

## What is a destructive cult? How can we recognize it? Part two

### Few Examples:

- 1- Zealots: 'Beginning in 48 AD, the Zealots carried out terrorist campaigns to force insurrection against the Romans in Judea. These campaigns included the use of sicarii (dagger-men), who would infiltrate Roman-controlled cities and stab Jewish collaborators or Roman legionnaires with a sica, kidnap the staff of the Temple Guard for ransom, or poison their enemies. The Zealots' justification for their killing of other Jews was that their acts demonstrated the consequences of the immorality of collaborating with the Roman invaders, and exposed the fact that the Romans could not protect their Jewish collaborators.'<sup>i</sup> 'Zealots saw themselves as revolutionary catalysts who moved men by force of their audacious action, exploiting mass expectations that a cataclysmic messianic deliverance was imminent. To generate a mass uprising, they escalated the struggle by shock tactics to manipulate fear, outrage, sympathy and guilt. Sometimes these emotional affects were provoked by terrorist atrocities which went beyond the consensual norms governing violence; at other times, they were produced by provoking the enemy into committing atrocities against his will'<sup>ii</sup>. Zealots and the Sicarii had designed their actions to deliberately provoke a massive uprising. 'Consecutive atrocities narrowed the prospects for a political, or mutually agreeable, solution serving to destroy the credibility of moderates on both sides while steadily expanding the conflict, which enlisted new participants'<sup>iii</sup>. 'Zealot leaders even burned the food supply of their own forces during Jerusalem's long siege as a show of religious dedication and in an attempt to force God's hand to act against the Romans. God would have no choice but to intervene to preserve his adherents. Divine intervention was not forthcoming and many of Jerusalem's residents starved to death. Josephus' position was that the Zealots' tactics were to blame for all the calamities that befell the Jewish people including their exile, expulsion, the massacres of Jewish communities in Egypt and Cyprus, and the destruction of the Second Temple. Finally, Josephus blamed the mass suicide at Masada on Zealot intransigence. When Roman general Flavius Silva decided to attack Masada at the end of 72 AD, there were 960 insurgents and refugees in the fortress including men, women, and children. Silva surrounded the mountain with the tenth Roman legion plus auxiliaries. Once the fortress' fall was inevitable the following year, Eleazar, the leader of the zealots, persuaded Masada's defenders to engage in an act of mass suicide. (Two women and their five children survived to describe the events by hiding in a cave.) The Zealots on Masada preferred to die by their own hand rather than be captured by their Roman enemies.'<sup>iv</sup>
- 2- Assassins: 'Assassin: by the 13 century, the word Assassin, in variant forms, had already passed into European usage in this general sense of hired professional murderer. The Florentine chronicler Giovanni Villani, who died in 1348, tells how the lord of Lucca sent 'his assassins' (i suoi assassini) to Pisa to kill a troublesome enemy there. Even earlier, Dante, in a passing reference in the 19th canto of the Inferno, speaks of 'the treacherous assassin' (lo perfido assassino); his fourteenth-century commentator Francesco da Buti, explaining a term which for some readers at the time may still have been strange and obscure, remarks: 'Assassino e' colui che uccide altrui per danari' - An assassin is one who kills others for money. Since then 'assassin' has become a common noun in most European languages. It

