

**“The American Muslim Response to Hearings on Radicalization within their Community”
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Good morning. Thank you Chairman King and Ranking Committee Member Congressman Thompson and distinguished members of the Committee for the opportunity to testify today on such an important issue.

My Muslim identity

I am a British citizen, and a Permanent Resident in these United States where I have made my home for fourteen years. I am a practicing physician and a practicing Muslim. Religion stems from the etymological Latin root *relegere*, meaning to be gathered or bound together. An individual’s narrative of his or her religious experience is often a catalogue of relationships and my Islam is no different, beginning with the gift of Islam from my parents.

There is no divide between any of my multiple roles as I have learned following the example of my parents, both of whom remain true to their faith without encroaching upon the public space yet always espousing pluralism and tolerance. They raised me to observe Islam in the same manner.

I pray, I fast during Ramadan, I find worship in my work and I have also completed the Hajj – the Muslim pilgrimage to Mecca. Each year I am fortunate to be able to exceed the Islamic duties of charity required of me annually. My parents support my views which I express here in this chamber today and all of my actions which have lead me to this moment. As a family, for generations, we have explicitly repudiated all forms of violence - including those conducted in the name of Islam - long before the specter of radical Islamism ever blighted these United States.

My Vantage as an Internationally Experienced Muslim Physician

In my 21 years since qualification, I have practiced on three continents; here in the Americas in the United States – in both South Carolina and New York, in Europe, chiefly in London, and in Asia, namely when I practiced medicine for two years, from November 1999 to November 2001 in Riyadh, Saudi Arabia.

This peripatetic path has allowed me to engage intimately with Saudi Muslims as I attended them in their critical illnesses, and later work for many years to improving their public health and that for all Muslim pilgrims to Mecca; and with British Diaspora Muslims as I attended them in Britain’s capital. I functioned in these roles as a treating physician, a physician-educator, a physician colleague, a mentor to training doctors. My work has lead to numerous publications both in the medical academe and the mainstream media.

For over a decade, I have also been invited to teach and speak at numerous conferences in the Muslim Majority world including for the Saudi Arabian National Guard Health Affairs, for the Saudi Arabian Ministry of Health, for the US Consulate in Jeddah, for the Saudi Arabian Soccer Federation, the American University of Sharjah and other settings. I have also been asked to visit hospitals and meet physician colleagues in Pakistan. Most recently in November 2011, as a visiting professor I was invited by FIFA to the first meetings evaluating impacts of Ramadan on the elite Muslim footballer convening in both Doha, Qatar and in Riyadh, Saudi Arabia.

I have therefore lived among, met, treated, taught, worked with, published with, researched with, befriended and, on occasion, been repudiated and abandoned, by many Muslims in many dimensions.

My Experience of the burden of Radical Islamism on my American Patients

Currently, my work as an attending sleep disorders specialist involves personally attending to the World Trade Center First Responder patient population of Nassau County at Winthrop University Hospital. Our hospital provides state-of-the-art care to 2500 of these Americans without financial burden each year through the provenance of the Zadroga Bill, spearheaded by Chairman King and his colleagues.

Hence patients in my personal practice today include multiple members of US law enforcement including active duty, disabled and former NYPD, active duty FBI agents, active, disabled and retired FDNY, former members of the New York Federal Crime Bureau and others who are officially designated as World Trade Center First Responders - 6000 of the nation's 40,000 first responders live on Long Island. Many of these patients have roles in counter terrorism task forces today.

I treat these men and women for sleep-related complications developed as a result of their service to our nation including obstructive sleep apnea syndrome, post-traumatic stress disorder, anxiety, depression and other conditions. Attending them gives me special insights into the indiscriminate burden of radical Islamist acts born by our community a decade after they assaulted humanity in my adoptive home, New York City, an assault I witnessed from Riyadh, Saudi Arabia.

Understanding the work and the suffering of my patients and the toll it takes on them makes clear to me the enormous sacrifice they and their families make to safeguard us at times of crisis and in between, a sacrifice much of the nation has forgotten, or remains unaware of. As a Muslim meeting these Americans reveals the devastating impact of radical Islamism to which few others - Muslims or non-Muslim- will ever be privy.

