



ISLAMIC RADICALIZATION IN NORTH CAROLINA, UNITED STATES

THE ISLAMIC RADICALIZATION INDEX (IRI)

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ABSTRACT

The purpose of this report is to examine Muslim radicalization in North Carolina by applying an empirical and theoretical analysis of the Muslim community of North Carolina to allow for a greater understanding and scope of current and future Islamic radicalization trends in the state. The first section of this report focuses on the demographics of the Muslim population of North Carolina in order to gain insight into the composition of the multi-faceted Muslim community. The second section focuses on the organizational structure of the Muslim community, listing the various Sunni and Shia religious institutions in the state. While researching the religious institutions, certain religious leaders have been shown to be associated with national radical Islamic associations. The third section analyzes four case studies of terrorist activity on North Carolina soil, illustrating the dangers of self and group radicalization. The main conclusion of this report is that evidence suggests that Islamic radicalization is not a severe threat to the peace and security of the population of North Carolina or the United States.

* The views expressed in this publication are solely those of the author(s) and do not necessarily reflect the views of the International Institute for Counter-Terrorism (ICT)



TABLE OF CONTENTS

SUMMARY	3
INTRODUCTION - MUSLIMS IN THE UNITED STATES: A QUICK OVERLOOK... 4-7	
Muslim immigration to the United States	
Muslim Population in the United States	
PART ONE: DEMOGRAPHICS	8-13
Muslim Immigration to North Carolina	
Muslim Population in North Carolina	
Geographical Concentration	
PART TWO: ORGANIZATION	14-25
Muslim Representation: A Rich Mosaic	
The Sunni Institutions	
The Salafi Sunni Institutions	
Nation of Islam	
The Shia Institutions	
Muslim Student Association	
Unknown Institutions	
PART THREE: RADICALIZATION	26-36
Muslim Radicalization: An Overlook	
The Terrorist Threat in North Carolina	
<i>The Muslim Brotherhood and Al Qaeda Connection</i>	
<i>Hezbollah</i>	
Terrorist Attacks or Attempts Foiled: Arrests on Charges of Terrorism and Sentences	
<i>Triangle Terror Cell – Profile and Assessment</i>	
Financial and Logistical Support for Terrorist Activities	
<i>Hezbollah Cigarette Smuggling Case – Profile and Assessment</i>	
<i>Hezbollah Sub-Cell in Charlotte, NC – Profile and Assessment</i>	
Cultural and Religiously Driven Aggression	
<i>The SUV Attack – Profile and Assessment</i>	
PART FOUR: CONCLUSION.....	37
Main Findings	
ADDITIONAL REFERENCES.....	38-39

SUMMARY

The Muslim community in North Carolina dates as far back as the 16th century. Today, the Muslim community is vibrant and tight knit with congregations throughout the state. Demographically, the Muslim population of North Carolina is composed of individuals with backgrounds hailing mostly from India, Pakistan, Iran, and various African countries. There is also a high number of white American and African American converts to Islam. The Muslim community in North Carolina makes up less than 0.5% of the total population of the state. There are approximately 50 Muslim congregations. These congregations are mostly concentrated in the Triangle Area of North Carolina. The Triangle Area encompasses the areas connecting the cities of Durham, Chapel Hill, and Raleigh. By counting the number of types of religious centers in North Carolina, the data indicates that most Muslims adhere to the Sunni traditional view of Islam. A minority follow the Shia tradition of Islam and other forms of Islam such as the group Nation of Islam of which there is a very large presence in the state.

Organizationally, there are a total of 62 religious institutions in the state of North Carolina. These institutions are composed of mosques, masjids, religious schools, and religious centers. Many of the mosques and masjids offer religious services such as performing marriages, burial services, and daily prayers. 31 of these institutions are traditional Sunni, 4 are Salafi-Sunni, and 14 follow the Sunni tradition as espoused by the Nation of Islam. There are three religious Shia institutions and several Muslim Student Associations that are active on college campuses throughout the state. Research has uncovered several religious leaders with ties to radical Islamic organizations, such as the Muslim Brotherhood. The high number of traditional Sunni institutions indicates that the view of Sunni Islam is the mainstream practice of most Muslims in North Carolina.

The terrorist threat in North Carolina has proven to be a reality in the case of four main incidents. The thwarted terrorist plans of the Triangle Terror cell, which planned on carrying out an attack against a U.S. Marine base, illustrates the crisis of self radicalization and the radicalization of others in a group setting. Members of the cell were comprised mostly of U.S. born individuals or naturalized U.S. citizens. The case of an interstate cigarette smuggling ring run by a clandestine Hezbollah cell was successful in smuggling over \$2 million worth of funds to Hezbollah headquarters in Lebanon as well as engaging in other criminal activities. The presence of Hezbollah successfully operating on North Carolina soil is a serious reminder of the potential reach of an international terrorist organization. Lastly, an attack by a self radicalized individual using an SUV on a North Carolina college campus in retaliation for his perceived Western assault on Islam illustrates the threat of lone wolf attacks on U.S. soil.

INTRODUCTION

Muslims in the United States: A Quick Overview

Muslim Immigration to the United States

Individuals from countries all over the world immigrate to the United States annually. However, when it comes to Muslim migrants, the United States ranks seventh behind Saudi Arabia, Russia, Germany, France, Jordan, and Pakistan. Regarding the religious composition of immigrants in the United States, PEW approximates that 5%, (2,130,000) are Muslim. Of these Muslim immigrants, 70% are naturalized U.S. citizens¹. Muslim immigrants in the United States are ethnically diverse and relocate to communities throughout the fifty states (See *Map 1. Estimated Muslim Adherents in the United States, Map 2. Muslim Congregations in the United States*). According to the Center for Immigration Studies, “the largest numbers of immigrants derive from three main sources: South Asia, Iran, and the Arabic-speaking countries. The single largest group of Muslim immigrants is from South Asia (Bangladesh, India, and Pakistan). They are followed perhaps by 300,000 Iranians and 600,000 from the Arab countries”². Three main reasons have been identified as to why Muslims chose to migrate to the United States – refuge, education, and Islamic ambitions. It is approximated that one-third of all Muslim migrants to the United States become more observant in their religious practices, while others “embrace the freedoms America offers and become religiously less observant (or even convert out of Islam), are acting out what they could not fully express in the home countries”³.

Muslim Population in the United States

There are a total of 1.6 billion Muslims globally or 23% of the total world population. Approximately 87-90% are Sunni while 10-13% are Shia. Less than one percent of the entire global Muslim population lives in the United States. Geographically, the Muslim population is concentrated in the Middle East and North Africa, Sub-Saharan Africa, and the Asia-Pacific region. In North America, there are approximately 3,480,000 Muslims with a median age of 26⁴. The foundations of the Muslim community in the United States can be traced back to “two groups – Muslims from other countries who migrated to America by force or choice, and African Americans who created Muslim sects in the twentieth century”⁵.

¹ U.S Religious Landscape Survey. (2010). *Pew Forum on Religion & Public Life*. Retrieved March 4, 2013, from <http://religions.pewforum.org/>

² Duran, K., & Pipes, D. (2002, August). Muslim Immigrants in the United States. *The Center for Immigration Studies*. Retrieved May 5, 2013, from <http://www.cis.org/USMuslimImmigrants>

³ Ibid.

⁴ U.S. Religious Landscape Survey (2010).

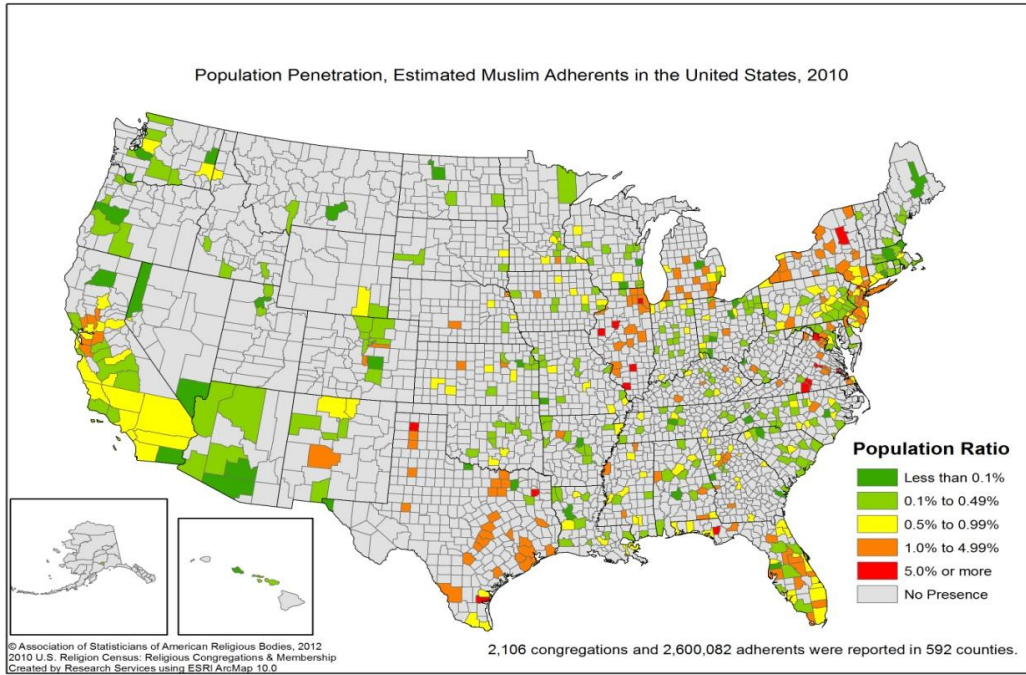
⁵ Tweed, T. A. (2004, December 1). Islam in America: From African Slaves to Malcolm X. *National Humanities Center*. Retrieved May 20, 2013, from <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/islam.htm>

In the United States, out of all the major religious groups, 1.32% of the population is adherents of the Muslim faith. The Association of Religion Data Archives (ARDA)⁶ Nation Profile on Religion finds that 1.3% of Muslims in the United States are religious adherents, 1.4% are religious adherents in North America, and 22.5% are religious adherents globally. In profiling “Who are Muslim Americans?”, PEW⁷ has found that first generation foreign born Muslims account for 63% of the U.S. Muslim population, compared to 15% second generation U.S. born Muslims, and 22% third generation U.S. born Muslims. Demographically, the Muslim population in the United States can be broken down according to regional composition, age distribution, gender composition, racial and ethnic composition, income distribution, educational distribution, and marital status (See “*Graph 1. Muslim Demographics in the United States*”)

⁶ Religion Research Hub . (n.d.). *The Association of Religion Data Archives - U.S. and World Religion Statistics and Data*. Retrieved May 5, 2013, from <http://www.thearda.com/rrh/>

