41, 42, 45, 53, 55, 56, 61, 63, and 65).

- In 26 instances, there was no response or insufficient response from reporting agencies to make an assessment (Incidents 8, 9, 11, 12, 14, 15, 20, 21, 24, 26, 29, 31, 33, 43, 46, 51, 54, 59, 60, 68, 70, 72, 73, 76, 77, and 78).
- In six instances, no motive was documented in available police or court reporting (Incidents 35, 58, 62, 69, 74, and 82).
- In five instances, there was a nonspecific religious issue not fully described in police or court reporting (Incidents 34, 39, 64, 71, and 75).
- In four instances, the police departments in California, Tennessee, and Virginia declined to release police reports because the state law prohibited the release of the reports to out-of-state requestors, and information could not be obtained from the courts (Incidents 38, 48, 49, and 50).
- In four instances, the subject was killed before he could be interviewed (Incidents 47, 52, 57, and 66).
- In three instances, the subject fled the country before capture or prosecution, and no record was developed recording the subject's utterances (Incidents 2, 18, and 67).
- In two instances, the subject was killed, and the police would not release the information (Incidents 28 and 30).
- In one instance, the offenses were sufficiently old that the police records had been purged and were no longer available (Incident 6).
- In one instance, there was no identified religious motive (Incident 7).

Identified Utterances and Explanations

The pertinent data received from the police/sheriff department, courts, and other government sites, citing the wording used by the subject to explain the motive for the assault, were recorded in a log (see Appendix C).

Data Analysis

Data analysis is used by qualitative researchers to generate original data from incident reports and hostage experiences (Babbie, 2017, p. 91). This study relied on two analytic frameworks to shape the research: framework analysis and Creswell's seven-step process.

Framework Analysis

Framework analysis proposes a four-step process in which a preexisting code frame (a hierarchical set of themes) is used in coding qualitative data: (a) familiarization with the literature, (b) identification of key themes and subthemes, (c) indexing and sorting of pertinent fragments where themes and subthemes are identified and coded, and (d) summarizing where the fragments link the field research to the theory (Kiernan & Hill, 2018).

Creswell's Seven-Step Process

Creswell's seven-step process involves the following:

1. Identify where the raw data could be found (police, court reporting, and other government reporting).
2. Acquire, organize and prepare the data for analysis by soliciting police, court, other government reporting related to the assaults.

3. Read through all the data identifying utterances relating to subject's motives and mindsets for the assaults.
4. Code the data by hand and by computer. This stage anticipated looking for *expected codes* (based on literature and common sense; *surprise codes* that were not anticipated at the beginning of the study; and/or *unusual codes* or *codes of conceptual interest* that might be of interest to future researchers.
5. Identify themes.
6. Interrelate the themes, seeing where themes can combine to produce a synergistic effect that one theme alone does not produce.
7. Interpret the meaning or significance of the themes as they relate to the overall phenomenon of ideologically inspired assaults (Creswell & Creswell, 2018, pp. 269-270).

Coding

The utterances derived from incident reports, court reporting, and other government documents were subjected to both manual and machine coding consisting of a first cycle code, second cycle code (i.e., categories and subcategories), and themes identification (i.e., latent, manifest, and overarching; Saldana, 2016).

Hand Coding Results

The results, for the purpose of this study, was the creation of a five-column table. The first column identifies the subject. The second column identifies the subject's utterances. The third column contains the results of the first coding cycle. The fourth

column identifies the categories derived from second cycle coding, and the fifth column identifies the themes. The actual Coding Spreadsheet is attached as Appendix C.

First Cycle Coding. First cycle coding was applied to utterances that were identified in police, court, and other government reporting. Key passages relating to the motives of the subjects, along with other comments illuminating the rationale for the motive, were extracted from government documents and placed in a table for the ease of identification of the speaker and the verbiage used by the speaker (Rubin & Ruben, 2012). Where possible, I used the “verbatim principle,” where the subject’s own words were available to establish motive and background themes (Saldana, 2016). The first cycle coding revealed multiple key phrases (see Appendix C).

Second Cycle Coding. Second cycle coding is a critical link between the collected data “and their explanation of meaning” (Saldana, 2016, p. 4). Second cycle coding develops categories, concepts, and themes. Pattern coding, a second cycle coding technique, distills codes into fewer categories, concepts, or themes and serves as a meta code for similarly coded data creating categories (Saldana, 2016, p. 235).

The categories identified in the second cycle coding were as follows:

- *Expected codes* (EC): Muhammad, Allah (fighting for Allah’s sake), Quran (abuse of Quran, as a guide to struggle, mandates for jihad, words of Allah), Worldview (dar al-Harb [“they” perspective, anger, hate, retaliation, vengeance,], dar al-Islam [“we” perspective, brotherhood], ideology [justification for war, identification of the enemy], religion/religious belief), jihad (obligation to conduct, rules of engagement), Martyrdom (lure of martyrdom [paradise, rewards,

positive pleasures of dying]), enjoin the right and forbid the wrong, apostasy, self-actualization.

- *Surprise codes* (SC): the pledge of allegiance; proximity (i.e., prescription to kill those close to you or wherever you can find them)
- *Codes of conceptual interest* (CI): Fear of punishment, nature of Allah, rules of engagement

Themes. Focused coding, accompanying but subsequent to pattern coding, permits a comparison of the pattern coding results (categories) with other “data to assess comparability and transferability” to produce themes (Saldana, 2016, p. 243). The themes displayed in Table 1 are further discussed in the Results Section.

Table 1*Themes*

Overarching	Manifest	Latent
Muhammad	Apostasy	
	Enjoin the right	Enjoin the right - forbid the wrong
	Fear of Punishment	
	Jihad	Obligation to conduct Pledge of Allegiance Proximity
	Rules of Engagement	
	Martyrdom	Lure of Martyrdom (paradise, rewards, positive pleasures of dying)
	Nature of Allah	Fighting for Allah Nature of Allah
	The Quran	As a guide to struggle Abuse of the Quran Mandates for jihad Words of Allah
	Self-Actualization	
	Worldview	dar al-Harb (They perspective - anger, hate retaliation, vengeance) dar al-Islam (We perspective - brotherhood) Ideology - Identification of the enemy - Justification for war Religion/Religious belief

NVivo

Saldana observes that when “one of the codes is taken directly from what the participant himself says and is placed in quotation marks – this is an in vivo code” (Saldana, 2016, p. 4). Additionally, the term “in vivo” (not to be confused with the Commercial coding program NVivo) coding is also known as “literal coding, verbatim coding, inductive coding, and indigenous coding” (2016, p. 105), and that the root meaning is “in that which is alive” (2016, p. 105). In vivo coding relies on the words of the subjects “to capture the meanings inherent in people’s experience” (Saldana, p. 106). In this study, the words of the subjects are the primary focus, and the intent is to capture their meanings to understand the subject’s worldview and motive. Worldview defines a person’s basic set of beliefs that guides their action (Creswell & Creswell, 2018, p. 337). A worldview is replete with “opinions, values, attitudes and symbolic constructs” (Patton, 2015, p. 56), and understanding the subject’s worldview helps explain the subject’s motivations and actions when those actions do not make sense to an outsider (Patton, 2015, p. 8). Motive, from a Criminal Justice perspective, is the reason why the crime was committed. In vivo coding helps the researcher organize and display data for identifying linkage between the subject’s worldview, motive, and utterances.

NVivo 12 Plus organizes, codes, analyzes transcripts and other textual input so that the researcher can identify additional themes (Woolf & Silve, 2018). Transcripts were uploaded into the NVivo program, subjected to the coding described above, revealing latent themes embedded in the word frequency output.

Theme development began in the Literature Review where dominant themes were identified in the doctrinal sources. The themes identified in the literature review were created as codes. Law enforcement and court reporting, as well as extracts of pertinent government reports, were reviewed to identify utterances made by the subjects, or reported by witnesses who heard the subject, that indicated the motives for the individual attacks. The next step involved creating data files for subsequent coding. The data files were created in NVivo by creating a blank file, labeling the file with the subject's name, and then transcribing the subject's utterances into the narrative field. Then each utterance, and clauses within the utterances, were coded against the themes identified in the literature review. This process aligned various utterances with identified themes, and the utterances became the evidence that the doctrinal mandates were alive in the motives of the individual subjects. This process was repeated for each relevant sentence and sentence fragment in each of the 23 subject files. This detailed examination of the utterances, singularly and in combination, illuminated unanticipated topical categories and emerging themes. For example, multiple references to theological threats of punishment for inaction action became a new theme of conceptual interest: Fear of Punishment. Once the narratives of each of the 23 subjects were coded and assessed for themes, NVivo's Query Wizard was invoked searching for the 100 most frequent words relating to the motives for conducting assaults. The results are graphically displayed in Figure 5.

review. However, this topic failed to register as a street-level theme based on the lack of relevancy in the subject responses. It is discarded at this point and will not be discussed further.

The overarching theme was Muhammad. The remaining themes and subthemes are derived from Muhammad's worldview or his personal example.

Table 2*Manifest Themes and Reference Count*

Theme	Reference count
Muhammad	3
Worldview	21
Self-actualization	14
Jihad	10
Enjoin the Right	8
Martyrdom	7
The Quran	5
Rules of Engagement	5
Nature of Allah	4
Apostasy	3
Fear of Punishment	3

Evidence of Trustworthiness**Credibility**

Only government sources were used for the collection of the data. Police, courts, and investigative commissions apply procedural rigor to the collection and recording of testimonial evidence. Police collect evidence and testimony using procedural standards under the supervision of a field supervisor; reports are reviewed by police supervisors in terms of procedural and legal sufficiency; police reports are reviewed by attorneys prior to their content being introduced into court filings; and court documents are subject to

rules of evidence as scrutinized by the Court, the prosecution and the defense. The crucibles of police and court procedure are more credible and trustworthy than modern standards of journalism. As a result, no media reports were used as evidence in this study.

Transferability

Another test of trustworthiness is the fidelity of generalized findings being transferred to similar situations (McNiff, 2016). Transferability helps answer the question: "Are the forces at work in theoretical situation A at work in real-world situation B?" Islam is a religion of laws, and believers exhibit an understanding of their belief system's internal mandates for action. As a result, autonomous self-actualizing actors in multiple independent situations tend to act within the context of their understanding of the overarching belief system. When an incident does occur, a knowledge of the belief system by the researcher/analyst/investigator, supplemented by the facts associated with the incident, helps transfer theory to an understanding of an incident in the field.

Dependability

Internal validity underpins qualitative research. Internal validity was reinforced by using only data (statements, utterances) derived from government sources in which the data was previously subjected to administrative, procedural, and legal scrutiny before being used in this study. Additionally, the framework for assessing the data was whether the statements/utterances were mirrored in an overarching ideology as established by the nine doctrinal texts (Foundational Texts, Chapter 2).

Confirmability

Confirmability is achieved by accurately identifying the utterances and statements used by assailants and matching the utterances and statements against the mandates in the ideology. Either there is or is not a match. A match infers confirmation; the absence of a match demonstrates dis-confirmation. With regard to research procedures, an audit trail was maintained and also described in this chapter (Amankwaa, 2016). Research procedures were documented, and the doctrinal sources, along with their key themes and mandates, were identified, permitting future researchers to replicate the study.

Results

The principal findings are summarized below. The research questions were

- **RQ1:** What are the utterances associated with Islamic-based assaults in the United States?
- **RQ2:** What are the linguistic cues embedded in each utterance associated with Islamic-based assaults in the United States?
- **RQ3:** What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States?

The table below identifies each theme and describes its basis in doctrine. This becomes the answer to Research Question 3 (RQ 3). The identified themes rise from the accumulation of utterances made by the subjects, and these are the utterances associated with the assaults answering Research Question 1 (RQ 1). The linguistic cues in each utterance that reflect a theme are italicized within the applicable statement. These become

the answer to Research Question 2. Research Questions 1 and 2 combine to answer Research Question 3 (RQ 3).

Theme 1: Muhammad

Doctrinal Basis of Theme 1: Muhammad (RQ 3)

The doctrinal basis of Muhammad is the foundational theme in Islam characterized as the Sunna of Islam. The Sunna is comprised of the biography of Muhammad and the Hadiths establishing Muhammad as the founder of Islam.

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- *“Follow only Quran and Sunnah with the understanding of the earlier Muslims namely the Salaf (companions of Prophet Muhammad (PBUH) the next generation after them and the next generation after them. These are the golden ages of Islam and the understanding they had was the core Understanding. The companions were taught directly from the Prophet Muhammad (PBUH)” (Clint, 2010).*
- *“9:29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.”*
- *Demanded a halt to the showing of the movie, “Muhammad, Messenger of God” (Khaalis v. U.S., 1979).*

Theme 2: The Quran

Doctrinal Basis of Theme: Quran (RQ 3)

The Quran is the second text (alongside the Sira of Muhammad) that founded Islam as a civilization, culture, religion, and body of law.

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “*Follow only Quran and Sunnah with the understanding of the earlier Muslims namely the Salaf (companions of Prophet Muhammad (PBUH) the next generation after them and the next generation after them. These are the golden ages of Islam and the understanding they had was the core Understanding. The companions were taught directly from the Prophet Muhammad (PBUH)*” (Clint, 2010).
- “*In the Quran, Allah states that the believing men and women have permission to murder anyone responsible for the killing of other believing men and women*” (Taheri-Azar M., 2006).
- “*Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory [22:39]*”.
- “*If ‘RK’ proved parts of the Koran wrong then as a Muslim he deserved what he got*” (Arizona v. Francis, 2014).

- Accused the United States military of “*target shooting the Koran*” and “*(urinating) on the Koran*” (Clint, 2010).
- The appellant explained that he had been listening to a tape of the Koran when Nelson and Imbus got into the taxi. They told the appellant they did not want to listen to the tape and “*they said some words about it,*” The appellant informed them that he was listening to a holy book and that *they should not insult it* (Tennessee v. Ahmed, 2008).

Theme 3: Worldview

Doctrinal Basis of Theme 3: Worldview (RQ 3)

The Sunna of Muhammad and his utterances contained in the Quran divides the world into dar al-Harb and dar al-Islam, in a civilizational “We versus They” relationship and war is a constant state until dar al-Islam prevails over dar al-Harb (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966; The Quran 2:193, 216; 9:5).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “*Are you a Muslim?*” (Adan 911 call, 2016).
- Stated that he shot the soldiers “not due to mental illness but *due to obligations. It is a religious belief.*” “I wasn’t insane or post traumatic nor was I forced to do this act which I believe is *justified according to Islamic Laws and Islamic Religion. Jihad to fight those who wage war on Islam and Muslims*” (Clint, 2010).

- “Iraq, Syria, Afghanistan. All these places *where innocent lives are being taken* every single day by America, this government, *So a life for a life*” (Brown, A.M. 14-172165, 2014).
- “*We Muslims are one body, you hurt one you hurt us all*” (U.S. v. Tsarnaev, 2013).
- Made anti-Semitic comments, comments about Hitler and that what he did was good. “It was a good thing, He was trying to *rid the world of Jews*” (Tennessee v. Ahmed, 2008).
- “It is a dream of mine to *kill Jews* in my land, in my land” (U.S. v. Shnewer et al., 2009).
- “Cause over there *we fighting Brother Insh’Allah. I want to go where they’re fighting. I don’t want to go where they put Muslim people in jail. I want to go, Inshallah, and be with people who believe*” (U.S. v. Shnewer et al., 2009).
- “It’s getting harder and *harder for Muslims* in the service to morally justify being in a military that seems constantly *engaged against fellow Muslims*” (Hasan, 2007).
- Cromitie “can be heard on tape saying that *Jewish* people look at him ‘like they would like to kill me’ whenever he (Cromitie) wore Muslim clothing, and said that this slight ‘*makes me want to jump up and kill one of them*’” (U.S. v. Cromitie, 2011).
- "Look at that Jewish guy, Your not smiling no more, you (expletive deleted). *I hate* those (expletive deleted)... *I hate* those (expletive deleted). I'd like to get

one of those. I'd like to get a synagogue. Me, Yeah, personally. The one in New York City and Brooklyn. That one is like the mother of synagogues. You think the World Trade Center was somethin? That was nothing. When you hit those spots like synagogues, that bothers them. *I don't care if it's a whole synagogue of men*" (U.S. v. Cromitie, 2011).

- "There's twenty-six *Jews in the Representatives for the House*. There's eleven *Jew senators* and then there *two Supreme Court Justices that are Jewish*. *They have too much power*" (Haq, Naveed 06-313988, 2006).
- Arthurs advised that the shooting stemmed from Himmelman and Oneschuk *disrespecting Arthur's Muslim faith* (Arthurs, 17-260921, 2017).
- Arthurs stated that all of them had been friends with a common neo-Nazi belief, until *Arthurs converted* to Muslim. Since then, Arthurs stated, he has become *angered by the world's anti Muslim sentiment* and had wanted to bring attention to his cause (Arthurs, 17-260921, 2017).

