The Infiltration of the Toronto 18: A Conversation with Mubin Shaikh

AMARNATH AMARASINGAM AND MUBIN SHAIKH *

ABSTRACT

This chapter is an edited version of a conversation that occurred in December 2019 between Amarnath Amarasingam and Mubin Shaikh, a confidential human source for Canadian law enforcement related to the Toronto 18 case. Shaikh, having spent an inordinate amount of time with the suspects, has important insights on the group, their friendship dynamics, and their differing levels of radicalization. The chapter also delves into the challenges of infiltration, trust-building with suspects, as well as the risks experienced by those who go undercover. The conversation concludes with Shaikh reflecting on ongoing struggles related to convincing some in the Muslim community in Canada that it was not entrapment and the social and psychological fallout of the whole experience, even after a decade.

I. INTRODUCTION

To fully understand the twists and turns of the so-called Toronto 18 case, it is important to talk to religious scholars, legal experts, and terrorism researchers. But it is also important to talk to people who

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spent an inordinate amount of time with the suspects, listening to their views and watching the evolution of this network of individuals over time. One of these individuals is Mubin Shaikh.

Shaikh had been a confidential human source for the Canadian Security Intelligence Service (CSIS) since 2004 and is a former police agent for the Royal Canadian Mounted Police's (RCMP) Integrated National Security Enforcement Team. Because details of his work before the Toronto 18 case remain protected, this interview deals largely with how he was brought into the Toronto 18 investigation, how he infiltrated the group, and the impact his involvement had on his family and his standing in the Muslim community.

Shaikh initially infiltrated the group while with CSIS and traversed to the RCMP as a police agent on December 5, 2005, shortly after the initial meet with suspect group members in Toronto. After a seven-month investigation, during which key evidence was collected, charges were finally laid in June 2006. Shaikh then became the primary Fact Witness in five subsequent legal proceedings spanning four years. During this time, he refused to go into witness protection for the sake of his family and has since been involved in combating extremism both online and offline.

This conversation took place in Toronto on December 13, 2019 and has been edited for quality and consistency.

II. Recruitment by CSIS and the Infiltration

Amarasingam: What is the natural starting point in the story of how you got involved with the Toronto 18 case?

Shaikh: I was with CSIS undercover for two years, almost two years starting in 2004. After I returned from Syria. I was what they call "under development" by the service. My duties were to infiltrate organizations that I had been introduced to. I would be told "here is a target, this is who the target is." They would identify who that person was, and they said, "just tell us what they're doing." I was never told what information the service had on them. It was left to me to either confirm or deny the information they had. I did multiple infiltration operations online and on the ground. One day, in November, they said to me, "these are the guys that we're looking at."

Amarasingam: This is November 2005.

Shaikh: Correct, November 25, to be precise. That evening, I went to the banquet hall where they were gathered. While it is true that the Service did send me to them, I was also independently invited by the person who was running the event. It was a presentation on the men held under the security certificates and it was being used as a grievance – look, these people, they haven't even been charged with a crime, and yet they can't even touch their children when they go to visit. You have murderers, drug dealers, and rapists who have done those things and yet they are able to see their families. So that was a grievance. It was in this context that those individuals from the Toronto 18 came to that banquet hall. I was there already, by myself at a table. Somebody walks across the room; he's got an Arabic-style scarf covering his face. He comes right next to me, opens the scarf, and it is Zakaria Amara. I thought to myself, oh, how convenient.

Amarasingam: Why do you think he came to you?

Shaikh: No idea. The hand of God, fate. There were other tables where there were single individuals sitting and even two or three individuals. I have no idea why he would come to my table specifically. He then said the rest of his friends were coming, so I waited for them. They entered; I recognized them from the photos that I had been given. They came over to us; he got up. I took that as an opportunity. I also got up. They moved to a larger table adjacent to us. I joined them at the table, and so began the infiltration of the Toronto 18.

Amarasingam: Starting in 2004, why did you feel the need to give yourself to CSIS as a potential resource?