means a murderer, more particularly one who kills by stealth or treachery, whose victim is a public figure and whose motive is fanaticism or greed. It was not always so. The word first appears in the chronicles of the Crusades, as the name of a strange group of Muslim sectaries in the Levant, led by a mysterious figure known as the Old Man of the Mountain, and abhorrent, by their beliefs and practices, to good Christians and Muslims alike. ...<sup>v</sup>. 'Marco Polo, who passed through Persia in 1273. Speaking of the Assassins chief; Polo wrote: 'He had caused a certain valley between two mountains to be enclosed, and had turned it into a garden, the largest and most beautiful that ever was seen ... flowing freely with wine and milk and honey and water; and numbers of ladies and the most beautiful damsels in the world, who could play on all manner of instruments and sung most sweetly, and danced in a manner that it was charming to behold, For the Old Man desired to make his people believe that this was actually Paradise .... So when the Old Man would have any Prince slain,' Polo continues, 'he would say to such a youth: Go thou and slay so and so; and when thou returnest, my Angels shall bear thee into Paradise. And Should' st thou die nevertheless even so, I will send my Angels to carry thee back into Paradise. ... 'And in this manner the Old One got his people to murder any one whom he desired to get rid of'<sup>vi</sup>. "Assassin" (Hashishins) cult founded in Persia in 1090 by Hassan ibn Sabbah ("The old Man of the Mountain") . From his impregnable "Eagle's Nest" (Alamut) castle hidden in the mountains of Persia, Hassan loosed wave after wave of suicidal agents -spies and assassins - upon the world. Hassan's assassin cult was the template for all secret societies, spy net works, and terrorist groups that followed - down to the present day. This was the original al Qaeda {and I should say MEK }! In his time, Hassan used every conceivable tactic, torture, and tool, from magic to murder, hashish and harlots, to dazzle and dirk enemy and initiate alike into doing his bidding. For Hassan and his assassins, the end justified the means. The means are terror and treachery and the end was power. Master shape shifters, whenever expedient, the Assassins made unholy covenants with heathen Hindus and allied themselves with infidel Christian crusaders against their Muslim brethren. For Hassan, and the Assassin Grandmasters who continued his lethal legacy, **Islam was but a convenient black curtain behind which to hide**<sup>vii</sup>. Hassan's assassins ruled by subterfuge and slaughter for over two centuries, until invading Mongols broke the cult's back in Persia in 1273. ... After the destruction of their Persian HQ, the Assassins continued to survive and thrive from India to Syria, spawning "spin-off" groups and imitators, some as far -flung as Europe.<sup>viii</sup> 'Hassan lived 34 years after taking Alamut. He had sacrificed much to establish his dream, and had suffered persecution and imprisonment. On several occasions he had barely escaped the executioner's axe. He had survived numerous attempts on his own life, several from fellow Ismailis, and had spent years of hardship travelling, culling the chosen from the frozen, Then came years in hiding, shaping and sharpening the weapons of his will. To safeguard his dream, Hassan even had his own two sons killed for violating the rules of the order - one for drunkenness, the other for carrying out an unauthorized assassination. Yes, the old Man of the Mountain had sacrificed much for his dream. Now, as he lay dying, his plans for the continuance of the order firmly in place, the old Man of Mountain smiled, knowing that his dream would one day become the world's nightmare.'<sup>ix</sup> 'In May 1121, Master Hassan ibn-Sabbah, in failing health, appointed his loyal emir, commander Buzurg-Umid, to succeed him as head of the order of Assassins. ...Umid ruled

the Assassins order from 1124-1138, carrying out his dead master's will, figuratively and literally.<sup>x</sup>

‘Umid was succeeded by his son Muhammad I, who ruled as Assassin grand master from 1138 - 1162. Muhammad's elevation to Grand master led to open rebellion within Assassin ranks. Many accused Umid of trying to establish a bloodline dynasty and openly challenged Muhammad's right to succeed his father. Graciously, Muhammad agreed to meet and discuss grievances with all those within the sect who opposed his leadership. When 500 challengers to his rule assembled for the meeting, Muhammad had his loyal troops kill the first 250 and then tie their corpses to the backs of the second 250, whom he then drove from Alamut. Muhammad I ruled as grand master for 24 years without any further internal challenge to his leadership. He was succeeded by his son, Hassan II, who ruled for four very long years, 1162 - 1166. Also known as "Hassan the Mad", Hassan II removed Islamic ritual obligations from the Assassins sect, even to the point of permitting the consumption of alcohol (forbidden to Muslim, a taboo of Hassan ibn-Sabbah, you will recall, had killed one of his own sons for breaking.). ... Hassan's bizarre behaviour, open debauchery, and orgies led to dissension within the Order of Assassins resulting in a split between Persian - Alamutine Assassins and the Aleppine branch of the sect cantered in Aleppo, Syria.<sup>xi</sup>