Theme 4: Enjoin the Right, Forbid the Wrong

Doctrinal Basis of Theme 4: Enjoin the Right, Forbid the Wrong (RQ 3)

Predicated on Quran 3:104, enjoining the right and forbidding the wrong imposes on the believer a legal responsibility to act in the face of perceived wrongdoing (al-Misri, 1994; Hoxha, 2019; Sarkam et al., 2018).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “Do you understand that *anybody who can, should go, should join and help it* in any way, *because people are being wronged, whether in Palestine, or in Iraq or whether in Afghanistan, people are being wrong for that*” (U.S. v. Shnewer et al., 2009).
- “*Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory. [22:39]*” (Hasan, 2007).
- “*Due to the killing of believing men and women under the direction of the United State government, I have decided to take advantage of my presence on United States soil on Friday March 3, 2006, to take the lives of as many Americans and American Sympathizers as I can to punish the United State for their immoral actions around the world*” (Taheri-Azar M., 2006).
- States that he was motivated after watching a video that *asked Muslims in the U.S. and elsewhere were doing to respond to the killing of Muslims in Iraq* (U.S. v. Saipov, 2017).
- “*By killing thousands of kuffar and destroying the country then we will tell the world it will continue unless they stop*” (U.S. v. Sullivan, 2015).
- “*What am I to do here when my people are getting killed over there?*” (Mateen 911 call, 2016).
- “*So if we are going to do anything, we are doing it for Allah’s sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, ‘what*

did you do during the killing and slaughtering of Muslims? ” (U.S. v. Shnewer et al., 2009).

Theme 5: Martyrdom

Doctrinal Basis of Theme 5: Martyrdom (RQ 3)

Martyrdom is a core religious precept. The rewards of becoming a martyr include forgiveness of all sins, protection from the torment of the grave, marriage to 72 houris (Qur’an 44:54; 52:20); guaranteed entry into Paradise (Khan, 1997e, 1997i); leading a luxurious life in paradise (Khan, 1997d); facilitating the admission of 70 relatives into paradise (Kohlberg, 1997), and gaining financial security for one’s family (al-Misri, 1994).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “I think *best thing is for us to go fight jihad to die is better*” (U.S. v. Shnewer et al., 2009).
- Wished to travel back to Afghanistan because of all the “*Brothers killed in Pakistan and Afghanistan*” and that he was prepared to *die like a Shahid* (martyr) and “*go to Paradise*” (U.S. v. Cromitie, 2011).
- “Better we *go fight for Allah* maybe at least we *go Jannah (Paradise)* *Inshllah*. Over there we have *good wives*, everything. *Whatever we want* we have over there. Because over here we don’t getting nothing. It is *better we sacrifice our life*” (U.S. v. Shnewer et al., 2009).

- “*My goal is Jannat Firdaus...*” (Hasan, 2007).
- “The FBI & Homeland Security (unintelligible) looking for me...(unintelligible) my heart I pray to the *Beautiful Wise Allah*. To no take *jihad* away from. I beg (unintelligible) for *shahadat* (martyrdom) & *Inshallah* (God willing) *this call will be answered*” (U.S. v. Rahami, 2016).
- “I know people are looking forward to *Martyrdom* since yesterday. Do you understand me?” (U.S. v. Shnewer et al., 2009).
- “Mahmoud, do you know what it means to *die a martyr*? Look Mahmoud, not only *paradise, the grave*, when the two *angels* come to you for questioning, they will not scare you. When they go to anyone person, they come like lightning but as that first handful of dirt is thrown on your grave, *two angels come from God*, and you as a martyr will be treated differently, The *two angels come to you calmly*, do you understand me?” (U.S. v. Shnewer et al., 2009).

Theme 6: Self-actualization

Doctrinal Basis of Theme 6: Self-Actualization (RQ 3)

The Quran (the word of Allah) contains multiple calls for jihad, and responding to the Call of Jihad is expected (Bin Hanbal, 2012b, 2012c; Khadduri, 1997; Khan, 1997a, 1997d; Zulfiqar, 2017). Additionally, in anticipating action by his companions, Muhammad stated that he “does not kill by pointing” (Guillaume, 1967, p. 550; al-Tabari, 1987, pp 178-179), implying an expectation for self-actualization. Allah’s call to jihad, combined with Muhammad’s expectations for individual initiative and the

doctrinal threat of theological punishment for inaction (See Fear of Punishment, below) coalesces into a key doctrinal driver.

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “*I had to do it*” (Arthurs, 17-260921, 2017).
- He explained that *he chose* those two targets “because of what they’re doing in Palestine or years of killing Muslims” (Clint, 2010).
- “And I have *pledged allegiance* in absentia to Mullah M. Omar, the lead of the Islamic Emirate, Nasir Al Wuhayshi, the leader of Al Qaeda in the Arabian Peninsula, and others” (Clint, 2010).
- “My *mission is vengeance*. For the lives, millions of lives lost every day” (Brown, A.M. 14-172165, 2014).
- *Wished to travel back to Afghanistan because of all the “Brothers killed in Pakistan and Afghanistan” and that he was prepared to die like a Shahid (martyr) and “go to Paradise”* (U.S. v. Cromitie, 2011).
- “Cause over there *we fighting* Brother Insh’Allah. *I want to go where they’re fighting*. I don’t want to go where they put Muslim people in jail. *I want to go, Inshallah, and be with people who believe*” (U.S. v. Shnewer et al., 2009).
- “Better *we go fight for Allah* maybe at *least we go* Jannah (Paradise) Inshllah. Over there we have *good wives*, everything. *Whatever we want we have over*

there. Because over here we don't getting nothing. *It is better we sacrifice our life*" (U.S. v. Shnewer et al., 2009).

- “Do you understand that *anybody who can, should go, should join and help it in any way*, because people are being wronged, whether in Palestine, or in Iraq or whether in Afghanistan, people are being wrong for that” (U.S. v. Shnewer et al., 2009).
- “*Our Lord! Lay not on us a burden greater than we have strength to bear.*” *You do, you do within your covenant, I mean to do everything within your reach, to support your Muslim brother*” (U.S. v. Shnewer et al., 2009).
- “The land is Allah’s, glory and praise to him almighty. *If we are going to fight those people*, we will not fight them based on racism, *we are not fighting them for anything but for Allah’s sake*, glory and praise to him almighty because they have persecuted the Muslims everywhere... So if we are going to do anything, *we are doing it for Allah’s sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, ‘what did you do during the killing and slaughtering of Muslims?’*” (U.S. v. Shnewer et al., 2009).
- “*If you are able to bear arms you must be on the battlefield. You must, you must*, there is no doubt about it. There is no doubt about it, it’s clear” (U.S. v. Shnewer et al., 2009).
- “Due to the killing of believing men and women under the direction of the United State government, *I have decided to take advantage of my presence on United States soil on Friday March 3, 2006, to take the lives of as many*

Americans and American Sympathizers as I can to punish the United States for their immoral actions around the world” (Taheri-Azar M., 2006).

- *“After extensive contemplation and reflection I have made the decision to exercise the right of violent retaliation that Allah has given me to the fullest extent to which I am capable at present” (Taheri-Azar M., 2006).*

Theme 7: Apostasy

Doctrinal Basis of Theme 7: Apostasy (RQ 3)

Apostasy is the denial of the doctrinal obligations of fasting, pilgrimage, prayer, Ramadan, zakat, the unlawfulness of wine, and the practice of adultery, blaspheme or heresy or some other provision of the Islamic religion where there is scholarly consensus of what is integral to belief and practice (Mohammad & Kusrin, 2017; Hashemi, 2018).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- *“Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will” (Taheri-Azar M., 2006).*
- *The offender advised that he is a Muslim and that divorce and extramarital affairs are against his religion and would disgrace the family and that’s why he killed Ms. Kanwal Rashid (Christian, 2008).*
- *“If ‘RK’ proved parts of the Koran wrong then as a Muslim he deserved what he got” (Arizona v. Francis, 2014).*

Theme 8: Fear of Punishment

Doctrinal Basis of Theme 8: Fear of punishment

Multiple Quranic verses (The word of Allah) warn the believer of Allah's punishment for transgressions (The Quran 3:28; 4:84; 5:2; 5:36, 5:37; 9:13; 9:39; and 10:100).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “9:39: If you do not *go forth*, *He will chastise you with a painful chastisement* and bring in your place a people other than you, and you will do Him no harm, and *Allah has power over all things*” (Hasan, 2007).
- “*God expects full loyalty. Promises heaven and threatens with Hell*” (Hasan, 2007).
- “The most important thing is where you are you at when this victory happens. Where are you at when this army which is *victorious in Paradise*. *Are you going to be with them or are you going to be on the other side?*” (U.S. v. Shnewer et al., 2009).
- “So if we are going to do anything, we are *doing it for Allah's sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, 'what did you do during the killing and slaughtering of Muslims?'*” (U.S. v. Shnewer et al., 2009).

- *“Allah’s commandments are never to be questioned and all of Allah’s commandments must be obeyed. Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will” (Taheri-Azar M., 2006).*

Theme 9: Jihad

Doctrinal Basis of Theme 9: Jihad (RQ 3)

Jihad is a religious and legal duty imposed by God involving the fighting and killing of polytheists with the prescription of ambushing, slaying, or confining the polytheists wherever they may be found unless they pay the jizya and are humbled (Qur’an 2:190, 216; 9:5, 29, 36, 111; and, 10:36). This duty exists until Islam achieves universal domination (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966; Khadduri, 1997; Tyan, 1991; Zulfiqar, 2017).

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- Stated that he shot the soldiers “not due to mental illness but *due to obligations. It is a religious belief.*” “I wasn’t insane or post traumatic nor was I forced to do this act which I believe is justified according to *Islamic Laws and Islamic Religion. Jihad to fight those who wage war on Islam and Muslims*” (Clint, 2010).
- *“This was a Jihadi Attack on infidel forces. That didn’t go as plan. Flat out truth” (Clint, 2010).*

- “had *no problem with jihad* and would be interested in joining JeM” (U.S. v. Cromitie, 2011).
- “*I think best thing is for us to go fight jihad to die is better*. Better we die cause this life is (...ed)-up” (U.S. v. Shnewer et al., 2009).
- “*This is jihad, this is a legitimate jihad, this is Jihad*, which we are being oppressed and we’re resisting that oppression now (U.S. v. Shnewer et al., 2009).
- “The FBI & Homeland Security (unintelligible) looking for me...(unintelligible) my heart I pray to the *Beautiful Wise Allah*. To no take jihad away from. I beg (unintelligible) for *shahadat (martyrdom) & Inshallah (God willing) this call will be answered*” (U.S. v. Rahami, 2016).
- “(jihad) is, this is, *this is the Sunna of God*,” (U.S. v. Shnewer et al., 2009).

Theme 10: Nature of Allah

Doctrinal Basis of Theme 10: Nature of Allah (RQ 3)

The punitive aspects of Allah is illustrated in multiple Quranic suras (See Fear of Punishment, above) and those concerns are inculcated by the subjects of this study as demonstrated in their utterances.

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “9:39: *If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm, and Allah has power over all things* (Hasan, 2007).
- “*God expects full loyalty. Promises heaven and threatens with Hell*” (Hasan, 2007).
- “*Muslims may be seen as moderate (compromising) but God is not*” (Hasan, 2007).
- “*Allah’s commandments are never to be questioned and all of Allah’s commandments must be obeyed. Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will*” (Taheri-Azar M., 2006).

Theme 11: Rules of Engagement

Doctrinal Basis of Theme 11: Rules of Engagement (RQ 3)

The theory of jihad is a subset of Islamic legal theory and, as a consequence, is rule-bound including rules of engagement (see Appendix D). Reflections of these rules are evident in subject comments and writings and are characterized below.

Utterances Associated With the Assault (RQ 1)

Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- Stated that *killing and shooting* the soldiers at the Recruiting Center *was an act of war and jihad and he was not guilty of murder* (Clint, 2010).

- “*So when the Sacred Months have passed, then fight the Mushrikin where ever you find them, and capture them, and lie in wait for the in each and every ambush. But if they repent and perform the Salah, and give Zakah, then leave their way free. Verily, Allah is oft-Forgiving, Most Merciful [9:05]*” (Hasan, 2007).
- “*9:29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection*” (Hasan, 2007).
- “*Only shot males because it was against (his) religion to shoot females*” (Kasi v. Virginia, 1998).
- “*By killing thousands of kuffar and destroying the country then we will tell the world it will continue unless they stop*” (U.S. v. Sullivan, 2015).
- *Now I don’t like killing innocent people. It is forbidden in Islam but due to said (unintelligible) it is allowed*” (U.S. v. Tsarnaev, 2013).

Summary

This qualitative study addressed the verbal and written utterances made by Islamic-based assailants to explain their assaults on the domestic U.S. population using three research questions: What are the utterances associated with Islamic-based assaults in the United States? What are the linguistic cues embedded in each utterance associated

with Islamic-based assaults in the United States? What is the doctrinal basis for each linguistic cue associated with Islamic-based assaults in the United States?

Through the accumulation of subject utterances and the distillation of the utterances into 11 themes, a more nuanced understanding is gained of the ideological forces at work in Islamic-based street crime in the United States. Chapter 5 addresses the interpretation of the findings of this study, contains recommendations for further research and provides insight for positive social change.

Chapter 5: Discussion, Conclusions, Recommendations

Introduction

This chapter links the tactical expressions of jihad to its roots in the strategic doctrines of Islam. The strategic doctrines of Islam are civilizational values and the tactical expressions of those strategic doctrines unfold at the street or individual level. It is on the streets, between individuals, that civilizations clash and this has implications for the criminal justice system.

Purpose of the Study

The purpose of this qualitative case study was to identify, describe, and understand the doctrinal basis of Islamic utterances and motivations associated with domestic assaults.

Nature of the Study

This was a qualitative study of the utterances, their meanings, and their doctrinal roots to assess the phenomenon of doctrinally motivated Islamic-based assaults. The viable embedded cases within the overall case study consisted of 23 incidents of Islamic-based assaults. The utterances of individual subjects were subjected to content analysis to assess whether and to what extent the utterances reflected Islamic doctrine. The utterances made by the attacker were compared against a list of interrelated themes and mandates in Islamic law to identify the doctrinal basis of the subject's motivations.

Rationale for the Study

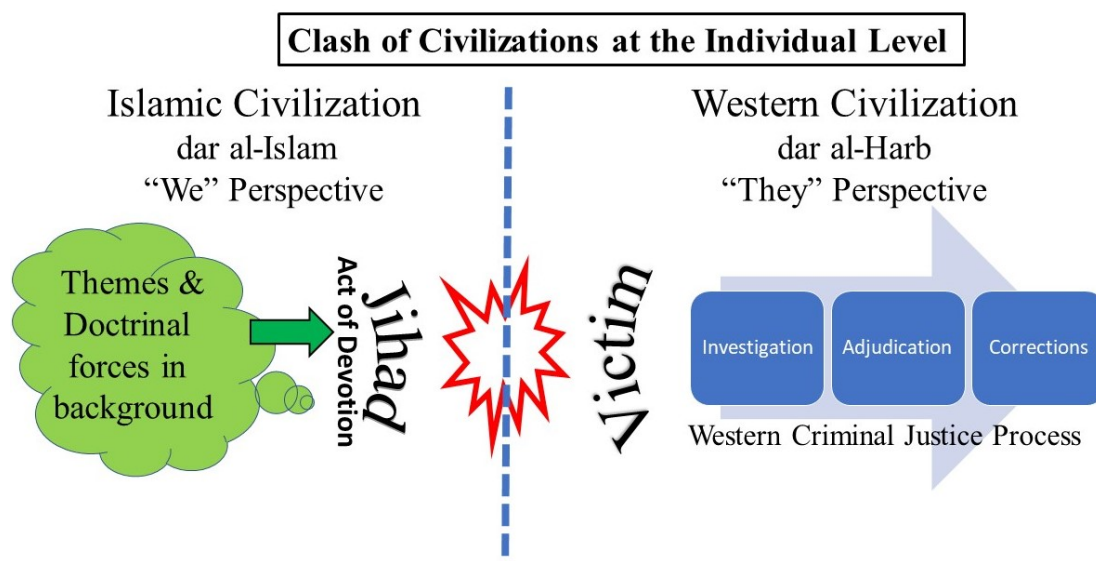
The overall problem was that the excited utterances revealing motive and intent accompanying Islamic-based assaults have not been fully appreciated for, nor understood

in terms of, their doctrinal origins. This lack of understanding is induced by a failure of criminal justice, terrorism, and counterterrorism academics to conduct an objective legal and sociological examination of the core doctrinal texts underlying Islamic self-actualization (see the Gaps in the Literature section and Figure 4).