Shaikh: I returned from Syria after studying there for two years. After my time there, I came back to Toronto, and what prompted me to contact CSIS was the day that the media ran with the story of some legal proceedings related to Momin Khawaja. He had been implicated in the 2004 London fertilizer bomb plot, and what prompted me to contact them is that I went to Qur'an school with him as a kid. I knew him for years as a child. We played together, him and his brothers. That is what prompted me to get in touch, to potentially be a character reference for him. I said the family is a good family and so on, and they said, "well look, you don't know what people do after you've known them from your childhood. We have this tendency to want to remember people the way we remembered them back

then, not realizing that they have changed." Then they said, "somebody's going to come and see you and talk about some things with you." And that's how I got recruited by the Service.

Amarasingam: Why do you think that kind of transition was so easy for you? You said yes right away?

Shaikh: If you really want to track it back, and if I can even self-psychoanalyze here for a moment, I've grown up in that environment. I was in the Cadets for five years; I went on training exercises with reserve and regular forces who were our instructors. Maybe a little state sympathetic if you will. If you really want to go way back to high school, I was a co-op student with the Intercommunity Relations Unit of the Toronto Police Service. My own father was a Police Chaplain, and his father was a police officer in India. I would say this was easy for me because I was somewhat conditioned to this line of work.

Amarasingam: Did you ever feel guilty as a Muslim?

Shaikh: I definitely went through these feelings of what am I doing? What am I doing? I specifically remember being in my local mosque, the one I grew up in and that I would always go to, standing in prayer, in ranks, and thinking to myself, in prayer, my God, "what am I doing?" I had feelings of doubt and whatever else, but the feeling that kept coming over me while I was questioning myself in those moments was the understanding that what the targets were up to is far worse, and stopping them is a necessary thing. I don't necessarily have to like it because of having to be duplicitous and stealing their trust, but it had to be done because [of] what they were planning. So, I got over it.

Amarasingam: Fast-forwarding to the banquet hall, what happens next after you move to the table?

Shaikh: So, I've now moved from my independent table to the one with everybody else. I remember telling Amin Durrani, "Hey, I know you from Madinah Masjid." I would just drop that in as a line, but it turned out that he had seen me at Madinah Masjid. He responded affirmatively, basically signalling to Fahim, who was at the table, that I was a guy who they knew from their circles. That I was safe and so, I could confidently pursue the

infiltration of the group. As the event went on, there were some comments that were made – Jihadi comments if you will, just bravado, youthful bravado. One of the speakers would say, "Islam is a religion of peace", and Fahim would say, "yeh, we got a piece." After the presentation was done and we went outside, we socialized more, and my infiltration started to escalate. I was becoming more direct in some of my points, my questions, and they were starting to realize that we were all on the same page. They started to say, "look, brother, what the US has done in Iraq warrants a response. The Canadians are partners of the Americans, so, therefore, the Canadians are a fair target." Things like that. Fahim claimed he had gone to Iraq – which we later learned was completely false. He said he had been overseas, and the fighters over there told him that "over here, you're nothing, but back in your home country you're a lion because you know their ways, you can travel freely." There were several arguments that he put forward about why Canada was a fair target. I played along. At the end of it, they basically showed me a map and said they were going to have a training camp – and said they would like for me to come and train their people.

This was November 25, 2005 – my first meeting with them. I got enough information that I needed at the time, and I left it to Fahim to get in touch later to discuss these things at length. I played it off that first time by saying that we needed to be careful – we don't know who's around, who's listening. But, I knew I had what I needed at that moment. They had confirmed that they were going to hold a training camp, they confirmed that they had already selected the individuals for the camp, and they had already gone up and seen the camp. All before I was involved. It was already in play. So, that's how I found the group, that's what stage they were at in their plotting and planning. They had already decided that they were going to commit criminal acts, they had selected their candidates and even visited the training site, all prior to me being tasked to uncover the plot overall.

Amarasingam: Did you feel scared?

Shaikh: I wasn't fearful *per se* because I think I had a good background growing up. I think the Cadet program went a long way. I think my own experiences with just being a regular teenager and getting into a few fights helped. I did start to feel that I wasn't sure what I was getting myself involved in. Realizing that as I walked down this path, the path is

continuing to a place that I can't see into. There's uncertainty about the future. What kind of people am I going to run into? All of that. And knowing that they are armed, albeit with a single .9mm pistol. I'm not armed. I'm not authorized to be armed. The worst-case scenario concern was of course that they would find out who I was and kill me right then and there.

Amarasingam: What do you think tipped CSIS off in the beginning to what was happening, what these guys were doing? I mean, even before you showed up?