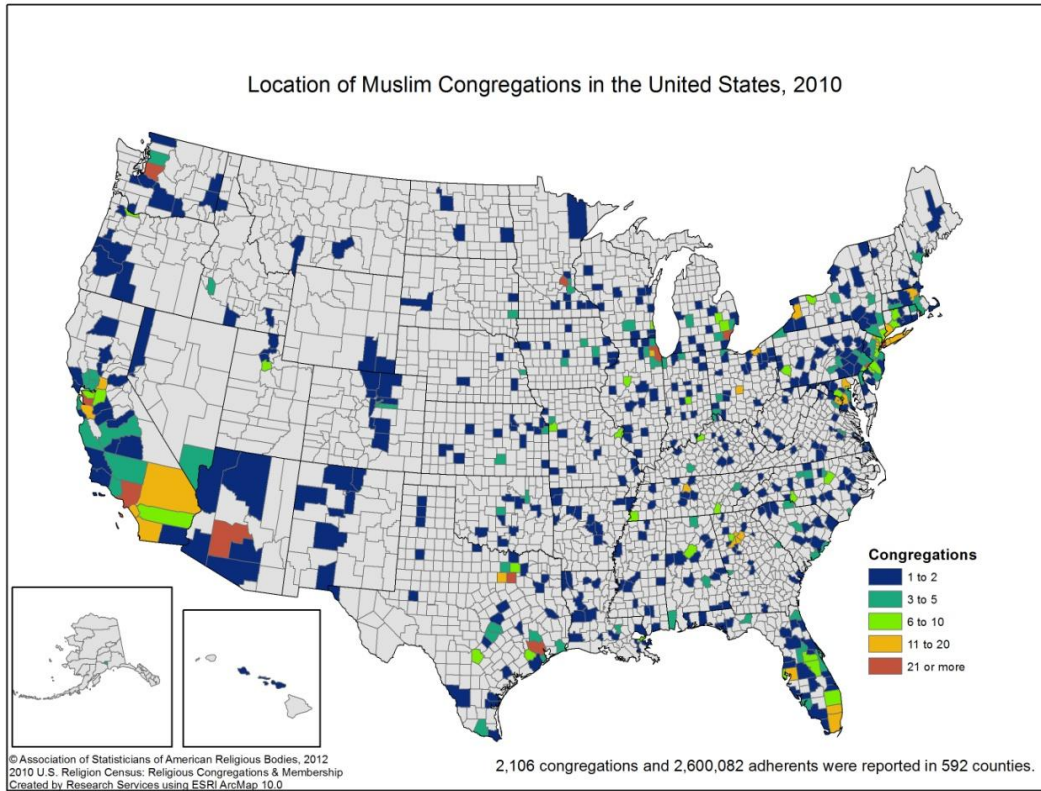
⁷ U.S Religious Landscape Survey (2010)

Map 1. Estimated Muslim Adherents in the United States



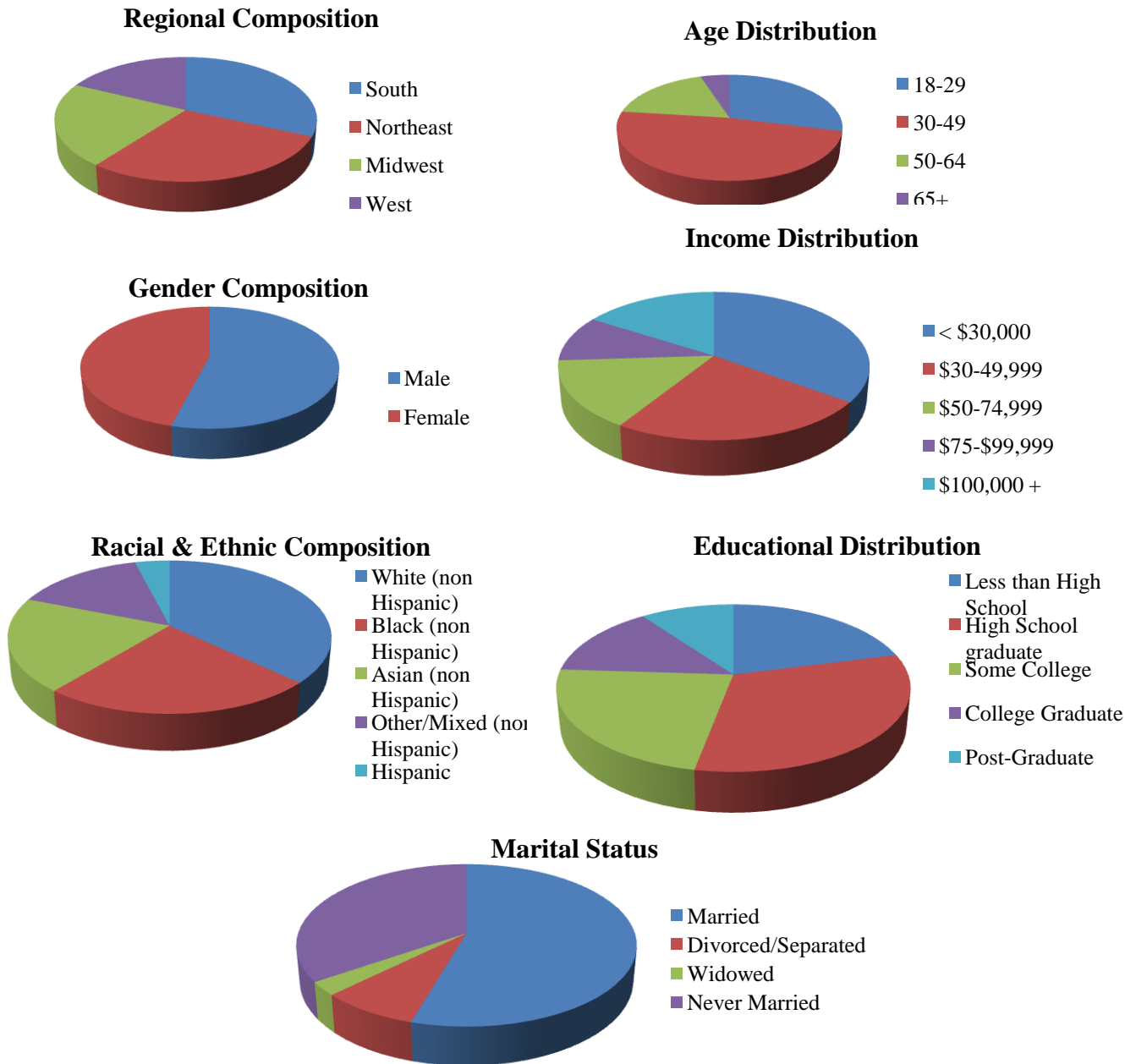
Source: Association of Religion Data Archives, Religion Research Hub

Map 2. Muslim Congregations in the United States



Source: Association of Religion Data Archives, Religion Research Hub

Graph 1: Muslim Demographics in the United States



Source: The PEW Demographics Portrait – Regional Muslim Demographics, 2010

*Majority of Muslims in the United States reside in the Northeast and are between 30-49 years of age. Males outnumber females in the national Muslim community and majority of Muslims are married. Majority of Muslims have at least a high school diploma and make an average salary of up to \$49,999 per year. Ethnically and racially, Muslims in the United States hail from White and Black non-Hispanic backgrounds.

PART ONE: DEMOGRAPHICS

Muslim Immigration to North Carolina

Historically, the first Muslim immigrants to arrive to the United States date back to the 16th century. These immigrants came as slaves from Africa or “when captured Muslim soldiers were deposited on the coast of North Carolina and elsewhere in the South”⁸. Since the 1960’s, Muslim immigration to the United States has steadily, and at times rapidly, increased. Demographically, the Muslim population in North Carolina hails from geographic and ethnically diverse regions around the world and is a smaller reflection of the wider Muslim population in the United States. Muslim communities in North Carolina are made up of both immigrant Muslims, native U.S. Muslims, and Muslim converts. Muslim congregations serve worshippers hailing from areas such as India, Pakistan, Lebanon, Iran, various African countries, and white American and African American converts.

Muslim Population in North Carolina

According to the United States Census Bureau⁹, which conducted its most recent census in 2010, the state of North Carolina has a total population of 9,535,483 people. Of this number the total foreign born population is estimated at 700,216 individuals with 29,671 individuals claiming Arab ancestry (0.3% of the total population). Upon further breakdown of the foreign born population, 22.3% originally derive from Asian countries (156,107 immigrants) and 5.7% originally derive from African countries (39,630 immigrants) with 84, 429 individuals tracing their ancestry to Sub-Saharan African descent (0.9% of the total population).

A PEW Forum on Religious and Public Life survey¹⁰ finds that approximately 1% of the overall population in the United States identifies as being part of the Islamic religion. Further breakdown of data provided by PEW indicates that in the United States, 60% of Muslims are followers of the Sunni tradition while the remaining 40% follow the Shia tradition and other non specified traditions of Islam. In the state of North Carolina, PEW results show that the majority religion is Evangelical Protestants, with a total of 41% of the population adhering to this faith. Conversely, the number of adherents of the Islamic religion in North Carolina make up less than 0.5% of the state’s total population. This clearly indicates that Islam is a minority religion in North Carolina, with a small, intimate community. There is no available data on the breakdown of Sunni, Shia, and other types of Muslim adherents. However, by analyzing the number of Sunni religious centers in the state, the data indicates that the majority of Muslims in North Carolina follow the Sunni religious tradition, with a minority following Shia religious tradition. There is a large presence of the Nation of Islam, an African American supremacist religious organization, which is made up of African-American followers.

⁸ Duran, K. & Pipes, D. (2002)

⁹ United States Census Bureau. (2013). *United States Census Bureau*. Retrieved March 3, 2013, from <http://www.census.gov/>

¹⁰ U.S. Religious Landscape Survey (2010)

The Muslim community in North Carolina can be described as healthy and thriving. Between fully accredited Islamic schools, supermarkets that sell Middle Eastern foods and Hallal meat, community centers, community outreach programs, and much more, the Muslim population is fully integrated into American society. While on the surface it appears that the Muslim community in North Carolina is integrated, a Council on Foreign Relations [CFR] report brings up the overall issue of Muslim integration in the United States. The report concludes that “while U.S. Muslims may be more integrated...most U.S. Muslims feel alienated and singled out in the war on terror”¹¹. The report also states that “Muslims also struggle with how much they should integrate U.S. culture and mores into their daily lives”, resulting in a struggle between their religious and cultural identity.

Table 1. Breakdown of Islamic Religious Tradition in North Carolina

Religious Tradition	Percentage of Adherents
Sunni	60%
Shia and Other Muslim Groups	40%

Source: The PEW Forum on Religious and Public Life

Geographical Concentration

The Muslim community in North Carolina is relatively small compared to other religious communities. The major concentration of Muslims are located in what is known as the Triangle area, composed on the areas encompassing Durham, Chapel Hill, and Raleigh. The Islamic Association of Raleigh, along with the School of Public Health at the University of North Carolina Chapel Hill¹², conducted a study of the Muslim community in the Triangle area. The study approximates that there are 10,000 Muslims living in the Triangle region, originating from 70 countries. Twenty percent are believed to be American born African-Americans. Based on the growth of the Muslim population between the years 2000 and 2010 as shown by the ARDA¹³, it can be assumed that the numbers from the previously mentioned study¹⁴ have increased.

However, Muslim communities are also to be found in numerous areas of North Carolina. According to data provided by the ARDA¹⁵, there are approximately 50 Muslim congregations in the state as of 2010. The following charts, broken down into number of Muslim congregations, number of religious adherents, and adherence rate per county, show demographic changes between the years 2000 and 2010. Overall, there is a general upward trend in between 2000 and

¹¹ Johnson, T. (2011, September 19). Backgrounder: Muslims in the United States. *Council on Foreign Relations*. Retrieved May 21, 2013, from www.cfr.org/united-states/muslims-united-states/p25927

¹² Burrows, E., Hoepf, M., Lillie, S., Moore, A., Rowland, C., & Whalen, C. (2005). The Islamic Association of Raleigh: Raleigh, North Carolina; An Action-Oriented Community Diagnosis: Findings and Next Steps of Action. *University of North Carolina at Chapel Hill*. Retrieved March 4, 2013, from http://archives.hsl.unc.edu/cdpapers/Islam-Raleigh_Final_AOCD2005.pdf

¹³ Religion Research Hub (n.d.)

¹⁴ Burrows et al. (2005)

¹⁵ Religion Research Hub (n.d)

2010 regarding the establishment of new Muslim congregations as well as the number of adherents. The counties listed are those which contain Muslim congregations. Not all counties in North Carolina have a Muslim community and are therefore not listed at this time.