This results in a lack of study and understanding of the doctrinal underpinnings of Islamic-based autonomous self-actualization resulting in homicides and assaults (street level jihad). As a result, these Islamic-based "crimes" are misdiagnosed, and criminal justice research is not acknowledging or addressing the underlying source of the problem: Islamic doctrine. These so-called crimes are cross-civilizational clashes at the individual level (Basra & Neumann, 2017; Demick & Piotrowski, 2019; Kearon & Leach, 2000), as represented in Figure 6.

Figure 6

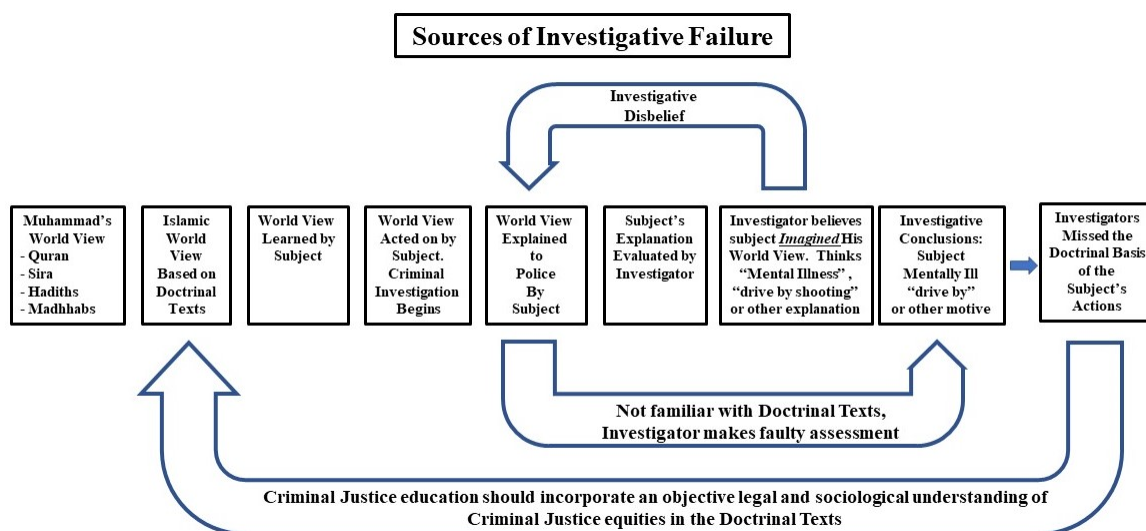
Clash of Civilizations at the Individual Level



The problem is further aggravated by a flawed understanding of the phenomenon at work, inducing investigative failure that distorts subsequent criminal justice processes. This flawed understanding begins with the investigator (see Figure 7).

Figure 7

Source of Investigative Failure



Summary of Key Findings

The core textual sources of Islamic doctrine (Foundational Texts, Chapter 2) are a neglected area of study in criminal justice research resulting in a misunderstanding and misstating of the nature of Islamic-based assaults in the United States. For example, martyrdom operations are frequently called "suicide," ignoring the consideration that suicide is a sin, prohibited, punishable, and an unlikely act for an individual intent on Paradise. Acts of jihad are referred to as "terrorism," ignoring the consideration that terrorism is an act of defiance, whereas jihad, as a subset of Islamic legal theory and religious stricture, is a rule-bound act of religious devotion. Our current descriptions and

understanding of these acts are inconsistent with a fair reading and understanding of the underlying doctrine. This is a shortcoming in criminal justice scholarship, analytic tradecraft, and investigative thoroughness.

Eleven key interrelated themes were readily visible in the literature and in detailed examinations of individual utterances associated with street-level jihad:

- **Muhammad** (Clint, 2010; Guillaume, 1967; Khaalis v. U.S., 1979)
- **The Quran** (Arizona v. Francis, 2014; Clint, 2010; Taheri-Azar, 2006; Tennessee v. Ahmed, 2008; The Quran)
- **Worldview** (Adan 911 call, 2016; al-Misri, 1994; Arthurs, 17-260921, 2017; Brown, A.M. 14-172165, 2014; Clint, 2010; Hasan, 200; Haq, Naveed 06-313988, 2006; Ibn Rushd, 1994a; Khadduri, 1966; Tennessee v. Ahmed, 2008; The Quran 2:193; 216; 9:111; U.S. v. Cromitie, 2011; U.S. v. Shnewer et. al, 2009; U.S. v. Tsarnaev, 2013)
- **Enjoin the right and forbid the wrong** (Adan 911 call, 2016; al-Misri, 1994; Hasan, 2007; The Quran 3:104, 110; 22:41; U.S. v. Saipov, 2017; U.S. v. Shnewer et al., 2009; Taheri-Azar, 2006)
- **Martyrdom** (al-Misri, 1994; Khan, 1997d, 1997e, 1997i; Kohlberg, 1997; Quran 44:54; 52:20; U.S. v. Cromitie, 2011; Hasan, 2007; U.S. v. Rahami, 2016; U.S. v. Shnewer et al., 2009)
- **Self-actualization** (Arthurs, 17-260921, 2017; al-Tabari, 1987, pp 178-179; Bin Hanbal, 2012b, 2012c; Brown, A.M. 14-172165, 2014; Clint, 2010; Guillaume, 1967, p. 550; Khadduri, 1997; Khan, 1997a, 1997d; Taheri-Azar,

2006; U.S. v. Cromitie, 2011; U.S. v. Shnewer et. al, 2009; U.S. v. Tsarnaev, 2013; Zulfiqar, 2017)

- **Apostasy** (Arizona v. Francis, 2014; Christian, 2008; Hashemi, 2018; Mohammad & Kusrin, 2017; Taheri-Azar, 2006)
- **Fear of punishment** (The Quran 3:28; 4:84; 5:2, 36, 37; 9:13, 39; and 10:100 and more; Hasan, 2007; U.S. v. Shnewer et. al, 2009; Taheri-Azar, 2006)
- **Jihad** (al-Misri, 1994; bin Humaid S. A., 1996, 1997, 2000; Clint, 2010; Ibn Rushd, 1994a; Khadduri, 1966, 1997; Qur'an 2:190, 216; 9:5, 29, 36, 111; 10:36, and more; U.S. v. Cromitie, 2011; U.S. v. Rahami, 2016; U.S. v. Shnewer et al., 2009; Tyan, 1991; Zulfiqar, 2017)
- **Nature of Allah** (Hasan, 2007; Taheri-Azar, 2006)
- **Rules of engagement** (Clint, 2010; Hasan, 2007; Kasi v. Virginia, 1998; U.S. v. Tsarnaev, 2013; see also Appendix B)

Key Findings

In addition to the findings for the Research Questions demonstrating that doctrine plays a role in street violence, there are three additional findings applicable to criminal justice researchers and practitioners.

First, the level of understanding and appreciation of the themes by the subjects of this study were congruent with the themes identified in the literature review. The subjects had actionable understandings of their doctrine and its mandates while the criminal justice system did not.

Second, although I have identified, described, and provided a partial understanding of the doctrinal basis of Islamic utterances and motivations associated with domestic assaults, the reason for the failure of the criminal justice system to understand the problems within their doctrinal context in the first place is that the study of jihad in its doctrinal context remains a neglected field in criminal justice studies. Cottee (2014, 2017) attributes this neglect to academic timidity and cognitive dissonance. As a result, criminal justice researchers and practitioners do not have a grasp of the easily understood phenomenon at work. This results in a misconception about the nature of the jihad and, lacking understanding, researchers and practitioners, after ignoring original doctrinal sources while relying on later reinterpretations of doctrine, often misstate key concepts (e.g., referring to terrorism instead of jihad and confusing martyrdom with suicide) which fundamentally derails scholarship.

Third, an understanding of Islamic doctrine adequate for criminal justice needs can be attained by a fair reading of the Quran, familiarity with the biography of Muhammad, the Hadiths of Bukhari, and the more accessible and clearly stated Shafi'i juridical text, *Umdat al-salik (Reliance of the Traveller)*. Combined, these four sources demystify the phenomenon of jihad sufficient for criminal justice needs and level the playing field between criminal justice subjects and criminal justice practitioners.

Limitations of the Study

This study was dependent on the awareness and sensitivity of the responding police officers and criminal investigators to the religious tone, tenor, and content of the assailant's utterances. In some cases, the doctrinal basis of an individual's motivation was

identified but insufficiently developed. This limited the usefulness of available records for their granularity. The study was further limited by the reduced staffing associated with the 2020 COVID-19 pandemic and the attending re-prioritizing of available work effort, reduced availability of the records, and the unwillingness of some agencies to share their information outside of criminal justice channels or with out-of-state requestors.

Recommendations

The doctrinal sources (Foundational Texts, Chapter 2) should be subjected to the full range of objective academic inquiry (Cottee, 2014, 2017) to assess the contours, and subsequent flashpoints, between Western and Islamic doctrines, and how those incidents can be more effectively processed through the U.S. criminal justice system. Other human reliability investigative entities, such as the Federal Aviation Agency addressing pilot-induced air crashes, could benefit from a knowledge of other civilizations' doctrinal mandates influencing individual behavior.

Specific to criminal justice curriculums, the topic of jihad and the themes identified in this study could be cultivated using a two-phased approach. Initially, the themes and texts discussed in this study could be nested under multiple undergraduate criminal justice courses. Once an adequate baseline has been developed, specialized courses could address the Western criminal justice equities in the Sunna of Muhammad, The Quran, and the four Sunni Schools of Law.

The texts should be objectively assessed (Cottee, 2014, 2017) for their criminal justice equities, and that understanding should be incorporated into criminal justice

training, education, investigative, and criminal justice processes. Specifically, criminal investigators should have access to objective tutorials addressing the doctrinal themes that may be at work in a community and how those themes may induce violence; interviewing officers should tailor the interview process to capitalize on a knowledge of the themes operating in the background and use that information to ascertain "the truth of the matter"; subject interviews should elicit a full description of the motives and their thematic backgrounds, and that information be made available to criminal justice researchers.

Implications for Positive Social Change

The emergence of Islam in Social Identity Theory attributes to Islam a voice that can be used to assert change in the global social order: jihad. That voice can be used, from the Islamic perspective, with varying levels of coercion, to enjoin the right and forbid the wrong. Jihad becomes a tool for enjoining the right and forbidding the wrong. However, the subject of jihad is not adequately understood by criminal justice practitioners. Dr. Cottee attributes the failure to understand jihad to academic timidity and cognitive dissonance (Cottee 2014, 2017). As a result, criminal justice scholarship is attempting to describe and understand jihad without reading its foundational texts (Chapter 2, Foundational Texts). The evidence for this is the absence of the texts in the bibliographies of multiple mainstream terrorism, counterterrorism, and criminal justice texts. As a result, criminal justice practitioners and scholars misunderstand the phenomenon at work and misstate its key concepts and terms (confusing terrorism for jihad and suicide for martyrdom), effectively derailing sound scholarship. This leads to

ill-informed and inaccurate criminal justice scholarship, which in turn jeopardizes public safety. A remedial step is to acknowledge, describe and understand the forces at work and translate that understanding into educational curriculums. The implications for positive social change includes an expansion of criminal justice scholarship into Islam's doctrinal texts for the purpose of understanding the origins of conflict and their attending remedies with a view toward ensuring domestic tranquility (U.S. Const. preamble). Applications of this new knowledge improve education, training, investigative practices, and procedures.

Conclusion

This study addressed the lack of study of the utterances associated with religiously based autonomous self-actualization resulting in homicides and assaults: jihad applied as street crime. The purpose of this study was to partially fill that gap by identifying the utterances of religiously based assailants and assess whether the utterances were traceable back to Islam's doctrinal sources: the Quran (Khan & Al-Hilali, 1996); the Hadiths (Khan, 1997); the Sira (Guillaume, 1967) and the four Sunni Juristic Schools: Hanbali (ash-Shaybani, 1969); Hanafi (Khadduri, 1966); Malik (Ibn Rushd 1994; Malik, 2004); and Shafii (al-Misri 1994; Khadduri, 1997). That link between utterances, actions, and doctrine was demonstrated through multiple police, court, and other government reporting. The research demonstrated gaps in criminal justice knowledge of the source doctrine with the result of impaired criminal justice performance. These deficiencies can be rectified by an objective, systematic examination of Islam's doctrinal texts for their criminal justice equities.

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Appendix A: List of U.S. Based Ideologically Motivated Assaults

1. 9-11 March 1977: Washington, D.C.. Hamaas Abdul Khaalis leads Abdul Adam, (AKA George W. Smith); Abdul Latif (AKA Carl E. Roper); Abdul Shaaeed (AKA Marvin Sadler); Abdul Salaam (AKA Clarence White); Adbul Hamid (AKA Hilvan Judge Finch); Abdul Razzaaq (AKA Nelson McQueen Jr. and as Norman Lee); Abdul Rahman (AKA Clyde Young); Adbul Rahim (AKA Phillip Young); Abdul Al Qawee (AKA Samuel Young); Abdul Muzikir; and, Abdul Nuh (AKA Mark E. Gibson) seize three buildings, taking 149 hostages and killing one man. Among their demands was the cancellation of the premier of the movie *Mohammad, Messenger of God* because they considered it sacrilegious (Smith and Kiernan, 1977).
2. 22 July 1980: Bethesda, Maryland. Dawud Salahuddin (David Theodore Belfield), African American convert to Sunni Islam, assassinates Ali Akbar Tabatabai, former press attache to the Iranian Embassy at his home on behalf of Iranian officials. Successfully flees to Iran (Taylor, 2002).
3. 30 January 1990: Tucson, Arizona. Glenn Cusford Francis stabs Rashad Khalifa to death in the Masjid of Tucson, his place of employment. Francis was convicted 19 December 2009 (Pipes, 2009).
4. 26 February 1993: New York, New York. Ramzi Yousef and Eyad Ismoil detonate a truck bomb in the basement of the World Trade Center killing 6 and injuring 15 people (FBI, 2016).
5. 25 January 1993: Langley, Virginia. Aimal Kasi of Pakistan attacks motorists at a red light waiting to turn into the CIA headquarters access gate killing two and wounding three (Clark County Prosecutor's Office, Mir Simal Kasi).
6. 4 July 2002: Los Angeles International Airport, California. Hesham Mohamed Hadayet Ali/Hassan Mohammad Hadayat of Egypt attacks EL AL Israeli Airlines ticket counter killing two, wounding two. Stopped by Security (FBI, 2018).
7. 16 Feb 2002 - 24 October 2002: Virginia, Maryland, and Washington, D.C.. John Allen Muhammad and Lee Malvo. 16 Feb: killed Keeyna Cook, Tacoma Washington; October 2: Man killed in a parking lot in Wheaton, Maryland; October 3: Four killed in Maryland and one in D.C.; October 4: Woman wounded at Spotsylvania Mall; October 7: 13-year-old-boy wounded at a school in Bowie, Maryland; October 9: Man killed at a gas station near Manassas, Virginia; October 11: Man killed at a gas station near Fredericksburg, Virginia; October 14: Woman killed near Falls Church, Virginia; October 19: Man wounded outside a restaurant in Ashland, Virginia; October 22: Bus driver killed in Aspen Hill,

- Maryland. Captured by police (Blair, 2003; Clark County Prosecutor's Office, 2009; FBI 2007).
8. 6 August 2003: Houston, Texas. After undergoing a religious revival Saudi College student Mohammed Ali Alayed slashes the throat of a Jewish student with a four-inch butterfly knife (Tilghman, 2004).
 9. 15 April 2004: Scottsville, New York. Ismail Peltek kills his wife and two daughters in an honor killing (Lowell, 2004).
 10. 3 March 2006. Chapel Hill, North Carolina. Mohammad Reza Taheri-Azar, an Iranian College student, drives his SUV into a crowd of students injuring nine. Calls it the Will of Allah as retribution for foreign policy overseas. Captured by police (Carlson, 2008).
 11. 16 June 2006. Owings Mills, Maryland. Mujtaba Rabbani Jabbar, medical student, shoots and kills a 62-year-old Jewish moviegoer. Captured by police (Harris, 2006).
 12. 25 June 2006. Denver, Colorado. Michael Julius Ford shoots four coworkers and a police officer killing one, wounding four, saying it was Allah's will (Cardona, Eichmiller and Sanchez, 2006).
 13. 28 July 2006. Seattle, Washington. Naveed Afzal Haq attacks Jewish Federation of Greater Seattle killing one, wounding five. Captured by police (FBI, 2018).
 14. 30 August 2006. San Francisco, California. Omeed Aziz Popal of Afghanistan uses his car to run over pedestrians killing one, injuring 14. Captured by police (Derbeken, 2006).
 15. 12 February 2007. Salt Lake City, Utah. Sulejman Talovic attacks Trolley Square Mall killing five, wounding four. Stopped by police (FBI, 2018).
 16. 18 February 2007. Nashville, Tennessee. Ibrahim Ahmed, taxicab driver, runs over a Christian after arguing about religion (McQuiston, 2007).
 17. 8 May 2007: Fort Dix, New Jersey. Dritan Duka, Shain Duka, Eljvir Duka, Mohamad Ibrahim Shnewer, Serdar Tatar, and Agron Abdullahu, plot to kill U.S. Military Personnel and are stopped by the FBI (Hurdle, 2008; Schneider, 2007).
 18. 1 January 2008: Irving, Texas. Yaser Abdel Said shoots his two daughters to death because of their Western lifestyles. Flees to Egypt (FBI, 2014).

