Yasin T. al-Jibouri

A Brief Biography of the Founder of

WAHHABISM





Yasin T. al-Jibouri

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W A H H A B I S M

Yasin Publications
Roanoke, Virginia, U.S.A.
December 2019



BOOK TITLE: A Brief Biography of the Founder of Wahhābism
AUTHOR: Yasin T. al-Jibouri
PUBLISHER: Yasin Publications in coordination with Amazon's Kindle Direct Publishing (KDP)
NO. OF PAGES: 480
DATE OF PUBLICATION: December 3, 2019

ISBN-13: 978-1671152908

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Yasin Publications
Roanoke, Virginia, U.S.A.

December 2019

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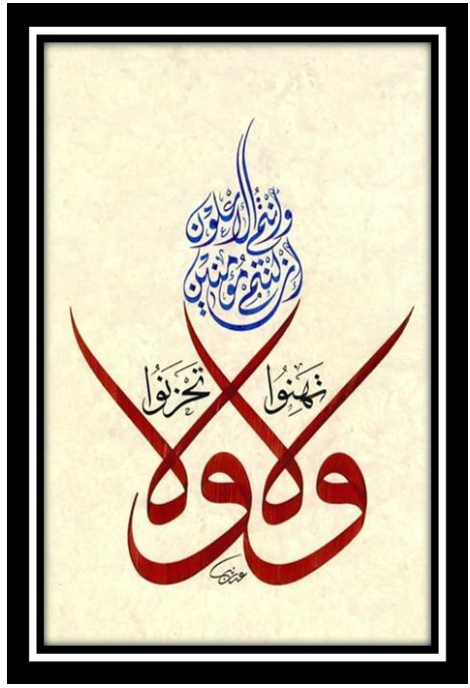
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وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا، وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

Do not lose heart or fall into despair, for you must gain mastery if you are true in faith.
Qur'ān, 3:139

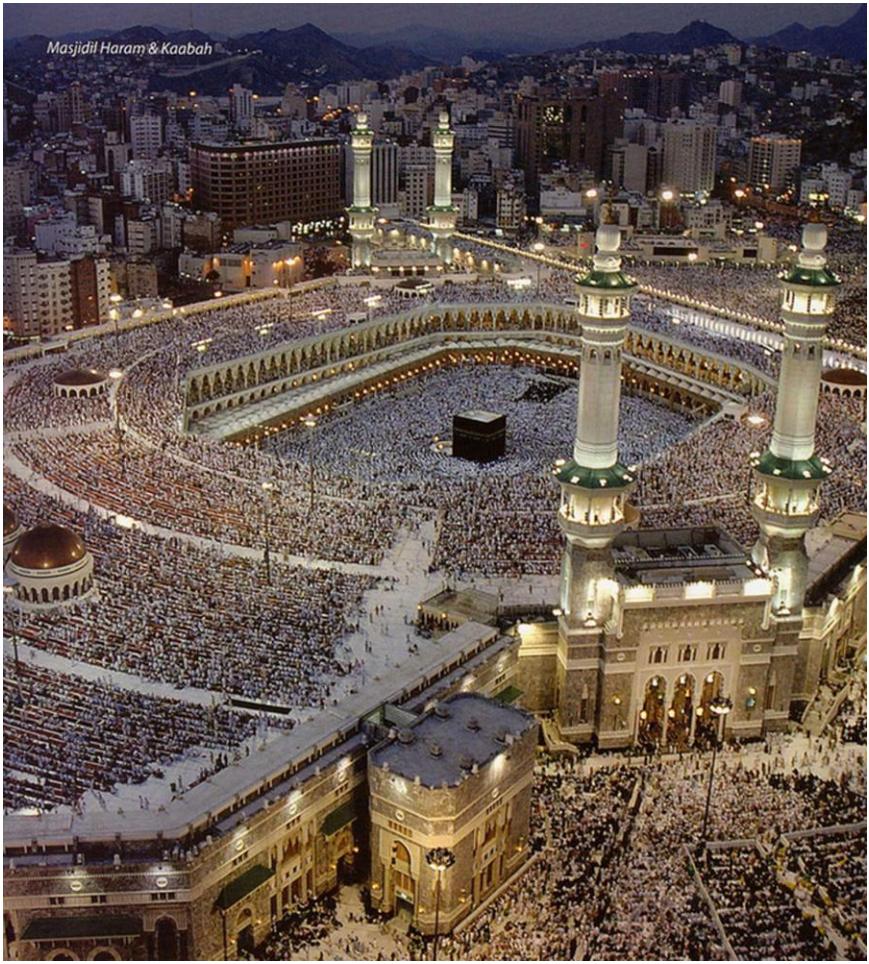


أدِمِ الصـــلاةَ علـــى النبـــيِّ مُحَمَّـــدِ فقبولُهـــا حتمـــاً بغيـــرِ تـــرَدُّدِ

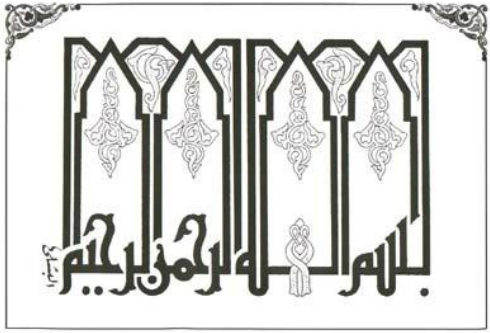
أعمالُنـــا بـــينَ القبـــولِ و رَدِّهـــا إلا الصـــلاةَ علـــى النبـــيِّ مُحَمَّـــدِ

Let your blessing of Muhammed endure,
Without hesitation it is accepted for sure.
Between acceptance and rejection do our deeds swing,
But in the way of blessing Prophet Muhammed stands nothing.





Evening view of the Ka`ba in Mecca



In the Name of Allāh, the most Gracious, the most Merciful

PUBLISHER'S PREFACE

It is the pride and pleasure of "Yasin Publications" to present this book to its readers the world over to acquaint them with one of the worst menaces of our time: Wahhābism, a word synonymous to "Terrorism". To know Wahhābism, you need to know who founded it, who promoted it and who supported and is still supporting it, thus perpetuating its mischief.

We have selected a number of essays and articles written mostly by non-Muslims and are all "public domain" Internet postings free for all. We want to make this point as clear as can be: The war on Islam and Muslims throughout the world is and has always been and will always be waged by the Jews in general and the Zionists in particular who now are being backed by Evangelical "Christians". These Evangelicals, we are convinced, have nothing to do with Christ and everything to do with Judas. Anyone who attacks Islam or any other religion whatsoever must be sick in the heart and in the mind, a sickness for which there is no cure

at all. It is incurable and its patients will never heal. Wahhābis do not recognize any religion, sect or School of Muslim Law other than their own. Wahhābism is espoused by the smallest religious minority in Saudi Arabia and the world. It is likely this norm of "creed", to use the word loosely, will eventually become extinct. We pray the Almighty to let that be sooner.

This book is intended to exposes the identity of both the founder of Wahhābism and of the dynasty of Āl Saud that rules Najd and Hijaz under the name of the Saudi dynasty, as if the Saudis own Najd and Hijaz. It exposes the identity of those who truly sponsor and support terrorism and the corruption they spread throughout the world.

A book's Preface is supposed to introduce the reader to the book and to its author. Here, we would like to introduce the author to our kind readers who may not have a direct access to the Internet where his books are posted and are now available all over the world:

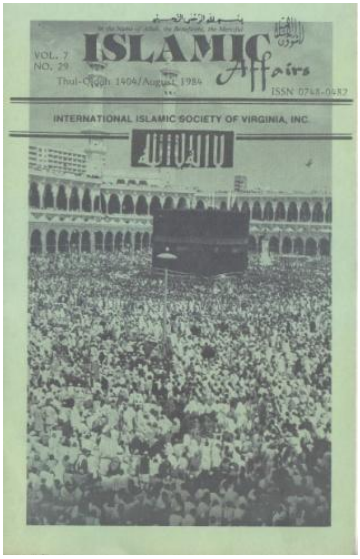
Yasin T. Al-Jibouri was born in 1946 in the "Hajji Jassim Jibour Group" in the Fahhama District ناحية الفحّامة, al-Adhamiyya County, Baghdād Governorate, Iraq. Why was his birthplace called "Fahhāma"? This word is derived from the word فَحم *faham* which means charcoal. It is said that a water pumping machine, which was used to pump water from the Tigris to orchards and groves for which the area is famous, was fueled by charcoal. That pumping machine gave the area this name. Some of the author's relatives in



the "Hajji Jassim Jibour Group" still live there although his family moved to al-Kadhimiyya in around 1954-55. The Fahhama District has had its share of the violence brought to the country from some of Iraq's mischievous neighbors at the top of which stands Saudi Arabia…

As for his surname, "al-Jibouri," it is derived from his tribe, the Jibour or Jibouri tribe, one of the most populous tribes in Iraq and the Arab world but definitely not the most populous. The Iraqi society is comprised mostly of tribes.

Al-Adhamiyya City is located in northeast Baghdād on the Rusāfa flank of the Tigris River. It is named after "al-Imām al-Adham," the greatest Imām, namely al-Nu`man ibn (son of) Thabit al-Kūfi (80-150 A.H./699-767 A.D.). He was born in Kūfa in a family that worked in trade in which he, too, worked before dedicating his time to theology, knowledge and the science of jurisprudence under the tutelage of his mentor, Hammad ibn Abu Sulayman, who died in 120 A.H./738 A.D. Following his mentor's demise, Abu Haneefah took charge of his mentor's study circle, distinguishing himself for his knowledge and piety. There are millions of Muslims throughout the world who practice Islam according to the Hanāfi School of Muslim Law and are called "Hanafis". The author's ancestors used to be among such Hanafis till an incident took place in al-Kadhimiyya City about 160 years ago following which his ancestor changed his sect from Hanafi to that of the Shī`a Ja`fari Ithna-`Asheri (Twelver) one which is the majority sect in Iraq. The details of that incident and its aftermath will *Insha-Allāh* be included among the contents of the author's autobiography which he hopes to write in the next months.
Al-Jibouri earned his B.A. degree in 1969 from the English



Department, College of Arts, Baghdad University, then his graduate degree from then Atlanta University, now Clark Atlanta University, in 1978 and he has been writing, editing and translating religious literature since 1974 when he started the publication and circulation of *Islamic Affairs* bimonthly ←newsletter.

Up to now, he has as many as 83 titles to his credit some of which are being marketed globally by Amazon. Three of them were lost for good; more details about them will be in his Memoirs. His name is mentioned by many books written about Islam and Muslims in America. The most important of such books is one authored by Prof. Larry Poston titled *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (old edition: Oxford University Press, 1992, ISBN 0-19-507227-8, newer edition: ISBN-13: 978-0195072273, ISBN-10: 9780195072273). A report issued by Harvard University's Pluralism Project titled "Islam in America", which chronicles the presence of Islam and Muslims in America from cir. 1300 A.D. to 2012, mentions the name "Yasin al-Jibouri" two times. You can review this report via this Internet Link:

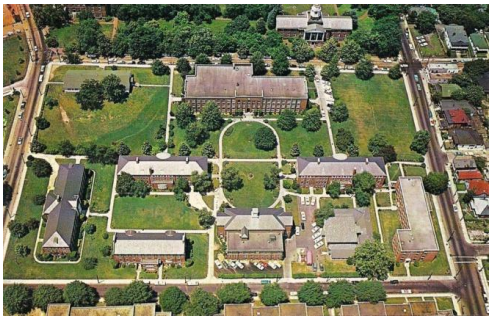
http://www.pluralism.org/religion/islam/timeline/america

In his youth, al-Jibouri enjoyed solitude and reading. His father said to him once, "Son, people are telling me that I am

not feeding you enough because you look so thin. Take this cash and get something to eat," handing him five or ten fils which would not at the time pay for a small sandwich but for a piece of candy or cookie. He preferred to save that petty cash for a better form of nourishment. Whenever he saved enough, he would go to "Bab al-Dirwaza" area near the Grand Shrine in al-Kadhimiyya to buy a used book. Walking was his favorite sport; he used to walk from then "Madinat al-Hadi" (al-Hadi's City, now al-Hurriyya, Freedom, City) to the Royal Cemetery in al-Adhamiyya carrying a book, his favorite and most often only friend. He enjoyed the serenity of the place which encouraged him to focus on his book and to meditate, so much so that one of his elementary school teachers and once assistant headmaster of a school from which he graduated, namely Al-Kumait Elementary School, used to call him "philosopher," a compliment he appreciated although he was convinced he did not deserve it and he still does not. The philanthropist who bestowed this epithet on young al-Jibouri raised many generations of students as a role model father while working as a teacher or administrator. The Qazzaz family is one of Iraq's most prestigious and respectful families.



His *alma mater* in Atlanta, Georgia, is famous for its Trevor Arnett Library, so this University is one of America's top schools in Library Science. An image of this University's



Registrar Office↑ (previous page). There, al-Jibouri studied both English (British) and American literature, financ-ing his studies by working during the summer in order to pay for his courses during the winter... ↑Above is an aerial photo of its main campus.

Yasin al-Jibouri has been writing, editing and translating religious literature since 1974 when he started in Atlanta, Georgia, the publication of *Islamic Affairs* bimonthly newsletter the circulation of which eventually covered all 50 American States plus 67 countries overseas, thanks to the generosity of its readers.

Presently, the author's books are being marketed in a number of countries in all continents of the world. Below is information relevant to the countries and companies in them that market his books starting with the U.S., Canada and the U.K., their largest markets. **Important**: When "of" precedes the name of a country, it means it is that country's branch office of a multi-branch bookseller. Some companies, including Amazon, have branches abroad; they are full service offices. Amazon has opened two new offices in Turkey, the first in a Muslim country and in the United Arab Emirates, but neither office presently carries any of al-Jibouri's books, perhaps because it is still new with a limited database. Just to give you an idea about how large Amazon is, its annual revenue at present is $232.887 billion and it employs as many as 647,500 people.

IN THE UNITED STATES: The list of American booksellers and web sites marketing his book includes, but not exclusively, the following: Alibris**,** Barnes & Noble**,** Biblio.com**,** Books A Million**,** The Book Depository**,** Chegg.com, City of Asylum Bookstore (in Pennsylvania), Half.com**,** Powell's Books, Wordery.com, BookPrice, The Book Cellar, Better World Books, Lulu, Savoy Bookshop and Café, RainyDayBooks (book store), Columbia University's Libraries (which is run by Columbia University as a service to its students) and Walmart.

In the **ALASKAN NORTH POLE**: Hearthsidebooks markets many (actually most) of his books besides goodbooksbadcoffee (in Palmer, Alaska, U.S.A.).

CANADA: Amazon, Indigo, Russellbooks, Abebooks, cafr.ebay (Canadian branch of giant E-Bay), Blackbondbooks, hpb (*Half Price Books* of Canada), McNallyRobinson, Munrobooks, Anotherstory and Kissly and are available at the "Laughing Oyster Book Shop" of B.C., Canada. This is only a partial listing, folks.

SOUTH AMERICA: Mercadolibre (Argentina), Biblio (of Argentina), Amazon (of Brazil), Ibeipr (Brazil), Livrariacultura (Brazil), Amazon (Mexico), Listado (Mexico), Buscalibre (Mexico) and Porrua (Mexico).

AFRICA: Amazon does not have any branch anywhere in Africa, but many booksellers and bookstores are now marketing al-Jibouri's books including the following: Rifeguiga (Central Africa), Rawarusu (Central Africa), Rokihana (Central Africa), Datenai (Central Africa), Kumika (Central Africa), Totutulec (Central Africa), Climizemar

(Central Africa), Toteyaku (Central Africa), Lusthardgirt (Republic of Equatorial Guinea), Ocarat (Republic of Equatorial Guinea), Heithingrothan (Republic of Equatorial Guinea), Sayperlo (Gabon), Kihin (Gabon), Nerumu (Gabon), Henken (Gabon), Enni (Mali), Mitsuhaki (Mali), Fudana (Mali), Pacecepa (Mali), Takealot.com (South Africa), Exclusive Books (South Africa), Loot Books (South Africa), Raru.Co.Za (South Africa), Pricena (South Africa), Rizvi.co (Tanzania) and Awesomebooks (Zimbabwe).