Shaikh: The only way I could speak to that is on the basis of what was disclosed to me in a CSIS disclosure in 2008. During the trial of one of the young offenders, I learned that around two weeks before the event at the banquet hall, CSIS came to know that these individuals – Fahim, Zakaria, etc. – were planning a training camp and that a bunch of people were going somewhere up north. The disclosure doesn't reveal where they learned that from, but they knew that almost two weeks before that event. I was not told this. I only discovered this two years later in the disclosure.

Amarasingam: Can you describe what happened next with the infiltration process? What kind of strategies did you use? What were you asked to do? What are you asked to look into?

Shaikh: So, remember I'm given very general instructions: "just tell us what they're about and what they're up to." And I understood that their mandate and my task was to see if there was anybody up to no good. That's pretty much the general framework. I was not given any specific directions, no training, no publications to read, or anything of the sort. I was just left to my own devices. As far as I was concerned, I would offer myself up as somebody who had utility in the group. So that was my strategy. For example, when I met Fahim and Ahmed the second day, I picked him up at his apartment building and then went off to Sunnybrook Park to have this conversation about what we were going to do. What's interesting is that this is also when several surveillance vehicles were following us. I had some training from back in the late 90s when I took a surveillance course by a former Toronto Police staff sergeant. We spent a couple of days learning about surveillance. That's all I knew. So, on the day that Fahim, Ahmed, and I were being followed, I exposed all these surveillance cars. I exposed

the cars for two reasons. First, to try to dissuade him from continuing. I told him that there's a lot of heat on him, with the hope that he would just take things easy and just chill and slow down. Instead, he just responded that the "kuffar this and that." He dismissed it. The other reason was utility – that I have these skills, and that I have some use in the group.

Amarasingam: How did Fahim and CSIS respond to you doing that?

Shaikh: Fahim did seem surprised. I was basically walking him through the process. We would be stopped at a traffic light and I would say, look at that white van in the gas station at nine o'clock. Notice nobody's gotten out to get gas? They're waiting for our light to change. When the light changed, sure enough, that white van started following. So, I started to expose the cars. We created a list of the licence plates of the cars. Later that day, when I met with CSIS for a debrief at a safe house location, I gave the handler the list of the cars and their plates. And I said I'm sorry, but there you go. His face went red, and I knew something had happened. I did not know at that time, but it was not CSIS. It was the RCMP. The RCMP were running a parallel investigation. In court, the defence lawyers took me to task for this, for doing this, suggesting I put the cops at risk. I responded that I don't think I put trained, armed law enforcement officers at risk because we are dealing with two brown guys in a car with barely winter boots to their name.

Amarasingam: Can you describe Amara and Ahmad as people? What were they like, their personalities, leadership styles?

Shaikh: Ahmad was the introvert, spending most of his time online, radicalizing in the echo chamber of other young Muslims navigating a post 9/11 landscape. He was born in the 80s during the Jihad in Afghanistan but found himself displaced along with his family when he was very young. He arrived in Canada as a refugee, settled in Mississauga, and would end up going to the same high school in which he would find a like-minded friend, Zakaria Amara. Ahmad was soft in one sense, was not prone to speaking as much as others, and reflected more than he plotted.

Amara was an extrovert, known for being a joker in class, quoting the rapper 50 Cent before he would end up quoting Osama Bin Laden. He was less abstract in his thinking, like Fahim was, and was firmly the "doer" of the group, having accelerated the bomb plot aspect of the case by making a

detonator from scratch. It is largely for this reason that he remains behind bars while Fahim has been released. Both Ahmad and Amara grew up alienated from their fathers, but Amara had the added trigger of the father leaving his mother in divorce and he would grow up in this destabilizing context.

III. The Plan and the Arrests

Amarasingam: Why do you think knowing that he was under surveillance didn't shock Fahim enough to put a halt to plans?

Shaikh: Because he was committed, as far as he was concerned. This was the second day I met him. Day two. You can imagine how many other incidents occurred after that. He knew that the police were on them. They pulled a surveillance camera out of the exit sign of the apartment hallway. It was in a bag. I came to meet them during Friday prayers, and they said to me, "look what we found. Now, who would put a surveillance camera there, in the apartment building? You don't know who did that? It's the fucking cops. Who else?" And what did they do? They said, "Mubin, try to recover the information that was recorded on this and sent to whatever receiver."