19. 6 July 2008. Jonesboro, Georgia. Chaudhry Rashid strangles his 25-year-old daughter in an honor killing. Convicted (CBS Atlanta, 2013).
20. 12 February 2009. Buffalo, New York. Muzzammil Syed Hassan (AKA Mosteve Hassan), the founder of a Muslim TV Station beheads his wife in the hallway for seeking a divorce. Convicted (Sheridan, 2011).
21. 12 April 2009. Phoenix, Arizona. Haider Abdallah kills his brother in law and another man for visiting a strip club in violation of Islamic values (Maricopa County Attorney's Office, 2012).
22. 20 May 2009: Riverdale, New York. James Cromitie (Abdul Rahman), born a Muslim, David Williams, Onta Williams, and Laguerre Payen, attack a synagogue. Captured by police (Newman, 2013).
23. 1 June 2009: Little Rock, Arkansas. Abdulhakim Mujahid Muhammad (Carlos Leon Bedsoe) attacks a military recruiting station killing one, wounding one. Captured by police (FBI, 2018).
24. 20 October 2009: Glendale, Arizona. Faleh Hassan Almaleki runs over and fatally injures his daughter for being too “Westernized.” Convicted (Mann, 2011).
25. 5 November 2009: Fort Hood, Texas. Nidal Malik Hasan attacks Fort Hood Soldier Readiness Processing Center killing 13, wounding 32. Captured by police (FBI 2018).
26. 4 December 2009: Binghamton, New York. Abdulsalam S. al-Zahrni, a graduate student, stabs and kills non-Muslim Islamic studies professor in revenge for “persecuted” Muslims (Schmidt and Regan, 2009).
27. 14 April 2010: Marquette Park, Illinois. James A. Larry, a recent convert, argues with his wife over Islamic dress and shoots his family members to “take them back to Allah” and out of the “world of sinners” (Falk, 2017; Meisner, 2011).
28. 19 April 2010: Knoxville, Tennessee. Abdo Muhammad Ibssa enters the Parkland Medical Center looking for a doctor that had performed surgery on Ibssa. Not finding the doctor, he enters an emergency room, begins shooting, killing 1, wounding 2, and then shoots himself (FBI, 2018).
29. 11 September 2011: Warren, Michigan. Brothers Tamerlan and Dzhokhar Tsarnaev slash the throats of three Jewish men (Perlmutter, Fall 2013).

30. 5 October 2011: Cupertino, California. Shareef Allman (Frank William Allman) attacks Lehigh Southwest Cement Plant killing three, wounding seven. Stopped by police (La Ganga, 2001).
31. 15 January 2012: Houston, Texas. Ali Mahwood-Awad Irsan shoots and kills a 30-year-old female Christian convert for helping to convert the shooter's daughter and also shoots and kills his daughter's husband (msn.com, 2018).
32. 15 June 2012: Mission, Texas. Talal Nimer el Haj shoots his daughter, her boyfriend and her mother for letting the daughter date a non-Muslim. Convicted (Talal Nimer El Haj v. The State of Texas 2014).
33. 7 February 2013: Buena Vista, New Jersey. Yusuf Ibrahim kills two Christian Coptic immigrants. Captured by police (Lin, 2016).
34. 14 March 2013: Vancouver, Washington. Muslim convert Scott C. Fandrich slashes two people outside a coffee shop in a dispute over religious views. Captured by police (Achen, 2013).
35. 24 March 2013: Ashtabula, Ohio. Reshad Riddle walks into a church with a Quran and kills his father while praising Allah. Captured by police (CBS News Crimesider Staff, 2013).
36. 15 April 2013: Boston, Massachusetts. Brothers Tamerlan Tsarnaev and Dzhokhar A. Tsarnaev, kill three, wound more than 250, during the Boston Marathon Bombing (Boeri, 2015).
37. 19 April 2013: Boston, Massachusetts. Tasarnaev brothers kill university police officer sitting in his car (McPhee, 2015). Tamerlan stopped by police. Dzhokhar captured by police (Boeri, 2015).
38. 4 August 2013: Richmond, California. Daymond Agnew kills an ACE Hardware store clerk saying he was on a mission from Allah to help people (Bay Area News Group, 2013).
39. 6 March 2014: Port Bolivar, Texas. James Cosby kills his lesbian daughter and her companion. Captured by police (Wray, 2016).
40. 27 April 2014: Skyway, Washington. Ali Muhammad Brown kills one person (Clarridge, 2014).
41. 1 June 2014: Seattle, Washington. Ali Muhammad Brown kills two homosexuals (Clarridge, 2014).

42. 25 June 2014: West Orange, New Jersey. Ali Muhammad Brown kills college student “in revenge” for Muslim deaths overseas. Captured by police (Clarridge, 2014).
43. 24 September 2014: Moore, Oklahoma. Alton Nolen beheads woman in a food plant and stabs another woman. Captured by police (CBS News, 2017).
44. 4 November 2014: New York, New York. Zale Thompson, AKA: Zaim Farouq Abdul-Malik, conducts hatchet attack against four police officers. Stopped by police (Schwartz and Rashbaum, 2014).
45. 18 December 2014: Morgantown, North Carolina. Justin Nojan Sullivan kills neighbor to finance jihad. Captured by police (Department of Justice, 2017).
46. 14 February 2015: Detroit, Michigan. Terrence Lavaron Thomas stabs two men after verifying they were unbelievers (Ohlheiser, 2015).
47. 4 May 2015: Garland, Texas. Elton Simpson and Nadir Soofi attack a First Amendment activity. Stopped by police (Holstege & Casey, 2015; Yan, 2015).
48. 16 July 2015: Chattanooga, Tennessee. Muhammad Youssef Abdulazeez conducts a suicide attack on a U.S. military recruiting station in a shopping center and a U.S. Naval Center, killing five, wounding two. Stopped by police (FBI, 2018).
49. 4 November 2015: Merced, California. Faisal Mohammed stabs four on college campus over religious convictions. Stopped by police (Parsons & Miller, 2015).
50. 2 December 2015: San Bernardino, California. Syed Rizwan Farook and Tashfeen Malik, kill 14, wound 22 at an Inland Regional Center Christmas party. Stopped by police (FBI, 2018).
51. 7 January 2016: Philadelphia, Pennsylvania. Edward Archer shoots a police officer three times in the name of Islam. Captured by police (CBS Philly, 2018).
52. 11 February 2016: Columbus, Ohio. Mohamed Barry slashes four people at a Christian owned restaurant flying an Israeli flag. Stopped by police (Graham, Parry, Hannah, & Rahman, 2016).
53. 12-13 June 2016: Orlando, Florida. Omar Mir Seddique Mateen kills 49, wounds 53 at Pulse nightclub. Stopped by police (FBI, 2018).
54. 20 August 2016: Roanoke, Virginia. Wasil Farat Farooqui shouting “Allahu akbar,” stabs a man and woman. Stopped by police (Chittum, 2018).

55. 17 September 2016: St. Cloud, Minnesota. Dahir Ahmed Adan, 20, stabs and wounds 10 at a shopping mall. Stopped by police (DailyMail.com, 2016).
56. 17-19 September 2016: Manhattan, New York, Chelsea, New Jersey, and Seaside Park, New Jersey, Ahmed Khan Rahmi, 28, places and detonates bombs in multiple locations injuring 29. Captured by police (Department of Justice, 2016).
57. 28 November 2016: Columbus, Ohio. Abdul Razak Ali Artan, 18, drives his vehicle into a group of Ohio State University students, exits his vehicle and begins slashing at them with an edged weapon. Stopped by police (Blau, Grinberg and Prokupecz, 2016).
58. 6 January 2017: Ft Lauderdale Airport, Ft Lauderdale, Florida. Estaban Santiago, 26, extracts a weapon from his checked baggage, kills five, wounds eight. Captured by police (Hayes, 2017).
59. 13 January 2017: Denver, Colorado. Muslim Convert Joshua Cummings shoots and kills Pastor working as a transit office security guard to please Allah. Captured by police (Huston, 2017).
60. 18 April 2017: Fresno, California. Kori Ali Muhammad randomly shoots and kills three while shouting "Allahu Akbar" (FBI, 2018; Le Miere, 2017).
61. 19 May 2017: Tampa, Florida. Devon Arthurs shoots and kills two people for disrespecting Islam (Ernst, 2017).
62. 15 July 2017, Minneapolis, Minnesota. Police officer Mohamed Noor shoots Justine Damond Rusczyk from the passenger seat of his police vehicle, across his partner in the driver's seat and out the car window hitting Damond in the stomach. Prosecutors alleged Noor 'knew exactly what he was doing and that he intended to do it' (Australian Associated Press, 2018).
63. 31 October 2017: New York, New York. Sayfullo Saipov, 29, drove a truck along a bike path killing 8, injuring 11. The truck contained Islamic literature. Stopped by police (FBI, 2017b).
64. 12 November 2017: Bloomington, Minnesota. Mahad Abdiiaziz Adbiraham, from Somalia, stabs two men in a dressing room at the Mall of America saying it was an answer to the call for Jihad (Hohmann, 2008; McDonough, 2018).
65. 17 December 2017: New York, New York. Akayed Ullah, inspired by ISIS, detonates a homemade explosive injuring himself and three others at the Port Authority Bus Terminal subway station (FBI, 2017a).

66. 22 December 2017: Harrisburg, Pennsylvania. Ahmed Aminamin El-Mofty, an immigrant from Egypt, fires several times at law enforcement officers throughout the city, wounding one. Stopped by police (Stamm, 2017).
67. 7 February 2018: Tahlequah, Oklahoma. Ibrahim Mubaraka Alyami, yells “Allah” and stabs a non-muslim following an argument over religion (Jackson, 2018).
68. 12 March 2018: Palm Beach Gardens, Florida. Corey Johnson, a recent convert to Islam, stabs three people including two 13 years olds, and kills one, “because of his Muslim faith” (Burke, 2018).
69. 21 March 2018: Travis Air Force Base, California. Hafiz Kazi, a suicide bomber, rams the gate at Travis Air Force Base but only kills himself (FBI Sacramento, 2018).
70. 24 September 2018: Roxbury, Massachusetts. Ismail Abdurrashid-McCullum, 50, went to the Mosque for the Praising of Allah in Roxbury early Monday morning and shot a man twice. Another mosque member told police he spoke with Abdurrashid that morning near the mosque and Abdurrashid said he was going to shoot the victim (Campbell, 2018).
71. 15 October 2018: Borough Park, Brooklyn, New York. Farrukh Afzal exited his taxi cab and started attacking a Hasidic Jew walking to a nearby synagogue. When another member of the Hasidic community tried to intervene, Afzal attacked him (WABC-TV, 2018).
72. June 2019, New York, New York, Kalief Young walks into a deli on West 135th Street and slashes a deli worker in the neck (Moore & Fonrouge, 2020).
73. 20 October 2019. New York, New York, Kalief Young attacks a neighbor hitting her in the face and kicking her (Moore & Fonrouge, 2020).
74. 2012 – 2019. 8 November 2019. Chesapeake, Virginia, Dr. Javaid Perwaiz performs unwanted hysterectomies on non-muslim women without their consent (Daugherty, 2019).
75. 6 December 2019. Pensacola Naval Air Station, Pensacola, Florida, Mohammed Saeed Alshamran, Saudi Royal Air Force, kills three, wounds two (Edelman & Italiano, 2019) (McBride, 2019).
76. 6 January 2020. Queens, New York. Reeaz Khan sexually assaults and kills a 92-year-old woman (Marino & Feuerherd, 2020).

77. 31 January 2020. Spokane, Washington. Yasir A. Darraji strangles and kills his divorced wife because she is becoming too westernized (Epperly, 2020).
78. 14 February 2020. New York City, New York. Khalief Young slashes the neck of a 27-year-old while the victim and his girlfriend were walking out of an International House of Pancakes on Adam Clayton Powel Jr Blvd and West 132. St. This is his third random attack (See item 72 and 73 above) (Moore & Fonrouge, 2020).

Appendix B: Jihad Related Suras From the Quran

2 (Al-Baqarah):190. And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9 (At-Taubah):36)].

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong-doers).

2 (Al-Baqarah):216. Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

2 (Al-Baqarah):217. They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Haram* (at Makkah), and to drive out its inhabitants, and *Al Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." Abrogated by Q 9 (At-Taubah):36

2 (Al-Baqarah):246. Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way," He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away. All except a few of them. And Allah is All Aware of the Zalimun (polytheists and wrong-doers).

3 (Al-Imran):28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment) and to Allah is the final return.

3 (Al-Imran):104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

3 (Al-Imran):110. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel for the Fire.

3 (Al-Imran): 118. O you who believe! Take not as (your) *Bitanah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites), since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidence, verses) if you understand.

3 (Al-Imran):139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the *Zâlimûn* (polytheists and wrong-doers).

3 (Al-Imran):141. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.

3 (Al-Imran): 142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are *As-Sabirun* (the patient)?

3 (Al-Imran): 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which he had sent no authority; their abode will be the Fire and how evil is the abode of the *Zalimun* (polytheists and wrong-doers).

3 (Al-Imran):165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.

3 (Al-Imran):169-171. Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor

shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.

3 (Al-Imran):172 - 173. Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e., believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

4 (An-Nisa):45. Allah has full knowledge of your enemies, and Allah is Sufficient as a *Wali* (Protector), and Allah is Sufficient as a Helper.

4 (An-Nisa) 48. Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

4 (An-Nisa):51. "O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people.

4 (An-Nisa):74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.

4 (An-Nisa): 75. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

4 (An-Nisa):76. Those who believe, fight in the Cause of Allah. And those who disbelieve, fight in the cause of *Taghut* (Satan), So fight you against the friends of *Shaitan* (Satan). Ever feeble indeed is the plot of *Shaitan* (Satan).

4 (An-Nisa): 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat* but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to a scallid thread in the long slit of a date-stone.

4:(An-Nias) 81. They say: "We are obedient," but when they leave you (Muhammad), a section of them spend all night in planning other than what you say. But Allah records

their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All Sufficient as a Disposer of affairs.

4 (An-Nisa):84. Then fight (O Muhammad) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.

4 (An-Nisa):89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

4 (An-Nisa):91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation; they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

4 (An-Nisa):144. O you who believe! Take not for *Auliya* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

5 (Al-Maidah):2. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah) seeking the bounty and good pleasure of their Lord. But when you finish the *Ihram* (of *Hajj* or '*Umrah*'), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Haram* (and lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteous and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.

5 (Al-Maidah): 33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and the feet shall be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

5 (Al-Maidah): 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

5 (Al-Maidah):51. O you who believe! Take not the Jews and the Christians as *Auliya* (friends, protectors, helpers), they are but *Auliya* of each other. And if any amongst you takes them (as *Auliya*), then surely he is one of them. Verily, Allah guides not those people who are *Zalimun* (polytheists and wrong-doers and unjust).

5 (Al-Maidah):57. O you who believe! Take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers.

6 (Al-An'am):55. And thus do we explain the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc) in detail, that the way of the *Mujrimun* (criminals, polytheists, sinners) may become manifest.

7 (Al-A'raf):11-15. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being): then We told the Angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblis* (Satan), he refused to be of those who prostrated themselves.

- (Allah) said: "What prevented you (O *Iblis*) that you did not prostrate yourself, when I commanded you?" *Iblis* said, "I am better than him (Adam). You created me from fire and him you created from clay."
- (Allah) said: (O *Iblis*) get down from this (paradise), it is not for you to be arrogant here. Get Out, for you are of those humiliated and disgraced.
- (*Iblis*) said: "Allow me respite till the Day they are raised up (I.E., the Day of Resurrection.)"
- (Allah) said: "You are of those respited."

7 (Al-A'raf):16-17. (*Iblis*) said: Because you have sent me astray, surely I will sit in wait against them (human beings) on your straight path.

- "Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones (i.e., they will not be dutiful to You)."

7 (Al-A'raf):20-22. The *Shaitan* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

- And he [*Shaitan* (Satan)] swore by Allah to them both (saying): "Verily. I am one of the sincere well-wishers for you both."
- So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of the shame (private parts) became manifest to them and they began to cover themselves with leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying) "Did I not forbid you that tree and tell you: Verily, *Shaitan* (Satan) is an open enemy unto you?"