AUSTRALIA (continent): Amazon, Abebooks, Trove (run by the National Library of Australia, an Australian government agency), Dymocks, BoOmarangbooks, Booktopia, Angus & Robertson, BibliOZ**,** Loot and Exclusive Books. If all these companies market his books in Australia alone, such books must really be in high demand!

CUBA: Biblio.

In the **RUSSIAN NORTH POLE**: Результаты Поиска По Запросу of Moscow markets some of his books and this is the Link to its web site:

https://www.moscowbooks.ru/search/?r46_search_query=yasin%20al-jibouri

Another company that markets his books in Russia is Ozon and here is the Link to its web site for you:

https://www.ozon.ru/search/?text=Yasin+Al-Jibouri&from_global=true

ARAB COUNTRIES: Ubuy (of Bahrain), Pricena (of Egypt),

Jamalon (Jordan), Ubuy (of Kuwait), Pricena (of Kuwait), 1outlets (Kuwait), Binge (of Kuwait), Daralmahaja (**دار المحجة البيضاء**) (Lebanon), Ubuy (of Lebanon), Ubuy (of Oman), Desertcart (Oman), Pricena (of Saudi Arabia), Souq (United Arab Emirates with branches in Kuwait, Saudi Arabia and Egypt), Magrudy (United Arab Emirates) and Probook (Tel Aviv, Occupied Palestine).

OTHER ASIAN COUNTRIES: Biblio (of China), Kobo (Hong Kong), Amazon (India), Sapnaonline (India), Pricena (of India), Bookswagon (India), Belibuku (Indonesia), Booksbeyond (Indonesia), Tokopedia (Indonesia), Lontar (Indonesia), Bukalapak (Indonesia), Bukabuku (Indonesia), Opentrolley (of Indonesia with branches in Malaysia, Singapore and Hong Kong), Periplus (Indonesia), Amazon (Japan), GetTextBooks (Japan), Kinokuniya (of Japan), Rakuten (of Japan), Kinokuniya (Malaysia), Chinia (Malaysia), Kinokuniya (of Singapore), Opentrolley (Singapore), Makeenbooks (Sri Lanka), Bookprices (of Sri Lanka), Fabingo (Pakistan), Pricena (of Qatar), Ebay (of South Korea), Kinokuniya (of Taiwan), kingstone (Taiwan), Sanmin (Taiwan), Biggo (Taiwan), Findbook (Taiwan), Kinokuniya (of Thailand), Asiabooks (Thailand), Neosemedpans (Turkey), Idefix (Turkey), Lucyvaldez (Turkey) and Biblio (of Turkey).

EUROPE: Theeuropeanlibrary (Austria), Manz (Austria), Ilab.Org (Austria), Fishpond (Austria), Standaardboekhandel (Belgium), Nsk (Croatia), Shakes (Czech Republic), Ubuy (Czech Republic), Megabooks (Czech Republic), Saxo (Denmark), Biblio (of Denmark), Academicbooks (Denmark), Ebay (of Denmark), Adlibris (Finland), Alibris (of Finland), Amazon (France), Exlibris (of

France), Abebooks (of France), Rakuten (of France), Fnac (France), Amazon (Germany), Booklooker (Germany), Buecher (Germany), Hugendubel (Germany), Abebooks (of Germany), Bol (Holland, i.e. Netherlands and Belgium), Antikvarium (Hungary), Libristo (Hungary), Amazon (Italy), Libreriauniversitaria (Italy), Amazon (Netherlands), Waterstones (of the United Kingdom, including, of course, Northern Ireland), Whsmith (of the United Kingdom, including, of course, Northern Ireland), Ernster (Lexembourg), Alibris (of Moldova), Books-Express (Romania) and Amazon (Spain).

UNITED KINGDOM: Amazon, Book People, Hive, Wordery, Bookbutler, Waterstones, Worldofbooks, Abebooks (of the U.K.), Blackwells, TheBookPrice, Justbooks, Best-book-price, Powells and Gardners.

SOUTH POLE: buscalibre (Chile) and abebooks (of Peru).

OTHER COUNTRIES (not listed above): Bookdepository (of Monaco), Bookswagon (of Monaco), Fivestarbook (Tokelau Islands), Cerisebrasseur (Tokelau Islands), Amazon (New Zealand), Mightyape (New Zealand), Wheelers (New Zealand), Tanum (Norway), Krainaksiazek (Poland), Bertrand (Portugal), Wook (Portugal), Blackwells (of the United Kingdom, including, of course, Scotland), Bokus (Sweden), Adlibris (of Sweden), Exlibris (of Switzerland).

We could not, for some reason, reach other web sites where some of his books are posted… A list of Internet Links is available for all the above information. *Wassalamo Alaikom*.

Yasin Publications



INTRODUCTION

Praise, all of it, belongs to Allāh Who has enabled me to put this book together and to make it available to readers all over the world. This is one of His blessings for which I can never thank Him enough.

I strongly think that Wahhābism started as a reformist movement then swerved from its path to be a global terrorist organization. I am now sventy-three years old and I do not know if I will live long enough (especially in lieu of the writing of this book) to publish my autobiography, my Memoirs, in which the following text will have a place. I hope so. Sometimes I think my life would make a long and perhaps a boring movie (film)! Am I wrong to call it boring?! It is quite likely the Wahhābis, be they Saudi or Iraqi, will try to eliminate me despite my old age. They killed older men and they will do it again and again; killing and mischief making is their trade mark. Remember how they killed journalist, Jamal Khashoggi, on October 2, 2018 at the Istanbul Saudi Consulate. They were not satisfied with just killing him, they cut his body to

pieces with an electric saw then melted the pieces with the use of a strong acid, leaving no traces of it. Such is their Wahhābi brutality, savagery, barbarism and such is the mentality of the Āl Saud dynasty, the most corrupt ruling dynasty in the world. True Islamic teachings prohibit the mutilation of dead humans, no matter who they may be, or even animals not for human consumption as meats. Imām Ali ibn Abu Tālib عليه السلام said the following when he received a sword's blow that led to his demise:

اني سمعت رسول الله ﷺ يقول: المثلى حرام ولو بالكلب العقور

I have heard the Messenger of Allāh ﷺ saying, "Mutilation is prohibitive even if it is done to a rabid dog."

In 1969, I earned my B.A. from the English Department, College of Arts, Baghdad University and started the next year teaching at a high (secondary) school in the Kifl District of Babylon Governorate south of Baghdad. My salary was 42 dinars which was not enough to sustain me especially after my family had imposed a 15-dinar cut for it. What remained I had to spend on a hotel room in Hilla, two meals a day and commuting fares from Hilla to al-Kifl then, on weekends, from Hilla to Baghdad and back. Sometimes, I and the other teachers could not find a mini-bus to take us back to our hotel in Hilla, so a local driver had a Mercedes which he used as a taxi and who had a set fare to take us back there and it was not cheap at all, but we had no other choice. Spending on all these necessities put so much strain on my life there and then, forcing me to think of a way out of it by signing a personal contract with the Saudi Embassy in Baghdad to teach in the Kingdom and this is what the Almighty enabled me to do despite many warnings, when I was in the process of getting a passport, that the Iraqi government would not let me leave the country because I was an employee of the Ministry of Education. It was a miracle when I was able to get out, but I am not going to give you the details of how that miracle happened because I want you to read my autobiography book the writing of which I keep

postponing year after year in favor of writing or translating religious materials.

The year 1970 was spent teaching in Iraq, but things changed the next when I started implementing my plan to get the hell out of Iraq in search of a better life. Finally, I was able not only to get my passport but also a plane ticket to fly for Dhahran International Airport, my first step on my life's very important trip. A Saudi DC-9 jet transported me and other Iraqi teachers. We were graciously greeted by the plane's captain and crews, which we appreciated. Excluding Wahhābis, the people of Najd and Hijaz are really among the best in the world and I am speaking out of experience, having taught in Saudi Arabia in 1971 and 1972. When we landed at Dhahran's Airport, I was really impressed by how modern the airport was. Our Iraqi airport at the time was not as modern, now it is. I had a camera with me. Photography has been one of my passions, it comes next to reading, writing and raising hell with the enemies of the Muslim nation who, these days, are many due to the publicity targeting them. The Jews in general and the Zionists in particular, who have always controlled the news media, are promoting hatred towards all Gentiles in general and Muslims in particular. They label anyone who dares to criticize their entity called "Israel" as being "anti-Semitic", whereas in fact the Jews have throughout the human history been anti-Gentile, anti-Goyim, anti-human. They do not consider themselves as being "human" because they think that humans are the animals in human form who were created by the Almighty to serve them. They think of themselves as being the "super race", the one to be served by animal-human nations of the world. Such is their mentality and it is because of this superiority complex that they were persecuted in Russia in 1917, in Europe during Medieval times, in Germany during the Nazi era and will probably be persecuted in the United States when the Americans wake up and find out which community has been sucking their blood dry, robbing them through their interst and usury system, brainwashing them through their news, entertainment and social media. It is a matter of time.

Now the Zionists are joined in their war on Islam and Muslims by the Evangelical "Christians" who, I am convinced, have nothing to do with Christ and everything to do with Judas. Christ represents love whereas Judas represents hate. Jews are the followers of Judas, not of Moses, for Moses was also a great Prophet of peace and love, so much so that he is in Islam is one of the top five (out of 125,000) prophets labeled as "ulul-`azm", those endowed with resolve, with firmness of belief. The Almighty bestowed the Torah on prophet Moses عليه السلام, but the Jews, because of their mischief, lost it, so they wrote the Talmud with their own hands, venting in it all their hatred towards non-Jews. It is a book of hatred and "religious" Jews, especially those in "Israel", follow it to the letter. This explains their brutality towards the Palestinians, the original natives of the land. I had the opportunity to turn pages of the Talmud when I once visited the Library of Congress in the American capital, Washington and I still remember what I read: A Jew is not condemned by the Almighty if he cheats or robs or even kills a non-Jew; rather, he will be rewarded for so doing… The Almighty loves and embraces all His people, all humans, not "super-humans" which the Jews claim they are, fooling themselves with such thinking and He is the Lord of peace and love, not of hate. This is why I am following this Introduction with what I found on the Internet, just one single posting which exposes the Talmudic teachings of hatred towards all non-Jews (Gentiles or Gois or Goyim) in general and Christians in particular. You can do your own research on this subject and you will be shocked by what the Talmud "teaches", incites, instigates and the venom of hatred, grudge and hostility it vets against all non-Jews without any exception and for all time to come.

I started taking photos of the Dhahran International Airport. Minutes later, a Saudi man approached me and told me to hand over my camera to him. I said to him, "I and these Iraqis are coming to teach in the Kingdom, to serve you and your young generation and we really like this great airport, so we decided to take photos of it in order to show them to our folks in Iraq when

we return." Apparently, he was not impressed by my statement and insisted that I should hand him over the camera, so I relented. He took the film out and put it in his pocket, returning the camera to me. When I later narrated this incident to some of my Saudi students, they told me that I was lucky to get my camera back.

Why did all of this happen? There is only one answer: It is due to the paranoia from which the Saudi ruling dynasty suffers, the feeling of insecurity, of mistrusting all others, especially non-Wahhābis.

An incident I will never forget happened the first day I was trying to get my "administrative order" to the headmaster of the school where I was assigned to teach. One poor Iraqi female teacher, who was luckily escorted by her brother, was seen by a "religious man" working for the "enjoining what is right and forbidding what is wrong" police corps equipped with special batons with which they beat people to force them to go to pray at the mosque when the call for the prayer is made. My students told me once that they were sick and fed-up with religion because of being beaten to pray. True Islam does not condone beating people to force them to do any Islamic obligation by the token of the following verse:

لاَ إِكْرَاهَ فِي الدِّينِ؛ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Let there be no compulsion in religion: The right guidance stands out clearly from misguidance…
Qur'ān, 2:256

That stern old man carrying a baton is called *mutawwa`* **مطوع**. He noticed a female teacher among males at the Administration of Education, so he darted at her and started beating her with his baton. Her brother rushed at him, pulled the baton from his hand and shoved him as hard as he could, causing him to fall on his old and frail rear end as all others saw and laughed. This is just one "mild" example of odd Wahhābi conduct.

The city where I resided was Hofuf, metropolis of al-Ahsa or, as the Saudis called it, al-Hasa. I was walking with one of my students once in that city when I noticed an ancient fortress, so I asked him about it and expressed my desire to take a snap shot of it. My student was alarmed. “No, Sir, please do not do that or else you should be in very deep trouble.” I asked him to explain. He said that that Ottoman era fortress was now serving as a prison for Saudi dissidents. He said nobody who was thrown in it ever came out, not even in a coffin. The prisoners are hurled into its dark basement which had only one single small opening besides the one from which prisoners are thrown inside. That small opening is used to feed the prisoners once a day. Food and some water would be lowered to them and they would attack the food to get a handful of it if they could. This is the place where they “live”: they eat, drink and use the place as their toilet then die and some of them die of the stench in the place because of the decayed corpses.

on another occasion, I was further acquainted with how the ruthless Saudi government treats dissidents. I was in the company of some of my students when we all went on a field trip to an ancient sea port which now is deserted. The route taking us there forced us to drive on a portion of the Empty Quarter. It is “empty” in the full sense of the word: There is no life in it, not even thorns could grow because it hardly rained there. I was told by one of my students that some dissidents are taken in helicopters to be thrown in that Empty Quarter. If the fall does not kill them, the snakes and scorpions will feast on them.

Once I was taken by one of my students to a Shī`a mosque in Hofuf. The majority of Saudis in the Kingdom’s Eastern Province, the one where there are oil fields and great fruit orchards, are Shī`as, but they are persecuted to a shameful extent. My student knew that I was Shī`a, so he trusted me and took me there. I said to him, “You yourself told me that the Saudi authorities do not allow the Shī`as to build their mosques; so, how do you explain the existence of this mosque?” He said, “The answer is simple: Two

brothers or relatives buy two adjacent lots of land. The lots are walled then turned into a mosque with sworn secrecy that nobody should call that place a mosque." I could not help weeping. I took off my watch, the only valuable thing I had with me at the time and I put it near the pulpit as a donation. My student went there and brought it back to me. "I want to donate my watch to this mosque," I said. He said, "If the imām sees your watch, he will think that you found it without knowing to whom it belonged."

The first year (1971) of my teaching at a vocational institute in Hofuf went fairly well. This institute had four divisions: mechanics, minerals, automotives and electricity. Graduates would be awarded a "lower diploma", a certificate a little bit higher than the high school diploma. Outstanding students may be sent to Germany to study and to earn higher degrees up to the B.Sc. In their field of specialization, especially if they become fluent in German. The institute had two headmasters: a Saudi and a German. The Saudi headmaster was the director of the theoretical portion of the curricula, i.e. what the students learn in class. The German headmaster managed the practical training/teaching portion which takes place in workshops. This institute is now upgraded to a college and there are, to the best of my knowledge, four such schools in Saudi Arabia: in Hofuf, Dammam, Riyadh and Medina.

My room-mate, Shukur al-Qaisi, was a Sunni from Diyala. The school where he taught was a junior high adjacent to mine. One day he discovered, from the way I prayed, that I am a Shī`a Muslim. He could not keep that discovery to himself, so he spread it throughout the city and the authorities came to know about it. Apparently, the Saudi headmaster of my school heard about it, too, but since he was very pleased with my work as a teacher, plus the time did not allow him to get of me when his school badly needed my services, he postponed his plan to get rid of me to the next year, 1972.

In 1971, I had a meeting with the Saudi headmaster to discuss

something important. I told him that I intended to put together a supplemental teaching tools that would make learning English easy and fun. He was very excited and enthusiastic about it and asked me what I needed. I told him that I needed to use the school's English typewriter. He did not object at all. I took to work with a great deal of zeal and pleasure and after a number of weeks, a complete bulletin was available to teach my students. This bulletin was loved by all of my students to the extent one of them sent his copy of it to Riyadh where the Administration of Education admired it and decided to let the English teachers at the other locations listed above use it as well.