I would turn over the device eventually to the authorities who gathered what information they could and returned it back to me to give to Fahim. It was eventually discarded because of the obvious security compromise it represented to them.

Another time, when I was with Amin Durrani, his car seat had been adjusted different than where he usually leaves it. Durrani tells me in Urdu, "there's dirt in my car," meaning his car is dirty. He's being watched. So, there were multiple indicators over that eight-month period that the police were involved and watching, and that these guys knew they were being watched.

Amarasingam: What would you say are some key events or turning points for your involvement in the group? Obviously, the first day at the banquet hall, the second day when you burned the surveillance cars.

Shaikh: We burned the surveillance and then went to Sunnybrook Park. It was here that I started to get more details of what Fahim had planned for

the group. That's where I started to get details about targets that they wanted to hit and what else they wanted to do. The next important date was December 5, 2005. This is when I officially become the police agent for the RCMP, and I'm done with CSIS. I traverse over to the RCMP. I met with CSIS in our safe house, and they told me that the RCMP wants to talk to me. "Here's a guy, here's his number, I want you to call him and talk to him." So that's where the handover occurred.

Amarasingam: In early 2006, you had the group split into two – the Mississauga group and the Scarborough group. What led to the split?

Shaikh: What I understood was that after the training camp in December, Zakaria felt that Fahim was a bullshitter. He told me that Fahim was a bullshitter, he wasn't committed, and he was mismanaging money, and so on – money that they had donated, or they were stealing through faulty or fraudulent bank transactions or whatever. I was privy to these conversations about how they would procure these funds through fraudulent means – making a fake business, going to apply for a loan, emptying out the account, and doing that again, and again, and again with fake IDs. So Zakaria felt Fahim was a bullshitter, that he was mismanaging money, and just wasn't moving on the schedule that he wanted to see. Also, and this is important, Zakaria wanted everyone to look to him as the leader of the group and not Fahim. Zakaria was more committed, he had done more of the research, he wanted it to move quickly, and Fahim was a little more just playing the role if you will.

Amarasingam: So, the split happens in April 2006, people decide to stay in kind of geographical locations. Who did you stay with, and who did you think was the more dangerous group?

Shaikh: I was told to stay with the Scarborough group, Fahim and company. They had another source in the Mississauga group. I believed the Scarborough group was the less dangerous group. By May or so, the split is complete. And on Fahim's part, there was definitely a little bit of "who does Zakaria think he is?," and "I'm the one who started the group," and so on. There was a bit of a turf war. He was upset by it and didn't like it, but it is what it is. It was clear by May that the two were irreconcilably split because there was no more communication between them, they were shit-talking

each other, and delegitimizing each other's leadership. So it was clearly separate by May 2006.

Amarasingam: Where were you when the arrests happened?

Shaikh: So, I was at a safe house location called Great Wolf Lodge in Niagara Falls [laughs] where a bearded, turban-wearing, thobe wearing Muslim guy with his niqabi wife was sent. And then they told us, "don't leave your rooms, just stay in the room." I have children. I could not coop them up in a hotel room, so finally, the RCMP decided to move us to a cottage nearby.

I was in the Great Wolf Lodge hotel room when the news of the arrests went public. They told us the arrest was happening today, and they were getting us out of town. As I watched it unfold, I was asking myself, what case is this? Because there was a lot of over-the-top rhetoric – snipers on the roof, stopping four lanes of traffic on the highway. We caught some major terrorists. Who is this, what case is this? And then when I realized, I'm like "oh shit!" And that's when it hit me like a ton of bricks. And I felt like I wanted to cry. Everything just came rushing to my face, and I suddenly realized: this is going to be a huge deal for me and my future and possibly my life.

Amarasingam: Why?

Shaikh: Now there's no way out of this. I mean, I agreed that I would testify and all of that, but when you see it, the way that it was presented as this major thing. Al Qaeda is here! I've always maintained this, much to the chagrin of the RCMP and the prosecution. The RCMP wanted me to say that there's 18 hardcore al Qaeda terrorists waiting to be suicide bombers in our midst, and the Muslim community wanted me to say, "oh no, no, no there's nothing here, nothing to see here." I didn't parrot either of these lines. I maintained this throughout all my testimony. I've always maintained I told the truth, the whole truth, and nothing but the truth, so help me, Allah. I will say, I don't think the RCMP needed to stop traffic on the highway to arrest one person who was peripherally involved. I was also well aware of how this was beneficial for the RCMP on the international stage. Their members were getting promoted; they were patting themselves on the back for a job well done in Parliament.