8 (Al-Anfal):37. In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into hell. Those! It is they who are the losers.

8 (Al-Anfal):39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshiping other besides Allah), then certainly Allah is All Seer of what they do.

8 (Al-Anfal):40 And if they turn away, then know that Allah is your *Maula* (Patron, Lord, Protector and Supporter - (what) an excellent *Maula* and (what) and Excellent Helper.

8 (Al-Anfal):45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.

8 (Al-Anfal):55. Verily, The worst of moving (Living) creatures before Allah are those who disbelieve, so they shall not believe.

8 (Al-Anfal):56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.

8 (Al-Anfal):57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

8 (Al-Anfal):58. If you (O Muhammad) fear treachery from any people throwback (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous.

8 (Al-Anfal):61. But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.

8 (Al-Anfal):62. And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

8 (Al-Anfal):60. And make ready against them all you can or power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.

8 (Al-Anfal):67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire die good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

8 (Al-Anfal):73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e., become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allah's religion of Islamic Monotheism], there will be *Fitna* (wars, battles, polytheism) and oppression on the earth and a great mischief and corruption (appearance of polytheism).

9 (At-Taubah):5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikûn* (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

9 (At-Taubah):9. They have purchased with the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

9 (At-Taubah):12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

9 (At-Taubah):13 Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allah has more right that you should fear Him if you are believers.

9 (At-Taubah):14. Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

9 (At-Taubah):20. Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful.

9 (At-Taubah):23. O You who believe! Take not as *Auliya* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zalimun* (wrong-doers).

9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

9 (At-Taubah):36. Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are *Al-Muttaqûn* (the pious).

9 (At-Taubah):38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

9 (At-Taubah):39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things.

9 (At-Taubah):41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.

9 (At-Taubah):47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allah is the All knower of the *Zalimun* (polytheists and wrongdoers).

9 (At-Taubah):48 Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allah (His religion, Islam) became manifest though they hated it.

9 (At-Taubah):49. And among them is he who says: “Grant me leave (to be exempted from *jihad*) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

9 (At-Taubah):50. If good befalls you (O Muhammad) it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand: and they turn away rejoicing.”

9 (At-Taubah):51. Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our *Maula* (Lord, helper and protector)." And in Allah let the believers put their trust.

9 (At-Taubah):52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

9 (At-Taubah):53. Say: "Spend (in Allah's Cause) willingly or unwillingly. It will not be accepted from you. Verily, you are ever a people who are *Fasiqun* (rebellious, disobedient to Allah).

9 (At-Taubah):54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad) and that they came not to *As-Salat* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

9 (At-Taubah):55. So let not their wealth nor their children amaze you (O Muhammad); in reality Allah's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

9 (At-Taubah):56. They swear by Allah that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

9 (At-Taubah):57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway there to with a swift rush.

9 (At-Taubah):60. *As-Sadaqat* (here it means *Zakat*) are only for the *Fuqara* (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds) and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e., for *Mujahidun* - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

9 (At-Taubah):73. O Prophet (Muhammad) Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination.

9 (At-Taubah):95. They will swear by Allah to you (Muslims) when you return to them, that you may run away from them. So turn away from them. Surely, they are *Rijs* [i.e., *Najas* (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn.

9 (At-Taubah):111. Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the *Taurât* (Torah) and the *Injeel* (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.

9 (At-Taubah):112. (The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'ruf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (ie, disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden), And give glad tidings to the believers.

9 (At-Taubah):122. And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

9 (At-Taubah):123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are *Al-Muttaqun* (the pious).

10 (Yunus):36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do.

10 (Yunus):100. It is not for any person to believe, except by the Leave of Allah, and He will put the wrath on those who are heedless.

15 (Al-Hijr) 94 - 95. Therefore, proclaim openly (Allah's Message – Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikun* (polytheists, idolaters, and disbelievers.)

- Truly! We will suffice you against the scoffers.

16 (An-Nahl):125. Invite (mankind, O Muhammad) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

16 (An-Nahl):126. And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sabirun* (the patient).

16 (An-Nahl):127. And endure you patiently (O Muhammad), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

22 (Al-Hajj):39. Permission to fight (against disbelievers) is given to those (believers), who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory.

22 (Al-Hajj):40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All Mighty.

22 (Al-Hajj):41 Those (Muslim rulers) who, if we give them power in the land, (they) enjoin *Iqamat-as-Salat* (i.e., to perform the five compulsory congregational *Salat* (prayers) (the males in mosques), to pay the *Zakat* and they enjoin *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e., disbelief, polytheism and all that Islam has forbidden) (i.e., they make the Quran as the law of their country in all the spheres of life]. And with Allah rests the end of (all matters (of creatures).

33(Al-Ahzab): 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!"

33(Al-Ahzab): 14. And in the enemy had entered from all sides (of the city), and they had been exhorted to *Al Fitnah* (i.e., to renegade from Islam to polytheism), they would surely have committed it and would have hesitated thereupon but little.

33 (Al-Azhab): 21. Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.

33 (Al-Ahzab):23. Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least.

33 (Al-Ahzab): 60. If the hypocrites and those in whose hearts is a disease (evil desire for illegal sex) and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them; then they will not be able to stay in it as your neighbors but for a little while.

33 (Al-Ahzab): 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter

41 (Fussilat):36. And if an evil whisper from *Shaitan* (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, he is the All hearers, the All Knower.

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

44 (Ad-Dukhan):54. So (it will be). And We shall marry them to *Hur* (fair females) with wide, lovely eyes.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

48 (Al-Fath):17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allah and His Messenger (Muhammad), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

52 (At-Tur):20. They will recline (with ease) on thrones arranged in ranks. And we shall marry them to *Hur* (Females, fair ones) with wide lovely eyes.

59 (Al-Hashr):9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir). And give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such as they who will be the successful.

64 (At-Taghabun):16. So keep your duty to Allah and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And who ever is saved from his own covetousness, then they are the successful ones.

66 (At-Tahrim):9. O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be hell, and worst indeed is that destination.

Appendix C: Second Cycle Codes and Categories

Name/Incident Number	Utterance/Explanation (RQ 1)	First Coding Cycle	Second Cycle Coding (Categories) Expected Code (EC) Surprise Code (SC) Codes of Interest (CI)	Themes Latent, Manifest, Overarching
Khaalīs (1) (Khaalīs v. United States, 1979)	Demanded halt to the showing of the movie, “Muhammad, Messenger of God.”	Demand to stop showing movie of Muhammad.	Muhammad (EC) Enjoin the right (EC) Self-actualization (EC)	Muhammad (EC) (Overarching) Enjoin the right (EC) (Manifest) Self-actualization (EC) (Manifest)
	Demanded the convicted murderers of Khaalīs’s family be turned over to him for punishment	Demanded murders be turned over to him.	Enjoin the right (EC)	Enjoin the right (EC) (Manifest)
Frances (3) (Arizona v. Francis, 2014)	“If ‘RK’ proved parts of the Koran wrong then as a Muslim he deserved what he got.”	If, then he got what he deserved.	Apostasy (EC) Quran (EC)	Apostasy (EC) (Manifest) Quran (EC) (Manifest)
Ismoil (4) (U.S. v. Yousef, et.al., 2003)	Make the American people and the American Government suffer for their support of Israel	Make America suffer. Make American people suffer	Identification of the enemy (EC) Justification for War (EC) Retaliation (EC) They – Perspective (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- Retaliation (EC) (Latent) -- They perspective (EC) (Latent) - Ideology (EC) (Latent) -- Id of enemy (EC) (Latent) -- Justification for war (EC) (Latent)
Kasi (5) (Mir Aimal Kasi v. Commonwealth, 1998)	“Upset” because U.S. aircraft had attacked parts of Iraq.	Upset about attack on Iraq	Anger (EC) Dar al-Harb (EC) Identification of the enemy (EC) Ideology (EC) Justification for war (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent) - Ideology (EC) (Latent) -- Id of enemy (EC) (Latent) -- Justification for war (EC) Latent

	Upset with the CIA because of their involvement in Muslim countries.	Upset about intervention in Muslim countries.	Anger (EC) Worldview (EC) dar-al-Harb (EC) Identification of the enemy (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent) - Ideology (EC) (Latent) -- ID of enemy (EC) Latent
	Concerned with the “killing of Pakistanis” by U.S. Forces.	Concerned about killing Pakistanis.	Anger (EC) Worldview (EC) dar al-Harb (EC) Identification of the enemy (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent) - Ideology (EC) (Latent) -- ID of enemy (EC) Latent
	“Only shot males because it was against (his) religion to shoot females.”	Only shot males.	Self-actualization (EC) Rules of engagement (CI) Religion (EC) Identification of the Enemy (EC)	Self-actualization (EC) (Manifest) Jihad (EC) (Manifest) Rules of Engagement (CI) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id of the enemy (EC) (Latent) - Religion (EC) (Latent)
Taheri-Azar (10) (Taheri-Azar M. R., 2006)	“Due to the killing of believing men and women under the direction of the United State government, I have decided to take advantage of my presence on United States oil on Friday March 3, 2006, to take the lives of as many Americans and American Sympathizers as I can to punish the United State for their immoral actions around the world.”	Take lives of American to punish them.	Enjoin the Right (EC) Identification of the enemy (EC) Self-Actualization (EC) Proximity (SC) Retaliation (EC)	Enjoin the right (EC) (Manifest) Jihad (EC) (Manifest) – Proximity (SC) (Latent) Self-Actualization (EC) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. of the enemy (EC) (Latent) - dar al-Harb (EC) (Latent) -- Retaliation (EC) (Latent)

	“In the Quran, Allah states that the believing men and women have permission to murder anyone responsible for the killing of other believing men and women.”	Allah gives permission to murder.	Enjoin the right (EC) Quran -Words of Allah (EC) Quran - Guide to struggle (EC) Retaliation (EC)	Enjoin the right (EC) (Manifest) Quran (EC) (Manifest) - Guide to struggle (EC) (Latent) - Words of Allah (EC) (Latent) Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) --Retaliation (EC) (Latent)
	“After extensive contemplation and reflection I have made the decision to exercise the right of violent retaliation that Allah has given me to the fullest extent to which I am capable at present.”	I have decided to exercise the right of retaliation.	Retaliation (EC) Self-actualization (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) --Retaliation (EC) (Latent) Self-actualization (EC) (Manifest)
	“Allah’s commandments are never to be questioned and all of Allah’s commandments must be obeyed. Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will.”	Allah’s commandments are not to be questioned. Those who violate the commandments will burn in hell.	Quran -Words of Allah (EC) Fear of punishment (CI) Nature of Allah (CI) Apostasy (EC)	Allah (EC) (Manifest) - Nature of Allah (CI) (Latent) Fear of Punishment (CI) (Manifest) Quran (EC) (Manifest) - Words of Allah (EC) (Latent) Apostasy (EC) Manifest
Haq (13) (Haq, Naveed 06-313988, 2006)	“I don’t have anything against, I’m American too. But I don’t have anything against America. I have against the Jewish people because they are busy killing. We’ve got bombs, like bunker busters going and being sent to Israel	... against the Jewish people. We have bombs going to Israel so they can bomb innocent women and children.	Worldview (EC) Anger (EC) They – Perspective (EC) Identification of the enemy (EC) Justification for war (EC) They Perspective (EC) dar al-Harb (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent) - Ideology (EC) (Latent) --Id. of the enemy (EC) (Latent)

	so they can bomb all the innocent women and children in Lebanon. And then we're in Iraq and we shouldn't be there. So that's the point I'm making."	We are in Iraq and we should not be there.		
	There's twenty-six Jews in the Representatives for the House. There's eleven Jew senators and then there two Supreme Court Justices that are Jewish. They have too much power.	There's twenty-six Jews in the Representatives for the House. There's eleven Jew senators ... two Supreme Court Justices that are Jewish. They have too much power.	Identification of the enemy (EC) Justification for war (EC) They Perspective (EC) dar al-Harb (EC) Worldview (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) --They perspective (EC) (Latent) - Ideology (EC) (Latent) -- ID of the enemy (EC) (Latent) -- Just. for War (EC) (Latent)
Ahmed (16) (State of Tennessee v. Ibrahim Seikh Ahmed, 2008)	Made anti-Semitic comments, comments about Hitler and that what he did was good. "It was a good thing, He was trying to rid the world of Jews. And then Western society and America was brought into it and the greed and how that, you know, responsible for a lot of problems in the world."	What Hitler did was good. He was trying to rid the world of Jews. America is responsible for a lot of problems in the world.	Justification for War (EC) Worldview (EC) They Perspective (EC) Identification of the enemy (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) --They perspective (EC) (Latent) - Ideology (EC) (Latent) -- ID of the enemy (EC) (Latent) -- Just. for War (EC) (Latent)
	The appellant explained that he had been listening to a tape of the Koran when Nelson and Imbus got into the taxi. They told the appellant they did not want to listen to the tape and "they said some words about	and "they said some words about it." The appellant informed them that he was listening to a holy book and that they should not insult it.	Abuse of Quran (EC)	Quran (EC) (Manifest) - Abuse of the Quran (EC) (Latent)

	it.” The appellant informed them that he was listening to a holy book and that they should not insult it.			
Duka, D (17) (U.S. v. Shnewer et al., 2009)	“Cause over there we fighting Brother Insh’Allah. I want to go where they’re fighting. I don’t want to go where they put Muslim people in jail. I want to go, Inshallah, and be with people who believe.”	I want to go where they are fighting. I want to be with believers.	Self-Actualization (EC) Jihad (EC) We Perspective (EC) Worldview (EC)	Jihad (EC) (Manifest) Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - Dar al Islam (EC) (Latent) -- We perspective (EC) (Latent)
	“I think best thing is for us to go fight jihad to die is better. Better we die cause this life is (...ed)-up.”	Best for us to fight jihad and die. Better to die than live.	Jihad (EC) Lure of Martyrdom (EC)	Jihad (EC) (Manifest) Martyrdom (EC) (Manifest) – Lure of Martyrdom (EC) (Latent)
	“Better we go fight for Allah maybe at least we go Jannah (Paradise) Inshllah. Over there we have good wives, everything. What ever we want we have over there. Because over here we don’t getting nothing. It is better we sacrifice our life.”	Better to fight for Allah and go to paradise. Better to sacrifice our life.	Jihad (EC) Fighting for Allah’s sake (EC) Martyrdom (EC) Paradise (Lure of Martyrdom) (EC) Self-Actualization (EC)	Jihad (EC) (Manifest) Allah (EC) (Manifest) - Fighting for Allah (EC) (Latent) Martyrdom (EC) (Manifest) - Lure of Martyrdom (EC) (Latent) -- Paradise (EC) (Latent) Self-Actualization (EC) (Manifest)
Duka, E (17) (U.S. v. Shnewer et al., 2009)	“This is jihad, this is a legitimate jihad, this is Jihad, which we are being oppressed and we’re resisting that oppression now. Do you understand that anybody who can, should go, should join and help it in any way,	This is Jihad. Anybody who can should join. Muslims should stand up against oppression.	Enjoin the right (EC) Jihad (EC) Proximity (SC) Retaliation (EC) Justification for war (EC) Self-actualization (EC) We perspective (EC)	Enjoin the right (EC) (Manifest) Jihad (EC) (Manifest) - Proximity (SC) (Latent) Self-actualization (EC) (Manifest) Worldview (EC) Manifest - dar al-Harb (EC) (Latent) -- Retaliation (EC) (Latent) - dar al-Islam (EC) (Latent)

	because people are being wronged, whether in Palestine, or in Iraq or whether in Afghanistan, people are being wrong for that. Muslims should stand up against oppression for everyone.”			-- We Perspective (EC) (Latent)
	Stated that Israeli soldiers destroy Palestinians’ houses and said, “that’s why you have to kill them wherever you see them.”	You have to kill them where ever you see them.	Retaliation (EC) Proximity (SC) They perspective (EC)	Jihad (EC) (Manifest) - Proximity (SC) (Latent) Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They perspective (EC) (Latent) -- Retaliation (EC) (Latent)
Shnewer (17) (U.S. v. Shnewer et al., 2009)	“I know people are looking forward to Martyrdom since yesterday. Do you understand me?”	I know people are looking forward to martyrdom.	Martyrdom (EC) Lure Martyrdom (EC)	Martyrdom (EC) (Manifest) - Lure of Martyrdom (EC) (Latent)
	“I was going to go home to Palestine but what is the problem in Palestine. I love to kill jews. I tell you this, in all honesty, that is a dream of mine. It is a dream of mine to kill Jews in my land, in my land.”	I love to kill Jews. It is a dream of mine to kill Jews in my land.	Worldview (EC) Self-actualization (EC) Identification of the enemy (EC) They perspective (EC)	Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They Perspective (EC) Latent - Ideology (EC) (Latent) -- Id. of the enemy (EC) (Latent)
	“(jihad) is, this is, this is the Sunna of God, they were, these people were blind and attacked, but at the end the believers will have victory with or without us. The most important thing is where you are you at when this victory	Jihad is the Sunna of God. The most important thing is where you are at when victory happens.	Jihad (EC) Nature of Allah (CI) Fear of punishment (CI) Paradise (EC)	Jihad (EC) (Manifest) Allah (EC) (Manifest) - Nature of Allah (CI) (Latent) Fear of Punishment (CI) (Manifest) Martyrdom (EC) (Manifest) - Lure of Martyrdom (EC) (Latent) -- Paradise (EC) (Latent)