Table 2. Breakdown of number of Congregations, Adherents, & Adherence Rate in North Carolina (2000 – 2010)

Year	Congregations	Adherents	Adherence Rate
2000*	29	20,137	2.5%
2010**	50	26,045	2.7%
Change from 2000 to 2010	+21	+5,908	+29.3%

*Total population 8,049,313, up 21.4% from 1990

** Total population 9,535, 483, up 18.5% from 2000

Source: Association of Religion Data Archives

Table 3. County Reports

Buncombe County

	Congregations	Adherents	Adherence Rate
2000	1	288	1.4
2010	1	150	0.6
Change	+0	-138	-47.9%

Cumberland County

	Congregations	Adherents	Adherence Rate
2000	1	150	1.3
2010	2	408	0.5
Change	+1	+258	+172%

Durham County

	Congregations	Adherents	Adherence Rate
2000	3	1,941	8.7
2010	5	2,004	7.5
Change	+2	+63	+3.2%

Edgecombe County

	Congregations	Adherents	Adherence Rate
2000	1	288	5.2
2010	1	308	5.4
Change	+0	+70	+6.9%

Forsyth County

	Congregations	Adherents	Adherence Rate
2000	2	1,341	4.4
2010	3	1,516	4.3
Change	+1	+175	+13%

Gaston County

	Congregations	Adherents	Adherence Rate
2000	1	60	0.3
2010	1	308	1.5
Change	+0	+248	+413.3%

Guildford County

	Congregations	Adherents	Adherence Rate
2000	5	3,619	8.6
2010	5	3,984	8.2
Change	+0	+365	+10.1%

Iredell County

	Congregations	Adherents	Adherence Rate
2000	1	50	0.4
2010	1	308	1.9
Change	+0	+258	+516%

Mecklenburg County

	Congregations	Adherents	Adherence Rate
2000	5	7,823	11.2
2010	10	2,972	3.2
Change	+5	-4,851	-62%

New Hanover County

	Congregations	Adherents	Adherence Rate
2000	1	288	1.8
2010	3	924	4.6
Change	+2	+636	+220.8%

Orange County

	Congregations	Adherents	Adherence Rate
2000	1	100	0.8
2010	1	308	2.3
Change	+0	+208	+208%

Pitt County

	Congregations	Adherents	Adherence Rate
2000	2	538	4.0
2010	2	350	2.1
Change	+0	-188	-34.9%

Wake County

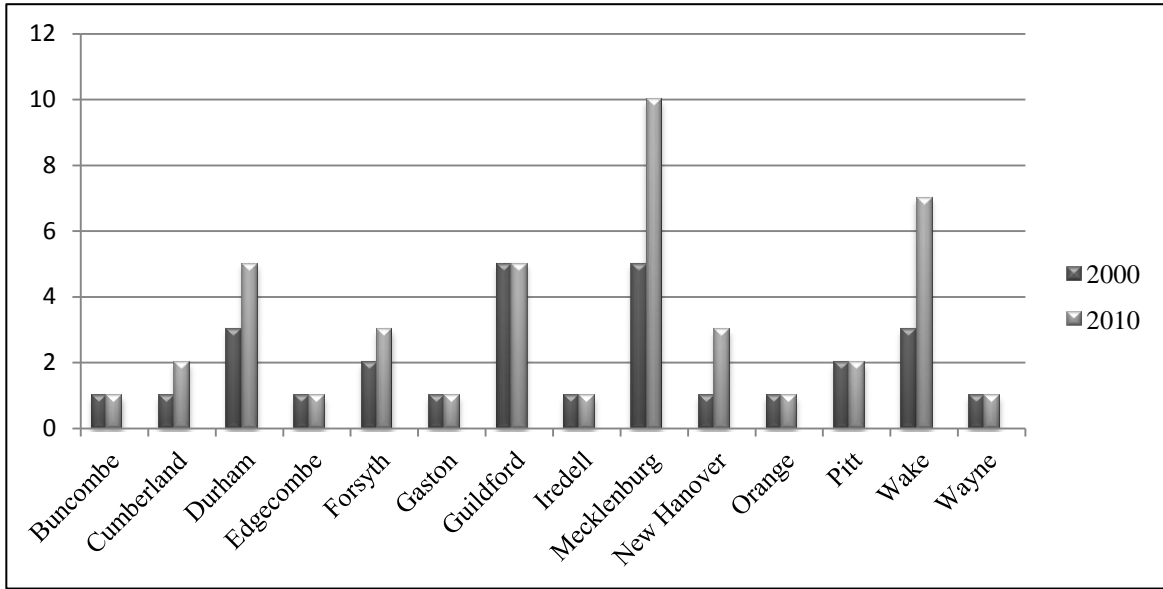
	Congregations	Adherents	Adherence Rate
2000	3	3,200	5.1
2010	7	10,299	11.4
Change	+4	+7,099	+221.8%

Wayne County

	Congregations	Adherents	Adherence Rate
2000	1	288	2.5
2010	1	50	0.4
Change	+0	-238	-82.6%

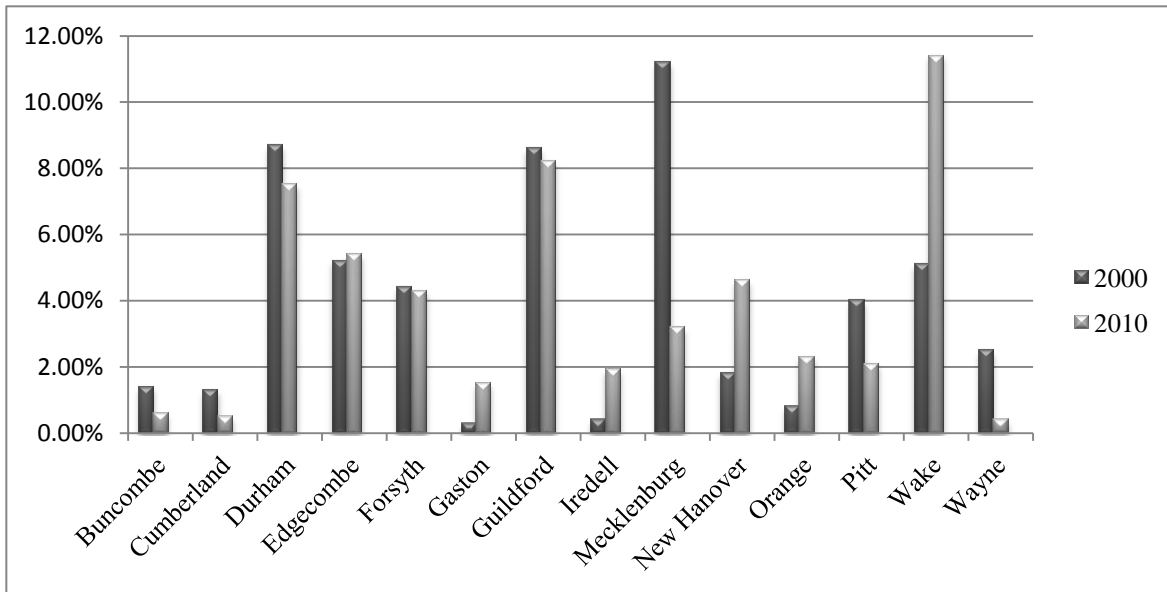
Source: The Association of Religion Data Archives

Chart 1. Number of Muslim Congregations Per County (2000-2010)



Source: The Association of Religion Data Archives

Chart 2. Number of Muslim Adherents Per County (2000-2010)



Source: The Association of Religion Data Archives

PART TWO: ORGANIZATION

Muslim Representation: A Rich Mosaic

The following is a compilation profiling the various Islamic religious institutions in the state of North Carolina. Information on the following institutions was found using open sources, including the institutions websites and Salatomic.com¹⁶. In total, there are 62 religious institutions composed of mosques/masjids and religious centers/associations. A large number of the mosques, masjids, centers, and associations run religious weekend schools for youth and adult students and several have fully accredited schools by the Board of Education in North Carolina. Sunni institutions (total of 49) are broken down into three categories: traditional Sunni followers (31), Salafi Sunni followers (4), and the Nation of Islam (14). There are three Shia religious institutions and four Muslim Student Associations. Six religious institutions are classified as unknown in their religious orientation since information is not available.

The Sunni Institutions

Followers of Sunni Islam account for approximately 85% of all Muslim's worldwide. The term "Sunni" stems from the phrase "followers of [the Prophet's] customs [*sunna*]". Historically, Sunni's believe that after the death of the Prophet Muhammad, the new religious leader of Islam can be chosen from a capable, pious individual who does not have to be directly related to the Prophet (p.1)¹⁷. Therefore, followers of Sunni Islam believe in the Islamic religious tradition that "elected a companion of the Prophet's named Abu Bakr to become the first Caliph (Arabic for 'successor')"¹⁸.

Islamic Associations and Centers

Annoor Islamic Center

Located in Clemmons, the Annoor Islamic Center follows traditional Sunni Islam and caters to multicultural worshippers. Established in 2004, the center offers a full range of religious services, maintains a Muslim cemetery, and runs the Al Hedaya religious Sunday school for youths aged 6-18. The center also teaches quranic studies certified by the Muslim American Society. The current Imam is Sheikh Nabil El Fallah.

Chapel Hill Islamic Society

Located in Chapel Hill, the society follows traditional Sunni Islam and serves multicultural worshippers. The president of the Shura Council is Hadi Haddad. There is no permanent Imam.

¹⁶ Salatomic. (2005-2013). Salatomic. *The Halalfire Network*. Retrieved March 1, 2013, from <http://www.salatomic.com/>

¹⁷ Blanchard, C. M. (2009). Islam: Sunnis and Shiites. *Congressional Research Service*, 7(5700), 1-9. Retrieved March 3, 2013, from <http://www.fas.org/irp/crs/RS21745.pdf>

¹⁸ Ibid.

Islamic Association of Cary

Also known as the Cary Masjid, the Islamic Association of Cary, located in the city of Cary and founded in 2004, follows traditional Sunni Islam and serves multicultural worshippers. The spiritual leader of the association is Hafiz/Qari Muhammad Amir Qasmi Sahib¹⁹.

Islamic Association of Eastern North Carolina

Also known as the Al-Masjid Islamic Center and Mosque, the center is located in Greenville and follows traditional Sunni Islam. The community is made up of multicultural worshippers. The center was established in 1985 and has daily religious prayer sessions, lectures, library, prayer halls, a Sunday school for children, a Muslim cemetery, and also conducts prison visits for Islamic prisoners in North Carolina.

Islamic Association of North Carolina

Located in Cary, the association follows traditional Sunni Islam. The IANC has a religious center, Islamic academy, free religious lectures and classes for adults, and holds daily prayer services. The current Imam is Mufti Manzoul Islam Azhari. The IANC runs a Sunday school with around forty students and six teachers.

Islamic Association of Raleigh

Founded by immigrant Muslims in 1981, the IAR serves the multicultural local Raleigh Muslim community by following traditional Sunni Islam. The IAR offers religious services, communal activities, and has a set up Dawa committee. The IAR's first full time Imam came in 1985 from Jordan. The current Imam is Mohammed Baianonie and the vice Imam is Sheikh Sameh Asal. In 1987 the Al-Furqan Weekend Sunday Islamic School opened to teach local Muslim children religious studies. In 1992, the IAR established the Al-Iman Full-time Islamic School with an approved curriculum by the state of North Carolina. In 2002, the Al-Bayan Quranic school was established for children and adults²⁰.

Islamic Center of Asheville

Founded in 1996, the center follows traditional Sunni Islam, is located in Asheville, and caters to a multicultural community.

Islamic Center of Charlotte

Located in Charlotte, the ICC follows traditional Sunni Islam and runs daily prayer services. Imam Bassam Obeid originates from Lebanon and received his religious certifications from the Islamic University in Medina. The ICC also runs the Charlotte Islamic Academy which enrolls students from elementary to high school ages²¹.

¹⁹ Cary Masjid . (n.d.). *Islamic Association of Cary*. Retrieved March 4, 2013, from <http://carymasjid.org>

²⁰ Islamic Association of Raleigh. (n.d.). *The Islamic Association of Raleigh* . Retrieved March 4, 2013, from <http://raleighmasjid.org>

²¹ Islamic Center of Charlotte, Masjid At-Tawbah. (n.d.). *Islamic Center of Charlotte*. Retrieved March 4, 2013, from <http://ice-spokesman.faithweb.com/index.html>

Islamic Center of Fayetteville

Located in Fayetteville, the center follows traditional Sunni Islam and has a multicultural community. The center has a religious Sunday school, holds daily prayers, and conducts religious lectures.