Since a typewriter was at my disposal, I started corresponding with British and American universities in a bid to get an admission to pursue my higher studies. I was very glad to know that Dhahran's College of Petroleum and Minerals had a center for the Test of English as a Foreign Language (TOEFL) which is a requirement for getting admission at British or American universities. I went to that College and took the test, scoring very high in it. My high score enabled me eventually to get admission the next year (1972) to study for a graduate degree in English. Four American universities granted me such an admission: 1) Ohio State University in Columbus, Atlanta (now Clark Atlanta) University in Atlanta and New Mexico State University in Las Cruces.

The school's Saudi headmaster in 1972 chose the right time to get rid of me. I was handed a statement in which he accused me of being negligent in my duties, threatening to expel me. I and my students knew that I was never negligent, but the man had already set his mind to do the foul deed. In a fit of outrage, I tore that paper to pieces and threw it in a waste basket. I should not have done that, but its language was really rude and disrespectful, so I had to reciprocate. A day or two after this incident, I was handed another official communication directing me to leave that school immediately and to go to teach at a junior high school. I asked about the location of that school and I was told that it was in the

desert where water was extremely scarce, that I had to get my water in a bucket every day and to find some sort of hut to live in because the residents there are ultra conservative and do not accommodate strangers, nor do they rent a house or a room to them. Do you think I surrendered and blamed my ill luck for that?! You do not know me if your answer is "Yes"! An Iraqi such as myself never accepts to be humiliated no matter where humiliation comes from.

I kept thinking of a way out of that situation till I found it. The next day I went to the city's Administration of Education, introduced myself to the director who recognized me and told me that I had waiting for me an order directing me to go to such-and-such school to teach. I told him that I had some confidential information which I thought he had to know. "Speak," he said, "nobody here except the *farrash* (attendant)." I told him that the information I had was not to be known even by the farrash or anyone else. He told the *farrash* to get out, shut the door after him and not let anyone in until he gave him a signal. Of course I am not going to let you know what I said to that director who listened to me attentively and respectfully, but I can tell you that he pulled a drawer in his desk and took out four A3 sheets of paper and told me to write down exactly what I had verbally told him. What was the gist of what I told him? I told him about a number of illegalities that went on under the nose of the Saudi headmaster of my school who now wants to send me to the middle of the desert for no reason except he heard that I follow the Shī`a sect of Islam. What did the director of administration do? Did he brush my statement aside and insist on my going to the desert? No, he did not. Instead, he sent what I wrote to the Saudi Ministry of Education in the capital, Riyadh, which formed a committee to investigate my very serious "allegations". An order was issued to rescind the previous administrative order and to send me instead to a nearby school to teach for the remainder of the year and I was really relieved and pleased. You see, people in Saudi Arabia are not bad at all, they are good people, as good as any people in the world, but the Saudi

ruling system, which is based on blind Wahhābi mentality, is to blame for all the suffering of many people, including Saudi citizens themselves.

In 1972, I had a different roommate, Sa`d ad-Deen al-Azzawi, who belonged to "Al-Ikhwan al-Muslimoon" (the Muslim Brotherhood), but he was not fanatical at all. On the contrary, he was open-minded, so I got along with him very well and have always had a great deal of respect for him. You see, Shī`a Muslims can get along with other Sunnis as long as the latter are not fanatics. Wahhābis are the most fanatical of all people of the world by the token of the large number of Muslims, Sunnis and Shī`as alike, whom they killed or whose homes and mosques they destroyed. In fact, they cut off more Sunni than Shī`a heads.

My Iraqi passport carried a statement saying that it was valid for only one trip. This meant I could not go back to Iraq in 1972 because this would mean I had to apply for a new passport all over again, a nightmare through which I went once before, so I was not prepared to go through it again. I, therefore, flew from Saudi Arabia to Lebanon where I obtained a U.S. visa based on the admission to study for a graduate degree at then "Atlanta University". The American lady who interviewed me asked me what I would do after graduation, so I said, "I will have to return home to teach English especially since in America everyone knows this language."

I flew from Beirut to Rome on board an Alitalia jet. At Rome's International Airport, I bought a postcard from a post office and sent it to my family in Baghdad telling them that I was on my way to the U.S. for my higher studies. It was on August 13, 1972 that I landed at New York's John F. Kennedy International Airport, one day before my birthday! Actually, my arrival marked the beginning of a new life for me, a very, very busy life for which I thank my Maker and Creator Who enabled me to lead it and to fill it with achievements which He enabled me to accomplish.

My first encounter with Islamic missionary activities took place that same year (1972). A dark skinned man approached me once and said, "Assalamo Alaikom." I answered his greeting. He said he knew I was Muslim and wanted to invite me to attend Friday prayer services at the university's Canterbury Hall, a small house facing the school. I did. Gradually, I found myself leading the prayers there and then as per the request of the same man, namely Nazir Warsi, who was then directing the school's Department of Mathematics. He told me that they had an organization, the Muslim Students Association (MSA) (of the U.S. And Canada, later under the umbrella of the "Islamic Society of North America (ISNA)"). Besides Indian Nazir Warsi, Pakistani Iqbal Unus was studying for his Ph.D. At Emory University in the same city and both men were self-appointed leaders of the Muslim community in Atlanta at the time. Both belonged to Al-Ikhwan al-Muslimoon, the Muslim Brotherhood, about which I at the time knew little. Due to generous Saudi support, the MSA and later ISNA grew larger and larger.

Atlanta's MSA local chapter gained support as outlined above, so in 1973, the Islamic Center of Atlanta was founded, using a house as its quarters. I was the one who led the Friday prayers which inaugurated it. On that same Friday, some African-American Muslims split from the prayer ranks behind me and prayed separately, thus marking the split between me and the rest of that Sunni community. How did that happen? My Indian roommate was a very nice graduate student named Aziz who used to be frequently visited by some of his Indian and Pakistani friends. One of those friends was a man whom I called in my Memoirs, the first Volume of which was published when I lived in Maryland from 1979-1982, "BigMouth". He truly was a big mouth. He had nothing good to say about anyone. Satan drew its mark on his face, leaving "potholes" here and there, rendering his appearance quite ugly or at least unpleasing, but facial appearance is nothing compared to his bad behavior. He kept spreading lies among MSA and Black American community members about Shī`a beliefs, warning them

that the man behind whom they were praying was a Shī`a whose prayers are not accepted… Those who separated themselves from the prayer ranks that Friday were affected by the lies that big mouth was spreading. During a meeting in the eve of that day, Iqbal Unus decided to suspend my membership in the MSA and my leading the prayer services. I reacted by telling him that I quit that organization and that he and all those who attended that meeting would witness the consequences of such ill treatment not only on the Atlanta level but all over the U.S. This is exactly what happened.

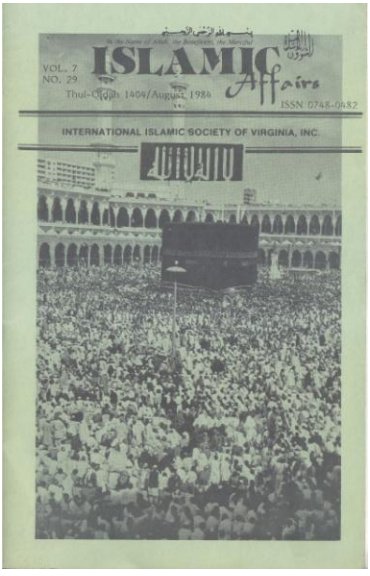
While working with the MSA, I suggested that a library should be set up for people to learn about their creed. I sent many letters abroad requesting Islamic literature. The Sunnis in Pakistan responded by sending many books about the Qur'ān and hadīth. The World Organization for Islamic Services (WOFIS) in Tehran sent a shipment of booklets in English about various Islamic topics. One sentence in those booklets angered both Warsi and Unus: It said, "Allāh blesses Muhammed and his Progeny". They did not want anything to do with the Prophet's Progeny…, I wonder why; are they ashamed of their Prophet's immediate family? Did he come from a bad family? But it is the rotten mentality of some people. Because of that sentence, all the books and booklets I had delivered to the MSA were entrusted to a Black American lady who attended that meeting and who was asked by both Warsi and Unus to either burn or bury all those books and booklets. If this is not blindness, I do not know what it is.

I kept my distance from those Sunnis who desired nothing less than that and kept receiving, through the African-American Muslim converts who used to visit me, reports about how their "Islamic activities" went on. One day they told me how Muhammed Mish`al, an Egyptian member of the Ikhwan, disputed with their then African-American imām, so he pointed his pistol at him and told him to leave the place and the State of Georgia and go somewhere else. The name of that expelled imām, this time it is a

Sunni imām, was Antar Kabeer, an African-American Muslim convert who founded "Masjid Tālib" in Atlanta, the first Afro-American mosque in the city. Warsi and Unus managed to gradually put an end to that Masjid. They did not tolerate any "competition". I wrote about Masjid Tālib in my Memoirs which I hope I can reprint in the near future.



Libyan graduate student Ali Shembesh was in 1972 the president of MSA. He invited me during the month of Ramadhan that year to break my fast with him, so I obliged. After the *iftar*, he asked me for a favor. During those years, there was a movement started by one "Elijah Muhammad" whose original name was "Elijah Robert Poole" (1897 – 1975). The movement claimed to spread Islam among African-Americans who badly needed Islam to liberate them from age old persecution and psychological complexes. This movement was racist in nature and distorted Islam to a great extent. It was due to that distortion that Ali Shembesh asked me to help. He told me that the office holders of this organization go to Libya, Ali's homeland, to get millions of dollars from Col. Muammar Gaddafi and Ali wanted that to stop. He asked me to conduct a research about their beliefs and to provide him with the result of my research in the form of documents he intended to personally take with him to hand over to Gaddafi in the hope the latter would stop supporting that group. I carried out that mission and learned



thereafter that Ali Shembesh did, indeed, meet Gaddafi and hand him the said documents. Gaddafi stopped doling out millions of dollars to this group; mission accomplished.

Several months after my expulsion from those Ikhwan's organization, I started seriously thinking of establishing an organization of my own to disseminate accurate knowledge about what the Shī`as believe. I solicited the support and active involvement of some Pakistani Shī`as who responded favorably with the condition our new organization must not attack the beliefs of our Sunni "brothers" or those of followers of any other creed and I pledged to do just that. Our "Islamic Society of Georgia, Inc." was thus founded in 1973. Two American attorneys were commissioned by the Society to have it tax exempted and both of them failed. I, therefore, had to go in the fall of that year to the office of the Internal Revenue Service (IRS) on Peachtree Road in downtown Atlanta to handle the matter myself. I said to the IRS lady, "I have asked two attorney to have my organization tax exempted, but they both failed. Can I act as the organization's attorney?" The lady smiled and admitted that she never heard a question like that before, so I asked her to check with her superiors and to let me know. She disappeared for a while during which I kept praying that her answer would be positive. She came back with another smile. I wondered whether that smile was similar to the one she gave me few minutes ago, but *Alhamdu-Lillah*, her answer was, indeed, positive. She gave me some forms to fill saying that I could send them back by mail instead of bringing them back filled-in in person. It took me few months to complete the process. Finally, our Society was exempted near the

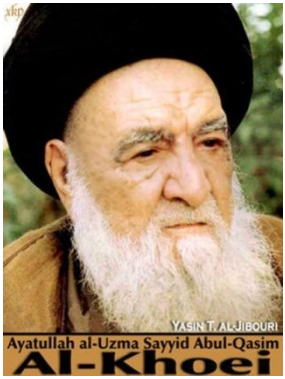


end of 1973 from paying taxes and we started publishing and circulating the issues of *Islamic Affairs* bimonthly newsletter in January of 1974. My Memoirs will provide you with more details.

In the same year, 1974, *Islamic Affairs* succeeded in winning converts to our Shī`a Ja`fari Ithna-`Asheri faith and the number of African-American converts kept increasing. Tariq Abdul-Salam, who came from southern Georgia, was the first convert to the Shī`a faith which he disseminated wherever he went, defending it against widely circulated Wahhābi lies. Mahdi Abdul-Raheem, the multi-talented Black Brother from the Bahamas, became Muslim and so did his wife and I will never forget his beautiful smile and amicable personality, qualities needed for any proselyte. In the photo below, his pleasant complexion is the darkest, yet is the most handsome of all. As for Abdul-Qahhar, he quit one of his jobs once, preferring to work as a fire fighter because this gave him plenty of time to read. He was the most avid reader person I have come across in my life. He would repeat reading the same book for as many as seven times in order to memorize its contents. He was summoned once to serve in the army reserves and was then sent to Germany where he spread Shī`a Islam. From there, he sent me a small amount of money in the form of money order to support the Society's activities. Entire families became Shī`a. The first Shī`a family was that of our Brother Bāqir Abdul-Haleem and Sister Maleeka who gave birth to Zahra, the first Shī`a born child in our small community. A photo of myself and that community is here for you (see previous page)↑.



More and more letters kept reaching me from these converts in



different American States asking me religious questions many of which I could not answer, so I suggested to them to direct their questions, which they could write in English, to the office of the highest religious authority at the time: Grand Ayatollah Abul-Qasim al-Khoei. Soon, al-Khoei felt overwhelmed by the number of letters from these American converts. And we are talking about the early 1970s…! One day, a historian will write about how and when the Shī`a faith set roots in the West in general and in the U.S. In particular and who pioneered its dissemination. Such a historian will be neither a Shī`a nor a Sunni but a fair non-Muslim… Larry Poston tried to do that, but his great book is now out of date. A more detailed research is needed and I hope and pray that such a research will not be conducted by a blindly biased and prejudiced Zionist Jew.

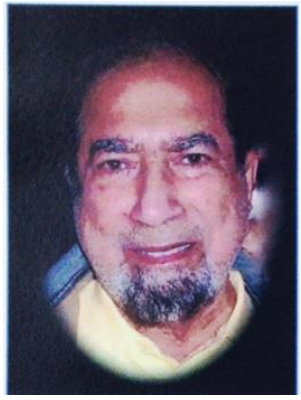
Shaikh Yousuf Nafsi was at the time the representative in al-Najaf al-Ashraf, headquarters of al-Khoei and of all other top religious authorities. When he came to know about the flood of letters from American Shī`a converts asking for a religious scholars to teach them their faith, he spoke with al-Khoei and offered his financial support for implementing the plan to send them such a scholar. This information is not from me, I came to know it directly from Shaykh (or Shaikh or Sheikh) Muhammad Sarwar who became the next year (1975) my roommate. So you can see that I move fast! It is in my blood, the hot Arab blood! I do not waste time and the list of books which the Almighty has so far enabled me to write, edit or translate testifies to this fact. Read one of them without the "fear" of being converted by them to the Shī`a faith, for this is not my basic intention. I just want to defend my faith against the lies circulated about it by ignorant Wahhābi fanatics.

Shaykh Muhammad Sarwar was the choice of the Khoei

Marji`iyya (religious authority) to represent him in North America. I could not find the date of birth of my former roommate, Shaykh Muhammad Sarwar, anywhere, but he was born in Pakistani Quetta near the Pakistan-Afghanistan border. His mother tongue is Pashtu and he is fluent in Farsi and Urdu. He also has basic knowledge of English and French, all in all making him a perfect choice. By the way, you can find a detailed biography of al-Khoei I wrote posted on more than one Internet site.

Shaykh Muhammad Sarwar, as he himself told me when he became my roommate in Atlanta for less than four months, had to face a great deal of difficulty obtaining a U.S. entry visa. He first applied for it in Baghdad, Iraq, but the U.S. Embassy rejected his application, so he was advised to go to Tehran which then maintained, under the rule of the Shah, excellent relations with the U.S. He went there and applied for it and was again rejected. He was advised by the faithful in Iran to go to Germany and to try his luck there, which he did and there, too, he was met with failure. The next piece of advice he received there and then was to go to London, U.K., which he did. There, too, his application was rejected.

In London, there has been a sizeable Shī`a community. Some of its members are Khojas. I am sorry, I cannot detail for you the history of Khoja Shī`as here since this Introduction has grown to a larger size than I first intended it to be. Some Khojas told Sarwar that in New York, they know a Shī`a organization called SANA (Shī`a Association of North America) presided over by Ghulam-Reza Hassan-Ali →. They gave him the telephone number of Hassan-Ali or, as he preferred, Hassanali, whom he asked for assistance.