	happens. Where are you at when this army which is victorious in Paradise. Are you going to be with them or are you going to be on the other side?"	Are you going to be with the or on the other side?		
	"Our Lord! Lay not on us a burden greater than we have strength to bear." You do, you do within your covenant, I mean to do everything within your reach, to support your Muslim brother."	You do everything within your reach to support your Muslim Brother.	Self-actualization (EC) We Perspective (EC)	Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - Dar al Islam (EC) (Latent) --We perspective (EC) (Latent)
	"The land is Allah's, glory and praise to him almighty. If we are going to fight those people, we will not fight them based on racism, we are not fighting them for anything but for Allah's sake, glory and praise to him almighty because they have persecuted the Muslims everywhere... So if we are going to do anything, we are doing it for Allah's sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, 'what did you do during the killing and slaughtering of Muslims?'"	We fight for Allah's sake in case he asks us "what did you do during the killing and slaughtering of Muslims."	Fighting for Allah's sake (EC) Enjoin the right (EC) Fear of punishment (CI) Justification for war (EC) Nature of Allah (CI) dar al-Harb (EC) dar al-Islam (EC) They perspective (EC) We perspective (EC) Worldview (EC)	Allah (EC) (Manifest) - Nature of Allah (CI) (Latent) - Fighting for Allah (EC) (Latent) Self-actualization (EC) (Manifest) Enjoin the right (EC) (Manifest) Fear of Punishment (CI) (Manifest) Worldview (EC) (Manifest) - Dar al Harb (EC) (Latent) -- They Perspective (EC) (Latent) - Dar al Islam (EC) (Latent) -- We Perspective (EC) (Latent) - Ideology (EC) (Latent) -- Just. for war (EC) (Latent)
	"If you are able to bear arms you must be on the battlefield. You must, you must, there is	If you are able to bear arms, you must be on the battle field.	Jihad (EC) Self-actualization (EC)	Jihad (EC) (Manifest) - Obligation to Conduct (EC) (Latent) Self-actualization (EC) (Manifest)

	no doubt about it. There is no doubt about it, it's clear."			
	"Mahmoud, do you know what it means to die a martyr? Look Mahmoud, not only paradise, the grave, when the two angels come to you for questioning, they will not scare you. When they go to anyone person, they come like lightening but as that first handful of dirt is thrown on your grave, two angels come from God, and you as a martyr will be treated differently, The two angels come to you calmly, do you understand me?"	when the two angels come to you for questioning, they will not scare you.	Lure of Martyrdom (EC)	Martyrdom (EC) (Manifest) - Lure of Martyrdom (Latent) -- Positive Pleasures of Dying (EC) (Latent)
Rashid (19) (Christian, 2008)	The offender advised that he is a Muslim and that divorce and extramarital affairs are against his religion and would disgrace the family and that's why he killed Ms. Kanwal	He is a Muslim. Divorce and extramarital affairs would disgrace the family.	Apostasy (EC) Religious Belief (EC)	Apostasy (EC) (Manifest) Worldview (EC) (Manifest) - Religion/Religious belief (EC) (Latent)
Cromitie (22) (U.S. v. Cromitie, 2011)	"...had no problem with jihad and would be interested in joining JeM."	No problem with jihad. Would be interested in joining.	Jihad (EC) Self-actualization (EC)	Jihad (EC) (Manifest) Self-actualization (EC) (Manifest)
	Wished to travel back to Afghanistan because of all the "Brothers killed in Pakistan and Afghanistan" and that he	Wished to travel to Afghanistan.	Martyrdom (EC) Justification for war (EC) Paradise (Lure of Martyrdom) (EC)	Martyrdom (EC) Manifest - Lure of Martyrdom (EC) (Latent) -- Paradise (EC) Latent Worldview (EC) (Manifest)

	was prepared to die like a Shahid (martyr) and “go to Paradise”.	He was prepared to die like a Shahid.	We perspective (EC)	- Dar al Islam (EC) (Latent) -- We perspective (EC) (Latent) - Ideology (EC) (Latent) -- Just. For war (EC) (Latent)
Hasan (25) (Hasan, 2007)	“My goal is Jannat Firdaus...”	My goal is Jannat Firdaus.	Paradise (Lure of Martyrdom) (EC)	Martyrdom (EC) (Manifest) - Lure of Martyrdom (Latent)
	“It’s getting harder and harder for Muslims in the service to morally justify being in a military that seems constantly engaged against fellow Muslims.”	Hard for Muslims to justify military service.	Enjoin the right (EC) Ideology (EC) We Perspective (EC) Justification for war (EC)	Enjoin the right (EC) (Manifest) - forbid the wrong (EC) (Latent) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for war (EC) (Latent) - Dar al Islam (EC) (Latent) -- We perspective (Latent)
	“Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory. [22:39]”	Permission to fight is given to believers.	Quran - Words of Allah (EC) Quranic Mandate (EC) Guide to struggle (EC) Worldview (EC) Jihad (EC) Nature of Allah (CI)	Quran (EC) (Manifest) - Words of Allah (EC) (Latent) - Guide to struggle (EC) (Latent) - Mandates for Jihad (EC) (Latent) Worldview (EC) (Manifest) - Dar al Harb (EC) (Latent) - Dar al Islam (EC) (Latent) Allah (EC) (Manifest) - Nature of Allah (CI) (Latent)
	“O, you who believe! What is the matter with you, that when you are asked to march forth in the case of Allah, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter. [9:38]”	What is the matter with you that you cling heavily to the earth?	Martyrdom (EC) Allah’s words (EC) Self-actualization (EC) Rewards (EC) Lure of Martyrdom (EC) Identification of the enemy (EC) Enjoin the right (EC) Worldview (EC) Quranic mandates (EC) Rules of Engagement (CI)	Quran (EC) (Manifest) - Words of Allah (EC) (Latent) - Guide to struggle (EC) (Latent) - Mandates for Jihad (EC) (Latent) Martyrdom (EC) (Manifest) - Lure of Martyrdom (EC) (Latent) - Rewards (EC) (Latent) Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. Of the enemy (EC) (Latent)

			Guide to struggle (EC)	Enjoin the right (EC) (Manifest) Rules of Engagement (CI) (Manifest)
	“9:39: If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm, and Allah has power over all things.”	If you do not go forth he will chastise you with a painful chastisement.	Quran -Words of Allah (EC) Quranic mandate (EC) Guide to struggle (EC) Fear of punishment (CI) Nature of Allah (CI)	Quran (EC) (Manifest) - Words of Allah (EC) (Latent) - Guide to struggle (EC) (Latent) - Mandates for Jihad (EC) (Latent) Fear of Punishment (CI) (Manifest) Allah (EC) (Manifest) - Nature of Allah (CI) (Manifest)
	“Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors [2:190]”	Fight in the cause of Allah.	Fighting for Allah (EC) Jihad (EC) Self-actualization (EC) Mandate for Jihad (EC) Guide to Struggle (EC) Rules of engagement (CI)	Quran (EC) (Manifest) - Words of Allah (EC) (Latent) - Guide to struggle (EC) (Latent) - Mandates for Jihad (EC) (Latent) Self-actualization (EC) (Manifest) Jihad (EC) (Manifest) Rules of engagement (CI) Manifest Allah (EC) (Manifest) - Fighting for Allah (EC) (Latent)
	“But if they cease, Allah is oft-Forgiving, most Merciful [2:192]”	If they cease Allah will forgive.	Quran -Words of Allah (EC)	Quran (EC) (Manifest) – Words of Allah (EC) (Latent)
	“So when the Sacred Months have passed, then fight the Mushrikin where ever you find them, and capture them, and lie in wait for the in each and every ambush. But if they repent and perform the Salah, and give Zakah, then leave their way free. Verily, Allah is	Fight the Mushrikin wherever you find them.	Quran -Words of Allah (EC) Jihad (EC) Identification of the enemy (EC) Self-actualization (EC) Proximity (SC) Mandate for jihad (EC) Guide to Struggle (EC) Rules of engagement (CI)	Quran (EC) (Manifest) - Words of Allah (Latent) - Guide to struggle (Latent) - Mandates for Jihad (Latent) Worldview (EC) (Manifest) -ideology (EC) (Latent) -- Id of the enemy (EC) (Latent) Jihad (EC) (Manifest) - Proximity (SC) (Latent) Self-actualization (EC) (Manifest)

	oft-Forgiving, Most Merciful [9:05]”			Rules of engagement (CI) Manifest)
	“9:29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the book, until they pay the tax in acknowledgement of superiority and they are in a state of subjection.”	Fight those who do not believe in Allah.	Quran - Words of Allah (EC) Quran - Mandate for Jihad (EC) Quran - Guide to Struggle (EC) Identification of the enemy (EC) Jihad (EC) Self-actualization (EC) Rules of engagement (CI) Muhammad (EC)	Quran (EC) (Manifest) - Words of Allah (EC) (Latent) - Guide to struggle (EC) (Latent) - Mandates for Jihad (Latent) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id of the enemy (EC) (Latent) Jihad (EC) (Manifest) Self-actualization (EC) (Manifest) Rules of engagement (CI) (Manifest) Muhammad (EC) (Over Arching)
	“If Muslim groups can convince Muslims that they are fighting for God against injustices of the ‘infidels’; ie: enemies of Islam, then Muslims can become a potent adversary ie: suicide bombings, etc”.	Muslims can become a potent enemy.	Worldview (EC) Self-actualization (EC)	Worldview (EC) (Manifest) Self-actualization (EC) (Manifest)
	“We love death more than you love life.”	We love death more than you love life.	Worldview (EC) Martyrdom (EC)	Worldview (EC) (Manifest) - ideology (EC) (Latent) Martyrdom (EC) (Manifest)
	“God expects full loyalty. Promises heaven and threatens with Hell.”	God expects full loyalty.	Fear of punishment (CI) Nature of Allah (CI)	Fear of Punishment (Manifest) Allah (EC) (Manifest) - Nature of Allah (CI) (Latent)
	“Muslims may be seen as moderate (compromising) but God is not.”	God is not compromising.	Nature of Allah (CI)	Allah (EC) (Manifest) - Nature of Allah (Latent)
Tsarnaev, T (36/37) (U.S. v. Tsarnaev, 2013)	“The U.S. Government is killing innocent civilians.”	The US Government is killing innocent civilians.	Identification of the enemy (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. of the enemy (EC) (Latent)

	“I can’t stand to see such evil go unpunished”	I can’t stand to see such evil go unpunished.	Enjoin the right (EC)	Enjoin the right (EC) (Manifest)
	“We Muslims are one body, you hurt one you hurt us all.”	You hurt one, you hurt us all.	We perspective (EC) dar al-Islam (EC)	Worldview (EC) (Manifest) - Dar al Islam (EC) (Latent) -- We perspective (EC) (Latent)
	“Now I don’t like killing innocent people. It is forbidden in Islam but due to said (unintelligible) it is allowed.”	Killing innocent people is allowed.	Rules of engagement (CI) Retaliation (EC) Justification for war (EC)	Jihad (EC) (Manifest) Rules of engagement (CI) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for war (Latent) (EC)
	“Stop killing our innocent people and we will stop.”	Stop killing and we will stop.	We Perspective (EC) Self-Actualization (EC) Rules of engagement (CI)	Worldview (EC) (Manifest) - Dar al Islam (EC) (Latent) -- We perspective (EC) (Latent) Self-actualization (EC) (Manifest) Rules of engagement (CI) (Manifest)
Brown (40,41,42, 67) (Brown, A.M. 14-172165, 2014)	Brown told Detective McEnroe he killed Tevlin in New Jersey as revenge for the murders of innocent people in various Mid-East countries.	Killed for revenge for the murders of innocent people in various Middle Eastern countries.	Vengeance (EC) Enjoin the right (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for war (EC) (Latent) - dar al- Harb (EC) (Latent) -- Vengeance (EC) (Latent) Enjoin the right (EC) (Manifest)

	Brown stated that he committed the Seattle and King County murders for the same reason.	Committed murders for the same reason.	Vengeance (EC) Enjoin the right (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- Vengeance (EC) (Latent) Enjoin the right (EC) (Manifest)
	“My mission is vengeance. For the lives, millions of lives lost every day.”	My mission is vengeance.	Vengeance (EC) Self-Actualization (EC) Enjoin the right (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- Vengeance (EC) (Latent) Self-actualization (EC) (Manifest) Enjoin the right (EC) (Manifest)
	“Iraq, Syria, Afghanistan. All these places where innocent lives are being taken every single day by America, this government, So a life for a life.”	A life for a life	Worldview (EC) Identification of the enemy (EC) Enjoin the right (EC) Retaliation (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. of the Enemy (EC) (Latent) Enjoin the right (EC) (Manifest)
Sullivan (45) (U.S. v. Sullivan, 2015)	“We can do jihad fi sabillah together, inshallah.”	We can do jihad together	Self-actualization (EC) Jihad (EC)	Self-actualization (EC) (Manifest) Jihad (EC) (Manifest)
	“The war is here, ahki”	The war is here	Proximity (SC)	Jihad (EC) (Manifest) - Proximity (SC) (Manifest)
	“Airstrikes...we must avenge our ikhwan.”	Avenge our ikhwan	Vengeance (EC) Justification for War (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- Vengeance (EC) (Latent)

	“By killing thousands of kuffar and destroying the country then we will tell the world it will continue unless they stop.”	Kill others unless they stop.	Vengeance (EC) Identification of the enemy (EC) Enjoin the right (EC) Rules of engagement (CI)	Enjoin the right (EC) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. of the Enemy (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- Vengeance (EC) (Latent) Rules of engagement (CI) (Manifest)
	“Help me take revenge.”	Help me take revenge.	Vengeance (EC) Self-Actualization (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- Vengeance (EC) (Latent) Self-actualization (EC) (Manifest)
	“Eighteen airstrikes today. Makes me so angry.”	Airstrikes make me angry.	Anger (EC)	Worldview (EC) (Manifest) -dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent)
	“They are killing people every day. We can’t delay.”	We can’t delay.	Self-actualization (EC)	Self-actualization (EC) (Manifest)
	“I liked IS from the beginning then I started thinking about death and stuff so I became a Muslim.”	I started thinking about death so I became a Muslim.	Lure of martyrdom (EC) Rewards (EC)	Martyrdom (EC) (Latent) - Lure of Martyrdom (EC) (Latent) -- Rewards (EC) (Latent)
Mateen (53) (Mateen 911 call, 2016)	“You have to tell America to stop bombing Syria and Iraq. They are killing a lot of innocent people. What am I to do here when my people are getting killed over there?”	Stop bombing Syria and Iraq. America is killing a lot of innocent people. What am I to do?	Enjoin the right (EC) Self-actualization (EC)	Enjoin the right (EC) (Manifest) Self-actualization (EC) (Manifest)

	“They need to stop the U.S air strikes. You have to tell the U.S. Government to stop bombing. They are killing too many children, they are killing too many women, okay?”	Stop the U.S. air strikes. They are killing too many children and women.	Identification of the enemy (EC) Justification for war (EC) Enjoin the right (EC)	Enjoin the right (EC) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Id. Of the enemy (EC) (Latent) -- Just. for War (EC) (Latent) - dar al- Harb (EC) (Latent) -- We Perspective - Brotherhood (EC) (Latent)
Adan (55) (Adan 911 call, 2016)	“Are you a Muslim?”	Are you a Muslim?	Worldview (EC) Identification of the enemy (EC) dar al-Harb (EC) dal al-Islam (EC)	Worldview (EC) (Manifest) - Dar al Harb (EC) (Latent) - Dar al Islam (EC) (Latent) - Ideology (EC) (Latent) -- Id. of the Enemy (EC) (Latent)
Rahmi (56) (U.S. v. Rahami, 2016)	“You (USA Government) continue your (unintelligible) slaught(er) against Mujahedeen be it Afghanistan, Iraq, Sham (Syria) Palestine...”	You continue your slaughter against Mujahedeen	Justification for war (EC)	Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent)
	“The FBI & Homeland Security (unintelligible) looking for me...(unintelligible) my heart I pray to the Beautiful Wise Allah. To no take jihad away from. I beg (unintelligible) for shahadat (martyrdom) & Inshallah (God willing) this call will be answered.”	To not take jihad away from me. I beg for martyrdom.	Jihad (EC) Lure of martyrdom (EC) Rewards (EC)	Jihad (EC) (Manifest) Martyrdom (EC) (Latent) - Lure of Martyrdom (EC) (Latent) -- Rewards (Latent)
Arthurs (61) (Arthurs, 17-260921, 2017)	Upset due to America bombing his Muslim countries.	Upset due to America bombing Muslim countries	Anger (EC) Worldview (EC) dar al-Harb (EC) dal al-Islam (EC)	Worldview (EC) (Manifest) - Dar al Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent)