Islamic Center of Greensboro

Established in 1994, the center follows traditional Sunni Islam and caters to a multicultural community. The center runs the Islamic Academy, which is a full time school for children, grades K-5, that is certified by the Board of Education of the state of North Carolina. Imam Yaser Ahmed was born in Sudan and immigrated to the United States in 1995²².

Islamic Center of High Point

Founded in 1996, the center, located in High Point, follows traditional Sunni Islam and is attended by multicultural worshippers. The center maintains a Muslim cemetery. The current Imam is Hafiz Muhammad Mahboob Raza who graduated with a degree in Quranic studies from the University of Hamidia Rizvia in Karachi, Pakistan²³.

Islamic Center of Lake Norman

Located near Charlotte, the Islamic Center of Lake Norman follows traditional Sunni Islam and caters to a predominantly Indian and Pakistani community. The center was established in April 2012.

Islamic Center of Morganton

The center follows traditional Sunni Islam and worshippers are predominantly Indian and Pakistani. Located in Morganton, the center holds regular Friday prayers and hosts various communal family activities.

Islamic Center of Morrisville

Located in Morrisville, the center follows traditional Sunni Islam and caters to a multicultural community. The center runs the Al Mizzan Academy which is a religious Sunday school for youth. There are two Imams – Sheikh Sameh Asl and Sheikh AbdeNasser Zouhri. Zouhri has ties to Daniel Boyd, leader of the Triangle Terror Cell. Boyd and Zouhri were business partners and opened up Blackstone Market, a Middle Eastern market which sold Hallal meat, Middle Eastern food, and Islamic reading material²⁴ (Associated Press, 2009). The market closed because of the recession.

Islamic Center of the Sunnah

Located in Greensboro, the center follows traditional Sunni Islam and caters to a multicultural community.

²² Islamic Center of Greensboro. (2011). *ICG-NC*. Retrieved March 11, 2013, from <http://www.icg-nc.org/Home.html>

²³ Islamic Center of High Point. (2012). *Islamic Center of High Point*. Retrieved March 9, 2013, from <http://icohp.org>

²⁴ Associated Press. (2009, August 4). "The Nicest Terrorist I Ever Met" - CBS News. *CBS News*. Retrieved March 5, 2013, from http://www.cbsnews.com/2100-201_162-5197197.html

Islamic Center of the Triad

Located in Greensboro, the Islamic Center of the Triad follows traditional Sunni Islam and serves a multicultural community. The president of the center is Badi Ali. Badi Ali was born in the West Bank town of Ramallah and is of Palestinian origin. He has been known to organize boycotts of local businesses that support Israel and espouses anti-Zionist and anti Jewish sentiments²⁵. Ali is a National Shura Member of the radical group Jama'at al-Muslimeen, also known as the Islamic People's Movement International organization. This organization "runs a network of mosques run by the radical group...questions the existence of the Holocaust, supports the release of convicted terrorists and wants the United States to stop 'interfering' in Muslim countries"²⁶. In 1991, Ali was listed on a document that proved his membership on the Palestine Committee, "a group created by the Muslim Brotherhood in the United States to support Hamas"²⁷. In 1992, in a letter to the New York Times, Ali "identified himself as the North Carolina chairman of the Islamic Committee for Palestine...the active arm of the Islamic Jihad Movement in Palestine"²⁸.

Islamic Society of Gastonia

The Islamic Society of Gastonia serves multicultural worshippers in Gaston County and runs the Masjid Al-Islam. Following traditional Sunni Islam, the masjid opened in 1995 and a part time Islamic school opened in 1997. According to its website, the society serves the needs of approximately fifty Muslim families in the area. There is no permanent Imam²⁹.

Islamic Society of Greater Charlotte

Founded in 1978, the Islamic Society of Greater Charlotte is the oldest Muslim association in the area. The society follows traditional Sunni Islam and caters to predominantly Indian and Pakistani worshippers. According to its website, "the society has members from over 20 different countries"³⁰, runs a religious Sunday school, conducts marriage and burial services, holds daily prayer services, and carries out interfaith work within the Charlotte area. There is no permanent Imam.

Islamic Society of the Carolina's

Located in Charlotte, the Islamic Society of the Carolina's follows traditional Sunni Islam and caters to multicultural worshippers.

²⁵ Siddique, K. (2002, June 27). 'Tide turning against Zionist Jews' (American Islamic Center calls for Jewish Boycott and Jihad). *Free Republic*. Retrieved March 9, 2013, from <http://www.freerepublic.com/focus/news/706661/posts>

²⁶ IPT News. (2010, December 16). Accused Bomb Plotter's Mosque Tied to Radical Group. *The Investigative Project on Terrorism*. Retrieved March 9, 2013, from <http://www.investigativeproject.org/2412/accused-bomb-plotter-mosque-tied-to-radical-group>

²⁷ Ibid.

²⁸ Ibid.

²⁹ Islamic Society of Gastonia, Masjid Al-Islam. (n.d.). *Islamic Society of Gastonia*. Retrieved March 4, 2013, from <http://www.gastoniamasjid.org/index.html>

³⁰ Islamic Society of Greater Charlotte. (2010). *ISGC*. Retrieved March 4, 2013, from <http://www.isgcharlotte.com>

Jaamat Ibad ar-Rahman

Located in Durham, Jaamat Ibad ar-Rahman follows traditional Sunni Islam and serves the largest Muslim community in Durham. There are two facilities: the Masjid and the Parkwood facility which is used for educational classes, community programs, volunteer work, lectures, and a burial society. There is a religious preschool, Al-Huda Academy, and a Sunday school program, An-Noor School, which teaches over one hundred students every semester. The current Imam is Shaikh Mowlid Ali³¹.

Wilmington Islamic Learning Center

The center, located in Wilmington, follows traditional Sunni Islam and caters to a multicultural community. The center holds daily prayers, religious classes, and has aspirations to open up a religious school³².

Mosques and Masjids

Apex Mosque

Located in Apex, the mosque follows traditional Sunni Islam and caters to multicultural worshippers. Apex mosque runs a Sunday school for children called Al Ihssan School, has a set Dawa program, religious services, and runs a variety of communal activities. The Apex Mosque is run by Brother Youssef Fahim³³.

Brittany Masjid

Located in Charlotte. No other information is readily available.

Community Mosque of High Point

Located in High Point, the mosque follows traditional Sunni Islam and caters to a multicultural community.

Community Mosque of Winston-Salem

Founded in 1984, the mosque was established in 1984 and is located in Winston-Salem. The community is made up of multicultural worshippers and runs the Community Mosque Academy which teaches religion to children aged 4-18. The mosque also runs a free health clinic. The Community Mosque of Winston-Salem evolved out of the Institute for Islamic Involvement, Inc. The current Imam is Khalid Abdul Fattah Griggs³⁴. The website of the Community Mosque of Winston-Salem has a direct link to Islamonline.net, which is a website of the Muslim Brotherhood that “dispenses *fatwas* and jihad advice”³⁵.

³¹ Jamaat Ibad Ar-Rahman. (2013). *Jamaat Ibad Ar-Rahman*. Retrieved March 9, 2013, from <http://www.ibadarrhman.org>

³² Wilmington Islamic Learning Center . (n.d.). *Wilmington Islamic Learning Center*. Retrieved March 9, 2013, from <http://wilmingtonislamiclearningcenter.com>

³³ Apex Mosque. (n.d.). *Apex Mosque*. Retrieved March 5, 2013, from <http://apex-mosque.org>

³⁴ Community Mosque of Winston Salem. (n.d.). *Community Mosque of Winston Salem*. Retrieved March 9, 2013, from www.communitymosque.com

³⁵ Lopez, C. M. (2011, December 29). Wake Forest University's Radical Imam . *The Clarion Project* . Retrieved March 9, 2013, from <http://www.clarionproject.org/analysis/wake-forest-universitys-radical-imam>

Imam Khalid Abdul Fattah Griggs converted to Islam in 1972. Griggs was part of the anti Vietnam movement in the 1960's and, after his conversion, with the Islamic Party in North America³⁶. The Islamic Party was known to be active among the Muslim African-American community in their Dawa activities. Griggs is known to be associated with the Islamic Circle of North America which is known to have ties to the Muslim Brotherhood³⁷. The “signature publication, ‘Taking Islam to the Street: The Da’wah of the Islamic Party of North America,’ candidly describes its ideology as a ‘revolutionary Islam’ grounded in the teachings of Maulana Abu’l a’la Maududi, Ayatollah Ruhollah Khomeini, Muammar Qaddafi, and Sayyed Qutb”³⁸. Griggs is also part of the Shura Council for the Muslim Alliance of North America (MANA). MANA was co-founded by Siraj Wahhaj, “an unindicted co-conspirator in the 1993 World Trade Center bombings”³⁹. Lastly, Griggs is a council member of the Islamic Circle of North America, “a Muslim Brotherhood front organization that the Department of Justice listed as an unindicted co-conspirator in a terror funding case”⁴⁰.

Lumberton Mosque

The mosque follows traditional Sunni Islam, caters to a multicultural community, and is located in Lumberton.

Masjid al-Huda

Located in Rocky Mount, the masjid follows traditional Sunni Islam and caters to a multicultural community.

Masjid Al-Saliheen

Located in Goldsboro, the Masjid follows traditional Sunni Islam and caters to a multicultural community.

Masjid An-Noor at the MAS Community Center

Funded by the Muslim American Society, this center located in Charlotte follows traditional Sunni Islam. The center caters to multicultural worshippers and provides services in religious education, youth programming, public outreach, media, and Dawa. Imam John Ederer, born in Oklahoma and a convert to Islam, furthered his religious studies in Egypt and Kuwait.

North Raleigh Masjid

Located in Raleigh and established in 2006, the masjid follows traditional Sunni Islam and caters to a multicultural community. The religious leader is Imam Adul Nasser. According to the masjid’s website, “most North Raleigh community members previously attended the Islamic Association of Raleigh, but felt the need for a Masjid in the North Raleigh area for convenience and new resources amid the rapidly expanding community”⁴¹.

³⁶ Imam Khalid Griggs . (2013). *Islamic Learning Foundation* . Retrieved March 9, 2013, from <http://islamiclearningfoundation.org/about-us/instructors/ilf-new-york-instructors/imam-khalid-griggs/>

³⁷ Lopez, C.M. (2011)

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ North Raleigh Masjid . (2013). *North Raleigh Masjid* . Retrieved March 6, 2013, from <http://www.northraleighmasjid.org/>

Shaw University Mosque

Also known as the King Khalid Mosque, the Shaw University Mosque is located in Raleigh and follows traditional Sunni Islam. The mosque serves multicultural worshippers and has been open since August 1983. The mosque is registered under the non-profit organization Jamaah At-Taqwa. According to the mosque's website, "in 1981, the daughter of the late King Khalid ibn Abdul-Azizz Al-Saud of Saudi Arabia made a generous grant of \$1,000,000 US to Shaw University for the building of an Islamic and International Studies Center, including a Mosque, Library, Rooms for Lectures, Offices, etc."⁴² The center is currently run by Imam Juma Mussa and Amir Brother Khaleel A. Faheemud-Deen and has a shurah council as well. The mosque engages in community outreach, interfaith outreach, conducts daily prayer services, Islamic education, runs a children's school, and has a known Dawa program.

The Salafi Sunni Institutions

The Salafi movement is an offshoot of Sunni Islam. Salafism can be defined as "the method of modeling one's thoughts and behavior on Muhammad and the first three generations of Muslims, called the 'forefathers' (*salaf*)" (p.1)⁴³. Salafists believe in "returning to the purity of 7th century Islam" and its "strict interpretation of Islam is considered close to the puritanical Wahhabism of the Saudis and others"⁴⁴.

Islamic Associations and Centers

Goldsboro Islamic Center

Located in Goldsboro and serves a multicultural community.

Mosques and Masjids

Masjid Ansaar Us Sunnah

Located in Charlotte, worshippers are predominantly African-American.

Musalla Al-Qur'an wa Sunnah

Located in Charlotte, worshippers are predominantly African-American.