Although Hassanali lived in New York

City whereas I lived in Atlanta, Georgia, we knew each other very well, so much so that this great man hosted me at his residence more than once. Hassanali was born in 1927 in Lindi, Tanzania and moved in 1972 with his family to live in New York. So you can see that the year 1972 marks the beginning of the "Shī`a Invasion of the United States of America and the West World" by someone from Asia, myself and another from Africa, Hassanali! Hassanali passed away in New York in June 2008. Please recite Sūrat al-Fatiha for his soul and for the souls of all the faithful in the world, the living and the dead, from the first generations to the last, up to the Day of Judgment.

There seems to be a controversy about who founded SANA and when that took place. One individual from that community wrote me once saying that SANA was incorporated one year before the arrival at the U.S. of Ghulamraza Hassanali↑, that is, in 1971, whereas the son of Hassanali, namely Dr. Riyaz, wrote me a two-page report detailing the history of SANA in which he did not specify the year of SANA's incorporation but gave the year 1972 as the date when his father and family reached the United States as refugees fleeing the blood baths of dictator Idi Amin of Uganda to whose land they went in 1959, moving from Tanzania. Idi Amin (1925 – 2003), better known as the "Butcher of Uganda", caused a mass exodus from the country he ruled, Uganda, after causing massacres of mostly East African Shī`as. In the end he was kicked out of Uganda in 1979 and Saudi Arabia welcomed him, as it welcomes any dictator, with open arms, giving him a villa in the fashionable Al-Hamraa Quarter of Jedda to live a life of luxury, assigning a generous monthly salary for his living expenses. I am inclined to believe the report sent to me by Dr. Riyaz and surely Allāh knows best. All information in this text about Marhoom Hassanali is taken from Riyaz's report.

Marhoom Hassanali called me from New York and said, "Believe me, Brother, we left no stone unturned trying to help Shaikh Sarwar but we could not. Perhaps you can do something for him." I

reminded my friend that I was only a foreign student staying in the U.S. On an F-1 temporary visa pending my graduation, that I was neither a permanent resident nor a citizen. I kept thinking of a way out of this situation. The next day I called my Society's attorney seeking his legal advice. He told me to write an affidavit saying that the Shaikh would be staying with me, at my Atlanta apartment, that he would not seek employment and that I guaranteed that he would not be engaged in any illegal activity. Moreover, I pledged that he would go back if asked to do so by the U.S. government. He also advised me to include a photocopy of each of my Society's Constitution and Bylaws. I did all of that, obtaining his seal on these important documents and added another item: few copies of different issues of *Islamic Affairs* newsletter. All these sheets made a rather bulky package which I mailed the Shaikh on his London address at the time. Luckily, he received the package but only after having already applied for the U.S. visa there and been turned down. Had he been a Jew, do you think the U.S. embassies in all these countries would have dared to give him such a hard time? I do not think so, but the grim reality is that there is prejudice among various American government agencies towards Islam and Muslims and we all know who encourages and promotes this prejudice if not genuine hostility.

In London, following the failure of the Shaikh to get an entry visa to the U.S., he was advised to go to Beirut and to try his luck at the U.S. Embassy there. He flew for Beirut where he was subjected to a foiled abduction attempt. You see, the Christian Phalangists (Kataeb Party) in Lebanon were then engaged in a sectarian war with other Lebanese factions; a civil war was raging there and then. He, therefore, was whisked in the depth of the night to Damascus. After a short stay with friends of the two gentlemen who escorted him from Beirut to Damascus, he was advised to make a last attempt, this now at the U.S. Embassy in Damascus. If he succeeded, he would be helped to make the trip to the U.S. If not, he would have to return to Najaf to resume his *hawza*, theological seminary, studies. The U.S. Embassy examined the

package I had sent him. In the light of my affidavit and legal papers plus issues of *Islamic Affairs*, the U.S. Embassy in Beirut issued him an entry visa. The Shaikh is still alive and well and if anyone has one iota of doubt about the above information, he can verify it with the Shaikh directly. Some people have written about Shaikh Sarwar without saying one word about the role played by "Yasin al-Jibouri" in his obtaining the entry visa to the U.S. and this does not surprise al-Jibouri at all. The next year, Shaikh Muhammad Sarwar arrived at New York's JFK International Airport on January 25, 1975. In New York, he was hosted for few days by my Marhoom friend, Ghulam-Reza (Ghulamreza) Hassan-Ali (Hassanali), who most likely founded in 1973 his Shi`a Association of North America (SANA) just as I founded my Islamic Society of Georgia, Inc. As you noticed from the text above, the information in which I received from Hassanali's son, Riyaz, who now is a cosmetology surgeon, Hassanali reached New York in 1972 just as I did, so it is unlikely that he founded his organization in the same year. You need time to acclimate, to "fit-in", to get used to the new environment, to settle down, before you can establish a new organization in a new country. Before reaching Atlanta, Georgia, the Shaykh was warmly welcomed by the Shi`as of Houston, Texas, where he, with their help, was able to publish in early February of 1975 the first issue of *The Message of Islam* bulletin. Few days later, the Shaykh became al-Jibouri's room-mate in Atlanta, Georgia, for about four months before going to New York to establish in one of its suburbs, Jamaica, to be exact, the Khoei Foundation then the Khoei Center. He is originally from Quetta, a town near the Pakistan-Afghanistan border. I could not get a date of birth for him…

When Shaikh Muhammad Sarwar was received by my late friend Hassanali in New York, he called me to thank me for what I had done for him. From New York he went to Houston, Texas. Some new converts to Shī`a Islam there and then, those who were impressed by the missionary activities of the Islamic Society of Georgia, Inc., invited him to stay with them for few days. It was in

Houston that he started, as instructed by his boss, the publication of *The Message of Islam* bulletin. From Houston, he called me and asked me how he could apply for a visa to go to Georgia! I laughed and told him that as long as he was in the U.S., he could go to any of the 50 States without a visa.

I was glad to receive the Shaikh at my modest apartment and I really was in total harmony with him. From time to time, I would take him in my Plymouth Duster clunker to the Farmers Market in a southern Atlanta suburb to shop for fruits and vegetables and I learned few cooking techniques from him, too. I also noticed how fluent he was with the local dialect of Southern Iraqis, so I used to entertain him by opening the apartment's window and pretending to call on one trouble making girl named Ni`na`a **نعناعة** ", shouting,

نعناعة! نعناعة! خايبة هلا! طركاعة اللفتح! جيرة بع...! جا انتي مسودنة؟! جيرة بفر...! عوينة أبو أبوج!

The Shaikh would laugh so hard that his whole body would shake. Thus did I try to let him forget all the hell he went through trying to come to the U.S.

The instructions given to the Shaikh by his boss, al-Khoei, as he himself told me, were to do the following:

1. Organize the Shi`as of North America, solve their religious and worldly problems to the best of his ability,

2. collect religious taxes and spend them according to the Islamic rules and regulations,

3. produce a new English translation of the Holy Qur'an, which he did and

4. publish a regular newsletter or magazine, which he started in Houston, Texas, under the title *The Message of Islam*, then in Atlanta, Georgia, under my supervision, he published another. Finally, in New York, the third issue of it was published following

which it was terminated.

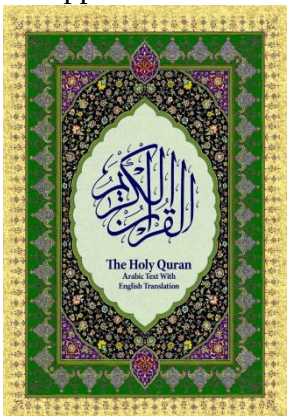
While hosting Sarwar, I trained him on how to do the design, paste-up and lay-out of a newsletter or bulletin. I had the use at the time of an IBM Composer, an antique typesetter, so I gave Shaikh Sarwar lessons on how to set type. In New York, he bought a multi-lingual AM (Addressgraph-Multigraph) 3510 which I used to use while working for the Middle East Media Corporation (MEMCO) in McLean, Virginia, before the company folded up and moved to Honolulu, Hawaii. I started working for MEMCO as a typesetter then became its senior editor. Dr. Suhail Elia, a Christian Palestinian, was its director. He told me once that the company was originally founded in Beirut, Lebanon.

There were few Shī`as in Atlanta besides those from among the Black community who converted to the Shī`a Islam. New York's Shī`as asked Ghulamraza Hassanali to get the Shaikh back so he could teach them the tenets of the faith and be their religious leader. Hassanali conveyed this message to the Shaikh who called his boss, the Grand Ayatollah, who accepted the suggestion after being told that the number of Shī`as in New York far exceeded that of Atlanta's Shī`as and that the Shaikh would be provided with all the financial support he needed. Meanwhile, the Shī`as in Houston published a second issue of The *Message of Islam* bulletin. In New York, the Shaikh published a third one which was the last…

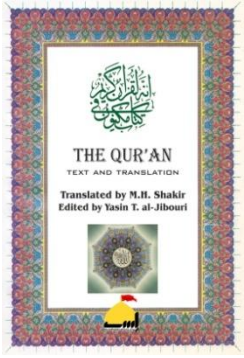
Here, I do not wish to relate the tragic turn of events, i.e. how Shaikh Sarwar was dismissed as the imām and director of Al-Khoei Center because it is too ugly to tell. But the man did not stop his missionary activities or services of the New York Shī`a community and his translation of the Holy Qur'ān can now be ordered Online. An image of it is posted on the previous page for you. Of course, some New York Shī`as do not like Yasin al-Jibouri because he provides so much publicity for Shaikh Sarwar, but al-Jibouri is always ready to publicize for anyone who produces intellectual wealth in the form of books that benefit others. In the

absence of such production, al-Jibouri has no reason to praise anyone other than his Maker.

It happens all the time: People judge people, yet the best and only

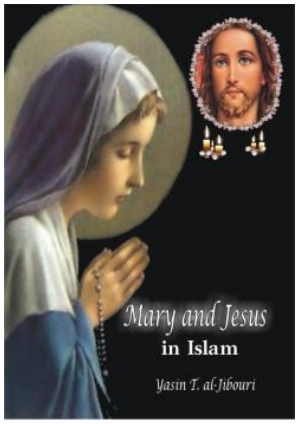


fair judgment is that of the Almighty Who knows us better than we know ourselves. I have not included other details above about how I was threatened to be killed by some Sunni "brothers" in Atlanta, so I had to get a homicide file opened for me with the Fulton County Police Department… In Virginia, where I spent most of my years in self-exile in the U.S., an American newspaper reporter called me to let me know that he spoke with some Muslim community leaders in that State who told him that I was a "terrorist". I asked him to let me know what acts of terrorism they accused me of and he could not answer that question. I then was able to identify who those "leaders" were: They were nice to me when they talked to me or met me, but behind my back, they were nothing but back stabbers… When "leaders" of a Muslim community lack basic ethics and morals, what good do you expect of them?



Let me tell you the worst I encountered with regard to these "community leaders" in Virginia: My house on 6101 Afton Court was a walking distance from Dar al-Hijra Mosque in Falls Church, Virginia. The imām of that Mosque whose name I still remember was telling the faithful that they did not have to worry about *halāl* meat, that all they had to do was to simply pronounce the *basmala* before eating it and it will thus become *halāl*… is there anyone in the whole Islamic world who dares to agree with this nonsense? The animal has to be slaughtered according to agreed upon Islamic

laws before its meat becomes *halāl*. Islamic animal slaughtering rules must be followed, implemented, carried out and pronouncing the *basmala*, that is, to say **بسم الله الرحمن الرحيم** *(in the Name of Allāh, the most Gracious, the most Merciful)* at the slaughtering time is just one of the requirements. If the imām of a community is ignorant to this extent, what good do you expect of him and of the members of his community who blindly follow him? The annual salary of that imām at the time, that is, in 1985, was sixty thousand dollars… I know that because I am the one who did a brochure for that mosque where such a salary was indicated…! Amazing it is how some ignorant people are put on pedestals and given such salaries in order to mislead their community members like that…



A beautiful Arab axiom says, **القافلة تسير و لا يضيرها نباح الكلاب** "The caravan keeps on marching unharmed by the barking of dogs." As long as the Almighty enables me, I will keep on propagating the faith of Ahlul-Bayt عليهم السلام, the immediate family of the Prophet of Islam صلى الله عليه وآله وسلم, the very best family in the history of mankind, heedless of the barking of all those who bark.

How did we convert followers of other creeds?

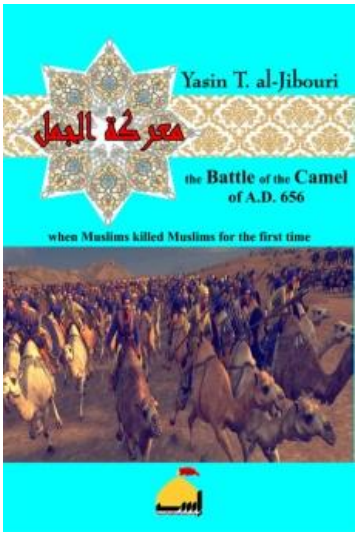
First of all, we have to identify "we" in this question. By "we" it is meant the friends and relatives of the members of the Islamic Society of Georgia, Inc.

Second, who are those "followers of other creeds" whom we converted or tried to convert to the Shī`a sect of Islam? The answer is confined to two categories: African-American non-Muslims and open-minded Sunnis. The first category needed Islam the most. Guidelines were given to the missionaries: One has to have an open mind, ready to learn and to read a lot and, above all, to be

patient.

We approached American Christians from among the "Afro-American" or Black society with these questions: Do you really believe that the Almighty God has a "son" called Jesus? What about a "mother" called Mary? Does He have a daughter, a sister, perhaps an aunt or an uncle?! Do you believe the blood of Jesus washes away all sins committed by the "Christians" who claim allegiance to him even if they do not follow his way of life? If the answers to all these questions are negative, it will be a good start. If not, we can discuss each question separately. The library in my apartment contained a wealth of books on all topics. I spent a good deal of time and money to collect them. We used to tell these "Christians" that the real and true Christians are none other than the Muslims, that when you embrace Islam, you do not abandon Christ or his mother or your respect for the Bible disappears. We told them that you have to be clean before touching or opening a Book revealed by the Almighty, be it the Bible, the Torah, or the Qur'ān, or when you enter a church, a synagogue or a mosque. Then we told them that Islam is not just a religion, it is a way of life. It regulates the life of the individual and of the society; it sets rules and regulations for the relationship between the individual and other individuals on the one hand and between him/her and the Almighty on the other. When all these concepts are understood fully and believed, we would start teaching the new converts how to pray. If they used to be Sunnis then reverted to Shī`a Islam, we would advise them to correct the way they should pray. Sunnis place their left hand on their navel and the right hand over it. This is not how the Prophet used to pray, nor was it the way of prayer of even the closest persons to him, including Abu Bakr and Omar ibn al-Khattab who are held in the highest esteem by Sunnis. It was the latter, Omar, who changed it to the way the Sunnis now pray. How and when and where did that happen?

As regarding Sunnis, we made it clear to our Shī`a members that one cannot be a Shī`a if he does not fully review the Islamic

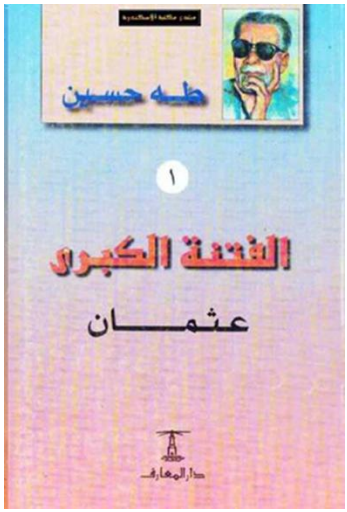


history which is quite often distorted and we know who distorted it. Our approach in converting Sunnis to Shī`a Islam started from reviewing Islamic history with which they are, generally speaking, unfamiliar. The little they know about it is distorted. Once a Sunni became a Shī`a, the first change required of him is to place his hands beside him, not according to way most Sunnis pray. We refer them to an incident that took place in the 14-15th Hijri year, which coincided with 635-36 A.D., during the Qadisiyya war between the forces that fought under the banner of Islam led by Sa`d ibn Abu Waqqas against the Persians led by Rostam Farrokhzad who served Sasanian emperor Khosrow II. The Persians finally decided to negotiate an end to the war, so they sent a delegation to speak to then caliph Omar ibn al-Khattab. The members of the delegation stood before Omar as Sunni Muslims now stand for the prayers. Omar asked them why they were putting their hands like that and the answer came, through an interpreter, that this is the way they were accustomed to do whenever they stood before a king or a dignitary to demonstrate their humility and reverence for him. Omar was very impressed by their answer, so he decided to stand for prayers just like that since that day and from him, through him, this new method of placing the hands spread. Shī`a Muslims at the time refused to follow Omar; they never did and never will, so they kept praying as they used to do since the inception of Islam, putting their hands on their sides. This is the whole story and if anyone is willing to research it, nobody will stop him.