				<ul style="list-style-type: none"> - Dar al Islam (EC) (Latent) -- We Perspective - Brotherhood (EC) (Latent) - Ideology (Ideology) -- Just. for War (EC) (Latent)
	“I had to do it. This wouldn’t have had to happen if your country didn’t bomb my country.”	I had to do this.	Self-actualization (EC)	Self-actualization (EC) (Manifest)
	Arthurs advised that the shooting stemmed from Himmelman and Oneschuk disrespecting Arthur’s Muslim faith	disrespecting Arthur’s Muslim faith	Retaliation (EC) Religion/Religious belief (EC)	Worldview (EC) (Manifest) <ul style="list-style-type: none"> - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Islam (EC) (Latent) -- We Perspective - Brotherhood (EC) (Latent)
	Arthurs stated that all of them had been friends with a common neo-Nazi belief, until Arthurs converted to Muslim. Since then, Arthurs stated, he has become angered by the world’s anti Muslim sentiment and had wanted to bring attention to his cause.	Converted to Muslim Angered by world’s anti-Muslims sentiment Wanted to bring attention to his cause	Anger (EC) Self-Actualization (EC) Worldview (EC)	Worldview (EC) (Manifest) <ul style="list-style-type: none"> - Ideology (EC) (Latent) -- Id. of the enemy (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Islam (EC) (Latent) -- We Perspective - Brotherhood (EC) (Latent) - dar al Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent)
Saipov (63) (U.S. v. Saipov, 2017)	States that he was motivated after watching a video that asked Muslims in the U.S. and elsewhere were doing to respond to the killing of Muslims in Iraq.	He was motivated after watching a video.	Self-actualization (EC) Worldview (EC) We perspective (EC) dal al-Islam (EC) Retaliation (EC)	Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) <ul style="list-style-type: none"> - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - dar al Islam (Latent) -- We Perspective - Brotherhood (EC) (Latent)

	<p>“I was angry with Donald Trump because he says he will bomb the Middle East and then he will protect his nation. So I said Donald Trump you cannot do like this. Nobody likes bombing your home.</p>	<p>I was angry with Donald Trump.</p> <p>I said you cannot do like this.</p>	<p>Anger (EC) Enjoin the right (EC) Retaliation (EC) Justification for War (EC)</p>	<p>Enjoin the right (EC) (Manifest) Worldview (EC) (Manifest) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) - Dar al-Harb (EC) (Latent) -- They Perspective – anger (EC) (Latent) -- They Perspective - Retaliation (EC) (Latent)</p>
<p>Ullah (65) (U.S. v. Ullah, 2018)</p>	<p>Mr. Muhammad stated that he was a practicing Muslim and advised that he was mad at the U.S. Military because of what they had done to Muslims in the past.</p>	<p>Mad at the military because of what they had done to Muslims.</p>	<p>Anger (EC) Identification of the enemy (EC) Justification for War (EC) Worldview (EC) dal al-Islam (EC)</p>	<p>Worldview (EC) (Manifest) - Dar al Islam (Latent) -- We Perspective – Brotherhood (EC) (Latent) - Ideology (EC) (Latent) -- Identification of the enemy (EC) (Latent) -- Just. for War (EC) (Latent) - dar al-Harb (EC) (Latent) -- They perspective – Anger (EC) (Latent)</p>
<p>Muhammad (Bedsoe) (23) (Clint, 2010)</p>	<p>Mr. Muhammad stated that when he returned to the United States in 2009 he had a great hatred for the United States and particularly for the United States Military. Mr. Muhammad accused the United States military of ‘target shooting the Koran’ and “(urinating) on the Koran.” Mr. Muhammad also stated that United States soldiers were also raping</p>	<p>Had a great hatred for the U.S. military.</p> <p>United State military “target shooting and (urinating) on the Koran”.</p> <p>US Soldiers raping Muslim women and children.</p>	<p>Hate (EC) Abuse of Quran (EC) Identification of the enemy (EC) Obligation (EC) Ideology (EC) Retaliation (EC)</p>	<p>Worldview (EC) (Manifest) - Dar al Harb (EC) (Latent) -- They Perspective – Hate (EC) (Latent) - dal al-Islam (EC) (Latent) -- We perspective – Brotherhood (EC) (Latent) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) Quran (EC) (Manifest) - Abuse of the Quran (EC) (Manifest)</p>

	Muslim women and children in the Middle East.			
	Mr. Muhammad stated that killing and shooting the soldiers at the Recruiting Center was an act of war and jihad and he was not guilty of murder. Mr. Muhammad stated that he would have killed more soldiers had there been more on the parking lot.	Killing soldiers was an act of war and jihad. Would have killed more if they had been there.	Jihad (EC) Proximity (SC) Rules of Engagement (CI)	Jihad (EC) (Manifest) - Proximity (SC) (Latent) Rules of engagement (CI) (Manifest)
	He explained that he chose those two targets “because of what they’re doing in Palestine or years of killing Muslims.”	Chose those two targets “because of what they are doing in Palestine or years of killing Muslims.”	Retaliation (EC) Self-Actualization (EC)	Worldview (EC) (Manifest) - dar al-Harb (EC) (Latent) -- They perspective – Retaliation (EC) (Latent) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) Self-Actualization (Manifest)
	Mr. Muhammad stated that he shot the soldiers “not due to mental illness but due to obligations. It is a religious belief.”	Shot the soldier because of an obligation. It is a religious belief.	Jihad (EC) Obligation (EC) Self-Actualization (EC) Religious belief (EC) Worldview (EC)	Jihad (EC) (Manifest) - Obligation to conduct (EC) (Latent) Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - Religion - Religious belief (EC) (Latent)
	“I wasn’t insane or post traumatic nor was I forced to do this act which I believe is justified according to Islamic Laws and Islamic Religion. Jihad to fight those who wage war on Islam and Muslims.”	I wasn’t insane or forced.	Self-actualization (EC) Religious Belief (EC) Jihad (EC)	Self-actualization (EC) (Manifest) Worldview (EC) (Manifest) - Religion - Religious belief (EC) (Latent) Jihad (EC) (Manifest)
	“This was a Jihadi Attack on infidel forces. That didn’t go as plan. Flat out truth.”	This was a Jihadi attack on infidel forces.	Jihad (EC)	Jihad (EC) (Manifest)

	<p>“I know state prosecutors who are anxiously wanting to label me and the act that took place as a ‘normal drive by’ and “a drive by shooter” but the fact of the matter is that what ties a Mujahid to an Islamic Movement or organization is not the sophistication of an attack, but rather ideology, creed, affiliation and pledge of allegiance. And I have pledged allegiance in absentia to Mullah Muhammad Omar, the lead of the Islamic Emirate, Nasir Al Wuhayshi, the leader of Al Qaeda in the Arabian Peninsula, and others.</p>	<p>What ties a Mujahid to an Islamic Movement is not the sophistication of an attack, but rather ideology, creed, affiliation, and Pledge of Allegiance.</p>	<p>Pledge of Allegiance (SC) Ideology (EC) Religion (EC) Brotherhood (EC) Justification for war (EC) We perspective (EC)</p>	<p>Worldview (EC) (Manifest) - Dar al Islam (EC) (Latent) -- We Perspective – Brotherhood (EC) (Latent) - Religion (EC) (Latent) - Ideology (EC) (Latent) -- Just. for War (EC) (Latent) Jihad (EC) (Manifest) - Pledge of Allegiance (SC) (Latent)</p>
	<p>“Follow only <u>Quran</u> and <u>Sunnah</u> with the understanding of the earlier Muslims namely <u>the Salaf</u> (companions of Prophet Muhammad (PBUH) the next generation after them and the next generation after them. These are the golden ages of Islam and the understanding they had was the core Understanding. The companions were taught directly from the Prophet Muhammad (PBUH)”</p>	<p>Follow only the Quran and the Sunna.</p>	<p>Quran (EC) Muhammad (EC) A guide to struggle (EC)</p>	<p>Muhammad (EC) (Overarching) Quran (EC) (Manifest) - A guide to struggle (EC) (Latent)</p>

Appendix D: Partial List of Quranic Suras Relating to Rules of Engagement

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong-doers).

5 (Al-Maidah): 33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and the feet shall be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

5 (Al-Maidah):45. And We ordained for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the *Zalimun* (polytheists and wrong-doers — of a lesser degree).

8 (Al-Anfal):12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved. So strike them over the necks, and smite over all their fingers and toes."

8 (Al-Anfal):15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

8 (Al-Anfal):16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

8 (Al-Anfal):39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping other besides Allah), then certainly Allah is All Seer of what they do.

8 (Al-Anfal):41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, *Al-Masakin* (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave

(Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allah is able to do all things.

8 (Al-Anfal):45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.

8 (Al-Anfal):61. But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.

8 (Al-Anfal):65. O Prophet (Muhammad) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

8 (Al-Anfal):66. Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with *As-Sabirun* (the patient).

8 (Al-Anfal):67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire die good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

9 (At-Taubah):5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

9 (At-Taubah):6. And if anyone of the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in die Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.

9 (At-Taubah):12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and

those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

9 (At-Taubah):126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.

16 (An-Nahl):126. And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sabirun* (the patient).

33 (Al-Ahzab):26. And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

49 (At-Taubah):9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are the equitable.

Appendix E: Research Question Substantiation

Theme 1: Muhammad

Doctrinal Basis of Theme 1: Muhammad (RQ: 3). The doctrinal basis of Muhammad as a major theme is the Sunna of Islam that combines the biography of Muhammad with the Hadiths establishing Muhammad as the founder of Islam.

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- *“Follow only Quran and Sunnah with the understanding of the earlier Muslims namely the Salaf (companions of Prophet Muhammad (PBUH) the next generation after them and the next generation after them. These are the golden ages of Islam and the understanding they had was the core Understanding. The companions were taught directly from the Prophet Muhammad (PBUH)”* (Clint, 2010).
- *“9:29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection”* (Hasan, 2007).
- *Demanded a halt to the showing of the movie, “Muhammad, Messenger of God”* (Mir Aimal Kasi v. Commonwealth, 1998).

Theme 2: The Quran

Doctrinal Basis of Theme: Quran (RQ:3). The Quran is the second text (alongside the Sira of Muhammad) that founded Islam as a civilization, culture, religion, and body of law.

Utterances associated with the assault (RQ 1). *Italicized portions* are the linguistic cues linking the utterance to the doctrine (RQ 2).

- *“Follow only Quran and Sunnah with the understanding of the earlier Muslims namely the Salaf (companions of Prophet Muhammad (PBUH) the next generation after them and the next generation after them. These are the golden ages of Islam and the understanding they had was the core Understanding. The companions were taught directly from the Prophet Muhammad (PBUH)”* (Clint, 2010).
- *“In the Quran, Allah states that the believing men and women have permission to murder anyone responsible for the killing of other believing men and women”* (Taheri-Azar, 2006).
- *“Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory. [22:39]”*
- *“If ‘RK’ proved parts of the Koran wrong then as a Muslim he deserved what he got”* (Arizona v. Francis, 2014).
- Accused the United States military of *‘target shooting the Koran’ and ‘(urinating) on the Koran’* (Clint, 2010).

- The appellant explained that he had been listening to a tape of the Koran when Nelson and Imbus got into the taxi. They told the appellant they did not want to listen to the tape and “*they said some words about it,*” The appellant informed them that he was listening to a holy book and that *they should not insult it* (State of Tennessee v. Ibrahim Seikh Ahmed, 2008).

Theme 3: Word View

Doctrinal Basis of Theme 3: Worldview (RQ: 3). The Sunna of Muhammad and his utterances contained in the Quran divides the world into dar al-Harb and dar al-Islam, in a civilizational “We versus They” relationship and war is a constant state until dar al-Islam prevails over dar al-Harb (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966; The Quran 2:193; 2:216; 9:5).

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “*Are you a Muslim?*” (Adan 911 call, 2016).
- Stated that he shot the soldiers “not due to mental illness but *due to obligations. It is a religious belief.*” “I wasn’t insane or post traumatic nor was I forced to do this act which I believe is *justified according to Islamic Laws and Islamic Religion. Jihad to fight those who wage war on Islam and Muslims*” (Clint, 2010).
- “Iraq, Syria, Afghanistan. All these places *where innocent lives are being taken* every single day by America, this government, *So a life for a life*” (Brown, A.M. 14-172165, 2014).

- “*We Muslims are one body, you hurt one you hurt us all*” (U.S. v. Tsarnaev, 2013).
- Made anti-Semitic comments, comments about Hitler and that what he did was good. “It was a good thing, He was trying to *rid the world of Jews*” (Tennessee v. Ahmed, 2008).
- “It is a dream of mine to *kill Jews* in my land, in my land” (U.S. v. Shnewer et al., 2009).
- “Cause over there *we fighting Brother Insh’Allah. I want to go where they’re fighting. I don’t want to go where they put Muslim people in jail. I want to go, Inshallah, and be with people who believe*” (U.S. v. Shnewer et al., 2009).
- “It’s getting harder and *harder for Muslims* in the service to morally justify being in a military that seems constantly *engaged against fellow Muslims*” (Hasan, 2007).
- Cromitie “can be heard on tape saying that *Jewish* people look at him ‘like they would like to kill me’ whenever he (Cromitie) wore Muslim clothing, and said that this slight ‘*makes me want to jump up and kill one of them*’” (U.S. v. Cromitie, 2011).
- "Look at that Jewish guy, Your not smiling no more, you (expletive deleted). *I hate* those (expletive deleted)... *I hate* those (expletive deleted).. I'd like to get one of those. I'd like to get a synagogue. Me, Yeah, personally. The one in New York City and Brooklyn. That one is like the mother of synagogues. You think the World Trade Center was somethin? That was nothing. When you hit

those spots like synagogues, that bothers them. *I don't care if its a whole synagogue of men*” (U.S. v. Cromitie, 2011).

- There's twenty-six *Jews in the Representatives for the House*. There's eleven *Jew senators* and then there *two Supreme Court Justices that are Jewish*. *They have too much power*. (Haq, Naveed 06-313988, 2006).
- Arthurs advised that the shooting stemmed from Himmelman and Oneschuk *disrespecting Arthur's Muslim faith*. (Arthurs, 17-260921, 2017)
- Arthurs stated that all of them had been friends with a common neo-Nazi belief, until *Arthurs converted* to Muslim. Since then, Arthurs stated, he has become *angered by the world's anti Muslim sentiment* and had wanted to bring attention to his cause (Arthurs, 17-260921, 2017).

Theme 4: Enjoin the right, forbid the wrong

Doctrinal Basis of Theme 4: Enjoin the right, forbid the wrong (RQ: 3).

Predicated on Quran 3:104, 110; 22:41, enjoining the right and forbidding the wrong imposes on the believer a legal responsibility to act in the face of perceived wrongdoing (al-Misri, 1994; Hoxha, 2019; Sarkam, Jalal, & Ismail, 2018).

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “Do you understand that *anybody who can, should go, should join and help it* in any way, *because people are being wronged, whether in Palestine, or in Iraq or whether in Afghanistan, people are being wrong for that*” (U.S. v. Shnewer et al., 2009).

- “*Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory. [22:39]*” (Hasan, 2007).
- “*Due to the killing of believing men and women under the direction of the United State government, I have decided to take advantage of my presence on United States soil on Friday March 3, 2006, to take the lives of as many Americans and American Sympathizers as I can to punish the United State for their immoral actions around the world*” (Taheri-Azar, 2006).
- States that he was motivated after watching a video that *asked Muslims in the U.S. and elsewhere were doing to respond to the killing of Muslims in Iraq* (U.S. v. Saipov, 2017).
- “*By killing thousands of kuffar and destroying the country then we will tell the world it will continue unless they stop*” (U.S. v. Sullivan, 2015).
- What am I to do here when *my people are getting killed over there?*” (Mateen 911 call, 2016).
- So if we are going to do anything, we are *doing it for Allah’s sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, ‘what did you do during the killing and slaughtering of Muslims?’*” (U.S. v. Shnewer et al., 2009).