⁴² King Khalid Mosque . (n.d.). *King Khalid Mosque, Jamaah At-Taqwa at Shaw University* . Retrieved March 7, 2013, from <http://www.masjidkingkhalid.org/JTaqwa/index.php>

⁴³ McCants, W. (2012). The Lesser of Two Evils: The Salafi Return to Party Politics in Egypt. *Middle East Memo*, 23, 1-8. Retrieved May 16, 2013, from http://www.brookings.edu/~media/research/files/papers/2012/5/01%20salafi%20egypt%20mccants/0501_salafi_egypt_mccants.pdf

⁴⁴ Caryl, C. (2012, September 12). The Salafi Movement. *Foreign Policy*. Retrieved May 16, 2013, from http://www.foreignpolicy.com/articles/2012/09/12/the_salafi_moment

Tawheed Wa Sunnah

Located in Durham, worshippers are predominantly African-American. The current Imam is Abu Qaylah Rasheed Barbee. According to the masjid's website, "the mission of Masjid Tawheed Wa Sunnah is to support the propagation, implementation, and presentation of Tawheed, the authentic Sunnah and ad-Dawatus Salafiyyah, while aiding its people everywhere."⁴⁵ The website of the masjid has informational resource links to Arabic websites that promote the ideas of Shaykh bin Baaz and Shaykh Uthaimen, both prominent Sunni scholars from Saudi Arabia. In order to raise money, the masjid sells on their website a book entitled "A Gift to the Sunni in Demolishing the Creed of the Shi'ah", an anti Shia book.

Nation of Islam

Founded in the 1930s by Wallace D. Fard, also known as Farad Muhammad, and his "messenger and successor Elijah Muhammad"⁴⁶ in the city of Detroit, the Nation of Islam preaches a "hybrid creed with its own myths and doctrines" whose relationship to Islam is through Fard's belief that "like other Muslims, that there is no other G-d but Allah, but they redefine 'Allah' by saying that he 'came in the person of W.D. Fard'"⁴⁷. The Nation of Islam is one of the oldest black nationalist organizations in the United States and was "noticed mainly by African American urban dwellers, scholars of black sociology and religions, and the Federal Bureau of Investigation" (p.3)⁴⁸. Already by 1955, the Federal Bureau of Investigation viewed the Nation of Islam as "purporting to be motivated by the religious principles of Islam, but actually dedicated to the propaganda of hatred against the white race" (iii)⁴⁹. Since its inception, "Fard and his disciple preached of a coming apocalyptic overthrow of white domination, insisting that the domination of evil was to end with G-d's appearance on earth in the person of Fard"⁵⁰.

The Nation of Islam gained heightened popularity and publicity in the 1950's with vocal members such as Malcolm X and Muhammad Ali. Upon the death of Elijah Muhammad in 1975, his son Wallace Deen Muhammad took over the mantle of leadership of the Nation of Islam. W.D. Muhammad brought the Nation of Islam under the "fold of mainstream Islam"⁵¹. This led to a split with the more radicalists in the group, led by Louis Farrakhan, to "reject the younger Muhammad" and "declared the creation of a 'resurrected' NOI based on the original ideology of Elijah Muhammad"⁵². Farrakhan, as leader of the more radical offshoot of the Nation of Islam, has cultivated a close relationship with other African-American Nationalist extremist groups, such as the New Black Panther Party. Today, the Nation of Islam is described as an "organized

⁴⁵ Masjid Tawheed Wa Sunnah . (2011). *Masjid Tawheed Wa Sunnah* . Retrieved March 9, 2013, from <http://www.mtws.org/>

⁴⁶ Intelligence Files: Nation of Islam. (n.d.). *Southern Poverty Law Center*. Retrieved May 16, 2013, from <http://www.splcenter.org/get-informed/intelligence-files/groups/nation-of-islam>

⁴⁷ Ibid.

⁴⁸ Curtis, E. E. (2006). *Black Muslim religion in the Nation of Islam, 1960-1975*. Chapel Hill: University of North Carolina Press.

⁴⁹ Federal Bureau of Investigation. (1955). FBI Record: The Vault – Nation of Islam Part 1 of 3. *United States Department of Justice*. Retrieved May 16, 2013, from <http://vault.fbi.gov/Nation%20of%20Islam>

⁵⁰ Intelligence Files: Nation of Islam. (n.d.)

⁵¹ Ibid.

⁵² Ibid.

hate group” that is “deeply racist, anti-Semitic, anti-gay” who holds sentiments of “innate black superiority over whites”⁵³.

Islamic Associations and Centers

Al-Mustaqeem Islamic Center

Located in New Bern.

Al Ummil Ummat Islamic Center

Located in Greensboro and also known as the Al-Ummil Ummat Masjid. The AUUIC was founded in 1987 by the late Imam Fatihah Mateen. The center is affiliated with the Dawa project of Imam W. Deen Muhammed called “The Mosque Cares” and follows Minister Louis Farrakhan. The center holds daily religious services, communal activities, and burial services.

Ar-Razzaq Islamic Center

Located in Durham, the center is run by Imam Said Abdul-Salaam. According to the Pluralism Project at Harvard University, this center was “founded during 1972-1974 and was originally called Mosque #34 because it was the 34th masjid of the Nation of Islam in the United States.”⁵⁴ There are approximately seventy-five active members and is also associated with the Muslim American Society. According to the center’s website, members of the center are “comprised of local people who converted to Islam and established a center for worship in the early 1970’s.”⁵⁵

As Salaam Islamic Center

Located in Raleigh, the center is headed by Imam Oliver S. Mohammed. Mohammed, born Oliver Lincoln Bullock Jr., originally hails from Durham and comes from a very religious Christian background. He is a convert to Islam⁵⁶. The center runs a weekend Islamic school which enrolls approximately forty students aged 4-18. During the summer, the center runs a summer camp for children. The center is well known for holding interfaith dialogue events with local churches and synagogues as well as community service initiatives such as helping the Salvation Army feed the local homeless.

Islamic Community Development Center

Located in Wilson.

Sister Clara Muhammad School

This Islamic school is located in Durham. Sister Clara Muhammed, born in November 1899, was the wife of Elijah Muhammed and mother of Imam W. Deen Mohammed. She founded the Muhammed University of Islam School System (renamed eventually after Sister Clara) in 1934.

⁵³ Ibid.

⁵⁴ The Pluralism Project at Harvard University. (1997-2013). *The Pluralism Project at Harvard University*. Retrieved March 6, 2013, from <http://pluralism.org/>

⁵⁵ Ar-Razzaq Islamic Center. (2013). *Ar-Razzaq Islamic Center*. Retrieved March 6, 2013, from arrazzaqislamiccenter.org/?page_id=63

⁵⁶ Oliver Muhammed’s Page. (n.d.). *United Muslim Movement Association for Humanity*. Retrieved March 6, 2013, from <http://ummah1.com>

Mosques and Masjids

Masjid Al-Muminum

Located in Charlotte.

Masjid Al-Muminin

Located in Winston-Salem.

Masjid Al-Muminun

Located in Statesville.

Masjid Ali Shah

Located in Charlotte. According to information regarding the masjid, “there are more men than women. Arabic and English are spoken at the mosque. The ethnic population is mostly African-American, but occasionally some Arabs show up for service.” The current Imams are Abdul Pasha and John Rammadan. Rammadan was born in Charlotte and converted to Islam while exposed to the religion in college⁵⁷.

Masjid Ash Shaheed

Located in Charlotte. The current Imam is Khalil Akbar.

Masjid Muhammad

Located in Wilmington, the masjid was established in 1995 and is also known as the Tawheed Islamic Center.

Masjid Omar Ibn Sayyid

The masjid is located in Fayetteville and was established in 1987. The masjid is also affiliated with the Muslim American Society⁵⁸. Named after Oman Ibn Sayid, a “multi-lingual Fulani teacher and scholar from Futa Torro, one of the five Fulani States that existed in West Africa during the late 1700’s to 1890’s. The Fulani people are Muslims”⁵⁹. Sayid was sold in the trans Atlantic slave trade and arrived to South Carolina. He eventually fled to Fayetteville, N.C. “where he amazed his captors by writing verses and chapters of the Qur’an in the Arabic language on his jail cell walls”⁶⁰.

Muhammad Mosque No.34

Located in Durham. Mosque No.34 are followers of Elijah Muhammad and their Divine Leader is Minister Louis Farrakhan.

⁵⁷ The Pluralism Project at Harvard University (1997-2013)

⁵⁸ Niebuhr, G. (2001, October 6). A NATION CHALLENGED - MUSLIMS AND THE MILITARY - Ties Between a Mosque and Fort Bragg Stay Strong and Neighborly . *The New York Times*. Retrieved March 7, 2013, from <http://www.nytimes.com/2001/10/06/us/nation-challenged-muslims-military-ties-between-mosque-fort-bragg-stay-strong.html>

⁵⁹ Kenya, A. (2011, November 26). Who Is Omar ibn Sayyid?. *Muslim Journal Online*. Retrieved April 20, 2013, from <http://muslimjournal.net/?p=289>

⁶⁰ Ibid.

The Shia Institutions

Followers of Shia Islam account for approximately 10-15% of all Muslim's worldwide and less than 0.3% of the Muslim population in North Carolina. Significant Shia populations can be found in Iran, Iraq, Bahrain, Azerbaijan, Afghanistan, Kuwait, Lebanon, Pakistan, Saudi Arabia, Syria, and Yemen. Shiite's, a term used to describe those who follow Shia Islam, "stems from the term 'shia'at Ali,' meaning 'supporters' or 'helpers of Ali'" (p.1)⁶¹. After the death of the Prophet, there are those who believed that the next religious leader of Islam, the first Caliph, should be an individual who is related to the Prophet, appointed specifically by the Prophet, or chosen by G-d. Shiite's believe that "Ali ibn Abi Talib, the Prophet's cousin and son-in-law, husband of the Prophet's daughter"⁶² should have been the first Caliph. Shiite's reject the leadership of Sunni's.

Al-Zahra Islamic Center

Located in Charlotte, the center caters to multicultural worshippers and is part of the greater Shia Carolinas Inc. organization. The Imam is unknown and the president is Irfan Sadiq⁶³.

Islamic Ahlul Bayt Association of the Triangle

Located in Durham and founded in 2000, the center serves a multicultural community. According to the IABAT website, "the IABAT was originally based on 4 groups speaking the following languages: English, Persian, Arabic, and Urdu."⁶⁴ Religious clerics are Brother Munther Mahbooba, Brother Mohammad Hassan, and Brother Faraset Syed.

Islamic Community of Jacksonville

Located in Jacksonville.

Muslim Student Association

The Muslim Student Association is a non-denominational organization that runs Islamic student associations on college campuses.

Chapel Hill Juma'ah

Located at the University of North Carolina at Chapel Hill.

Muslim Students Association at A&T University

Located in Winston-Salem.

⁶¹ Blanchard, C.M. (2009)

⁶² Ibid.

⁶³ Al-Zahra Islamic Center. (2013). *Shia Islamic Community of the Carolinas*. Retrieved March 5, 2013, from <http://shiacarolinas.com>

⁶⁴ IABAT. (2009-2011). *Islamic Ahlul Bayt Association of the Triangle*. Retrieved March 8, 2013, from <http://iabat.org/Default.aspx>

Muslim Students Association at Duke University

Located in Durham.

Muslim Students Association at North Carolina State University

Located in Raleigh.

Unknown Institutions

The following religious institutions have no information available regarding which sect of Islam they follow.

Islamic Associations and Centers

Al-Kahf Center

Located in Dudley.

Islamic Center of Rocky Mountain

Located in Rocky Mountain, the center runs a four acre Muslim cemetery and a Sunday school to learn Arabic, the Quran and religious studies⁶⁵.

Mosques and Masjids

Islamic Culture Center Masjid

Located in Kinston.

Masjid Al-Madina

Located in Raeford, the masjid runs Arabic and religious classes on the weekends.