Of course we were gradual in the process of teaching them the Islamic way of life while insisting on studying the history of Islam since the "saqeefa incident". When did that incident take place?

The Prophet passed away and his body lay in state, but those who were supposed to bury him had something "more important" on their minds. They went to Saqeefat Bani Sā`idah **سقيفة بني ساعدة**, the shed of the tribe of Sā`idah, in order to stage their "election" play at the end of which Abu Bakr came to rule the Muslims. There was no "election" at all but a power play in which wealth and tribal influence named the winner. Omar ibn al-Khattab advanced Abu Bakr to be the caliph against the protests of the Ansars of Medina knowing that his close friend would oblige and hand him over the caliphate shortly before his death, no need for new "elections", one election for all time to come was enough and this is exactly what happened. This was the first wrong step undertaken by the *sahāba* along the lengthy march of the Islamic history which is filled with many wrong steps to follow. The converts will discover the real Abu Bakr who ordered many ahādīth and even verses of the Holy Qur'ān burnt, thus causing the loss of the Sunnah and its replacement with what he and others called "Sunnah". Shī`as do not permit the burning of copies of the Holy Qur'ān or sheets containing the most Beautiful Names of Allāh (Asmā' Allāh al-Husna **أسماء الله الحسنى**). Those ahādīth and Qur'ānic verses were then written down on palm leaves and deer skin. They were collected and thrown in a room in Abu Bakr's spacious house. His daughter, `Ā'isha, narrated how she personally set all of those collected ahādīth and Qur'ānic verses ablaze after obtaining her father's consent. They will be told how this same `Ā'isha was the one who caused the Muslims to shed each other's blood in what is called the Battle of the Camel↑ in which hundreds of those who knew the Qur'ān by heart were killed. Estimates of those killed in that battle vary. The figure ranges from six to twenty-five thousand. Despite that, the Sunnis venerate `Ā'isha and put her on a high pedestal, ignoring Khadija and other pious wives of the Prophet ﷺ. After that the converts were to re-study the history of Omar ibn al-Khattab himself and thus come to know how rough and tough he was, how the Sunnis exaggerated everything about him and attributed to him so many merits. They are told how Omar was killed, by whom he was killed and why,

details with which the vast majority of Sunnis are unfamiliar. Go and ask them. The worst of those whom they call "the righteous caliphs" was Othman ibn Affan who was finally killed by Muslims who were angry with him because of his policy of favoring his Banu Umayyah relatives over all others, how he was extravagant and wasteful of *baytul-māl*, the state treasury and how he appointed the worst provincial governors and army commanders only because they were from among his Umayyad relatives. His fate was that his corpse was buried in a cemetery which then belonged to the Jews of Medina called "Hash Kawkab" three days after his murder without having any burial rituals performed, not even the ceremonial ghusul, bath, was performed to his corpse which was left on a Medina street all that time. Anyone who drew near the corpse to bury it was pelted with stones and rocks. Read more details in one of the books written by Egyptian scholar Taha Hussain titled ← **الفتنة الكبرى** "The Great Sedition".



The *Mushaf* of Fātima

Fātima عليها السلام has left us a book behind her which is not a Qur'ān but speech of the Almighty revealed to her, dictated by the Messenger of Allāh صلى الله عليه وآله وسلم and written down by Ali عليه السلام. This is why she is named "Fātima عليها السلام": the one who manifests the speech of the Fatir (Creator) of the heavens and earth. Ali عليه السلام, according to some scholars, was the scribe of this *mushaf*.

Contents of her *Mushaf*

Fātima's *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would

face as well as the victories. It also contains matters relevant to the person of the Messenger of Allāh ﷺ as well as her own will عليها السلام.

Imāms and Fātima's *Mushaf*

Imām Ja`far aal-Sādiq عليه السلام used to always emphasize the significance of the sciences of Ahl al-Bayt عليهم السلام. In one tradition, he used to say, "Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it," that they have **الجفر الأحمر و الجفر الأبيض**, the Red Wide Well (or pool) and the White one, Fātima's *mushaf* and al-Jāmi`a." The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam.

As for **الجامعة** *Al-Jāmi`a*, it is a collection of writings some scholars say by the Commander of the Faithful Ali عليه السلام while others say it was written down by Fātima عليها السلام. Imām Ali عليه السلام held it so precious, he attached its strips of text to his sword, Dhul-Fiqar. The contents of this *Jāmi`a* were recorded on animal's skin and used to be inherited, as is the case with Fātimaby the immediate family of the Prophet ﷺ, the Ahl al-Bayt عليهم السلام, who are mentioned in the Holy Qur'ān in Verse 33 of Chapter 33 and who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning and a host of injustices because of which these precious writings are now lost. *Al-Jāmi`a* contained judicial rulings, including the penalty for one slightly scratching someone else's cheek. Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. Contemporaries used to depend in understanding serious events on this book.

The most important piece of advice we provided for those who opted to conduct *tabligh*, missionary work, is that they should follow this admonishment of the Holy Qur'ān:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ؛ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۞

Invite (all) to your Lord's way with wisdom and beautiful preaching and debate with them in ways that are best and most gracious: For your Lord knows best who have strayed from His Path and who receive guidance.
Qur'ān, 16:125

Some people love to argue, not discuss, so it is a waste of time to discuss anything with them. A missionary individual has to have the most sublime ethical code in order to convey the truth to others. The best of manners, of ethics, of morals, must be adopted in conducting *tabligh*. Good manners come before everything. One hadīth we taught them says,

الدين الأخلاق؛ من لا خَلاقَ له لا دين له

Creed is (implementing) good manners; one who has no good manners has no creed.

They were told that we must never attack anyone's faith, nor should we lower our self-respect so as to reciprocate abuse with abuse or foul language with its like. Rather, we must prove that we follow the ethics of our Holy Imāms عليهم السلام. Also, there was emphasis on respecting the law of the land, that everyone must abide by the laws even if they are un-Islamic since we are a Muslim minority. Emphasis was also placed on working hard, on respecting the means of livelihood, on discipline and on earning livelihood with the sweat of the brow. I do not remember a single incident of any of my group having been fired from his or her job. On the contrary, dinner parties were thrown whenever someone was promoting in

his/her job. In short, I very strongly emphasized that we must never use the word "kafir", apostate, unbeliever, to describe anyone even if he/she behaved in an un-Islamic way. Belief is a very sensitive issue and only the Almighty knows who truly believes in Him and who does not. I was truly proud of all my brothers and sisters and will always be.

Who Spread Knowledge First in Islamic History?

Nobody disputes the fact that Islam never witnessed, nor will it ever witness, anyone whose eloquence and mastership of Arabic are close to that of Commander of the Faithful Ali ibn Abu Tālib عليه السلام. Below is Arabic text that details the literature, most of which is now lost, credited for Imām Ali عليه السلام from which I will cite only one excerpt relevant to **الجامعة** *Al-Jami`a*, one of the books written by our first Imām عليه السلام. Literally, this word means "university" or "the collection". It was, indeed, a collection of *ahkām*, rulings, relevant to what is permissible in Islam and what is prohibitive. Imām Ja`far al-Sādiq عليه السلام said the following about it: **«أن عندنا ما لا نحتاج معه إلى الناس، وإن الناس ليحتاجون إلينا، وأن عندنا كتاباً أملاه رسول الله (صلى الله عليه وآله) وخطه علي (عليه السلام) صحيفة فيها كل حلال وحرام»** "We (Ahlul-Bayt) have with us what spares us any need for people; rather, people need us. We have with us a book which was dictated by the Messenger of Allāh صلى الله عليه وآله and handwritten by Ali عليه السلام, a tablet which contains everything permissible and prohibitive." This book has other names such as: **الجامعة، وتارة الصحيفة، وأخرى كتاب علي، ورابعة الصحيفة العتيقة** Al-Saheefa, Ali's Book and Al-Saheefa Al-`Ateeqa. It may also be referred to as **الصحيفة العلوية** Al-Sahīfa Al-Alawiyya. Below are more details in Arabic posted on the Haydarya web site:

مصنفات الإمام علي بن أبي طالب (عليه السلام) وأعماله العلمية

أمير المؤمنين (عليه السلام) هو أول من صنف في دنيا المسلمين، ويحصي المؤرخون لسيرة الإمام (عليه السلام) عدداً من مؤلفاته وأعماله العلمية تأتي في طليعتها.

١ ـ جمع القرآن الكريم:

وبيّن في ذات الوقت عامه، وخاصه، ومطلقه، ومقيده ومحكمة ومتشابهة وناسخة ومنسوخة، وعزائمه ورخصه، وسننه، وآدابه(١). كما أشار الإمام (عليه السلام) إلى أسباب النزول لآيات الكتاب العزيز، حتى لقد قال ابن سيرين: لو أصبت ذلك الكتاب لكان فيه العلم(٢).

وجمع الإمام (عليه السلام) للقرآن الكريم على النمط المذكور إنما هو للتفسير أقرب منه للجمع الخالص، فقد أودع عمله ذلك علماً كثيراً، الأمة في مسيس الحاجة إلى مثله.

كما أن أمير المؤمنين (عليه السلام) قد تفرغ للعمل الرسالي الكبير، بعد حادثة السقيفة وما تمخض عنها من استخلاف أبي بكر، فعكف (عليه السلام) على إنجاز المهمة التاريخية في تدوين القرآن في مصحف واحد، ولقد روى عنه بهذا الصدد قوله:

ـ «لما قبض رسول الله (صلى الله عليه وآله) أقسمت أن لا أضع ردائي على ظهري حتى أجمع ما بين اللوحين، فما وضعت ردائي حتى جمعت القرآن»(٣).

وبمقدور المرء أن يقدر قيمة ذلك العمل إذا وضع نصب عينيه ما يحظى به القرآن الكريم من قيمة عظمى في دنيا المسلمين من الوجهة الفكرية والتشريعية والحضارية.

٢ ـ مصحف فاطمة:

ويبدو أن الإمام (عليه السلام) بادر ـبعد إنجاز مهمة جمع القرآن إلى تأليف كتاب لفاطمة الزهراء (عليها السلام) صار يعرف عند أبنائها بمصحف فاطمة، وكان يتضمن مواعظ وحكماً وأمثالاً وعبراً وأخباراً وأفكاراً مستقبلية لتكون عوناً على التخفيف من الآلام التي اكتنفت حياة الزهراء (عليها السلام) بعد وفاة أبيها رسول الله (صلى الله عليه وآله).

٣ـ الصحيفة:
وهي كتاب في الديات «وهي الأموال المفروضة في الجناية على النفس أو الطرف أو الجرح أو نحو ذلك وتثبت الدية في موارد الخطأ المحض أو الشبيه بالعمد أو فيما لا يكون القصاص فيه أو لا يمكن..»(٤).
وقد روى البخاري ومسلم من تلك الصحيفة، أوردها ابن سعد في كتابه الجامع، كما أكثر ابن حنبل الرواية عن هذه الصحيفة.

٤ـ الجامعة:
وهي في كتاب صحائف من الجلود، أملاه رسول الله (صلى الله عليه وآله) على أمير المؤمنين (عليه السلام) وقد تضمن كل ما يحتاج إليه الناس من حلال وحرام، وقد جاء الكتاب مفصلاً لما جاء في كتاب الله من أحكام وأوامر ونواه.

وقد ورث الأئمة من أهل البيت (عليهم السلام) هذا الكتاب كابراً عن كابر، وكانوا يطلقون عليه تارة اسم الجامعة، وتارة الصحيفة، وأخرى كتاب علي، ورابعة الصحيفة العتيقة.

ووردت عن الصادقين (عليهم السلام) عدة روايات تؤكد أهمية كتاب الجامعة، وكونه مرجعهم في أخذ التشريع الإلهي، وأنهم لا يحتاجون إلى الناس لوجود ذلك الكتاب، فعن أبي عبد الله الصادق (عليه السلام) قال: «أن عندنا ما لا نحتاج معه إلى الناس، وإن الناس ليحتاجون إلينا، وأن عندنا كتاباً أملاه رسول الله (صلى الله عليه وآله) وخطه علي (عليه السلام) صحيفة فيها كل حلال وحرام»(٥).

ويقول الإمام الصادق (عليه السلام) أيضاً يصف فيه الجامعة «تلك صحيفة طولها سبعون ذراعاً في عرض الأديم مثل فخذ الفالج، فيها كل ما يحتاج الناس إليه، وليس من قضية إلا وهي فيها حتى أرض الخدش»(٦).

٥ـ صحيفة الفرائض:
ويبدو أن هذه الصحيفة قد دون فيها الإمام (عليه السلام) قضاءه في المواريث أو غيرها من أبواب القضاء، ومن المرجح أن تكون هذه الصحيفة بعضاً من الجامعة(٧).

٦ـ كتاب الجفر:
«وهو لغة جلد الماعز أو البعير أو الثور»:
وقد أطلق اسم الجفر على أحد أبواب العلم الذي دونه الإمام أمير المؤمنين (عليه السلام) من أملاء رسول الله (صلى الله عليه وآله) على جلد، ويبدو أن كتاب الجفر غير الجامعة من ناحية الفكر الذي يتضمنه، فالجفر كما تفيد روايات الأئمة من أهل البيت (عليهم السلام) ينطوي على حوادث المستقبل، وصحف الأنبياء السابقين

والكتب المنزلة قبل القرآن الكريم(٨).

وللإمام علي (عليه السلام) تصانيف أخرى وذكرها المؤرخون ككتاب زكاة النعم، وكتاب في أبواب الفقه، وكتاب في علوم القرآن وغيرها(٩).

المصنفات في تراث الإمام الفكري:

وبالرغم من أن الإمام (عليه السلام) قد دون عدداً من المؤلفات العظيمة فإنه يبدو أن مؤلفاته قد انصبت على ما قضت به الضرورة من حفظ الرسالة الإلهية وتوضيح معالمها للأجيال من خلال شرح القرآن الكريم، وتبيان بعض مقاصده، أو تحديد بعض أبواب الفقه الإسلامي، أم آراؤه وأفكاره الأخرى التي تحتل مركز الريادة في الفكر الإسلامي، والتي جاءت انعكاساً للرسالة الإلهية على صفحة ذهنه وعقله، فكانت خطباً ومناقشات وحكماً ومواعظ وتوجيهات ونحوها من أدوات التعبير عن ماهية الرسالة، فإن الإمام (عليه السلام) لم يتصد لجمعها في تصانيف محددة ومن المؤكد أن يكون جزء كبير منها قد اندرس بيد أن بعضاً من آرائه وأفكاره قد حظي بالتدوين بعد زمن طويل من وفاة الإمام (عليه السلام) ومن المرجح أن يمثل ذلك البعض نسبة قليلة جداً من عطائه الفكري العظيم عبر عمره الشريف.

فقد جمع العلماء بعض ما خلفه الإمام (عليه السلام) من مبادئ ومفاهيم في مؤلفات عديدة نذكر منها:

١ـ نهج البلاغة، جمعه الشريف أبو الحسن الرضي ابن الحسين الموسوي، المتوفى سنة ٤٠٤ للهجرة ويشتمل الكتاب على ما اختاره الشريف من خطب الإمام (عليه السلام) وكتبه ورسائله وحكمه ومواعظه، وقد اهتم بالكتاب المذكور جل العلماء والمفكرين ورجال الأدب قراءة واستيعاباً وشرحاً، حتى بلغت شروحه خمسين شرحاً ومن الشراح للنهج: أبو الحسن البيهقي، والإمام فخر الدين الرازي، والقطب الراوندي، ومحمد ميثم البحراني، وعز الدين بن أبي الحديد المدائني، وغيرهم.

