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ID	Doc Type	Document Description	No of Pages	Doc Date	Restrictions	
12054	REPORT	RE: ISLAMIC TERRORISTS, PAGES 2-3 ONLY	2	10/18/1985	B1	B3
		R 3/5/2007 F99-008/2				
12055	CABLE	#191025Z OCT 85	2	10/19/1985	B1	*B3*
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TASK FORCE ROUTING SHEET

Date of Receipt	OCT 21 1986			Router's Initials	CM

Remarks: FROM VP's Office

Holloway	A.	(I)	
Peck	A	(I)	Q! – WHEN! THE MUSLIM PIECE IS A PIECE OF, UH, FECAL MATERIAL.
Coy	A	I	CR
Boink	A	(I)	
Cole	A	(I)	Cole
Daly	A	(I)	
Earl	A	(I)	
Hutchings	A	(I)	
McMunn	A	(I)	M
Doris	(A)	I	GLE
	A	I	
	A	I	
	A	I	

Deadline Date — WHAT LESS-THAN-HELPFUL SOCIOBABBLE!

Incoming Chrono File	YES
Data Base Keyword(s)	PERU, DIA, ISLAMIC
Filer	Out
Subject Working File	

This article FYI. MKB ~~SECRET~~

1. ISLAMIC TERRORISTS DO NOT SEE ACTIONS AS CRIMINAL ~~(S/NOFORN)~~

Recent events in the Middle East have sparked a flood of articles in the Western press concerning the phenomenon of terrorism as it exists in the modern context, expecially in the Islamic countries. These articles tend to focus on state-supported terrorism as though it were something new in the region. They also tend to treat the terrorist act and terrorists themselves as if they were properly the objects of criminal proceedings.

COMMENT: This view contains basic flaws. Middle Eastern terrorists do not see themselves in this fashion. The community of Muslims has always had resort to terrorism as a vehicle of religio-political change. At the very beginning of Islam in the seventh century, the Caliph 'Uthman was murdered by his enemies while at prayer in order to force a change of policy. This set the historical pattern for resorting to assassination to remove political enemies -- the most notable recent instance was of course the murder of Anwar Sadat.

The key to understanding this behavior is to realize that Muslims see Islam as coextensive with the Community of the Just. They also tend to see their particular group as possessing the only totally true version of the path of virtuous behavior. Equipped with these kinds of ideas, they are in a position to define those with whom they have conflicts as being without virtue, the enemies of the Community of the Just, and indeed the enemies of God. Persons so defined can then be considered unprotected by Muslim religious law which forbids murder, hostage-taking, and aggressive war.

These cultural attitudes have a general effect on the behavior of those Middle Eastern people who may be inclined to political violence. They are so generally pervasive that they heavily influence purely Islamic groups such as Hizb Allah as well as supposedly political groups, such as the Palestine Liberation Front, which are predominately comprised of people who are culturally Muslim even if not particularly pious. The history of the states of the Islamic world shows the intermittent but consistent use of political murder and other forms of terrorism. These acts have often been conducted with considerable subtlety through proxies. The only really new element in the present activity is the targeting of Americans.

The Middle Eastern terrorist sees himself as the defender of right against evil and also thinks of himself as functioning as a kind of soldier in a just war, not as a criminal. This gives him a great advantage in confronting opponents who persist in viewing his actions as ordinary criminal behavior. The terrorist in this context can plan well in advance, will nearly always have the initiative, and has few inhibitions about his deeds. The counterterrorist, on the other hand, views his enemy as a criminal and is thus hemmed in by his own judicial procedures, rules of evidence, and unwillingness to "punish" people for "crimes" they have not yet committed. The lack of symmetry in the two views is striking.

Any large group of people will contain variations in behavior patterns and shades of opinion and belief. The Islamic World is no different. There are many groups and individuals in the region who are unlikely to resort to terrorism or the threat of terrorism as a tool. The Government of Jordan is a prime example of a state that conducts its affairs with a judicious decency, and there are others of like mind. Their existence, however, does not eliminate the problem caused by the longstanding and widespread imbedding of the attitude that opponents are beyond legal and religious protection. (Classified by Multiple Sources. Declassify on OADR.)

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