⁶⁵ Rocky Mountain Masjid. (n.d.). *Islamic center of Rocky Mountain* . Retrieved March 13, 2013, from <http://www.rockymountmasjid.net/index.html>

PART THREE: RADICALIZATION

Muslim Radicalization: An Overview

The radicalization of individuals to a Salafi-jihadist ideology has proven to be one of the toughest aspects to combat in regards to counter-terrorism efforts. Salafi-jihadist ideology believes that Islam is in a continuous decline culturally, politically, religiously, militarily, and economically. The source of this decline is due to the constant assault on Muslims by Islam's enemies, the Crusaders, Zionists, and Apostates. Salafi-jihadists are anti Western values and one of the most important aspects of living a Muslim life is being a part of the ummah, or global Islamic community. Jihad is believed the main and best method at reclaiming the past glory of the religion of Islam⁶⁶.

The FBI⁶⁷ has categorized three groups of individuals who shift their ideological beliefs from a more mainstream to an extremist version of Islam. The first group is composed of individuals who are radicalized within the United States and are inspired to carry out attacks against the United States. This includes U.S. born citizens, naturalized citizens, illegal immigrants, visa holders, and foreign students. These individuals can also be converts to Islam. The second group is made up of U.S. citizens who are radicalized in the United States but travel abroad to obtain further training. The main goal for this group of extremists is to return to the United States and carry out a plan of attack or to join other groups and fight overseas. The last group is composed of U.S. citizens radicalized over the internet. The internet has proven extremely successful in furthering their own radicalization, radicalizing others, or "provide services to facilitate Internet radicalization"⁶⁸.

However, radicalization is not an overnight process. The NYPD Intelligence Division⁶⁹ has mapped out four main stages of the radicalization process. The first stage, *pre-radicalization*, is the "life situation before they were exposed to and adopted jihadi-Salafism as their own ideology"⁷⁰. The second stage, *self identification*, is when various internal and external factors persuade a person to explore Salafi-jihadist ideology, "gradually gravitate away from their old identity and begin to associate themselves with like-minded individuals and adopt this ideology as their own"⁷¹. The third stage, *indoctrination*, is when an "individual progressively intensifies his beliefs, wholly adopts jihadi-Salafi ideology", and believes that they need to act on their beliefs to advance the extremist, violent tenets of the ideology⁷². Usually there is a "spiritual sanctioner"⁷³, a religious figure that holds authority over the individual, that helps to instill and

⁶⁶ Moghadam, A. (2008). The Salafi-Jihad as a religious ideology. *Combating Terrorism Center at West Point*. Retrieved August 12, 2013, from <http://www.ctc.usma.edu/posts/the-salafi-jihad-as-a-religious-ideology>

⁶⁷ Giuliano, M. F. (Director) (2011, April 14). The Post 9/11 FBI: The Bureau's Response to Evolving Threats. *Federal Bureau of Investigation*. Lecture conducted from Federal Bureau of Investigation, Washington, DC.

⁶⁸ Ibid.

⁶⁹ Silber, M. D., & Bhatt, A. (2007, May 2). Radicalization in the West: The Homegrown Threat. *NYPD Intelligence Division*. Retrieved July 30, 2013, from www.nypdshield.org/public/SiteFiles/documents/NYPD_ReportRadicalization_in_the_West.pdf

⁷⁰ Silber, M. D., & Bhatt, A. (2007), p. 6

⁷¹ Ibid.

⁷² Silber, M. D., & Bhatt, A. (2007), p. 7

⁷³ Ibid.

reinforce the individuals ideological commitments. The final stage, *jihadization*, is when “members of the cluster accept their individual duty to participate in Jihad and self-designate themselves as holy warriors or mujahedeen”⁷⁴. The report is careful to point out that not all radicalized individuals go through each stage, that the progression is not constantly linear, and that the process can stop at any time.

Chart 3. Radicalization Process



The Terrorist Threat in North Carolina

The Muslim Brotherhood and Al Qaeda Connection

Khalid Sheikh Mohamad (KSM) is most well known for being the mastermind behind the 9/11 attacks. Born in Pakistan but raised in Kuwait, KSM has played a major role in every Al Qaeda attack between 1993 and 2003. Besides for planning the 9/11 terrorist attacks on the World Trade Center and Pentagon, KSM is known to have helped plan the USS Cole bombings, bombings of U.S. embassies in Kenya and Tanzania, the 1993 World Trade Center attack, the failed terrorist attack of shoe bomber Richard Reid, and the “Bojinka Plot”, a plan to blow up twelve American airliners in the Philippines for which KSM was indicted by the U.S. government in 1996. In his interrogations with CIA officials, KSM also claims responsibility for decapitating American journalist Daniel Pearl⁷⁵.

However, already at a young age, KSM was involved with the Islamist organization, the Muslim Brotherhood, of which he is a revered alumnus⁷⁶. KSM has direct ties to the United States, specifically North Carolina. He attended Chowan College in Murfreesboro in 1984 and transferred to A&T University in Greensboro in the fall of 1984. KSM graduated with a degree in mechanical engineering. KSM “found Chowan attractive because of North Carolina’s politically active Muslim community, numbering as many as fourteen thousand across the state” (p.37)⁷⁷. Already in 1984, “Murfreesboro, Raleigh and Greensboro formed an active triangle of Muslim Brotherhood and Salafi activity”⁷⁸. KSM stayed at Chowan College for a single semester before transferring to A&T University, where he refused to socialize with the non Muslim population. At A&T, KSM helped form a group of Muslim students, known as the Mullahs, that

⁷⁴ Ibid.

⁷⁵ CNN Library. (2013, February 13). Khalid Sheikh Mohammed Fast Facts. *CNN*. Retrieved May 21, 2013, from <http://edition.cnn.com/2013/02/03/world/meast/khalid-sheikhmohammed-fast-facts>

⁷⁶ IPT News. (2011, February 2). “American Policy Toward the Muslim Brotherhood.” *The Investigative Project on Terrorism*. Retrieved May 21, 2013, from <http://www.investigativeproject.org/2552/american-policy-toward-the-muslims-brotherhood>

⁷⁷ Miniter, R. (2011). *Mastermind: the many faces of the 9/11 architect, Khalid Shaikh Mohammed*. New York: Sentinel.

⁷⁸ Ibid.

kept other Muslim students in check with the stricter teachings of Islam, specifically Salafi Islam. The Mullahs, led by KSM, were very successful in recruiting Arab students, indoctrinating, and radicalizing them towards a stricter form of Islam⁷⁹.

The Muslim Brotherhood, centered out of Egypt, is an Islamist organization that promotes the Islamization of society through the strict adherence of Sharia law. Their motto is “Allah is our objective. The Prophet is our leader. The Qur'an is our law. Jihad is our way. Dying in the way of Allah is our highest hope.”⁸⁰ It is important to note that neither here the United States Department of State nor the United Nations has designated the Muslim Brotherhood as a Foreign Terrorist Organization (FTO). In this regard, the Muslim Brotherhood is viewed as a socio-political organization and not as a sponsor of terrorism. However, debate on the absence of designating the Muslim Brotherhood as an FTO is taking place among scholarly and political leaders due to possible links between the organization and terrorists⁸¹. Overall, according to former FBI Director Robert Mueller, “elements of the Muslim Brotherhood...whose ideology has inspired terrorists such as Osama bin Laden, are in the United States and have supported terrorism here and overseas.”⁸²

Hezbollah

Hezbollah (“The Party of G-d”) is an active hybrid terrorist organization headquartered in Lebanon with clandestine and sleeper cells throughout the world. The Islamic Republic of Iran established Hezbollah in 1982 and is a direct state sponsor of the organization. In 1997, the US State Department formally classified the organization as a terrorist entity. Post 9/11, the U.S. government has cracked down on Hezbollah’s financial abilities and has successfully linked the organization with international organized crime⁸³. Even though there has never been an attack on U.S. territory by Hezbollah, the organization is active in the North American region. Law enforcement estimates put the number of active and sleeper cells associated with Hezbollah as being located in no less than fifteen metropolitan areas, ranging from the East to West coasts of the United States (p.3)⁸⁴. The Hezbollah cells are active in international and local crime (especially the international drug industry) a hallmark of Hezbollah’s fundraising strategy.

The United States government was made aware of the extent of Hezbollah’s activities on its territory in 2000, with “Operation Smokescreen”. This operation uncovered a clandestine Hezbollah network located in Charlotte, NC that crossed state lines and international borders. Hezbollah has been active in Charlotte since the 1990s and is believed to operate numerous cells

⁷⁹ Minter, R. (2011), p. 44-47

⁸⁰ IPT News. (2011, February 10). “FBI Chief: Muslim Brotherhood Supports Terrorism.” *The Investigative Project on Terrorism*. Retrieved October 6, 2013, from <http://www.investigativeproject.org/2581/fbi-chief-muslim-brotherhood-supports-terrorism>.

⁸¹ Vidino, L. (Winter 2005). “The Muslim Brotherhood’s Conquest of Europe.” *The Middle East Quarterly*. Retrieved October 6, 2013, from <http://www.meforum.org/687/the-muslim-brotherhoods-conquest-of-europe>

⁸² IPT News. (2011, February 10)

⁸³ Luca, A. M. (2013, July 13). Hezbollah in North America. *Now*. Retrieved July 29, 2013, from <https://now.mmedia.me/lb/en/specialreports/hezbollah-in-north-america>

⁸⁴ Berman, I. (2011, July 7). Hezbollah in the Western Hemisphere . *Statement* . Lecture conducted from U.S. House of Representatives Committee on Homeland Security, Subcommittee on Counterterrorism and Intelligence, Washington, DC.

in the area. There is a sizeable Shia community in North Carolina with some estimates ranging from a few thousand to ten thousand members⁸⁵ which potentially allows cell members to imbed themselves in the community without seeming suspicious. According to the FBI, Hezbollah cells have the ability to carry out a terrorist attack on U.S. soil but the organization itself has strategically decided not to do so. Therefore, the risk of an attack by Hezbollah remains low (p.6)⁸⁶.

Terrorist Attacks or Attempts Foiled: Arrests on Charges of Terrorism and Sentences

Triangle Terror Cell

Seven Raleigh, NC area Muslims were found by U.S. federal authorities to be plotting a terrorist attack against a Marine base in Quantico, Virginia as well as other overseas targets. Known as the Triangle Terror Cell, this particular cell was made up of mostly radicalized Americans who planned to engage in violent jihad domestically and internationally. According to the charges listed in the federal indictment⁸⁷ against members of the cell, the Triangle Terror Cell conspired to wage jihad overseas, raise money to support training efforts, and purchase weapons to be used in attacks. Cell members trained with one another to develop skills with weapons, used subterfuge to disguise the destination of donor money, and radicalized other cell members to believe that violent jihad was a personal, religious obligation. Members of the cell were first charged on July 22, 2009. The first main charge was violating Title 18, United States Code, Section 2339A – conspiring to provide material support to terrorists. The second main charge was violating Title 18, United States Code, Section 956(a) – conspiring to murder, kidnap, maim, and injure persons abroad⁸⁸.

Profiles of Triangle Terror Cell Members

Daniel Patrick Boyd, the leader of the Triangle Terror Cell, was born in the United States and is a resident of North Carolina. In his late teens, Boyd converted to Islam and is also known as Saifullah, or “Sword of G-d”⁸⁹. Boyd’s conversion to Islam, which took place in the 1980s, was inspired by his stepfather William Saddler, a devout Muslim. After finishing high-school, Boyd traveled to Afghanistan and Pakistan where his radical training took place between 1981 and 1992. It is believed that following his training, Boyd fought in Afghanistan as part of the

⁸⁵ Tilford, R. (2012, March 25). Iran may have hundreds of Hezbollah operatives in the US, including Charlotte . *Examiner* . Retrieved July 29, 2013, from <http://www.examiner.com/article/iran-may-have-hundreds-of-hezbollah-operatives-the-us-including-charlotte>

⁸⁶ Berman, I. (2011)

⁸⁷ Department of Justice . (2009, July 27). Seven Charged with Terrorism Violations in North Carolina. *The Investigative Project on Terrorism*. Retrieved March 5, 2013, from http://www.investigativeproject.org/documents/case_docs/1030.pdf

⁸⁸ U.S. Attorney's Office. (2012, August 24). North Carolina Resident Daniel Patrick Boyd Sentenced for Terrorism Violations. *Federal Bureau of Investigation Charlotte Division* . Retrieved March 5, 2013, from <http://www.fbi.gov/charlotte/press-releases/2012/north-carolina-resident-daniel-patrick-boyd-sentenced-for-terrorism-violations>

⁸⁹ Johnson, C., & Hsu, S. S. (2009, July 29). From Suburban D.C. Childhood to Indictment on Terror Charges. *The Washington Post*. Retrieved March 4, 2013, from http://articles.washingtonpost.com/2009-07-29/news/36861333_1_islamic-court-homegrown-terrorist-threat-pakistan

Mujahedeen against the Soviet Union⁹⁰. Boyd is known to support violent jihad movements in places like Jordan, Kosovo, Israel, and Pakistan and took trips there to “scout potential attack sites”⁹¹.