Theme 5: Martyrdom

Doctrinal Basis of Theme 5: Martyrdom (RQ: 3). Martyrdom is a core religious precept. The rewards of becoming a martyr include forgiveness of all sins,

protection from the torment of the grave, marriage to 72 houris (Qur'an 44:54; 52:20); guaranteed entry into Paradise (Khan, 1997e, 1997i); leading a luxurious life in paradise (Khan, 1997d); facilitating the admission of 70 relatives into paradise (Kohlberg, 1997), and gaining financial security for one's family (al-Misri, 1994).

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- I think *best thing is for us to go fight jihad to die is better* (U.S. v. Shnewer et al., 2009).
- Wished to travel back to Afghanistan because of all the "*Brothers killed in Pakistan and Afghanistan*" and that he was prepared to *die like a Shahid* (martyr) and "*go to Paradise*" (U.S. v. Cromitie, 2011).
- "Better we go *fight for Allah* maybe at least we go *Jannah (Paradise)* *Inshllah*. Over there we have *good wives*, everything. *Whatever we want* we have over there. Because over here we don't getting nothing. It is *better we sacrifice our life*" (U.S. v. Shnewer et al., 2009).
- "*My goal is Jannat Firdaus...*" (Hasan, 2007).
- "The FBI & Homeland Security (unintelligible) looking for me...(unintelligible) my heart I pray to the *Beautiful Wise Allah*. To no take *jihad* away from. I beg (unintelligible) for *shahadat* (martyrdom) & *Inshallah* (God willing) *this call will be answered*" (U.S. v. Rahami, 2016).
- "I know people are looking forward to *Martyrdom* since yesterday. Do you understand me?" (U.S. v. Shnewer et al., 2009).

- “Mahmoud, do you know what it means to *die a martyr*? Look Mahmoud, not only *paradise, the grave*, when the two *angels* come to you for questioning, they will not scare you. When they go to anyone person, they come like lightning but as that first handful of dirt is thrown on your grave, *two angels come from God*, and you as a martyr will be treated differently, The *two angels come to you calmly*, do you understand me?” (U.S. v. Shnewer et al., 2009).

Theme 6: Self-Actualization

Doctrinal Basis of Theme 6: Self-Actualization (RQ: 3). The Quran (the word of Allah) contains multiple calls for jihad and responding to the Call of Jihad is expected (Bin Hanbal, 2012b,2012c; Khadduri, 1997; Khan, 1997a, 1997d; Zulfiqar, 2017).

Additionally, in anticipating action by his companions, Muhammad stated that he “does not kill by pointing” (Guillaume, 1967, p. 550; al-Tabari, 1987, pp 178-179), implying an expectation for self-actualization. Allah’s call to jihad, combined with Muhammad’s expectations for individual initiative and the doctrinal threat of theological punishment for inaction (See Fear of Punishment, below) coalesces into a key doctrinal driver.

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “*I had to do it*” (Arthurs, 17-260921, 2017)
- He explained that he chose those two targets “*because of what they’re doing in Palestine or years of killing Muslims* (Clint, 2010).

- And I have *pledged allegiance* in absentia to Mullah M. Omar, the lead of the Islamic Emirate, Nasir Al Wuhayshi, the leader of Al Qaeda in the Arabian Peninsula, and others. (Clint, 2010).
- “My *mission is vengeance*. For the lives, millions of lives lost every day” (Brown, A.M. 14-172165, 2014).
- *Wished to travel back to Afghanistan because of all the “Brothers killed in Pakistan and Afghanistan” and that he was prepared to die like a Shahid (martyr) and “go to Paradise”* (U.S. v. Cromitie, 2011).
- “Cause over there we *fighting Brother Insh’Allah. I want to go where they’re fighting*. I don’t want to go where they put *Muslim people* in jail. I want to go, *Inshallah, and be with people who believe*” (U.S. v. Shnewer et al., 2009).
- “Better we go *fight for Allah* maybe at least we go *Jannah (Paradise) Inshallah*. Over there we have *good wives*, everything. *Whatever we want we* have over there. Because over here we don’t getting nothing. *It is better we sacrifice our life*” (U.S. v. Shnewer et al., 2009).
- “Do you understand that *anybody who can, should go, should join and help it in any way, because people are being wronged, whether in Palestine, or in Iraq or whether in Afghanistan, people are being wrong for that*”(U.S. v. Shnewer et al., 2009)
- “*Our Lord! Lay not on us a burden greater than we have strength to bear.*” *You do, you do within your covenant, I mean to do everything within your reach, to support your Muslim brother*” (U.S. v. Shnewer et al., 2009).

- “*The land is Allah’s, glory and praise to him almighty. If we are going to fight those people, we will not fight them based on racism, we are not fighting them for anything but for Allah’s sake, glory and praise to him almighty because they have persecuted the Muslims everywhere...* So if we are going to do anything, we are *doing it for Allah’s sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, ‘what did you do during the killing and slaughtering of Muslims?’*” (U.S. v. Shnewer et al., 2009).
- “*If you are able to bear arms you must be on the battlefield. You must, you must, there is no doubt about it. There is no doubt about it, it’s clear*” (U.S. v. Shnewer et al., 2009).
- “*Due to the killing of believing men and women under the direction of the United State government, I have decided to take advantage of my presence on United States soil on Friday March 3, 2006, to take the lives of as many Americans and American Sympathizers as I can to punish the United State for their immoral actions around the world*” (Taheri-Azar, 2006).
- “*After extensive contemplation and reflection I have made the decision to exercise the right of violent retaliation that Allah has given me to the fullest extent to which I am capable at present* (Taheri-Azar, 2006).

Theme 7: Apostasy

Doctrinal Basis of Theme 7: Apostasy (RQ: 3). Apostasy is the denial of the doctrinal obligations of fasting, pilgrimage, prayer, Ramadan, zakat, the unlawfulness of wine, and the practice of adultery, blaspheme or heresy or some other provision of the

Islamic religion where there is scholarly consensus of what is integral to belief and practice (Mohammad & Kusrin, 2017; Hashemi, 2018).

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- *Those who violate Allah's commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah's will* (Taheri-Azar, 2006)
- *The offender advised that he is a Muslim and that divorce and extramarital affairs are against his religion and would disgrace the family and that's why he killed Ms. Kanwal Rashid* (Christian, 2008).
- *"If 'RK' proved parts of the Koran wrong then as a Muslim he deserved what he got"* (Arizona v. Francis, 2014).

Theme 8: Fear of Punishment

Doctrinal Basis of Theme 8: Fear of punishment. Multiple Quranic verses (The word of Allah) warn the believer of Allah's punishment for transgressions (The Quran 3:28; 4:84; 5:2; 5:36, 5:37; 9:13; 9:39; and 10:100)

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- "9:39: If you do not *go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm, and Allah has power over all things*" (Hasan, 2007).

- *“God expects full loyalty. Promises heaven and threatens with Hell”* (Hasan, 2007).
- The most important thing is where you are you at when this victory happens. Where are you at when this army which is *victorious in Paradise*. *Are you going to be with them or are you going to be on the other side?”* (U.S. v. Shnewer et al., 2009).
- So if we are going to do anything, we are *doing it for Allah’s sake, just in case Allah, praise and glory to him almighty, ask us on judgment day, ‘what did you do during the killing and slaughtering of Muslims?’”* (U.S. v. Shnewer et al., 2009).
- *“Allah’s commandments are never to be questioned and all of Allah’s commandments must be obeyed. Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will”* (Taheri-Azar, 2006).

Theme 9: Jihad

Doctrinal Basis of Theme 9: Jihad (RQ 3). Jihad is a religious and legal duty imposed by God involving the fighting and killing of polytheists with the prescription of ambushing, slaying, or confining the polytheists wherever they may be found unless they pay the jizya and are humbled (Qur’an 2:190, 2:216; 9:5, 9:29, 9:36, 9:111, and 10:36). This duty exists until Islam achieves universal domination (al-Misri, 1994; Ibn Rushd, 1994a; Khadduri, 1966; Khadduri, 1997; Tyan, 1991; Zulfikar, 2017).

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- Stated that he shot the soldiers “not due to mental illness but *due to obligations. It is a religious belief.*” “I wasn’t insane or post traumatic nor was I forced to do this act which I believe is justified according to *Islamic Laws and Islamic Religion. Jihad to fight those who wage war on Islam and Muslims*” (Clint, 2010).
- “*This was a Jihadi Attack on infidel forces.* That didn’t go as plan. Flat out truth” (Clint, 2010).
- “...had *no problem with jihad* and would be interested in joining JeM” (Adan 911 call, 2016; U.S. v. Cromitie, 2011).
- “*I think best thing is for us to go fight jihad to die is better.* Better we die cause this life is (...ed)-up” (U.S. v. Shnewer et al., 2009).
- “*This is jihad, this is a legitimate jihad, this is Jihad,* which we are being oppressed and we’re resisting that oppression now (U.S. v. Shnewer et al., 2009).
- “The FBI & Homeland Security (unintelligible) looking for me...(unintelligible) my heart I pray to the *Beautiful Wise Allah.* To no take jihad away from. I beg (unintelligible) for *shahadat (martyrdom) & Inshallah (God willing) this call will be answered* (U.S. v. Rahami, 2016).
- “(jihad) is, this is, *this is the Sunna of God,* (U.S. v. Shnewer et al., 2009).

Theme 10: Nature of Allah

Doctrinal Basis of Theme 11: Nature of Allah (RQ: 3). The punitive aspects of Allah is illustrated in multiple Quranic suras (See Fear of Punishment, above) and those concerns are inculcated by the subjects of this study as demonstrated in their utterances.

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- “9:39: If you do not *go forth, He will chastise you with a painful chastisement* and bring in your place a people other than you, and you will do Him no harm, and Allah has power over all things (Hasan, 2007).
- “*God expects full loyalty. Promises heaven and threatens with Hell*” (Hasan, 2007).
- “*Muslims may be seen as moderate (compromising) but God is not*” (Hasan, 2007).
- “*Allah’s commandments are never to be questioned and all of Allah’s commandments must be obeyed. Those who violate Allah’s commandments and purposely follow human fabrication and falsehoods as their religion will burn in fire for eternity with Allah’s will*” (Taheri-Azar, 2006).

Theme 11: Rules of Engagement

Doctrinal Basis of Theme 12: Rules of Engagement (RQ:3). The theory of jihad is a subset of Islamic legal theory and, as a consequence, is rule-bound. Reflections of these rules are evident in subject comments and writings and are characterized below.

Utterances associated with the assault (RQ 1). Italicized portions are the linguistic cues linking the utterance to the doctrine (RQ 2).

- Stated that *killing and shooting* the soldiers at the Recruiting Center *was an act of war and jihad and he was not guilty of murder* (Clint, 2010).
- “*So when the Sacred Months have passed, then fight the Mushrikin where ever you find them, and capture them, and lie in wait for the in each and every ambush. But if they repent and perform the Salah, and give Zakah, then leave their way free. Verily, Allah is oft-Forgiving, Most Merciful [9:05]*” (Hasan, 2007).
- “*9:29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the book, until they pay the tax in acknowledgement of superiority and they are in a state of subjection*” (Hasan, 2007).
- “*Only shot males because it was against (his) religion to shoot females*” (Kasi v. Virginia, 1998).
- “*By killing thousands of kuffar and destroying the country then we will tell the world it will continue unless they stop*” (U.S. v. Sullivan, 2015).
- Now I don’t like *killing innocent people*. It is *forbidden in Islam* but due to said (unintelligible) it is allowed” (U.S. v. Tsarnaev, 2013).

Appendix F: List of Quranic Suras Relating to Punishment for Avoiding Jihad

2 (Al-Baqarah):178. O you who believe! *Al-Qisas* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e., kills the killer after taking the blood-money), *he shall have a painful torment.*

2 (Al-Baqarah):190. And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, *Allah likes not the transgressors.*

2 (Al-Baqarah):216. Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. *Allah knows but you do not know.*

2 (Al-Baqarah):217. They ask you concerning fighting in the Sacred Months (i.e.. 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Haram* (at Makkah), and to drive out its inhabitants, and *Al Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. *And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.*"

2 (Al-Baqarah):286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, *and he is punished for that (evil) which he has earned.* "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maula* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

3 (Al-Imran):28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, *and whoever does that will never be helped by Allah in any way*, except if you indeed fear a danger from them. *And Allah warns you against Himself (His Punishment) and to Allah is the final return.*

3 (Al-Imran):77. *Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah*

speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

3 (Al-Imran):110. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel for the Fire

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zâlimûn (polytheists and wrongdoers).

3 (Al-Imran): 142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)?

3 (Al-Imran): 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which he had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).

4 (An-Nisa):51. "O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people

4 (An-Nisa):76. Those who believe, fight in the Cause of Allah. And those who disbelieve, fight in the cause of Taghut (Satan), So fight you against the friends of Shaitan (Satan). Ever feeble indeed is the plot of Shaitan (Satan).

4 (An-Nisa):84. Then fight (O Muhammad) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.

4 (An-Nisa): 135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.

4 (An-Nisa):144. O you who believe! Take not for Auliya (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

5 (Al-Maidah):2 O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or

animals, and others nor the people coming to the Sacred House (Makkah) seeking the bounty and good pleasure of their Lord. But when you finish the *Ihram* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Haram* (at lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteous and piety); but do not help one another in sin and transgression. *And fear Allah. Verily, Allah is Severe in punishment.*

5 (Al-Maidah):36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, *it would never be accepted of them, and theirs would be a painful torment.*

5 (Al-Maidah):37. *They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.*

5 (Al-Maidah):45. And We ordained for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. *And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers — of a lesser degree).*

5 (Al-Maidah):51. O you who believe! Take not the Jews and the Christians as *Auliya* (friends, protectors, helpers), they are but *Auliya* of each other. And if any amongst you takes them (as *Auliya*), then surely he is one of them. *Verily, Allah guides not those people who are Zalimun (polytheists and wrong-doers and unjust).*

5 (Al-Maidah):57. O you who believe! Take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. *And fear Allah if you are believers.*

7 (Al-A'raf):16-17. (*Iblis*) said: Because you have sent me astray, surely I will sit in wait against them (human beings) on your straight path.

- "Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones (i.e., they will not be dutiful to You)."

8 (Al-Anfal):16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), *he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!*

9 (At-Taubah):13 Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? *Allah has more right that you should fear Him if you are believers.*

9 (At-Taubah):23. *O You who believe! Take not as Auliya (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers).*

9 (At-Taubah):24. *Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).*

9 (At-Taubah):26. *Then Allah did send down His Sakinah (calmness, tranquility, and reassurance) on the Messenger (Muhammad), and on the believers, and sent down forces (angels) which you saw not; and punished the disbelievers. Such is the recompense of disbelievers.*

9 (At-Taubah):39. *If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things.*

9 (At-Taubah):41. *March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.*

9 (At-Taubah):42. *Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allah: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allah knows that they are liars.*

9 (At-Taubah):47. *Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allah is the All knower of the Zalimun (polytheists and wrongdoers).*

9 (At-Taubah):49. *And among them is he who says: "Grant me leave (to be exempted from jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.*

9 (At-Taubah):52. *Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."*

9 (At-Taubah):73. *O Prophet (Muhammad) Strive hard against the disbelievers and the*

hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.

9 (At-Taubah):81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah. and they said: "March not forth in the heat." Say: *"The Fire of Hell is more intense in heat"; if only they could understand!*

9 (At-Taubah):90. And those who made excuses from the bedouins came (to you, O Prophet asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); *a painful torment will seize those of them who disbelieve.*

10 (Yunus):100. It is not for any person to believe, except by the Leave of Allah, and *He will put the wrath on those who are heedless.*

11 (Hud):119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e., His Saying): *"Surely, I shall fill Hell with jinn and men all together."*

16 (An-Nahl):92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allah only tests you by this [i.e. who obeys Allah and fulfils Allah's Covenant and who disobeys Allah and breaks Allah's Covenant]. *And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e., a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad which the disbeliever denies and that is their difference amongst them in the life of this world.*

30 (Ar-Rum):47. And indeed We did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs, then, *We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins);* and (as for) the believers, it was incumbent upon Us to help (them).

39 (Az-Zumar):22. Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? *So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!*

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in

carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). *But (He lets you fight) in order to test some of you with others.* But those who are killed in the Way of Allah, He will never let their deeds be lost.

47 (Muhammad):10. Have they not travelled through the earth and seen what was the end of those before them? *Allah destroyed them completely, and a similar (fate awaits) the disbelievers.*

60 (Al-Mumtahinah):9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. *And whosoever will befriend them, then such are the Zalimun (wrong-doers — those who disobey Allah).*

61 (As-Saff):10-12. O You who believe! *Shall I guide you to a trade that will save you from a painful torment?* That you believe in Allah and His Messenger (Muhammad) and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (If you do so), he will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *Adn* (Eden) Paradise, that is indeed great success.

66 (At-Tahrim):9. O Prophet (Muhammad)! *Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be hell, and worst indeed is that destination.*