My experience with Contemporary Radical Islamist Ideology

In Spring 2010, in recognition of my academic work on Hajj Medicine and health diplomacy, I was selected as the first Muslim woman to complete a Templeton Cambridge Journalism Fellowship in Science and Religion at the University of Cambridge in England. Following a

meeting with an internationally recognized expert in counterterrorism, I reviewed data exposing me to the brutality of contemporary radical Islamists and decided focus my fellowship on the psychological manipulation of Islam into the service of terror. I thus specifically evaluated the mechanisms of martyrdom and jihadist ideology as expressed by contemporary radical Islamists. This work both informed my specific knowledge and the many publications I have authored since. My experience of being a Templeton Cambridge Fellow adds special academic context useful to me in interpreting the salient findings of this series of investigative hearings.

As a result of my work at Cambridge, I have met with some of the leading minds approaching counter terrorism studies. One such meeting with one Pakistani neuropsychologist piqued my interest sufficiently to travel to the North West frontier Province of Pakistan (now renamed KPK) in March 2012 to visit Malakand, now secured by the Pakistani military. There, I spent three days at 'Sabaoon', the Pakistani school founded by civilians to deprogram child militant operatives engaged in militancy with the Pakistani Taliban. There I treated local villagers and traveled to nearby Mingora to see rehabilitated child militants readjusting to community life after successful deprogramming.

At Sabaoon, I met with doctors, teachers, psychotherapists, military leaders and the child militant rehabilitees themselves all boys aged between 10 and 20. I was also invited to attend the relatives of these boys for a one day traveling clinic to provide basic medical care during which I met, interviewed, examined and treated the mothers, sisters, grandmothers, siblings, children and spouses of convicted militant operatives, suicide operation 'martyrs' and suspects currently in detention in Saudi Arabia. I recorded many photographs of my visit which I can share in a classified forum if the Committee determines there is a need.

During the visit, though I was not granted clearance to question the students directly, under supervision of my fellow physician colleagues and with the Pakistani Rangers nearby, I was allowed to meet with one 15-year old Pakistani boy in particular. I listened to him for about an hour as he described his transition from a school boy of 13 walking to school, his seduction by an older boy with tales of a 'purer', 'more legitimate' Islam – that of the Taliban's -his voluntary decision to run away and join a network of Taliban militants, his deliberate and very labyrinthine confinements in hiding centers called 'markaz' (centers), his handlers' persistent and successful maneuvering defeating the dedicated efforts of his parents to retrieve him, his training and preparation which he chillingly termed 'Tarbiyyat' which means 'religious education' (consisting of advanced training in the use of a handgun, the deployment of a grenade and the successful detonation of a suicide jacket) and, finally, his ultimate surrender to a police officer in the designated target of attack- a nearby mosque. I have in my possession his de-identified narrative which can be reviewed in a classified forum but as is not available for disclosure in this public record.

This young boy's naïveté, his isolated and distorted world view, his lack of knowledge of Bin Laden or 9-11 and his indoctrination all revealed to me that Islamist ideologies are active, alive and moving ahead far beyond the reach of 20th Century Al-Qaeda ideology. Further, his halting and unconfident Urdu reminded me much of the nascent transition from boyhood to manhood of my own brothers when they were younger, who fortunately have been sheltered from such

manipulations by opportunities our family could give them because we are so attached to our native Britain and Islam, not Islamism.

Further, the young boy also revealed his Islamist -indoctrinated hatred of certain sects of Muslims, including Shias who are a minority in Pakistan, his belief that anyone collaborating with a western-dressed individual was an enemy of Islam – including Pakistani troops who are usually dressed in western trousers- and that any who engaged with US troops was also an enemy to Islam.

Exactly these ideologies are being promoted in the United States today, often through portals – whether via internet portals, recurrent migration to Somalia, Sudan, Pakistan, Yemen or other locations, circulated videos, or pockets of extremism in numerous centers of gatherings including mosques and this series of investigative hearings have revealed that. The essential construct is the same- separation, supremacy and unquestioning acceptance of nihilistic ambitions- including the deployment of brutally violent measures- all of which collude to eradicate any other diversity.

Since 2009, I have authored dozens of Opinion columns and Editorials published in the mainstream American, British, Dutch, Israeli and Pakistani press examining the politics and theology of radical contemporary Islamist ideologies.