Daniel Boyd and his family were described by neighbors as normal Americans, going on family fishing trips and sharing gardening tips with neighbors. The Boyd family originally were members of the largest Sunni mosque in Durham, Jamaat Ibad Ar-Rahman. However, due to Boyd’s strict understanding of Islamic law and practices, the family broke away from the mosque and Islamic community at large, which was deemed too lax in Daniel Boyd’s eyes⁹². The Boyd family began to hold their own prayer services in their home. Boyd recruited his two sons, Dylan and Zakariya, as members of the Triangle Terror Cell. The federal indictment⁹³ against Boyd stated that he had been stockpiling assault weapons in his home for three years, took his sons to Gaza to educate them about jihad, recruited and trained potential suicide bombers, and “participated in paramilitary exercises with other Islamic radicals in the North Carolina countryside”⁹⁴. Boyd cooperated with the U.S. government and pleaded guilty to providing material support to terrorists and conspiring to murder, kidnap, main, and injure persons abroad on February 9, 2011. He also testified against his co-conspirators. Daniel Boyd was sentenced in federal court on August 24, 2012 to 216 months in prison, five years of supervised release, and a \$3,000.00 fine⁹⁵.

Dylan Boyd, son of Daniel Boyd, also known as Mohammed⁹⁶, was born in the United States and is a resident of North Carolina. Described by a community members as “a very nice, highly respected young man who never drank, smoke or partied, but at the same time... was a little more strict and religious”⁹⁷, Daniel Boyd was known to engage in spirited debate with friends about the correct interpretation of Islamic law and practices. First charged along with other members of the cell, the indictment against Daniel Boyd alleged that “Boyd assisted other defendants as they prepared themselves to engage in violent *jihad* and were willing to die as martyrs”⁹⁸. Daniel Boyd pleaded guilty to provide support for terrorists on September 14, 2011 and was sentenced to eight years in prison.

Zakariya Boyd, son of Daniel Boyd, also known as Zak, was born in the United States and is a resident of North Carolina. Zakariya Boyd was first charged in a federal indictment on July 22,

⁹⁰ U.S. Attorney’s Office (2012)

⁹¹ Stephey, M.J. (2009, July 30). Daniel Boyd: A Homegrown Terrorist?. *Time*. Retrieved March 6, 2013, from <http://www.time.com/time/nation/article/0,8599,1913602,00.html>

⁹² Johnson, C. & Hsu, S. (2009)

⁹³ Department of Justice. (2009, September 24). United States of America v. Daniel Patrick Boyd, Hysen Sherifi, Anes Subasic, Zakariya Boyd, Dylan Boyd, Jude Kenan Mohammad, Mohammad Omar Aly Hassan, Ziyad Yaghi. Indictment. *The Investigative Project on Terrorism*. Retrieved March 5, 2013, from http://www.investigativeproject.org/documents/case_docs/1075.pdf

⁹⁴ Robertson, C. (2011, February 9). North Carolina Man Admits to Aiding a Jihadist Plot. *The New York Times*. Retrieved March 13, 2013, from http://www.nytimes.com/2011/02/10/us/10boyd.html?_r=0

⁹⁵ U.S. Attorney’s Office (2012)

⁹⁶ Department of Justice. (2011, September 14). North Carolina Man Pleads Guilty to Terrorism Charge. *The Investigative Project on Terrorism*. Retrieved March 5, 2013, from http://www.investigativeproject.org/documents/case_docs/1679.pdf

⁹⁷ Johnson, C. & Hsu, S. (2009)

⁹⁸ Department of Justice (2011, September 14)

2009. He pleaded guilty to provide support for terrorist on June 27, 2011 and was sentenced to nine years in prison⁹⁹.

Mohammad Omar Aly Hassan is a U.S. citizen whose main purpose in the cell was to inspire others to join jihad via online radicalism. Reports indicate that Hassan used Facebook, online forums, and videos that were “encouraging Muslims to fight nonbelievers and Muslims who did not agree with their desire to establish mandatory religious law”¹⁰⁰. Hassan also made several efforts to contact terrorist Anwar Al-Awlaki, a senior recruiter for Al Qaeda¹⁰¹. Hassan was sentenced on October 13, 2011 to fifteen years in prison on charges of conspiring to provide material support to terrorists and conspiring to murder, kidnap, maim, and injure persons in a foreign country¹⁰².

Hysen Sherifi was born in Kosovo and immigrated to the United States in 1999 due to civil war in the region. He is a U.S. permanent resident and lived in the Raleigh area. Sherifi planned on moving back to Kosovo to engage in jihad but was arrested by federal authorities before he could leave the United States. As a member of the Triangle Terror Cell, Sherifi was found guilty on several charges and was sentenced on October 13, 2011 to 45 years in prison. Charges include conspiring to provide material support to terrorists, conspiring to murder, kidnap, maim and injure persons in a foreign country, two counts of possessing a firearm in the furtherance of a crime of violence, and conspiring to kill a federal officer or employee¹⁰³. While in jail, Sherifi, along with two other individuals, were convicted on charges that involved plotting an honor killing against a potential witness (p.4)¹⁰⁴.

Anes Subasic, born in Bosnia, is a naturalized U.S. citizen and resident of North Carolina. Born to a Muslim mother, Subasic immigrated to the United States in the 1990s due to civil war in the region. It is believed that Subasic became involved in terrorism no later than November 9, 2006. Subasic took courses in the art of assassination and sniper training¹⁰⁵. Evidence provided in federal courts show that Subasic had previously been charged with several criminal offenses in Serbia on at least ten different occasion, including violent crimes. Subasic was found guilty of conspiring to provide support to terrorists and conspiracy to murder, kidnap, maim, and injure persons abroad. He was sentenced to 360 months in prison, a five year supervised release, and a \$1,000.00 fine¹⁰⁶.

⁹⁹ Department of Justice (2011, June 7)

¹⁰⁰ Cannon, E. (2012, January 15). North Carolina Terrorists Sentenced to 15-45 Years In Prison. *Examiner*. Retrieved July 29, 2013, from <http://www.examiner.com/article/north-carolina-terrorists-sentenced-to-15-45-years-prison>

¹⁰¹ Ibid.

¹⁰² Department of Justice (2009, September 24)

¹⁰³ DOMESTIC TERRORISM CASE: Hysen Sherifi. (2011, June 7). *The Centre for Counterintelligence and Security Studies*. Retrieved March 6, 2013, from http://www.cicentre.com/?SHERIFI_Hysen

¹⁰⁴ Department of Justice. (2012, February 21). United States of America v. Hysen Sherifi, Shkumbin Sherifi, Nevine Aly Elshiekh. Indictment. *The Investigative Project on Terrorism*. Retrieved March 5, 2013, from http://www.investigativeproject.org/documents/case_docs/1922.pdf

¹⁰⁵ DOMESTIC TERRORISM CASE: Anes Subasic. (2011, June 7). *The Centre for Counterintelligence and Security Studies*. Retrieved March 6, 2013, from http://www.cicentre.com/?page=SUBASIC_Anes&hhSearchTerms=Anes+and+Subasic

¹⁰⁶ North Carolina Resident Anes Subasic Sentenced for Terrorism Violations. (2012, August 24). *Federal Bureau of Investigation*. Retrieved March 6, 2013, from <http://www.fbi.gov/charlotte/press-releases/2012/north-carolina-resident-anes-subasic-sentenced-for-terrorism-violations>

Ziyad Yaghi is a naturalized U.S. citizen originally from Jordan with Palestinian descent. His family moved to the United States when Yaghi was two years old. On October 13, 2011 Yaghi was found guilty of conspiring to provide material support to terrorists and conspiring to murder, kidnap, maim, and injure persons in a foreign country. He was sentenced to 380 months in prison¹⁰⁷.

Assessment

The Triangle Terror Cell case exemplifies the three types of radicalized groups as explained previously by the FBI. Daniel Boyd and his sons, homegrown terrorists, and other members of the cell radicalized one another to in their adoption and devotion to the Salafi-jihadi ideology. The Boyd's went so far as to travel abroad at various instances to obtain further training to carry out terrorist attacks both on U.S. territory and other countries. The cell also understood the power of the internet and its usefulness in radicalizing one another and others as well. This is exemplified by the fact that the main task of Mohammad Omar Aly Hassan was to inspire others to join jihad via online methods. The Triangle Terror Cell is believed to be a confined instance of terrorist aspirations by U.S. law enforcement authorities.

Financial and Logistical Support for Terrorist Activities

Hezbollah Cigarette Smuggling Case

In June 2002, brothers Mohamad and Chawki Hammoud and nine other men were arrested by U.S. federal authorities and charged with, among other charges, “funding the activities of Hezbollah from the proceeds of an interstate cigarette smuggling ring” (p.8)¹⁰⁸. The operation conducted by law enforcement agencies was dubbed “Operation Smokescreen”. The Hezbollah cell operated clandestinely in the United States for several years and was headquartered in Charlotte, NC. Most of the funds that were funneled by the cell were believed to be in cash and estimated at a total worth of \$2 million. U.S. law enforcement officials were able to trace approximately half a million dollars to accounts belonging to the Charlotte cell. Members of the Charlotte cell were prosecuted under U.S. RICO (antiracketeering) laws and was the first successful prosecution using a 1996 federal anti-terrorism law that bans material support to terrorists¹⁰⁹.

The Charlotte cell ran a “multimillion-dollar tobacco smuggling ring. Copying an old Mafia scam, the men ran truckloads of North Carolina smokes – taxed at only 50 cents a carton – to Michigan, where the tax was \$7.50 a carton, and illegally pocketed the difference”¹¹⁰. In order to

¹⁰⁷ Ibid.

¹⁰⁸ Levitt, M. (2005, February). Hezbollah Finances: Funding the Party of God. *The Washington Institute for Near East Policy*. Retrieved July 29, 2013, from <http://www.washingtoninstitute.org/policy-analysis/view/hezbollah-finances-funding-the-party-of-god>

¹⁰⁹ Kaplan, D. E. (2003, March 2). Homegrown terrorists: How a Hezbollah cell made millions in sleepy Charlotte. *US News & World Report*. Retrieved May 7, 2013, from <http://www.usnews.com/usnews/news/articles/030310/10hez.htm>

¹¹⁰ Ibid.

avoid suspicion, members of the Charlotte cell would hire white women to ride along on trips to purchase cigarettes and would strap bicycles to their cars, giving the impression of a couple out on a trip. Other members fraudulently obtained loans from the Small Business Administration in the amount of \$1.6 million to purchase a gas station. This money was used to front the Charlotte cells activities. However, cigarette smuggling is one of many criminal acts of the cell. The Charlotte cell also engaged in bank scams, credit card fraud, bribery, immigration fraud, identity theft, tax evasion, and money laundering¹¹¹. According to the federal indictment charging members of the Charlotte cell, thirty bank accounts, many opened using false identities, have been connected back to members of the cell¹¹²

The Charlotte cell had connections to other Hezbollah cells and networks in Canada, Cyprus, and Latin America. In Cyprus, members of the Charlotte cell were able to obtain false documents and created multiple identities to carry out their activities. Members also entered into sham marriages all at the expense of Hezbollah. The fake marriages, in which “cell members paid indigent Americans to travel to Cyprus...and engage in sham marriages” allowed “additional operatives to get visas to come to America”¹¹³. Overall, most of the Charlotte cell members had fraudulent marriages. The Hezbollah cell in Venezuela was then responsible for helping many of the Charlotte cell members to enter the United States via Venezuela in 1992¹¹⁴. Using false document, members of the Charlotte cell were able to enter the United States from South America.