- 3- People’s Temple: ‘James Warren Jones, {Cult leader of People’s Temple} was born on May 13, 1931, in Crete, Indiana. In Raven, author Tim Reiterman<sup>xii</sup> describes: In his early school years, Jones fell in love with books and soon was reading several levels ahead of his grade. He was a B student, outspoken in class and sure of himself. Reiterman described Jones as a ‘roguish little natural leader.’ He says further; 'Outside school, he could control the same playmates who intimidated him at school. He structured the environment to suit himself, using a certain knack that, when full-blown in adulthood, could rightly be called genius. He learned at a very early age how to attract playmates, keep them entertained and maintain a hold on them. To accomplish it, he shifted modes, from playmate and companion to dominator, pushing his authority and then backing off.<sup>xiii</sup> As a teenager, he delved into socialist and communist literature. ... In September of 1954, at age 23, Jim preached at a Pentecostal church in Indianapolis, advocating a gospel of racial tolerance and socialism. The next year, he started a new church, called Wings of Deliverance, and soon renamed the people's Temple. During the 1950s Jim Jones fascinated with charismatic black preacher named Father Divine, whose congregation and wealth were growing exponentially. Jones took busloads of his young followers to Philadelphia to hear Father Divine, and mimicked his frenzied style of preaching and raising money. ... His People's Temple, loosely affiliated with the denomination disciples of Christ, came under heavy criticism in Indiana for its radical theology, so Jones decided to move his church to Ukiah, California, taking some of Father Divine's adherents with him. Jones believed Ukiah was isolated enough to be a haven for racial equality and safe from the threat of nuclear war. In California, Jones consolidated his power, recruiting affluent professionals with his gospel of social equality while funnelling their money into his control. In 1974, Jones leased land in Guyana for a colony and sent a few members of the people's Temple to start clearing the jungle and building Jonestown. In 1977, when the Internal Revenue Service began scrutinizing the People's Temple for Jones’s practice of commandeering elderly parishioners' Social Security checks (to the tune of \$65,000 a month by early 1978), Jones decided to move operations to Guyana,. Many of his followers moved there. During 1978, word began filtering back from defectors that Jones

was brainwashing the faithful in Guyana, holding them against their will, abusing children, and becoming more and more deranged. Several high-profile defectors, including Timothy Stone (once Jones's second-in-command), convinced California Congressman Leo Ryan to investigate. Ryan, with a group of reporters and photographers and several concerned family members, flew to Jonestown in November of 1978. On the second day of the visit, as they attempted to leave Jonestown, they were ambushed on the airstrip by gunmen sent by Jones. Congressman Ryan, three members of the press, and one Temple member who was attempting to leave Guyana were killed. Back at the Temple, Jones assembled all of his followers and proclaimed that the end had come and 'revolutionary suicide' was the only option. A lethal mix of potassium cyanide, sedatives, and purple Fla-Vor-Aid was mixed in a vat. They started with the babies. Within a few hours, 913 people died of poisoning, including 276 children. They also poisoned their dogs. Jim Jones, the only one who didn't take poison, died from a single bullet to the right temple. His body was found near his throne. <sup>xxiv</sup>

- 4- Branch Davidian Seventh-Day Adventists: The Cult leader Vernon Wayne Howell, who changed his name to 'David Koresh, in 1977 was baptized into the Seventh-Day Adventist Church in Tyler, Texas, returning to the Seventh-Day Adventist religion of his mother. Koresh soon fell in love with the daughter of his new pastor and declared to the pastor that God had given the girl to him by divine revelation. The shocked cleric threw Koresh out, and when David persisted, he was dismissed from fellowship by the congregation. ... Other reasons for his dismissal from the church in 1981 included his obnoxious behaviour during church services and his constant references to sex in his theological talks. Later that same year, Koresh found his way to Mount Carmel, where he joined the Branch Davidians as dishwasher.