Amarasingam: So how did your wife respond?

Shaikh: My wife is cool, man. She is so cool. It was in that hotel room that the RCMP first came talking about witness protection. The first thing the guy says to me is, "you're going to have to change this" – pointing to the religious clothes we were wearing – "this outfit, you're going to have to change. You're going to have to change your outfit, change your clothes." One RCMP guy looks at my wife in a niqab and says, "how can I do a close protection for her, and I don't know what she looks like?" Zero cultural awareness. Disrespectful, in fact. And that's when I realized why witness protection could not work for me.

Amarasingam: So, you were in Great Wolf Lodge for a couple of days?

Shaikh: For a few days and then to a short-term rental cottage while things calmed down a bit.

IV. The Fallout

Amarasingam: So, what did you do after the two weeks?

Shaikh: Every single day, and I mean every single day, I went to the RCMP to ask why they were not saying in their public statements that we thank the community for assisting us. They suggested it was up to senior RCMP leadership, but I felt in not saying so, it was reinforcing the notion that the Muslim community is the bad guy. They could have put out this simple statement, "we thank the community for assisting," so it tells people that, in fact, the Muslim community helped. Alas, no such acknowledgements came. I decided I needed to come forward; that was the only solution to this whole problem. So that's why I ended up going public.

Up to that point, they were trying to get us to go into witness protection. They said, "We assess that there is a significant threat to your life." Witness protection means cutting off all of your friends, your family, and this and that and starting a new life. And you're going to have to change this outfit of yours and your appearance. My wife and I looked at each other and we laughed, we chuckled out loud, like what kind of a deal is that? Nobody told me, obviously, what was coming down the road. Nobody said, "by the way, this is going to take years of your life, it will change your life forever,

you'll never be the same again, your employability is going to suffer from it, your place in the community is burned to the ground." Nobody told me any of this.

Amarasingam: So, you declined witness protection because you wanted to tell Canadians that there was someone from the Muslim community involved in the case?

Shaikh: That was part of it. The main reason I didn't go into witness protection was because I'm born and raised in Toronto; this is my city. I'm not going to leave under the impression that I did something wrong or that I need to start my life over because of these people. All of my friends are here, my family. There was a doctor from CAMH who is talking to me about why I don't go into witness protection, and I say to him, "I don't think you understand who my father is in this community and how difficult it would be for us, coming from the family we come from, to do this." You know what he says? "Oh, this guy's narcissistic, he has narcissistic tendencies, self-aggrandizement as to what he thinks of his family and who his family is and who he is." He obviously had not done any research. My father has been doing this work in the community since the 70s in Canada when there was one Muslim organization in Toronto on Parliament Street. My father's been one of the pioneers of this community, a pillar in this community. This is not an exaggeration at all.

So, that's why I rejected witness protection. Because of my ties to Toronto and my father's deep ties to the community. How am I going to go to him and tell him you need to leave your masjid, walk away from your work, all of that because of what I did? My dad has had the same job for 40 years, and he's going to just leave because of me?

Amarasingam: How would you describe your experience in court? Were you prepared for it?

Shaikh: So, the arrests happened in 2006. I realized that I needed to come forward with this information to the media. I wanted to go public to show the Canadian public that there was a Muslim who assisted the cops in this case. I asked the RCMP multiple times, why aren't you saying anything? Why aren't you saying anything? And I've said this on the record, under oath, that every single day I was with them, I asked them why they weren't

doing it. Then I got fed up when I realized they weren't going to do it. Number two, I realized that the media was on the hunt for me and they were starting to go to my parents' house and find out where I was and start harassing them. So, I said rather than that happening, let me just step out and just admit my involvement. I phoned one of the Muslim scholars in the area. This person was somebody that I met in Syria when I had gone there to study, and he was coming back to Canada. And because he was a traditionally trained, legitimate Islamic scholar, I called him and told him that I was in over my head. I told him: "the case that you heard about, I'm the undercover on that case." He said, "oh boy, let me put you in touch with somebody who I trust." And this was Nazim Baksh at the CBC. I called Nazim and he said, "oh boy, come on down, let's talk about it." You know, I'll never forget what Nazim said to me: after we were done talking, he said, "Man oh man, I'm looking at a guy whose life is about to change in ways that he can't even imagine, and it's going to happen real fast."