Members of the Charlotte cell have origins that have been traced back to Beirut, Lebanon. Eight members engaged in sham marriages with U.S. citizens as outlined by the federal indictment¹¹⁵:

Mohamad Hammoud was born in Beirut and a citizen of Lebanon. By the age of fifteen Hamoud was serving in Hezbollah’s militia. Hammoud was denied a visa by the U.S. Embassy in Syria. He then bought a fake visa in Venezuela and entered the United States in 1992 via New York, where he asked for asylum upon his arrival. Upon entering New York, Hammoud disappeared immediately and made his way to Charlotte, NC where he had family¹¹⁶. Eventually, Hammoud entered into a fraud marriage with Angela Georgia Tsioumas.

Chawki Hammoud, a native and citizen of Lebanon, entered the United States on August 16, 1990 via New York. He was issued a travel visa by the U.S. Embassy in Damascus, Syria which expired on January 30, 1991. Hammoud disappeared upon his arrival to the United States. Eventually, Hammoud fraudulently entered into a marriage with Jessica Yolanda Fortune, a U.S.

¹¹¹ Ibid.

¹¹² United States District Court Western Division of North Carolina. (2000, July 31). United States of America v. Mohamad Youssef Hammoud, Bassam Youssef Hamood, Chawki Youssef Hammoud, Mohamad Atef Darwiche, Ali Hussein Darwiche, Ali Fayez Darwiche, Said Mohamad Harb, Angela Georgia Tsioumas, Mehdi Hachem Moussaoui, Fatme Mohamad Harb, Samir Mohamad Ali Debk, Haissam Mohamad Harb, Terri Jeanne Pish, Tonia Yvonne Moore, Jessica Yolanda Fortune, Marie Lucia Cadet, Mary Denise Covington, Wayne Jeffrey Swaringen. *The Investigative Project on Terrorism*. Retrieved July 23, 2013, from www.investigativeproject.org/documents/case_docs/120.pdf

¹¹³ Levitt, M. (2005), p.9

¹¹⁴ Ibid., p.10

¹¹⁵ United States District Court Western Division of North Carolina. (2000, July 31)

¹¹⁶ Kaplan, D.E. (2003)

citizen, who presented themselves to INS officials as husband and wife when in fact they never lived together.

Mohamad Atef Darwiche, a native and citizen of Lebanon, fraudulently married Mary Denise Covington, a U.S. citizen.

Ali Hussein Darwiche, a native and citizen of Lebanon, fraudulently married Melanie Lynne Haynes, a U.S. citizen.

Ali Fayez Darwiche, a native and citizen of Lebanon, fraudulently married Marie Lucie Cadet, a U.S. citizen.

Fatme Mohamad Harb, a native and citizen of Lebanon, obtained a travel visa from the U.S. Embassy in Nicosia, Cyprus. Harb fraudulently married Wayne Jeffrey Swaringen, a U.S. citizen, when she was already married to Samir Mohamad Ali Debk.

Samir Mohamad Ali Debk, a native and citizen of Lebanon, obtained a travel visa from the U.S. Embassy in Nicosia, Cyprus. Debk presented false travel information in order to obtain a visa, claiming he was traveling to the United States on business in Connecticut. Debk fraudulently married Terri Jeanne Pish, a U.S. citizen, when he was already married to Fatme Mohamad Harb.

Haissam Mohamad Harb, a native and citizen of Lebanon, obtained a travel visa from the U.S. Embassy in Nicosia, Cyprus. Harb falsified his information to obtain the visa, claiming he needed to travel to the United States for business in New York. Harb fraudulently married Tonia Yvonne Moore, a U.S. citizen.

Assessment

The successful infiltration of a Hezbollah cell on U.S. soil that was able to operate undetected for several years opened the eyes of U.S. law enforcement and counter-terrorism agencies on the work that needs to be done domestically to combat terrorism. Chris Swecker, retired former Assistant Director of the FBI's Criminal Investigation Division, in his testimony to the Committee on Homeland Security¹¹⁷, states that the cigarette smuggling case "is one of the best examples of how Hezbollah operates in the United States" (p.12). He further states that "this case serves as a warning that while the Hezbollah Terrorist Organization has been focused primarily on fund raising activities in the United State their sophistication, presence and deep entrenchment in American society and business has the potential to provide a platform to support a more lethal capability that should be of concern to all Americans"¹¹⁸. Using old criminal and mafia style methods, infiltrating U.S. borders rather easily, and operating under numerous false ID's, the case of the Hezbollah cigarette smuggling cell illustrates just how easily it can be for a

¹¹⁷ Swecker, C. (Assistant Director) (2012, March 21). Iran, Hezbollah, and the Threat to the Homeland. *Committee on Homeland Security*. Lecture conducted from United States House of Representatives, Washington, DC. Retrieved July 30, 2013, from <http://www.hsdl.org/?view&did=704698>

¹¹⁸ Ibid.

terrorist cell to operate in the U.S. undetected and send millions of dollars worth of funding to Lebanon or any other terrorist entity abroad.

Hezbollah Sub-Cell in Charlotte, NC

A Hezbollah sub-cell was discovered operating out of Charlotte with connections to a Canadian Hezbollah cell. The four person cell was made up of Ali Adham Amhaz, Mohamad Hassan Dbouk, Hassan Hilu Laqis, and Said Mohamad Harb, who was also part of the Hezbollah cigarette smuggling ring¹¹⁹. Dbouk and his brother in law Amhaz ran the Canadian cell under the leadership of Laqis. Hassan Hilu Laqis is Hezbollah's chief military procurement officer, an expert in weaponry improvisation, and has tried to be assassinated by the Israeli government several times¹²⁰. This Hezbollah sub-cell, operating between Canada and Charlotte, would purchase items such as night vision goggles, GPS devices, mine detection equipment, cell phones, aircraft analysis and design software, ultrasonic dog repellents, military compasses, and blasting equipment, with money funded by Laqis¹²¹. In the United States, equipment was mostly purchased by Harb. The funds have been traced back to Lebanon and Canadian run businesses. Eventually, the purchased items were smuggled into Lebanon and used by the Hezbollah militia.

Assessment

The Hezbollah sub-cell that operated in Canada and Charlotte, NC further illustrates the capacity that Hezbollah and other terrorist organizations have in infiltrating countries and positioning sleeper cells to carry out the strategic goals of the organization. This particular Hezbollah sub-cell crossed international borders to achieve its goals and were successful in raising and sending funds overseas along with highly valued technological resources used by terrorist organizations to combat counter-terrorism measures. Hezbollah is a terrorist organization which has made it plain clear that it is not afraid of the international community and will do all in its power to advance the goals of the organization.

Cultural and Religiously Driven Aggression

The SUV Attack

In 2006, Mohammed Reza Taheri-azar drove his SUV onto the University of North Carolina at Chapel Hill and proceeded to try and run down students in retaliation for Muslim deaths worldwide. Taheri-azar, an Iranian-American, was born in Iran and moved at the age of two with his mother and sisters to the Charlotte area, where he grew up. Upon turning himself in to the police, Taheri-azar explained that his reasoning for the attack was to "follow in the footsteps of

¹¹⁹ Nowell, P. (2013, March 28). Feds: Hezbollah Cell in N.C.. *ABC News*. Retrieved July 29, 2013, from <http://abcnews.go.com/US/story?id=93694&page=1>

¹²⁰ Luca, A.M. (2013)

¹²¹ Nowell, P. (2013); Luca, A.M. (2013)

one of my role models, Mohammad Atta¹²². In a letter sent to a local North Carolina news station, Taheri-azar explains:

“...lives with the holy Koran as my constitution for right and wrong and definition of injustice...Allah in the Koran gives permission for those who follow Allah to attack those who have waged war against them...I’ve read all 114 chapters about 20 times since June of 2003 when I started reading the Koran. The U.S. government is responsible for deaths and torture of countless followers of Allah, my brothers and sisters. My attack on Americans at UNC-CH March 3, was in retaliation for similar attacks orchestrated by the U.S government on my fellow followers of Allah in Iraq, Afghanistan, Palestine, Saudi Arabia and other Islamic territories. I did not act out of hatred for America but out of love for Allah instead. I live only to serve Allah by obeying his commandments of which I am aware by reading and learning the contents of the Koran”¹²³.

No one was killed in the attack but several were injured. Taheri-azar was charged with nine counts of attempted murder and nine counts of assault. He is currently serving 33 years in a U.S. prison for this attack¹²⁴.

Assessment

Mohammed Reza Taheri-azar is a clear case of self radicalization. Already a follower of the Islamic faith, Taheri-azar underwent a process in which reading the Koran without proper religious guidance and utilizing radicalist internet forums created a situation in which Taheri-azar concluded that it was his religious duty to carry out attacks against the perceived enemy of Islam as defined by Salafi-jihadist ideology.

¹²² NBC News. (2006, March 5). Driver charged for plowing through crowd. *NBC News*. Retrieved March 8, 2013, from http://www.nbcnews.com/id/11660817/ns/us_news-crime_and_courts/t/driver-charged-after-suv-plows-through-crowd/#.UfjbDm1Re0o

¹²³ Pipes, D. (2006, March 14). More on the North Carolina Jihadi, Mohammed Taheri-azar . *Middle East Forum* . Retrieved March 6, 2013, from <http://www.danielpipes.org/blog/2006/03/more-on-the-north-carolina-jihadi-mohammed>

¹²⁴ Ibid.

PART FOUR: CONCLUSION

Main Findings

The main purpose of this research was to better understand the radicalization trends in the state of North Carolina through the creation of an Islamic Radicalization Index. The research shows that while some seemingly radical elements reside in North Carolina, no broad generalizations or suppositions can be made about the overall Muslim community in North Carolina. The Muslim community across the state is vast, comprised of over 50 congregations. These congregations are diverse with congregants hailing from all regions of the world. Sunni congregations follow traditional Islamic norms, Salafi teachings, or are a part of the Nation of Islam. The Sunni congregations far outnumber the Shia congregations, of which there are few. While there are Imams and religious leaders, such as Badi Ali of the Islamic Center of the Triad and Khalid Abdul Fattah Griggs of the Community Mosque of Winston-Salem, both of which have ties to the Muslim Brotherhood, overall the Muslim community in North Carolina does not show any involvement with or ascribe to the ideologies of the more radical elements in Islam.

Legal officials in North Carolina have arrested, as of 2013, sixteen individuals on terrorism related charges. Some of these individuals, such as members of the Triangle Terror Cell, were self radicalized and took part in the radicalization of others in carrying out terrorist actions in the name of Islam. Others, such as those members of the Hezbollah cells, were successful in infiltrating U.S. borders and planning and carrying out actions in support of a terrorist organization. Lastly, the SUV attack that was conducted by Mohammed Reza Taheri-azar demonstrates the dangers of self radicalized individuals who decide on their own, without any type of support system, to carry out attacks in the name of Islam. However, what must be noted and taken into serious consideration is the growing presence of terrorist organizations, such as Hezbollah, working clandestinely in the state¹²⁵. The successful infiltration of Hezbollah, a powerful terrorist organization, on North Carolina soil coupled with what were several thriving clandestine operations only further illustrates the unpreparedness of authorities in combating a real terrorist threat. It is unknown at this time whether Hezbollah is still clandestinely active in North Carolina or if the organization has sleeper cells in place, ready to carry out the instructions of Hezbollah headquarters.

Overall, is radicalization a growing problem in the state of North Carolina? Evidence suggests that while terrorist plots and terrorist related activities have been thwarted on North Carolina soil, the Muslim community at large residing in the state do not appear to take part in the more radical mindset of Islam and no trend of radicalization can be determined at this time.

¹²⁵ Swecker, C. (2012)

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