The Branch Davidians traced their religious heritage back to the 1830s, a time of great religious ferment and sectarian change. In 1831, an atheist-turned-Baptist minister named William Miller began studying the end-time prophecies in the Bible and declared that Doomsday would occur on particular day in 1843. When it failed to happen, the Millerites dispersed, but their millennial fervour did not, and their sect eventually became the Seventh-Day Adventist Church. In about 1930, an Adventist preacher named Victor Houteff was dismissed from fellowship in his church in Los Angeles. Houteff founded his own sect, known popularly as the Shepherd's Rod, which predicted a kingdom in Israel ruled by Jesus Christ and his lieutenant, 'Antitypical David.' When Houteff died in 1955, his widow, Florence, predicted that 1959 would bring a literal slaughter of the wicked Seventh-Day Adventists and the resurrection of her husband. Another Adventist, Ben Roden, disagreed, saying it would happen in 1960. Roden split from Houteff and founded his own movement, called the Branch Davidian Seventh-Day Adventists. At his death in 1979, his wife Lois assumed the presidency of the Branch Davidians. In 1981, when Koresh arrived at the Branch Davidian compound in Mount Carmel, he was instantly disliked for his arrogance. Colin Wilson describes Koresh's early boundary-trampling manoeuvres there: 'Lois Roden, the head of the sect, was everything [Koresh] had dreamed about. Still attractive at 68, she was a famous TV evangelist, a friend around the world. She was also a favourite of the feminist movement, since she had announced that God was female, and began the Lord's Prayer 'Our Mother, who art in heaven.' 'For a long time, she shared the general view of the new recruit, and made [Koresh] live in a small, unfurnished room to try to cure his conceit.

Her view began to change when, two years after Koresh's arrival; he told her that the Lord had revealed to him that he had been chosen to father her child, who would be the chosen one. When Roden's son George, who expected to replace his mother as president, found out, he did his best to eject the interloper. His mother, convinced she was pregnant, defended Koresh. The power struggle ended abruptly when [Koresh] announced that God had ordered him to marry a 14 year old named Rachel Jones.<sup>xv</sup> ... For a while Koresh and George Roden had a fragile truce. Then in a rage, George fired his Uzi at Koresh. He was a bad shot, but Koresh departed for the 'Wilderness' with a splinter group of 25 followers. They settled in Palestine, Texas. While his followers roughed it, Koresh travelled to California, Israel, and Australia on recruiting missions. Koresh was literally tossed out of a Seventh-Day Adventist Church in San Diego when he got up during a service to announce that he was the Messiah<sup>xvi</sup>. Yet Koresh's amazing, encyclopaedic Knowledge of scripture and ability to preach convincingly about it progressed. The group in Palestine grew steadily. If a new disciple had a teenage daughter, she usually became Koresh's 'wife'. Meanwhile, back in Waco, Lois Roden died. Her son, George, grew paranoid and ruminated jealously about Koresh's success 90 miles away in Palestine. George Roden declared himself to be God. And in 1987, he made a bizarre challenge to Koresh. He dug up the body of an 85 year old deceased member of the Branch Davidian congregation and challenged Koresh to a contest. Whichever of them could raise her from the dead would be the true prophet of God. Koresh declined the challenge but pressed charges on George for abusing a corpse. The police said they needed pictures of the corpse, so Koresh and some of his armed 'Mighty Men' tried to sneak into Mount Carmel for the pictures on November 3, 1987. Roden caught them and a gun battle ensued. None of the combatants was mighty enough to his anyone, and the police arrested everyone. Out on bail, Koresh told his side of the situation to a local Television station. Roden got so enraged that he wrote letters to the Texas Supreme Court threatening to strike down everyone with AIDS and herpes if they did not jail Koresh. George got six months in jail for contempt and a jury acquitted Koresh and his 'Mighty Men.' 15 months later, when a Branch Davidian followers suddenly declared Koresh to be the Messiah in Roden's presence, Roden murdered the man by splitting his head open with an axe. Roden was convicted and put in prison. The Mount Carmel compound had many debts, but Koresh and his followers raised the money to purchase it. And the Palestine group merged with the Mount Carmel Davidians. Koresh had banished his rival and his oedipal victory was complete, but he did not live happily ever after.<sup>xvii</sup>

