

Chronology Of Events Surrounding The Hanafi Terror Incident

Over the last month the U.S. Government and media have participated in a campaign to prepare the psychological climate in the U.S. for rapidly escalating terrorist incidents. Elaborate plans to launch every conceivable type of assault, from race rioting to hijackings and nuclear terrorism have been thrust out in headline stories which set the stage for a theater of terror and chaos produced by the Rockefeller Trilateral Commission and directed by the Carter Administration.

A featured production in this conditioning was the television series and book *Roots*, which is a central event in a contrived projection of race riots for the spring. Alex Haley, the author, has summed up his book as "opening up a boil in society and letting the pus flow out."

Numerous scares of the possibilities for nuclear terrorism have been planted in newspapers across the country, with government officials cited as agreeing that there is a danger. The stories include the false account of a homemade nuclear bomb designed by a Princeton student, and are accompanied with statements by those associated with last year's Glassboro Terrorism Conference, and environmentalists preaching the terrors and danger of nuclear energy.

A series of publicity events all involving hostages formed the proper climate for the Hanafi invasion:

***Feb. 10 Indianapolis — Three-day siege ends when Anton Kiritsis released a mortgage company official, who allegedly cheated him in a real estate deal.

***Feb. 11 Cincinnati — Jesse Coulter takes 8 hostages in a home for unwed mothers demanding the whereabouts of a child he had given for adoption 20 years ago.

***Feb. 14 New Rochelle — Nazi cultist Fred Cowan snaps and kills 5, wounds 5 others, and finally shoots himself.

***Feb. 25 Syracuse — Gunman Leroy Cotton kills one and finally releases a pregnant hostage after a 12 hour siege.

***March 9 Cleveland — Cory Moore released police chief after two days and Carter's nationally televised agreement to talk to Moore.

There were several other incidents in other countries which added an international air to the terrorism scenario being prepared. The last incident, in which the President of the United States went on national television and radio and acceded to the demand of the terrorist, was an important stepping stone to the idea that a *terrorist's demands can be met*. This set the stage for the Hanafi incident which began one hour later.

Hanafi attack: Events Day 1 Wednesday, March 9

9:00 Hamaas Abdul Khaalis leaves home and headquarters of the Hanafi sect with other sect members fully aware of Khaalis' plans. He assembles 11 others heavily armed in rented trucks and proceeds to downtown Washington, D.C.

11:30 In a coordinated assault at three locations the Hanafis move in at gunpoint and seize hostages at the B'nai B'rith headquarters and the Islamic Center and the District Building. At the District Building one reporter is shot to death, another and a security guard and a Washington City Council member are wounded by gunshots.

3:00 The initial demands of the terrorists are placed. The film "Mohammed — Messenger of God" is stopped minutes before its initial showing in New York, a \$750 contempt fine is returned to Khaalis and negotiations begin around the demand to deliver 12 Black Muslims, 4 prominent members and 8 already in jail for the murders of Khaalis' family in 1973 and Malcolm X in 1965, to Khaalis for revenge.

6:30 Three Arab ambassadors from Egypt, Iran, and Pakistan at their own initiative enter the negotiations, which had been from the outset controlled by Griffin Bell. The three Moslem diplomats were not brought in through Bell's initiative and their efforts are crucial in averting the Justice Department-Interpol planned bloodbath.

9:00 Khaalis conducts the second of a number of telephone interviews with the media, which emphasizes threats to decapitate hostages, and the determination of Khaalis to die for his religion.

Press coverage of Day 1

Both the afternoon press of Wednesday and the Thursday morning newspapers in New York, Washington and other major cities were completely dominated by the attack. Uniformly the Hanafis were portrayed as religious fanatics, with a history of violent clashes with Black Muslim rivals. Emphasis was placed on the death and the scores of injured, with Khaalis' threats forming the headlines of every major newspaper. Psychological controllers, and brainwashing experts from the FBI psychological unit, and the Dallas Aberant Behavior Center were widely quoted on the murderously psychotic danger of the Hanafis and the certainty that such assaults will become daily occurrences. All negotiating efforts were referenced as fruitless.

Events: Day 2 Thursday, March 10

Throughout the day as food and supplies were passed into the besieged buildings, no further shots were fired and some of the hostages with medical or other problems were released. The negotiators, who were National Security Council and Justice Department controllers, were in constant telephone contact with both the terrorists and Carter.

6:00 pm The NSC agrees to defuse the situation because of the intervention of the Arab diplomats and the international mobilization and press releases issued by the U.S. Labor Party which documented the connections between the Hanafis and the NSC.