Unsurprisingly, I have learned the consequences of opining in the free press. I have been subject to personal attack and abuse online. In my journalistic activities I also have learned how difficult it is for American newspaper editors, American network television producers and American media bookers to approach either solicited or unsolicited opinion pieces or television interviews concerning issues pertaining to Islam. There has been a distinct chill in the public discourse including here in the United States which is driven by the rising cries of Islamophobia, the advancing grip of Islamist claims of defamation of Islam which they advance through Islamist Lawfare, the internationalization without protest of Blasphemy laws and the general fear of political ‘incorrectness’ which leads to an enormous loss of counter-arguments in the debate about Islamism and its distinctions from Islam.

The reaction to the Hearings in the Muslim community

My community begins with my family who not only supports these hearings but have welcomed them. We have a large family thriving in the United States from coast to coast, settled in this country since the 1960s. One of my family members, my cousin, has served in the United States Navy. Earlier than that, some of my maternal Uncles trained and studied in 1950s America as invited scholars. Many of us are American citizens. We are also very well acquainted with the abuses and discrimination that pass for ‘official Islam’ as expressed in Islamist Pakistan and are extremely aware of the hazards of empowering those who espouse a supremacist ideology born of Islamism but masquerading as Islam. To my surprise not a single member of my family discouraged me from participating in these investigative hearings even though they remain aware of the risks this can pose to me in my every day life.

I also have a vibrant Muslim readership among my almost 100,000 readers of my book, who communicate with me through social network platforms, letters and emails or respond on line to articles I have authored in almost every major mainstream publication in the United States. Many of my self-identifying Muslim readers express fear that the investigative hearings will misrepresent Islam and fuel Islamophobia while also expressing excitement that this discussion is entering the public space in such an auspicious arena. Their sentiment about the investigative hearings revolve more around the scrutiny of activities of some Muslim Americans rather than the actual findings of the investigative hearings which few of them could cite.

For my support of these investigative hearings and for my writings sympathetic to the concerns of these investigative hearings I have also been subject to intimidation on Twitter often from self-identifying Muslims who clearly denounce these hearings. Their abusive hostility is largely centered on the claim that my views supportive of these investigative hearings as unrepresentative of Muslim Americans.

On a professional level many of my former academic Muslim colleagues now eschew contact with me as my political voice has become more widely heard, some because of the personal affront it causes them and others because they are beholden to theocratic Muslim states and now see their relationship with me as a risk. It is significant that only one member of my circle of academic Muslim colleagues in the Middle East wrote to me with encouragement. They see my support of America in general as 'collusion'.

A recent publication on Huffington Post is more encouraging of the Muslim American reaction. In it I wrote about my Evolution as an Anti Islamist Muslim and I found it generated an overwhelming response many of them very positive from self identified Muslims who commented my views to be ahead of the public awareness and supported my endeavors and views including my call for the exposure of the imposter of Islamism to be distinguished from Islam.

It is however important to add that as an Anti-Islamist Muslim my community IS America, as Islam demands it, not an enclave within America, but the entire nation. These investigative hearings while entitled to examine the reaction of American Muslims within their communities might be better expressed as our reaction *within America* because this is what Islam teaches us- that we must collaborate, cooperative, enhance and contribute to the community surrounding us, and not remain in insular, disengaged groups which engender and then empower silos of disconnection and disaffection.

Unfortunately the reaction in wider America to these investigative hearings has been initial vilification and later disdain as manifested by the extraordinary disinterest of the mainstream media in the hard findings of these hearings. This uninformed response has not been redirected by informed or motivated media coverage despite the opportunity to redress the balance, revealing the wider media may itself have some discomfort denouncing Islamism.

How I interpret the findings of the hearings

These investigative hearings reveal radicalization is ongoing in multiple sectors right here in the United States, in our civilian community, in our military community and in our prison community. Muslims in America can be radicalized despite the best efforts of their parents or mentors. We also have learned radicalization in America is usually facilitated by handlers and Islamist seducers who operate on multiple planes using multiple forms of media and are facile at identifying or exploiting the vulnerable. This is exactly how Pakistani Taliban Islamists operate in Pakistan and elsewhere based on what I have seen in person and my extensive reading of, and meetings with, counter terrorism experts. We cannot ignore the domestic risks here and threat both to our national security, and by extrapolation, to international security. I cite a few examples revealed by these investigative hearings:

On December 7th 2011, Daris Long, father of a son murdered by radical Islamists testified “the political correctness exhibited by the government over offending anyone in admitting the truth about Islamist extremism masked alarm bells that were going off. Warnings were ignored, Major Nidal Hassan was able to openly praise the Little Rock shootings in front of fellow army officers and then commit his own jihad”. This is consistent with the shortcomings of language and the paralysis of political correctness that I identify as one of the barriers to examining radical Islamism in the United States.