'As God's self-appointed agent, Koresh initially predicted that the end would come when he moved to Israel and converted the Jews, triggering a war that would cause American troops to invade the Holy Land and signal the beginning of Armageddon. He actually went to Israel in the 1980s, **but when his prediction foundered, he changed his prophecy.**<sup>xviii</sup> After changing his name in 1990, he foretold that the final Armageddon with the American army would occur in Texas. How vivid must the group death vision have been when the FBI tanks appeared on the final day in Waco! Because Koresh was predicting the fiery end of the world, early on he began to prepare and indoctrinate his followers with his apocalyptic scenario. Witness this excerpt from a 1989 Bible study tape: 'You stupid idiots! Get it in your minds! He says his heart has declared a teacher! If you don't follow the truth you're going to hell! Psalms 90! You'd better start fearing God, 'Cause He's going to burn you in the lowest hell! He's trying to show you He's going to kill you if you don't listen!<sup>xix</sup>

'On February 28, 1993, Federal agents tried to execute an arrest warrant for David Koresh as part of an investigation into allegations of illegal weapons and child abuse at his Branch Davidian Cult's Mount Carmel Compound ten miles from Waco, Texas. A shoot-out between the government agent and the cult members left ten people dead: four agents from the Bureau of Alcohol, Tobacco, and Firearms (BATF) and six Branch Davidian sect members. On April 19, 1993, Koresh and more than 85 followers died in a fiery group murder-suicide event at Mount Carmel. The apocalypse occurred after confused negotiations by Koresh with U.S. government authorities during a 51-day siege. Twenty-five children died during the apocalypse. Many of them were Koresh's own children by various female cult members. Twenty-one children survived the fire because Koresh released them five days after the initial shoot-out.'<sup>xx</sup>

- 5- Al-Qaeda: 'The word Al- Qaeda means 'base' in Arabic. The group owes its name to the volunteers who had travelled through Pakistan or other countries to join the Afghan Mojahedin, and whose families had lost track of them. ... Muslim volunteers trained in Pakistan {under leadership of first Abdullah Azzam and after him by Osama Bin Laden} by Western instructors helped to fight a guerrilla war against the Russians. They became known as 'Arab Afghans' or simply 'Afghans', it was at this point that bin Laden raised his Islamic Legion. ... The Americans did not realise that, as well as fighting the communist enemy, its allies were beginning to unite around an Islam<sup>xxi</sup> that objected to a modernity most of them regarded as sinful and anti-Islamic. Those who migrated to Pakistan favoured the Deobandi version of Islam (it takes its name from a village in Pakistan), which is itself modelled on the Wahhabism advocated by Saudi Arabia. It protected them from a modernity that had been tainted by the corrupting presence of the West.'<sup>xxii</sup>