8:00 pm Khaalis agrees to meet the negotiators for the first time. The three ambassadors, D.C. police chief Cullinane, and Griffin Bell representatives Peter Flaherty, and U.S. Attorney Earl Silbert enter the B'nai B'rith building.

11:00 pm After three hours in which the Arab ambassadors convinced Khaalis to surrender, all the remaining hostages are released.

Press coverage of Day 2

The morning press of Friday, which did not yet register the hostage release, was a total shift from the previous days coverage, reflecting the Justice Department decision to backoff from mass murder. The Hanafis are portrayed as peaceful, devout Moslems. Editorials

have shifted to calls for increased surveillance including extensive coverage of the story released by the complicit Rep. Larry McDonald that the Washington police files on the Hanafis were destroyed due to pressure from public criticism of surveillance of political groups.

Events Day 3 Friday, March 11

8.00 am Khaalis is set free without bail, while the 11 other Hanafis are held in jail. Griffin Bell is interviewed and boasts that Khaalis was released because of a promise made personally by Bell. The conditions for Khaalis' release was that he say nothing to anyone concerning the events or negotiations. The Justice Department simultaneously clamped a lid on all information.

The Creation Of An Agent Terrorist

No matter what you've read in the newspapers, Hammas Abdul Khaalis, so-called leader of the Hanafi sect employed in last week's terror siege of Washington, D.C., has never been a civil rights leader, a nationalist leader, a religious leader, a Moslem; for the better part of his adult life Khaalis has been no more than a victim of brainwashing by the Rockefeller family's private intelligence networks. The Hanafi sect he nominally heads is a pseudo-religious cult, one of a number of such deliberately created under the auspices of Ford Foundation psychologists and sociologists. The Hanafi's members, like Symbionese Liberation Army leader Donald DeFreeze, like would-be presidential assassin Sara Jane Moore, are burnt out shells of former human beings manipulated through their allegiance to a synthetic belief structure provided them by their agent controllers.

In the case of the Hanafi, three names stand out as the key string-pullers in the overall operation: Ford Foundation psychologist Kenneth Clark, former Washington, D.C. police chief Jerry Wilson, and John H. Rees, presently serving in the office of Congressman Larry McDonald (D-Ga).

To understand where the Hanafi come from, how they have been controlled, one must understand the milieu established and manipulated in selected urban black circles by Ford Foundation poverty projects and related operations during the 1960s.

Under conditions of precipitously declining employment opportunities and deteriorating living conditions for blacks and other minorities, despite the widely publicized civil rights movement, blacks seeking effective political remedies in increasing numbers, were told and retold by Ford Foundation-Office of Economic Opportunity personnel and similarly helpful "social worker" types and their allies in the mass media that it was precisely those most degrading features of their life situation that were the key to personal fulfillment (Can't make it in whitey's world? don't worry baby, you got soul — here, grab this dashiki). In the carefully cultivated atmosphere of "cultural nationalism," key agents were

inserted to peddle competing but essentially identical versions of the pseudo nationalist belief structure — under which the ghetto hustle, the violent ripoff were packaged as "revolutionary."

Kenneth Clark, for example, from his position in the federally funded Haryou Inc. poverty program in New York City, deployed the operations which were to produce the violent careers of notorious police agents Imamu Baraka (Leroi Jones), Charles 37X Kenyatta, Sonny Carson and Kamiel Waddud. Meanwhile, State Department "radical" Saul Alinsky assigned convicted west coast police informer and rapist Ron Karenga to retail the Seven Principles of Kawaida, a potpourri of "black magic" soon to turn up in variant form as Baraka's rallying cry in Newark and in 1974 popping up on the west coast again as the professed ideology of DeFreeze's Symbionese Liberation Army.

Haamas Abdul Khaalis traveled on this same circuit.

As early as 1942, Khaalis was completely profiled by the U.S. Army: spending some time in a military psychiatric hospital, and receiving a discharge for psychological instability. He immediately descended into the drug-filled New York jazz scene.

Khaalis' first affiliation with the Black Muslims in the early 1950s was as an agent disruptor. He was deployed into the group, in his own words, to factionalize and "recruit true believers of Islam." Khaalis finally left in the early 1960s when his antics were no longer tolerated.

Khaalis founded a new sect, the Hanafi, "after the name of an established sect of the Sunni Moslems," according to the New York Daily News. He moved into the emerging New York ghetto poverty apparatus under the tutelage of Kenneth Clark and Leroi Jones.

Clark had funded Jones with \$40,000 of federal money for the Black Arts Repertory Theater. Clark envisaged the theater as a magnet to pull Harlem's youth into his Haryou project, where they would be "immersed in a subculture possessing insignia, slogans, rituals, and esprit de corps" — like stormtroopers.