On March 12th, 2011, Melvin Bledsoe testified that his son Abdul Hakim Muhammad was ‘brainwashed’ by Nashville Muslims leading to his terrorist training in Yemen to return to murder one soldier and injure another at a US military recruitment center. This confirms the same forces seducing a Pakistani schoolboy in the SWAT are at work in the American heartland.

On July 27th 2011, Ahmed Hussen, President of the Canadian Somali Congress recognized our vulnerability in this ideological battle of Islamism with Islam and Islamism’s exploitation of victimhood ‘There has not been a parallel attempt to counter the toxic anti Western narrative that creates a culture of victimhood in the minds of members of our community’ This confirms the utility to Islamists of cultivating a manufactured sense of victimhood among vulnerable Muslims.

My motivation to enter the public discourse: to combat Islamism.

In the years since 9-11, every Muslim has been compelled to confront his or her identity. This has been a direct function of the martyrdom terrorism acts of 9-11. Since then, the lay audience and much of expert opinion has been unable to separate Islamism from Islam. Today this is our greatest challenge. Distinguishing Islam and Islamism requires nuance and care, which few in the media are prepared to provide or even qualified to identify.

Some, while well intentioned but deeply uninformed, retaliate against the sound intelligence and counter measures that must be taken, including mechanisms such as these investigative hearings, and instead unwittingly collude with the non violent manifestations of the Islamists which have long since evolved to new elements masquerading as the ‘peaceful’ translators and ‘owners’ of

Islam. I am here to tell you non-violent Islamists are not the owners of Islam nor is their intent peaceful.

I was in Riyadh, Saudi Arabia when the Towers fell. Within hours, I discovered my sentiments of loss and sorrow were not widely shared, either by Saudi physician colleagues or by fellow non Saudi Muslim expatriate workers, many of whom had been trained by Americans in New York City like myself or other cities in the United States- some of us even shared the same professors of medicine.

This discovery came as a terrible shock to my naiveties at the time and I was patronizingly ridiculed for being so 'pro-American'. I realized the version of Islam my parents had given, and our reverence for the nations who had sheltered and reared me - Britain and the United States - wasn't widely accepted. That fellow physicians, as highly trained and as privileged as I, could be elated at the loss of life and the transient bowing of America's spirit utterly displaced me to a new, harsher reality.

In the wake of 9-11, I saw Osama bin Laden feted as a hero in Pakistan, nation of my matrilineal and patrilineal heritage. On one trip I recall a Pakistani driver in Karachi explaining to me why 7 years after 9-11, Pakistani families were still naming their newborns Osama in his honor. He was still deified, recognized by many as a 'defender' of Islam, a 'warrior savior'. Nothing could be more offensive to my beliefs as a Muslim or my principles as a human being. This was extraordinarily difficult to reconcile with the knowledge that Islam condemns all murder, and particularly the execution of non-combatant civilians in any setting. In my mind Bin Laden and his sympathizers had renounced Islam by their acts and represented nothing more than violent terrorists and those who named their firstborns after Osama were lionizing nothing more than a mass murderer.

Soon after my return from Saudi Arabia, I began to record my experiences in a manuscript that would become my first book, *In the Land of Invisible Women* now in its 10th edition and published in 13 countries including Muslim majority Senegal Indonesia, Turkey, Pakistan and Mauritius. Realizing I would be representing two versions of Islam- mine, and that espoused by the theocracy of Saudi Arabia -I needed to broaden my reading around key areas.

It was in my reading that I discovered the political ideology termed Islamism, and the many strains of contemporary radical Islamism, both violent and non-violent. I learned unlike my own experience, many Muslims struggled with a pervasive sense of inferiority, influencing their beliefs, sense of justice and identities leading to deep and rather novel resentments. The fascist supremacy of Islamist ideologues was therefore a predictably appealing, if very frightening development, which was completely alien to the Islam I knew.