ولقد انطوى نهج البلاغة على روائع في الفكر بشتى شعبه ومناحيه: في العقائد والأخلاق ونظام الحكم وطبيعة المجتمع وعلاقة الإنسان بالله تعالى ونحو ذلك من أبواب.

وهو إلى جانب ذلك جاء آية في الأدب الإنساني الرفيع الذي عز نظيره في أدب اللغة العربية دقة وعمقاً وتصويراً.

٢ـ مسنده الذي جمعه أبو عبد الرحمن أحمد بن شعيب النسائي المتوفى سنة ٣٠٣ للهجرة وأسماه مسند علي، وقد ضمنه بعض ما أثر عن الإمام (عليه السلام) من أحاديث وروايات عن رسول الله (صلى الله عليه وآله).

٣ـ غرر الحكم ودرر الكلم، جمعه عبد الواحد بن محمد الآمدي، وهو يشتمل على طائفة من حكم الإمام (عليه السلام) القصيرة ويقارب في حجمه نهج البلاغة.

٤ ـ مطلوب كل طالب من كلام علي بن أبي طالب جمعه أبو إسحاق الوطواط الأنصاري ويحتوي على طائفة من حكم الإمام (عليه السلام).

٥ـ مائة كلمة جمعها الجاحظ.

٦ـ نثر اللآلئ جمع أبي علي الفضل بن الحسن الطبرسي صاحب مجمع البيان في تفسير القرآن.

٧ـ ما اشتمل عليه كتاب صفين لنصر بن مزاحم من خطب الإمام (عليه السلام) وكتبه.

٨ـ جنة الأسماء. شرحه الإمام أبو حامد محمد بن محمد الغزالي المتوفى سنة ٥٠٥ للهجرة.

٩ـ ما أثر عنه من الأدعية والمناجاة قد طبع بعضه باسم الصحيفة العلوية. جمعها عبد الله بن صالح السماهيجي.

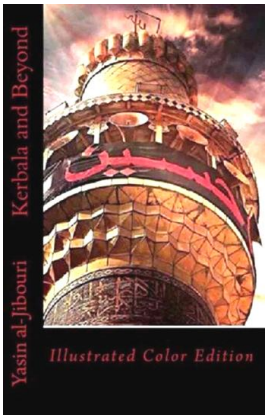
١٠ـ قلائد الحكم وفرائد الكلم جمع القاضي أبي يوسف الإسفراييني، وغير ذلك من التصانيف(١٠).

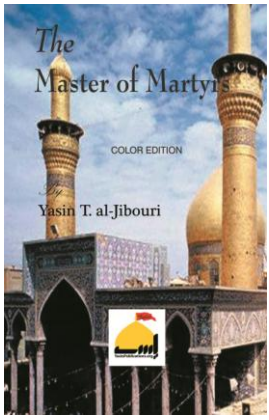
١ ـ المراجعات/ السيد عبد الحسين شرف الدين مراجعة (١١٠) ص٣٢٤.
٢ ـ نفس المصدر.
٣ ـ مناقب آل أبي طالب ج١ «في المسابقة بالعلم» ج٢ ص٤١.
٤ ـ مباني تكملة المنهاج ج٢ كتاب الديات/ السيد أبو القاسم الخوئي.
٥ ـ أصول الكافي ج١ باب ذكر الصحيفة والجفر والجامعة ومصحف فاطمة (عليها السلام)
٦ ـ الأديم: الجلد.
الفالج: الجمل العظيم ذو السنامين.
والأرش: دية الجراحات.
٧ ـ عقيدة الشيعة في الإمام الصادق/ السيد حسن يوسف مكي العاملي ص٦٥.
٨ ـ يراجع أصول الكافي ج١ باب ذكر الصحيفة والجفر والجامعة ومصحف فاطمة (عليها السلام) وعقيدة الشيعة في الإمام الصادق ص٦٦.
٩ ـ أعيان الشيعة ج٣ قد ٢ باب «مؤلفات أمير المؤمنين (عليه السلام)».

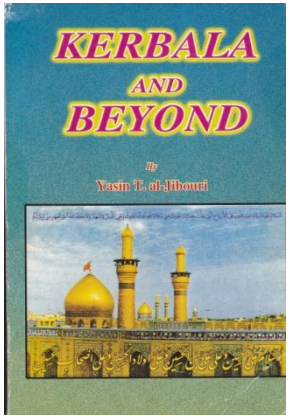
١٠ ـ راجع أعيان الشيعة ق ٢ ج ٣ ص٢٧٤ ط٣ ـ بيروت للسيد محسن الأمين.

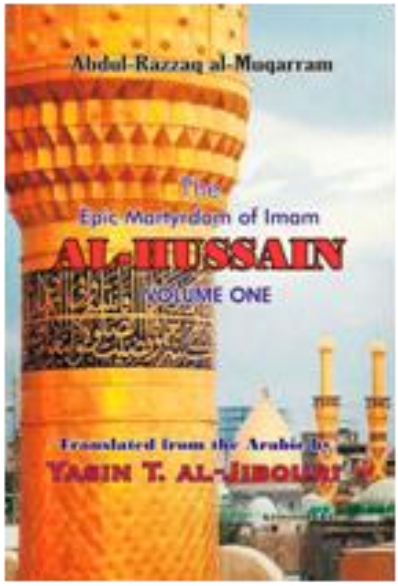
After all the above comes the story of how all descendants of the Prophet ﷺ were killed either by the sword or by poison, the most famous among whom is Imām al-Hussain عليه السلام, the younger grandson of the Prophet ﷺ, who and whose family members and few supporters were prevented from drinking of the Euphrates River for full ten days although they had children and women among them. This took place during the Battle of Kerbala, also known as the Taff Battle, the anniversary of which coincides these very days… The events of this battle demonstrate the extent of brutality and blood-thirsty nature of those who opted to be hostile to the immediate family of their Prophet ﷺ… And such brutality is still seen throughout the Islamic world even now… History repeats itself.

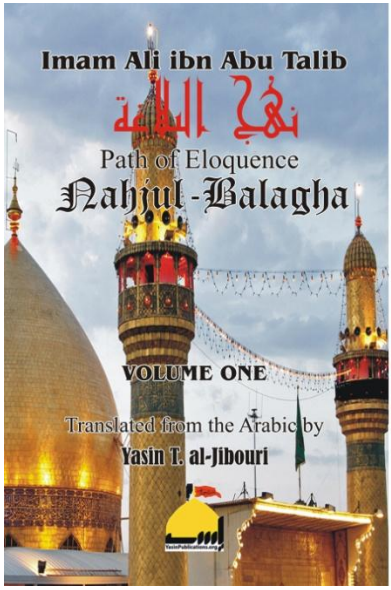
Praise be to Allāh Who enabled me to write two books about the Kerbala Tragedy and to translate one. Images of their covers are on the next pages.



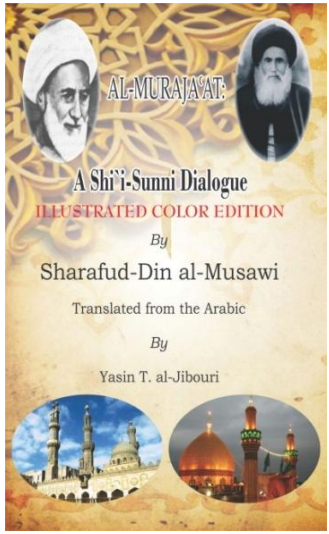


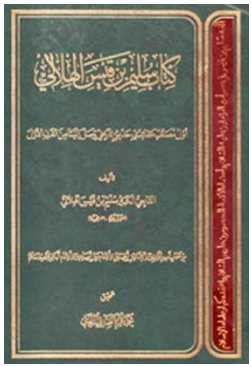
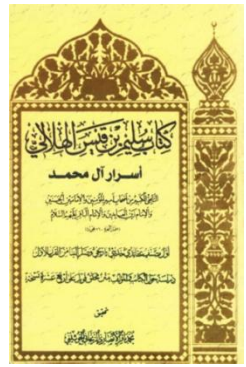
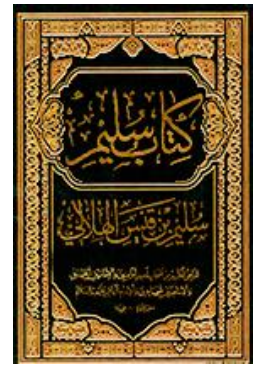






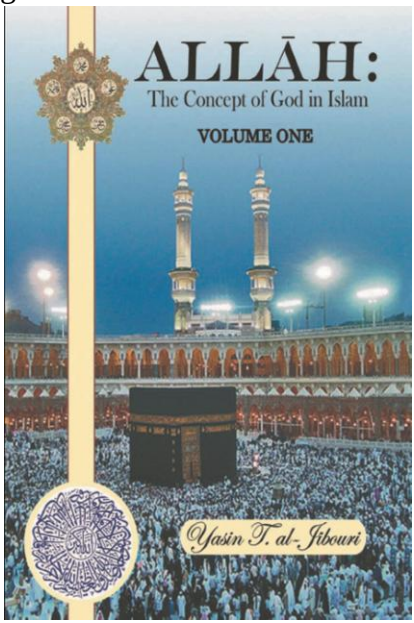
I think this suffices to give you an idea about our missionary tactic and process. Two books helped us the most: *Nahjul-Balāgha*, a book compiling the sermons, speeches, official cor-respondence and short adages of Imām Ali ibn Abu Tālib عليه السلام, the Prophet's cousin and son-in-law, his right hand who grew up in his lap, the man who was hated by the Umayyads more than anyone else. The Almighty enabled me to produce a new English translation in three Volumes of *Nahjul-Balāgha* in which I included the Arabic text for people to compare the translation with the text. A full color edition of these three Volumes is available for those who can afford it! The other book that helped us convert Sunnis to the Shī`a faith is *Al-Muraja`at* which was translated under the titled *The Right Path*, the very worst. I re-translated *Al-Muraja`at* and



published it in two editions one of which is in full color. Perhaps this is why we emphasize reading, researching rather than just listening to this and that.

Books are very highly respected by Shī`a Muslims. No wonder, then, the first Muslims to write them have all been the Imāms of the Shī`as and/or their followers: Imām Ali ibn Abu Tālib, Fātima daughter of Prophet Muhammed, Imām Ali son of al-Hussain Zainul-`Ābidīn, Sulaym ibn Qays al-Hilali al-Kufi… and the list goes on and on.



The Book of Sulaym ibn Qays↑ is regarded as the very first book written in Islamic history. The *kunya* of its author is "Abu Sādiq" and his full name is Sulaym ibn Qays al-Hilāli al-`Āmiri al-Kūfi, one of the most prominent and highly respected companions of the Imāms from among the Prophet's Ahlul-Bayt عليهم السلام. He was contemporary of four Imāms: Ali ibn Abu Tālib and both

his sons, al-Hassan and al-Hussain عليهما السلام, Ali son of al-Hussain ibn Abu Tālib "al-Sajjād" عليه السلام and Muhammed al-Bāqir عليه السلام. Those who have documented this information include the following: al-Barqi, al-Tūsi and ibn al-Nadeem. It is the oldest book in Islam that discusses issues relevant to beliefs, the life and challenges met by Commander of the Faithful Ali ibn Abu Tālib, the merits of Ahlul-Bayt عليهم السلام and to some events and incidents which he witnessed as a contemporary.

The author risked his life while writing his book during the caliphate of Abu Bakr who had then banned the recording of *hadīth*. It discusses the events that took place shortly after the death of the Prophet صلى الله عليه وآله وسلم.

Of course Sunnis cast doubts on this book and on its contents, but we, Shī`as, know that it is the habit of our Sunni "brothers" to cast doubt on anything with which they do not agree or dislike.

Before concluding this rather lengthy Introduction, I feel obligated to familiarize the reader with two very important sources: *The International Jew* by Henry Ford I, founder of the Ford Motor Company, and *The Protocols of the Elders of Zion of the 33rd Degree*. Following are excerpts of these two references that shed light on the way Jews look at us, non-Jews, Gentiles whom they call Gois or Goyim:

An Excerpt from *The International Jew*:
In America, it is pointed out to what extent the elder Jews of wealth and the younger Jews of ambition swarmed through the war organizations—principally those departments which dealt with the commercial and industrial business of war, and also the extent to which they have clung to the

advantage which their experience as agents of the government gave them. Were a non-Jew to call attention to this difference between the Jews and others, he would be met with the cry of "anti-Semitism" and he would be twitted with the fact that all his relatives may not have served in the war (World War I). Loudest to twit him would be those who served in what our soldiers called "the Jewish infantry," the quartermaster's corps in the late National Army.

The Jewish philosophy of money is ***not*** to "make money," but to "get money." The distinction between these two is fundamental. That explains Jews being "financiers" instead of "captains of industry." It is the difference between "getting" and "making." The single description which will include a larger percentage of Jews than members of any other race is this: He is in business. It may be only gathering rags and selling them, but he is in business. From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment, which he balances by an equally decided adaptability to trade. The Gentile boy works his way up, taking employment in the productive or technical departments; but the Jewish boy prefers to begin as messenger, salesman or clerk—anything—so long as it is connected with the commercial side of the business.

Excerpts from *The Protocols of the Elders of Zion of the 33rd Degree*

Of course the Jews say that these Protocols are a "forgery", but fools are those who believe them. A thieve never says that he steals. Below are excerpts from the first two Protocols of this important document the discovery of which led to

serious consequences detrimental to the world's Jewry:

PROTOCOL 1

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, SO-CALLED LIBERALISM, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes - in any case it can be accounted irretrievably lost: IT IS IN OUR POWER. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not - it goes to the bottom.

Our right lies in ***force***. The word "*right*" is an abstract thought and proved by nothing. The word means no more than: *Give me what I want in order that thereby I may have a proof that I am stronger than you.* Where does right begin? Where does it end? In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right - to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

PROTOCOL 2

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the ***whole world***. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes. The GOYIM are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them - let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them, let that play the principal part which we have

persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, ***by means of our press***, arousing a blind confidence in these theories. The intellectuals of the GOYIM will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our AGENTUR specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism (Evolution), Marxism (Communism), Nietzsche-ism (Socialism). To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the GOYIM. It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be (is) not based upon a summing up of the lessons of the past in the light of the present.

May the Almighty accept our effort to please Him and only Him, *Āmeen, Wassalamo Alaikom*.

Yasin T. Al-Jibouri
Baghdad, Iraq
November 18, 2019



نادي علياً مُظهر العجائب
تجده عوناً لك في النوائب
بربوبيتك يا الله
بنبوتك يا محمد
بامامتك يا علي
يا علي! يا علي!

Call upon Ali who brings about wonders,
By Your Godhead, O Allah,
By your Prophethood, O Muhammed,
By your Imamate, O Ali,
O Ali! O Ali!

Zionists brand with the "anti-Semitic" label anyone who "dares" to criticize "Israel". If one studies these folks' mentality, he will use the label "anti-Human" for them simply because they hate all non-Jews without any exception. Below is a text I foud on the Internet that exposes their hatred:

Jews' Hatred Towards Gentiles in General and Christians in Particular

SOURCE:
http://www.talmudunmasked.com/chapter14.htm



Article I.—HARM MUST BE DONE TO CHRISTIANS

A Jew is commanded to harm Christians wherever he can,

both indirectly by not helping them in any way and also directly by wrecking their plans and projects; neither must he save a Christian who is in danger of death.

I. GOOD MUST NOT BE DONE TO CHRISTIANS

In *Zohar* (1,25b) it says: "Those who do good to the *Akum* . . . will not rise from the dead."

At times, it is permitted to do good to Christians, but only in order to help Israel, namely, for the sake of peace and to hide hatred of them. Maimonides in *Hilkhoth Akum* (X,6) says: "Needy Gentiles may be helped as well as needy Jews, for the sake of peace..."

In *Iore Dea* (148,12 *Hagah*) it says: "Therefore if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those, however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a hateful thing to rejoice with them, if you can do so without incurring their enmity."

1. IT IS NOT PERMITTED TO PRAISE A CHRISTIAN

In *Abhodah Zarah* (20,a, *Toseph*) it says: "Do not say anything in praise of them, lest it be said: How good that *Goi* is!"(1)

(1) Maimonides (in *Hilk. Akum* X,5) adds: "Moreover, you should seek opportunity to mix with them and find out about their evil doings."