When Bin Laden met al-Zawahiri; almost immediately choose him as his close friend and associate. 'al-Zawahiri, who was called by Bin Laden; 'The Doctor' because of his education, erudition, and commitment to jihad against the Soviets, the Jews, and the United States. {got very close to him} ... As an expression of his friendship, the Doctor 'loaned' two of his men to bin Laden; they would become lynchpins of Al Qaeda: Muhammad Atef and Abu Ubayda al-Banshiri. Atef became Al Qaeda's operational planner. He was killed in a U.S. air strike on Afghanistan in November 2001. Abu Ubaydah al Banshiri served as second in command of the Al Qaeda military. He later drowned in a ferry accident on Lake Victoria. Bin Laden gradually drifted away from his old friend and mentor Abdullah Azzam and toward his new Egyptian associates. Azzam saw little difference between the U.S. and the Soviet Union, contending that they were both hostile to Islam. But he opposed terrorism against the United States, because it would involve military action against a nation that does not border an Islamic state. The Egyptians disagreed. So did bin Laden. Soon Azzam found himself on the outs with bin Laden and the Egyptians, who began to plot tactics for the continuation of the jihad in private. Azzam no longer had a say in the operations of the office of Services<sup>xxiii</sup>. In 1986, according to Middle Eastern intelligence services, bin Laden established his own training camp for Persian Gulf Arabs, a group of about 50 commandos who lived in tents apart from the Afghan fighters. He called his new camp Al Masahah, 'the lion's den'. In 1988, a year before the Soviet withdrawal from Afghanistan, bin Laden and the Egyptian terrorists formed Al Qaeda.'<sup>xxiv</sup>