Over this decade the Islamist voice has become increasingly prominent both in the United States and globally - whether in advancing the intrusion of the ritual symbolism of Islam into the public space – for instance the battle for the niqab in the public arena in France, the demands for the veil to be permitted in FIFA soccer tournaments, or the most recent debacle involving the vilification of the NYPD for their counter terrorism efforts drawing false accusations of Muslim profiling.

Throughout the world, including in the United States, the Islamists' goal is one and the same: to stoke the fires of unwitting Muslims into believing in their own manufactured sense of victimhood as a means to exploit both the uninformed Muslim and often times the liberal democracies where we make our homes. It is this last fallacy, of collective victimhood, that most fuels my drive to expose Islamism for what it is – a weak yet vicious imposter for a great religion, an imposter which seeks to exploit and devour both Muslims and non Muslims alike in its pursuit for power and dominance. These forces are at work as we testify now in this room at this hearing- an effort by three Muslims which will predictably be derisively labeled as a collaboration in our own persecution. I am here to testify that nothing could be further from reality.

Civil liberties of Muslims are at not at stake

Many critics of these investigative hearings (both Muslim and not) charge them with a threat to Muslims' civil liberties in America. My most vociferous opponents, referring to Muslims' American civil liberties, state: 'give away your freedoms not mine' (An American Muslim); 'This is not 1910 America and what happened to the Jews -Jews have only just stopped walking on eggshells in America. Watching what's happening to Muslims makes me sick' (An American Jew); 'We need a Rosa Parks to stand up for Muslim rights' (a non Muslim American); 'Park 51 shows Muslims do not have civil rights'; 'some want Lower Manhattan to be 'An American Jerusalem' (a non Muslim American). They identify my support of these investigative hearings as my collusion in the fictional erosion of Muslim civil liberties.

While I respect the fears which birth these concerns, I can firmly strip them aside. Muslims in America do not have the painful history of African Americans or of Jewish Americans. Our privileges as Muslim Americans today have been guaranteed in part by the struggles of the Civil Rights era and by the travails of the Jewish Americans before us. We do not, in any extrapolation, face similar disadvantages as earlier American history reveals. To claim such is a gross distortion of history and demographic data in the United States proves this.

I would also add I denounce the above assertions of an equivalency between the sufferings of other minority populations in America and that of Muslim Americans with some authority. I understand all about being a Muslim woman without civil rights as predicated by my two years living under Wahabi theocracy without any civil or human rights including those Islam bequeathed me 1500 years ago. I also understand the total extinction of civil rights on minorities - both Muslim and non Muslim - as experienced in Islamist Pakistan as described to me by Christians, Ahmadi Muslims and Zoroastrians during my last visit to Pakistan and in my extensive contact with minorities.

I have lived the impact of the Islamist narrative both in Saudi Arabia, during my extensive travels in Pakistan and in my years treating Americans in New York as well as when examining the lives of my orthodox Bengali British migrants in East London or training some of the very neo-orthodox Muslim doctors of that area.

Muslims are not victimized by The Homeland Security Committee's investigations

As you learn of my biography, know that I am part of an economically powerful American demographic. According to Pew Forum data Muslims are mainstream and mostly middle class. I am rather representative.

Like me, 65% of Muslims in America are first generation and 18% of us have South Asian heritage. The majority of foreign-born Muslim Americans arrived, like me, in the 1990s – 50% of us have moved here for economic or educational opportunity- I did so for both reasons. 46% of us are, like me, women, and around 31% are my age – between 40 and 54. We are a multiracial multiethnic group with over 68 different nationalities before becoming American. Our income and education reflects the US public and 16% of us earn more than \$100,000 annually compared to 17% of the general US public who do the same – a 1% disparity.

In my native Britain, the income disparity for those Muslims who earn over 40,000 sterling annually is more than 10%. Equivalent incomes earned in France comparing between Muslim and average public show even greater disparity of 12%, in Germany 14% in Spain 19%.

Muslims in America have achieved more, faster, and more often, in America than in any other Muslim Diaspora setting. My experience is very much the mainstream Muslim American experience. I ask the committee to recognize that most Muslims are not mistreated by efforts to protect our integrity as Americans though they are certainly entitled to be offended at these efforts and America guarantees their right to be offended.

The offence claimed by many Muslim Americans whether at the first hearing in this series or for instance pertaining to the NYPD's activities more recently, is misplaced. Instead of denouncing *methods* of intelligence gathering, Muslims in America should be denouncing the *findings* of those intelligence missions: the active Islamists among us. The furore has been misdirected, much to the benefit of committed Islamists at work within this nation's borders.