So, obviously, I was not prepared for court. I had an idea, but it was still very abstract. I knew there was going to be trouble in the community once my identity was revealed, but I totally underestimated it. I give the analogy of when you can see that a car accident is about to happen, and you have a general idea of what happens in an accident, but you're never really ready for how severe it can be. I'll never forget walking into court. I was isolated from everyone and then coming into the court and the courtroom is full and everybody is there, and I'm like holy shit. This is major. So, what can I say, it turned my life upside down for several years. I had never been put through that kind of scrutiny before. And I thought to myself, what the hell did I get myself involved in?

I enrolled in a master's degree in policing, intelligence, and counterterrorism to study it from outside even though I was on the inside. I wanted to understand everything that was happening from the outside, and that's when a lot of these things started to make sense to me. While the trial was going on – there were four legal hearings over five years – and after each one of them, I realized what was required of me, what kind of scrutiny I was going to be put under. I got better and better with every hearing that took place because I realized that it was almost a battle for survival for me. Because if I screwed up and the case was gone, it would be my fault. And it's ironic and funny to me that I tried to go out of my way

to do things so that I would not be accused of such and such, and yet I was accused of such and such anyway.

Amarasingam: What do you mean?

Shaikh: Well, for example, taking a ridiculously low amount of money for my involvement so that people would not say that I did it for the money. But guess what, they said I did it for the money anyway. One of the defence lawyers was saying, "Oh, you were a courier driver with only a high school education" – calling me a bum basically, that I joined CSIS because I needed a job. And I remember saying, "well, you're talking about that like it's a bad thing. Is it wrong to want a job with the government?" So, court was just me trying to fight back as these people were denigrating me and belittling me and my experiences. It was a challenge to me personally, professionally, spiritually, and I was hit in all those areas.

The fallout from the Muslim community was the biggest hit to me, with everyone thinking that it was my fault. The myth that I entrapped the youth, which many in the community still believe to this day – despite all of the evidence, all of the guilty pleas – is still hurtful. Me being at the centre of it, and everything being focused on me. So, it was a completely life-altering experience. At the end of it, I should say, it was a positive experience. What I gained in that time – not just from being the witness in such a case, but also studying the topic – those four years I gained so much knowledge that I'm very grateful for it, very grateful. It started off as a very overwhelming experience, with everybody waiting for me to fail, but I think it was all for the best.

Amarasingam: Who did you go to for support?

Shaikh: There was nobody I could go to for support. I'm bitter over this whole experience with the Muslim community. They really dropped the ball. I'm profoundly disappointed in the Muslim community's response – profoundly disappointed that they were in such denial, they remained in denial, and even after the whole ISIS thing has come and gone, a small few remain in denial.

Amarasingam: How did your parents respond to the fact that you were the undercover in the case?

Shaikh: In the beginning, my father was very happy. He actually said, you know, "Oh, great, tell them to give you a job!" He watched the Fifth Estate religiously, so I had to call him and warn him: "that big terrorism case – well, I'm the undercover." But he also had to deal with fallout from the community, but luckily for him, his credibility is so stellar in the community that people just dismissed the actions of his wayward son and didn't really let it reflect on him. While he claimed to me that most people were positive in what they said to him, there were some people who said what your son did was no good. And I did have close relatives who said the same thing, that I shouldn't have done that. And when I asked them what I should have done, they have no answer.

Many Muslims still believe that if a Muslim is doing something wrong, you should not tell on them. It's Muslim first, right or wrong. And I've asked them many times, "is that your version of Shariah? That if somebody you know rapes a girl, you would not tell the police because you can't rat out your Muslims to the *kuffar* [unbelievers], but they're allowed to rape people? But you're not allowed to stop them from committing the rape?" It was ridiculous, ridiculous arguments. I'm a kaffir [unbeliever] or a murtad [apostate] because you helped the *kuffar* against the Muslims. But I said, "yeah, but if I stopped a terrorist plot, and that's me stopping Muslims, you're basically saying terrorism is Islam." But I learned very quickly that logic is not what this is based on. People just didn't want to hear it.