In this way they explain the words of *Deuteronomy* (VII,2) . . . And thou shalt show no mercy unto them [*Goim*], as cited in the *Gemarah*. Rabbi S. Iarchi explains this Bible passage as

follows: "Do not pay them any compliments; for it is forbidden to say: how good that *Goi* is."

In *Iore Dea* (151,14) it says: "No one is allowed to praise them or to say how good an *Akum* is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so."

2. A JEW IS NOT ALLOWED TO MENTION THE THINGS WHICH CHRISTIANS USE FOR THEIR IDOLATROUS WORSHIP

In *Hilkhoth Akum* (V,12) it says: "It is also forbidden to make mention of the *Akum*; for it is written (*Exodus* XXIII,13): *…and make no mention of other gods*."

3. THEIR IDOLS MUST BE SPOKEN OF WITH CONTEMPT

In *Iore Dea* (146,15) it says: "Their idols must be destroyed, or called by contemptuous names."

Ibidem, (147,5): "It is permitted to deride idols and it is forbidden to say to a *Goi*[1]: *May your God help you, or I hope you will succeed*."

Rabbi Bechai, explaining the text of *Deuteronomy* about hating idolatry, says: "The Scripture teaches us to hate idols

[1] The word Goi or Goy is a slur the Jews use for the Gentiles or Goim or Goyim. If you research the meaning of this word, you will find out that it means "animal" because the Jews believe that God created all non-Jews as animals in human form in order to serve the Jews.

and to call them by ignominious names. Thus, if the name of a church is *Bethgalia*—"house of magnificence," it should be called *Bethkaria*—an insignificant house, a pigs' house, a latrine. For this word, *karia*, denotes a low-down, slum place."

In numerous places ignominious names are given by the Jews to Christian things. It will not be out of place to list a few of these names which they give to things and persons which are held holy and dear by Christians, as follows:

JESUS is ignominiously called *Jeschu*—which means, *May his name and memory be blotted out*. His proper name in Hebrew is *Jeschua*, which means Salvation. **MARY, THE MOTHER OF JESUS**, is called *Charia*—dung, excrement (German *Dreck*). In Hebrew her proper name is Miriam.

The word for **CHRISTIAN SAINTS** in Hebrew is *Kedoschim* or *Kededchim* (*cinaedos*)—feminine men (Fairies). Women saints are called *Kedeschoth*, whores.

SUNDAY is called the *day of calamity*.

CHRISTMAS are called *Nital*, denoting extermination.

EASTER is not called by the proper word *Pesach* (Passover), but *Ketsach*, meaning a cutting down; or *Kesach*, Gallows.

A CHRISTIAN CHURCH is not called *Beth Hattefillah*, House of Prayer, but *Beth Hattiflah*, a House of Vanity, a House of Evil.

THE GOSPEL BOOKS are called *Aavon Gilaion*, Books of

Iniquity.

CHRISTIAN SACRIFICES are called Dung Offerings. In the Jerusalem Talmud (fol.13b), the following occurs: "He who sees them *mezabbelim* (excrementing—sacrificing) before their idol, let him say (*Exod*. XXII, 20): He that sacrificeth unto an idol shall be utterly destroyed."

Rabbi Iarchi (referring to *Num*. XXV, 3) teaches that the Gentiles actually honor their God by excrementing before him.

A CHRISTIAN GIRL who works for Jews on their sabbath is called *Schaw-wesschicksel*, **Sabbath Dirt**.

4. A JEW IS NOT ALLOWED TO GIVE GIFTS TO CHRISTIANS

In *Hilkhoth Akum* (X,5) it says: "It is forbidden to give gifts to the *Goim*. But it is permitted to give them to a convert who lives among the Jews; for it is said: To the traveller who stops in your cities, give it to him to eat, or sell it to a Gentile, that is sell it, not give it."

In *Iore Dea* (151,11) it says: "It is forbidden to give free gifts to the *Akum* with whom a Jew may not treat familiarly."

The Talmud, however, allows a Jew to give gifts to Gentiles who are known to him and from whom he has hope of getting something in return.

5. A JEW IS FORBIDDEN TO SELL HIS FARM TO CHRISTIANS

In Iore Dea (334,43) it says: "In 24 cases a Jew must be

repudiated, namely . . . 8. Anyone who sells his farm to the *Akum* must be sent into exile—unless he undertakes to make up for all the harm that follows as a consequence of having the *Akum* live near the Jews."

6. IT IS FORBIDDEN TO TEACH A TRADE TO CHRISTIANS

In Iore Dea (154,2) it says: "It is not permitted to teach any trade to the *Akum*."

II. HARM MUST BE DONE TO THE WORK OF CHRISTIANS

Since the *Goim* ministers to Jews are like beasts of burden, they belong to a Jew together with his life and all his faculties: "The life of a *Goi* and all his physical powers belong to a Jew." (A. Rohl. *Die Polem*. p.20)

It is an axiom of the Rabbis that a Jew may take anything that belongs to Christians for any reason whatsoever, even by fraud; nor can such be called robbery since it is merely taking what belongs to him.

In *Babha Bathra* (54b) it says: "All things pertaining to the *Goim* are like a desert; the first person to come along and take them can claim them for his own."

1. CHRISTIANS MUST NOT BE TOLD IF THEY PAY TOO MUCH TO A JEW

In *Choschen Hammischpat* (183,7) it says: "If you send a messenger to collect money from an Akum and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself."

2. THE LOST PROPERTY OF CHRISTIANS MUST NOT BE RETURNED TO THEM

In *Choschen Ham*. (266,1) it says: "A Jew may keep anything he finds which belongs to the *Akum*, for it is written: *Return to thy brethren what is lost* (*Deuter*. XXII, 3). For he who returns lost property [to Christians] sins against the Law by increasing the power of the transgressors of the Law. It is praiseworthy, however, to return lost property if it is done to honor the name of God, namely, if by so doing Christians will praise the Jews and look upon them as honorable people."

3. CHRISTIANS MAY BE DEFRAUDED

In *Babha Kama* (113b) it says: "It is permitted to deceive a *Goi*." And in *Choschen Ham*. (156,5 *Hagah*) it says: "If a Jew is doing good business with an *Akum* it is not allowed to other Jews, in certain places, to come and do business with the same *Akum*. *In other places*, however, it is different, where another Jew is allowed to go to the same *Akum*, lead him on, do business with him and to deceive him and take his money. For the wealth of the *Akum* is to be regarded as common property and belongs to the first who can get it. There are some, however, who say that this should not be done."

In *Choschen Ham*. (183,7 *Hagah*) it says: "If a Jew is doing business with an *Akum* and a fellow Israelite comes along and defrauds the *Akum*, either by false measure, weight or number, he must divide his profit with his fellow Israelite, since both had a part in the deal and also in order to help him along."

4. A JEW MAY PRETEND HE IS A CHRISTIAN TO DECEIVE CHRISTIANS

In *Iore Dea* (157,2 *Hagah*) it says: "If a Jew is able to deceive them [idolaters] by pretending he is a worshipper of the stars, he may do so."(2)

(2) This text is also found in the Vilna edition of 1873.

5. A JEW IS ALLOWED TO PRACTICE USURY ON CHRISTIANS

In *Abhodah Zarah* (54a) it says: "It is allowed to take usury from Apostates(3) who fall into idolatry."

(3) The Jews call Baptism *Schomed* and an apostate baptized Jew, a *Meschummad*. And in *Iore Dea* (159,1) it says: "It is permitted, according to the *Torah*, to lend money to an *Akum* with usury. Some of the Elders, however, deny this except in a case of life and death. Nowadays it is permitted for any reason."

* * * * *

III. CHRISTIANS TO BE HARMED IN LEGAL MATTERS

1. A JEW MAY LIE AND PERJURE HIMSELF TO CONDEMN A CHRISTIAN

In *Babha Kama* (113a) it says: "Our teaching is as follows: When a Jew and a *Goi* (or Goy) come into court, absolve the Jew, if you can, according to the laws of Israel. If the *Goi* wins, tell him that is what our laws require. If however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done, proceed callously against the *Goi*, as Rabbi Ischmael advises. Rabbi Akibha, however, holds that you cannot act fraudulently lest you profane the Name of God and have a

Jew committed for perjury."

A marginal note, however, explains this qualification of Rabbi Akibha as follows: "The name of God is not profaned when it is not known by the *Goi* that the Jew has lied." And further on, the *Babha Kama* (113b) says: "The name of God is not profaned when, for example, a Jew lies to a *Goi* by saying: 'I gave something to your father, but he is dead; you must return it to me,' as long as the *Goi* does not know that you are lying."

2. A JEW MAY PERJURE HIMSELF WITH A CLEAR CONSCIENCE

In *Kallah* (1b, p.18) it says: "She (the mother of the *mamzer*) said to him, 'Swear to me.' And Rabbi Akibha swore with his lips, but in his heart he invalidated his oath."(4)

(4) cf. *supra*, p.30

A similar text is found in *Schabbuoth Hagahoth* of Rabbi Ascher (6d): "If the magistrate of a city compels Jews to swear that they will not escape from the city nor take anything out of it, they may swear falsely by saying to themselves that they will not escape today, nor take anything out of the city today only."

* * * * *

IV. CHRISTIANS MUST BE HARMED IN THINGS NECESSARY FOR LIFE

Jews must spare no means in fighting the tyrants who hold them in this Fourth Captivity in order to set themselves free. They must fight Christians with astuteness and do nothing to prevent evil from happening to them: their sick must not be cared for, Christian women in childbirth must not be helped, nor must they be saved when in danger of death.

1. A JEW MUST ALWAYS TRY TO DECEIVE CHRISTIANS

In *Zohar* (I, 160a) it says: "Rabbi Jehuda said to him [Rabbi Chezkia]: 'He is to be praised who is able to free himself from the enemies of Israel and the just are much to be praised who get free from them and fight against them.' Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, '*By wise counsel thou shalt war against them*' (*Proverbs*, ch. 24, 6). By what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau—by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them."

2. A SICK CHRISTIAN MUST NOT BE AIDED

In *Iore Dea* (158,1) it says: "The *Akum* are not to be cured, even for money, unless it would incur their enmity."

3. A CHRISTIAN WOMAN IN CHILDBIRTH MUST NOT BE HELPED

In *Orach Chaiim* (330,2) it says: "No help is to be given to an *Akum* woman in labor on the sabbath, even in a small way, for the Sabbath must not be violated."

4. A CHRISTIAN IN DANGER OF DEATH MUST NOT BE HELPED

In *Choschen Ham*. (425,5) it says: "If you see a heretic, who does not believe in the *Torah*, fall into a well in which there is a ladder, hurry at once and take it away and say to him 'I have to go and take my son down from a roof; I will bring the ladder back to you at once' or something else. The

Kuthaei, however, who are not our enemies, who take care of the sheep of the Israelites, are not to be killed directly, but they must not be saved from death."

And in *Iore Dea* (158,1) it says: "The *Akum* who are not enemies of ours must not be killed directly, nevertheless, they must not be saved from the danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money."

Maimonides, in *Hilkhoth Akum* (X,1) says:

"Do not have any pity for them, for it is said (*Deuter*. VII,2): *Show no mercy unto them*. Therefore, if you see an *Akum* in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us."



What do you call "Israeli soldiers" who terrify women and children? I call them cowards, yet the U.S. policy makers blindly support them.



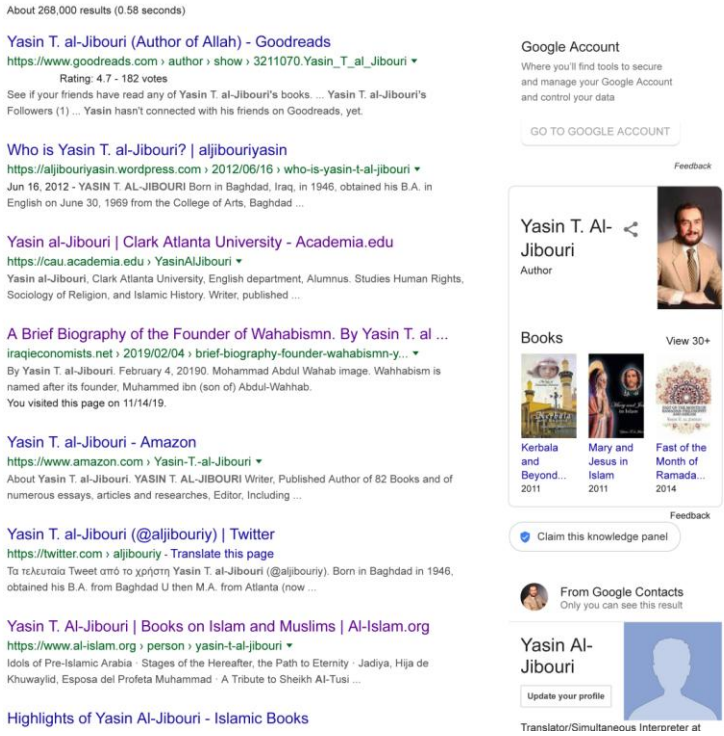
Do you call these Israeli soldiers who thus deal with unarmed children "humans"? If you do, these Jews will feel offended! They think that they belong to the "super race", not to the human race, calling themselves "God's Chosen People." Yes, they were chosen by God to carry out a mission, but they never did, and they never will. For years, the Palestinians have been dealing with the Americans in the hope the latter would "pressure" the Israelis into treating them as people. This is their most serious mistake. The U.S. and "Israel" are now two faces of one and the same Zionist coin. What applies to either applies to the other. When Palestinian children like the ones in these photos grow up, they will know how to deal with racist Godless Israeli brutes and with their like-minded supporters. There is no room on earth for weaklings, Brothers and Sisters. One sacred *hadīth* says, المؤمن القوي أحب الى الله من المؤمن الضعيف "The strong believer is more loved by Allāh than the weak one." Rights are taken, often forcefully, not given.



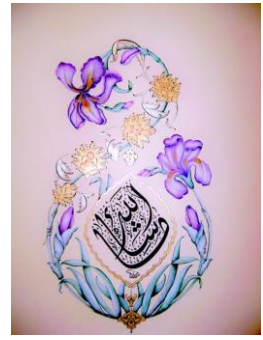
PART ONE

MUHAMMED IBN ABDUL-WAHHĀB

FOUNDER OF THE WAHHĀBI MOVEMENT



The above is a printout of the result of a Google search for web sites referring to "Yasin al-Jibouri" and/or to his books. It clearly shows that up to November 27, 2019, there are as many as 268,000 such web sites world-wide…



Masha-Allāh (The will of Allāh be done)



A BRIEF BIOGRAPHY OF THE FOUNDER OF WAHHĀBISM

By Yasin T. al-Jibouri

Wahhābism is named after its founder, Muhammed ibn (son of) Abdul-Wahhāb. Since the Wahhābis have proven to be the most fanatical of all so-called Islamic extremists (Islam never advocates extremism), it is not out of place here to introduce the reader to the founder of Wahhābism while narrating the mischief he and his ignorant Bedouin zealots committed against the shrine of Imām Hussain عليه السلام in Kerbalā' and that of his father, Imām Ali عليه السلام, cousin and son-in-law of the Prophet of Islam صلى الله عليه وآله وسلم, in Najaf, Iraq.

Muhammed ibn Abdul-Wahhāb was born in 1115 A.H./1703 A.D. In the small town of Uyayna in Najd, the southern highland of Arabia's interior and died in 1206 A.H./1791-92 A.D. He belonged to the tribe of Tamim. His father was a lawyer and a pious Muslim adhering to the Hanbalite sect founded by Imām Ahmed ibn Hanbal who, with the most rigid consistency, had advocated the principle of the exclusive validity of the *hadīth* as against the inclination among the older sects to make concessions to reason and commonsense, especially since Islam is the religion of

commonsense. In Baghdad, Muhammed learned the jurisprudence of the Hanbali Sunni sect which remains to be predominant among the people of Najd and Hijāz: Whabbis constitute no more than 8% of the entire population of today's Saudi Arabia, the only country in the world named after its ruling clan. The reader has already come to know how much distortion exists in *hadīth* and can appreciate the danger of believing in each and every hadīth as though it were the inviolable and irrefutable gospel truth. He also studied jurisprudence at Mecca and Medīna where his mentors were admirers of Ibn Taymiyyah who, in the 7th Century A.H./the 14th Century A.D., had revived the teachings of Imām Ahmed ibn Hanbal. The founder of the sect, the last in the series of the four Sunni sects, namely Ahmed ibn Hanbal, was a theologian born in and died in Baghdad; the year of his birth is 164 A.H./780 A.D. And that of his death is 241 A.H./855 A.D.