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- <sup>i</sup> Rex A. Hudson, 'The Sociology and psychology of Terrorism: Who Becomes a Terrorist and why?' Report prepared under an Interagency Agreement by the Federal Research Division, Washington DC: Government Printing Office, Library of Congress September 1999, 14. Cited from Mia Bloom; 'Dying to Kill; The Allure of Suicide terror'; Columbia University Press/ New York; 2007; P: 8
- <sup>ii</sup> David C. Rapoport, University of California, Los Angeles; 'Fear and Trembling,' Terrorism in three religious traditions. The American Political Science Review, Vol. 78, No. 3 (Sep. 1984) page 670 Cited from Mia Bloom; 'Dying to Kill; The Allure of Suicide terror'; Columbia University Press/ New York; 2007; PP: 9, 10.
- <sup>iii</sup> For those who are familiar with tactics of terrorist organisations of our time, groups such as MEK and Al Qaeda, use of these tactics to create people's uprising is very familiar. David C. Rapoport, University of California, Los Angeles; 'Fear and Trembling,' Terrorism in three religious traditions. The American Political Science Review, Vol. 78, No. 3 (Sep. 1984) page 672 Cited from Mia Bloom; 'Dying to Kill; The Allure of Suicide terror'; Columbia University Press/ New York; 2007; PP: 9, 10.
- <sup>iv</sup> Josephus, The Jewish war, volume 7, 252 - 404; Paul Johnson, A history of the Jews -New York; Harper and Row, 1987- , 139-140; David Rapoport, personal correspondence with the author, April 8, 2004. – Cited from Mia Bloom; 'Dying to Kill; The Allure of Suicide terror'; Columbia University Press/ New York; 2007;P: 10, 11
- <sup>v</sup> Bernard Lewis; The Assassins; A Radical Sect in Islam; Poenix publication; 2003; P: 2
- <sup>vi</sup> Philip K. Hitti 'The Assassins,' in George Andrews and Simon Vinkenoog -eds.-, The Book of Grass: An Anthology on Indian Hemp -London: Peter Owen, 1967-) Cited from: Mia Bloom; 'Dying to Kill; The Allure of Suicide terror'; Columbia University Press/ New York; 2007; PP: 5, 6
- <sup>vii</sup> Emphases are always mine, unless mentioned. As mentioned before cult's doctrine by itself is not important as such, it is a mean for reaching to the end that the cult leader wishes so; it can change and adopt itself to match any new situation; Islam for Bin Laden and Masoud Rajavi is as Christianity was for Jim Jones.
- <sup>viii</sup> Dr. Haha Lung; Mind Control; The Ancient Art of Psychological Warfare'; Citadel Press Kensington; 2006; P:194
- <sup>ix</sup> Dr. Haha Lung; Assassin; The deadly art of the cult of the Assassins; Citadel Press; 1997; P: 21
- <sup>x</sup> Dr. Haha Lung; Assassin; The deadly art of the cult of the Assassins; Citadel Press; 1997; P: 33
- <sup>xi</sup> Dr. Haha Lung; Assassin; The deadly art of the cult of the Assassins; Citadel Press; 1997; P: 36
- <sup>xii</sup> Tim Reiterman and John Jacobs; 'Raven: The untold story of the Rev. Jim Jones and his people.' E. P. Dutton, Inc. New York. PP: 16-17
- <sup>xiii</sup> Raven, page 17
- <sup>xiv</sup> Peter A. Olsson; 'Malignant Pied Pipers or our time' published by 'Publish America Baltimore'; 2005; PP: 38, 40
- <sup>xv</sup> Wilson, C. (2000). Rogue Messiahs: Tales of Self – Proclaimed Saviours. Hampton Roads Press, Charlottesville, VA. page 11
- <sup>xvi</sup> Wilson, page 12
- <sup>xvii</sup> . Olsson; 'Malignant Pied Pipers or our time' published by 'Publish America Baltimore'; 2005; PP: 65, 66
- <sup>xviii</sup> Perhaps this is another common factor among Cult leaders; that to attract new members and show their greatness to their disciples, they predict great events and when their prediction doesn't come true, they change it, and they do it as many time as they wish and poor disciples buy leader's predictions every time. Why and how? The best book answering this question is a book by Leon Festinger; Henry W. Riecken; and Stanley Schachter; titled 'When Prophecy fails'
- <sup>xix</sup> Breault and Martin King, page 123 Cited from: . Olsson; 'Malignant Pied Pipers or our time' published by 'Publish America Baltimore'; 2005; P: 70
- <sup>xx</sup> . Olsson; 'Malignant Pied Pipers or our time' published by 'Publish America Baltimore'; 2005; PP: 58, 59
- <sup>xxi</sup> Wahhabism the ideology of Al-Qaeda under pretext of Islam; has been explained brilliantly in a book by Charles Allen; titled 'God's Terrorists; the Wahhabi cult and the hidden roots of modern jihad'; published by 'Little, Brown'; 2006
- <sup>xxii</sup> Farhad Khosrokhavar; Suicide Bombers; Allah's New Martyrs; Translated by David Macey; Pluto Press; 2002; PP: 176, 177
- <sup>xxiii</sup> In November 1989, Abdullah Azzam was killed by a car bomb in Peshawar, an attack that is often blamed on bin Laden. Though he made no secret of his irritation at Azzam's placement of relatives in key jobs in MAK, there is little evidence to implicate him in the assassination and a host of more likely suspects. {Cited from: Jason Burke; 'Al Qaeda; The true story of radical Islam'; Published by Penguin; 2003; P: 82} However in Al Qaeda: Rohan Gunaratna, in his book Inside Al Qaeda: Global Network of Terror, gives good example of Osama's severely ambivalent conflicts with even his mentor/ father Azzam. Azzam felt that non-combatant women and children should not be killed in the jihad. In his strict Wahhabi fundamentalism, Osama felt that all infidels should die - even women and children. Gunaratna even raises the question of whether Osama held symbolic patricidal urges, as he may have participated in Azzam's assassination! (Gunaratna, R. - 2002. Inside Al Qaeda: Global Network of Terror. Berkley Books, New York. Cited from: Peter A. Olsson; 'Malignant Pied Pipers or our time' published by 'Publish America Baltimore'; 2005; P: 140 )
- <sup>xxiv</sup> AlQaeda Brotherhood B-65 P: 78, 79