Why is it so hard to discuss the Islamist threat to the United States of America?

There are serious shortcomings of language in engaging in this particular discourse. In the post 9-11 era there has been a gravitation towards extreme speech and a pervasive lack of integrative complexity in public speech as shown by critically important research performed at the University of Cambridge among others. Such lack of nuance is very well exploited by the cultivating Islamist.

The arrival of a sense of 'otherization' of Muslims into the public lens has facilitated the grip of Islamist Lawfare on the public dialogue – fueling both the victimhood of Muslims and the outcries of the offended liberal. The false claims and crocodile tears of Islamophobia and the encroaching advancement of the idea of defamation of religion which is pushed by the Organization of the Islamic Cooperation (OIC) elsewhere, here in America intimidates journalists, news media and others from engaging in dialogue who may face spurious lawsuits if they dare engage in this dialogue.

These profound problems with language have extended to the US government decree banning enforcement agencies from discussing the very threats we have heard at this series of hearings, banning the word 'Islamist' for instance. This sanitization of our lexicon reveals a shocking and perhaps specious reluctance to engage with the problem or worse, a foolhardy embrace, unintentional or otherwise, with the Islamist stance.

In Conclusion

Islam is nothing if not justice. Any injustice committed or pursued in the name of Islam is anathema to the believing Muslim and counter to the ideal which is Islam, yet Islamists demand unjust abominations - foundational to their beliefs -of their subscribers.

Muslims must remember their duties, not only to themselves, or their Maker, but also to their society wherever they find themselves. Unlike Islamism which mandates it, Islam reviles claims to supremacy, instead appealing for humility. The Prophet Mohammed (SAW) himself admonished his followers not to make claims of supremacy over Moses, or indeed any other messenger of God. The Qur'an repeatedly reminds the Muslim that 'to each is sent a Law and a Way' and to each they must 'judge themselves by their Law and their Way'. Islamist Muslims overlook this and many other principles of Islam.

Our role as believers is to cooperate and collaborate and enhance the world, not to oppress, discriminate, exclude or murder others. Major Muslim majority nations under the guise of democracy -foremost Pakistan- are operating as Islamist Supremacists who legally persecute Muslim and non-Muslim minorities to extinction with impunity. These are not the ways of Muslims. These are the ways of fascists.

We must redirect media interpretation and expose their bias and painful lack of contextual perspective while commending the efforts of these investigative hearings in anticipation of future hearings which will surely assess progress, intervention and outcome data of measures enacted since.

We also cannot examine the radical Islamist threat in the United States in a domestic vacuum. This is a transnational, cross-continental issue mandating an international response. While we have been pursuing conventional international warfare and in fact have assassinated the leader of Al Qaeda for instance, we have remained dangerously vulnerable because of our delayed realization of the political science aspects of Islamist ideology and the very serious threat this poses to our democracy. These are vulnerabilities which cannot be safeguarded by drones, or gunships but instead must be secured by counter ideological warfare which begins here, by widening the debate, discussion and scholarship in this arena.

There is an overwhelming need for focused examination of the interface of Islam and Islamism. These investigative hearings provide the first public foray examining this divide in real-time as expressed in contemporary America. Until these questions are asked, and later answered, until more American Muslims confront the discomfort of disarticulation from their unquestioning brotherhood with the 'Ummah' and its worst elements, the shifts between Islam, Islamism and

the West, between puritanical Islamists masquerading as Muslims and true moderate non Islamist Muslims, will continue to be tectonic and devastating.

In my position of privilege and opportunity, one shared with many Muslims in America, if I do not oppose Islamism, I am failing in my Muslim duty to American society and in failing American society, I profoundly fail as a Muslim. I am reminded of a saying attributed to the Prophet Mohammed by one of his companions who recounted it to an early believer:

“Whoever sees a wrong and is able to put it right with his hand, let him do so; if he can’t, then with his tongue, if he can’t, then with his heart. That is the bare minimum of faith’.

This, having both hand, tongue, and heart, I am committed to live by and therefore I thank you Chairman King, Ranking Committee Member Congressman Thompson and the distinguished members of the Committee on Homeland Security for enabling me to fulfill the bare minimum of my belief today.