Since his childhood, Muhammed ibn Abdul-Wahhāb was influenced by the writings of Ibn Taymiyyah[1] and, therefore,

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[1]Ibn Taymiyyah, mentor of Wahhābis, Salafis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullāh al-Khidhr, "Taqiyy ad-Din," "Abul-Abbās," a Hanbali scholar who was born in Harran (ancient Carrhae where Mudar Arabs lived, a town built by Harran brother of prophet Abraham عليه السلام from whom it derived its name), Iraq, in 661 A.H./1263 A.D. And died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. He had his own radical and un-orthodox way of interpreting *hadīth* which was different from everyone else's, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called "Salafis," followers of the "salaf," the "pious" predecessors. He is on the record as the first person to disbelieve in intercession (*shafaa*). For more details, refer to the 463-page book titled *Ibn*

looked askance at many religious practices of the people of Najd (southern section of today's kingdom of the Wahhābi Āl Saud clan). Such an influence convinced him that the dominant form of contemporary Islam, particularly among the Turks of his time, was permeated with abuses. He, therefore, sought to restore the original purity of the doctrine and of life in its restricted milieus. The facts that the Wahhābis are the minority of all Muslim minorities and that the people of Najd and Hijāz are still predominantly Hanbalites who do not subscribe to Wahhābism by choice, prove that he did not achieve his objective and, most likely, such an objective will never be achieved despite all Saudi Arabia's petro-dollars and the abundance of those who solicit such dollars, the ruler-appointed preachers most of whom are Salafis.

Having joined his father, with whom he debated his personal views, Muhammed ibn Abdul-Wahhāb caused a seriously violent confrontation to erupt from such an exchange of opposite views, for his father's views were consistent with mainstream Hanbali Muslim thought. He performed the pilgrimage for the first time, visiting Mecca and Medīna where he attended lectures on different branches of Islamic learning. His mentors included Abdullāh ibn Ibrahim ibn Saif and Hayat as-Sindi, who both were admirers of Ibn Taymiyyah. They both rejected the principle of *taqlid*

Taymiyyah by Sa'ib Abdul-Hamid, published in Arabic in Qum, Islamic Republic of Iran, by the Ghadīr Center for Islamic Studies. There are many fanatical groups in India, Pakistan, Bangladesh and Afghanistan where ignorance is rampant that adopt this "Salafi" ideology disseminated by government-sponsored Saudi missionary activities and funded by petro-dollars.

(emulation, imitation) which is commonly accepted by all four Sunni schools of jurisprudence as well as by Shī'a Muslims. These men's teachings had a great impact on Muhammed ibn Abdul-Wahhāb who began to take a more aggressive attitude in preaching his views and, hence, he publicly expressed his denunciation of the sanctification of the holy precincts of the Prophet's shrine and of the shrines of any "saint." Then he went back home and decided to go to Basra, Iraq, on his way to Damascus, Syria. During his stay in Basra, he expressed the same views, whereupon its people kicked him out of the city. He almost died of thirst once, due to exhaustion and to the intensity of the heat in the desert, when he was on his way from Basra to the city of Zubair but was saved by a Zubairi man. Finding his provisions insufficient to travel to Damascus, Muhammed had to change his travel plan and to go to the (Saudi) al-Ahsa (or al-Hasa) province then to Huraymala, one of the cities of Najd, to which his father and the entire family had to move because of the public's denunciation of young Muhammed's views, reaching it in 1139 A.H./1726-27 A.D. By then, Muhammed's good and pious father had lost his job as *qadhi* (judge) on account of his son's radical preaching. The denunciation continued till his father's death in 1153 A.H./1740 A.D.

His father's death emboldened him to express his thoughts more freely and consolidate his movement. His preaching found an echo among some of the people of his town and his fame started on the rise, so much so that he was welcomed by the ruler of his home town Uyayna, namely Othman ibn Muammar Al Hamad, who offered him protection and appointed him as his personal assistant. In order to cement his ties with Othman, Muhammed ibn Abdul-Wahhāb

married Jawhara, Othman's aunt. Othman ordered his townsmen to observe the Wahhābi teachings and Muhammed now felt strong enough to demolish the monument erected on the burial site of Zaid ibn al-Khattab. But the new alliance between Muhammed ibn Abdul-Wahhāb and Othman ibn Muammar Al Hamad disturbed the scholars of Najd who complained against the first to the emir (provincial governor) of the al-Ahsa province. The emir wrote Othman reprimanding and warning him of dire consequences for encouraging Muhammed ibn Abdul-Wahhāb to revolt against the established authority and creed. Finding himself in a precarious situation and his job in jeopardy, Othman dismissed Muhammed ibn Abdul-Wahhāb from his service and asked him to leave the town.

In 1160 A.H./1746-47 A.D., having been expelled from Uyayna, Muhammed ibn Abdul-Wahhāb sought refuge in Dar'iyya, only six hours away from Uyayna, at the invitation of its ruler, Muhammed ibn Saud[1], ancestor of the Āl Saud dynasty now ruling Saudi Arabia. Muhammed ibn Saud lived in a fortified settlement as chief of the Unayza clan. Soon, an alliance was forged between both men, each promising the other glory, fame and riches for his support. The people of that town lived at the time in utter destitution and something was needed to bring them relief. Muhammed ibn Saud rejected any veneration of the Prophet ﷺ or of other men of piety. It was there that Muhammed ibn Abdul-Wahhāb stayed for more than two years. Both men felt that it was time to declare "jihad" against all those who rejected the new Wahhābi dogma, forming a small band of raiders

[1]The correct pronunciation of "Saud" is Sa'ood," but we will stick to the commonly used spelling of this word.

mounted on horseback to invade various towns, kill and loot. The lives and property of all those who did not subscribe to the views of these two men were now in jeopardy for they were considered as guilty of being pagans fighting against whom is justified by the Qur'ān until they converted or extirpated. These raids extended far beyond Dar'iyya to include all of Najd and parts of Yemen, Hijāz, Syria and Iraq. In 1187 A.H./1773 A.D., the principality of Riyadh fell to them, marking a new era in the lucrative career of Muhammed ibn Abdul-Wahhāb.

During a short period of time, the destitute of Dar`iyya found themselves wearing sumptuous clothes, carrying weapons decorated with gold and silver, eating meat and baking wheat bread; in short, they found their dreams come true, going from rags to riches, thanks to those raids which continued till Muhammed ibn Abdul-Wahhāb died in 1206 A.H./1791-92 A.D., leaving his band to carry out more and more raids and his form of "Wahhābism" embraced by the Āl Saud clansmen who eventually ascended to power, due to the support they received from the British who used them to undermine the last Islamic power, the Ottoman Sultanate. Āl Saud became the sole rulers of Najd and Hijāz, promoting and publicizing for Wahhābism by any and all means, spending in the process funds which belong to the Muslim masses, not to them.

After the death of Muhammed ibn Abdul-Wahhāb, his band of raiders, under the leadership of the Āl Saud dynasty, pursued their campaigns in the pretext of disseminating Wahhābism. In the years that followed Muhammed ibn Abdul-Wahhāb's death, the Wahhābis gradually became burdensome to their neighbors. They pursued their

northward advance; therefore, the Pasha of Baghdad found himself compelled to take defensive measures against them, having heard about their ruthlessness and disregard for the lives of all non-Wahhābis. He, therefore, led an army of about seven thousand Turks and twice did his army of mostly Arabs attacked them in their richest and most fertile oasis, that of al-Ahsa, in 1212 A.H./1797 A.D. but did not move on their capital, Dar'iyya, at once, as he should have, laying a siege for a month to the citadel of al-Ahsa. When Muhammed ibn Saud himself advanced against the Pasha, the latter did not dare to attack him but concluded a six-year peace treaty with him, a treaty for which the Wahhābis later demonstrated their disregard. By then, they had already set their eyes on plundering the shrine of Imām Hussain عليه السلام and all the valuable relics it contained.

On the anniversary of the historic Ghadīr Khumm incident, that is, Thul-Hijja 18, 1216 A.H./April 21, 1801 A.D.[1], Prince Saud mobilized an army of twenty thousand strong and invaded the holy city of Kerbalā'. First they laid a siege of the city then entered the city and brutally massacred its defenders, visitors and inhabitants, looting, burning, demolishing and wreaking havoc... The city [Kerbalā'] fell into their hands. The magnificent domed building over the grave of Hussain was destroyed and enormous booty dragged off.[2]

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[1]Other references consulted for this book indicate that the said attack was carried out on Thul-Hijja 14, 1215 A.H./April 28, 1801 A.D., but we are of the view that the above date is more accurate.

[2]Carl Brockelmann, ed., *History of the Islamic Peoples* (London, 1980), p. 354.

More than five thousand Muslims were slaughtered. Then the Saudi prince turned to the Kerbalā' shrine itself; he and his men pulled gold slabs out of their places, stole chandeliers and Persian rugs and historical relics, plundering anything of value. This tragedy is immortalized by eulogies composed by poets from Kerbalā' and elsewhere. And the Wahhābis did not leave Kerbalā' alone after this massacre; rather, they continued for the next twelve years invading it, killing and looting, taking advantage of the administrative weakness of the aging Ottoman Sultanate responsible for protecting it. During those twelve years, more and more Bedouin tribes joined them for a "piece of the action." In 1218 A.H./1803 A.D., during the time of hajj (pilgrimage), the Wahhābis, led by Abdul-Aziz Āl Saud, attacked Mecca, which surrendered to them after putting up a brief resistance. They looted whatever possessions the pilgrims had had. The governor of Mecca, Sharif Ghalib, fled to Jeddah which was shortly thereafter besieged and the leader of the Syrian pilgrim caravan, Abd-Allāh Pasha of Damascus, had to leave Mecca, too. On Rajab 19, 1218 A.H./November 4, 1803, Abdul-Aziz Āl Saud paid with his life for what he had committed; he was killed in Dar'iyya. His son, Saud ibn Abdul-Aziz Āl Saud, lifted the siege of Jeddah and had Sharif Ghalib sent back to Mecca as his vassal in exchange for Jeddah's customs revenue.

In 1220 A.H./1805 and 1221 A.H./1806 A.D., Mecca and Medīna fell to the Wahhābis[1] respectively. The Wahhābis unleashed their wrath on both holy cities, committing untold atrocities and razing the cemetery, where many relatives and

[1]*Ibid*.

sahāba (companions) of the Prophet ﷺ were buried, to the ground[1]. Having spread their control over Riyadh, Jeddah, Mecca and Medīna, all of today's Saudi Arabia became practically under their control.

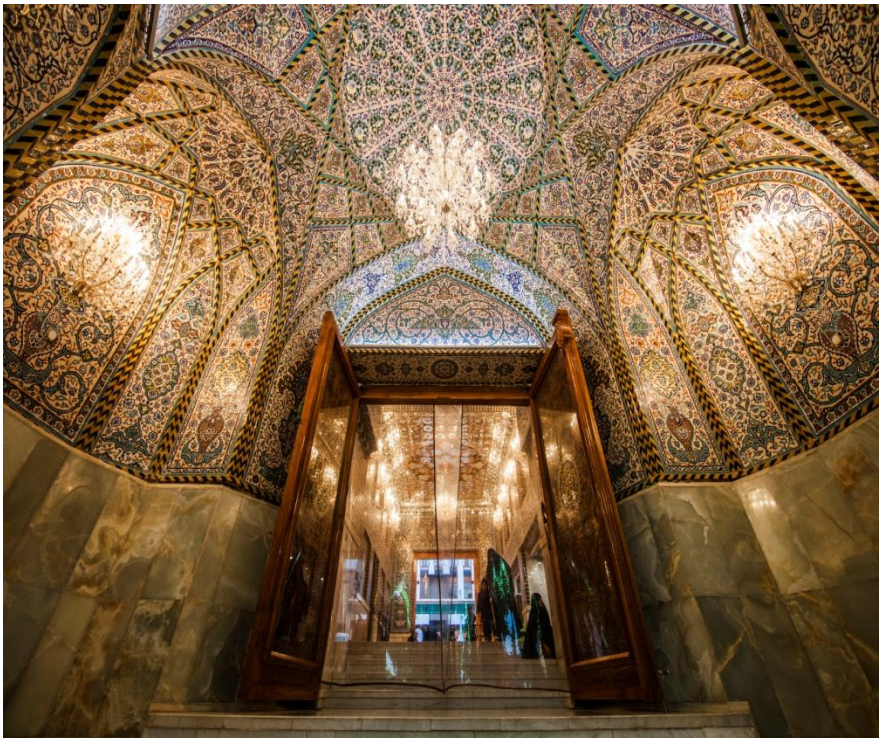
The next major invasion of the holy city of Kerbalā' by the Wahhābis took place on the 9th of the holy month of Ramadan of 1225 A.H., corresponding to October 8, 1810 A.D. It was then that both Kerbalā' and Najaf (where the magnificent shrine of Imām Ali ibn Abū Talib عليه السلام is located) were besieged. Roads were blocked, pilgrims were looted then massacred and the shrines were attacked and damaged. The details of this second invasion were recorded by an eyewitness: Sayyid Muhammed Jawad al-Āmili, author of the famous book of jurisprudence titled *Miftah al-Karama* which was completed shortly after midnight on the very first day when the siege was laid. The writer recorded how terrified he and the other residents of Kerbalā' felt at seeing their city receiving a major attack from the Wahhābis. A large number of pilgrims were killed. Their number varies from one account to another and the most realistic figure seems to be the one provided by Sayyid Muhammed Jawad

[1]The Wahhābis have carried out their campaigns against the burial grounds of the Prophet's family and companions well into the next century. For example, in 1343 A.H./1924 A.D., they demolished the grave-sites of many family members and companions (*sahāba*) of the Prophet ﷺ against the wish and despite the denunciation of the adherents of all other Muslim sects world-wide. And in 1413 A.H./1993, they also demolished the house of Khadija عليها السلام, wife of Prophet Muhammed ﷺ, as well as the house where the Prophet ﷺ had been born, which stood approximately 50 meters northward from Khadija's house, turning both of them into public bathrooms...

al-Āmili who puts it at one hundred and fifty.

The Wahhābis no longer attack and demolish Imām Hussain's shrine, but they have been relentlessly attacking the creed of those who venerate him through a flood of books written and printed world-wide. They fund their writing, publication and circulation. They sometimes distribute them free of charge during the annual pilgrimage season while prohibiting all pilgrims from carrying or distributing any literature at all... During recent years, they have been beheading Shī`ite scholars wherever they can find them, destroying Shī`ite shrines, such as the famous 'Askari Shrine in Samarra, Iraq, which was bombed and destroyed in February of 2006 and in June of 2007; it houses the remains of both Imāms Ali al-Hadi and Hassan al-'Askari, peace be upon them, who descended from the immediate family of the Prophet of Islam, peace and blessings of the Almighty be with him and his progeny. Many other Shī`ite mosques and Husainiyyas were bombed, yet the Wahhābis will never be able to destroy Shī`ite Islam till the Resurrection Day. They presently have plenty of money, so they send it to Iraq and elsewhere to get the Muslims to kill each other, the Shī`ite to kill the Sunni and vice versa, thus making Satan happy, for nothing pleases this damned creature more than seeing Muslims at each other's throats. Such is the desire of all the enemies of Islam and Muslims. Actually, due to the barbarism of these fundamentalist Wahhābis, more and more Muslims are becoming curious about Shī`ite Islamو so they study it and many of them end up eventually switching their sect from Sunni to Shī`ite Islam. There is no harm in a Sunni becoming Shī`ite or in a Shī`ite becoming Sunni: Islam is one tree having two branches. All the religions of the world have sects and people change the sect they follow according to

their personal conviction and satisfaction. It happens every day and nobody fusses about it. Thus, the Wahhābis' mischief is actually having the opposite result of what these fundamentalist fanatics, who have ruined the reputation of Islam and Muslims worldwide, anticipate.



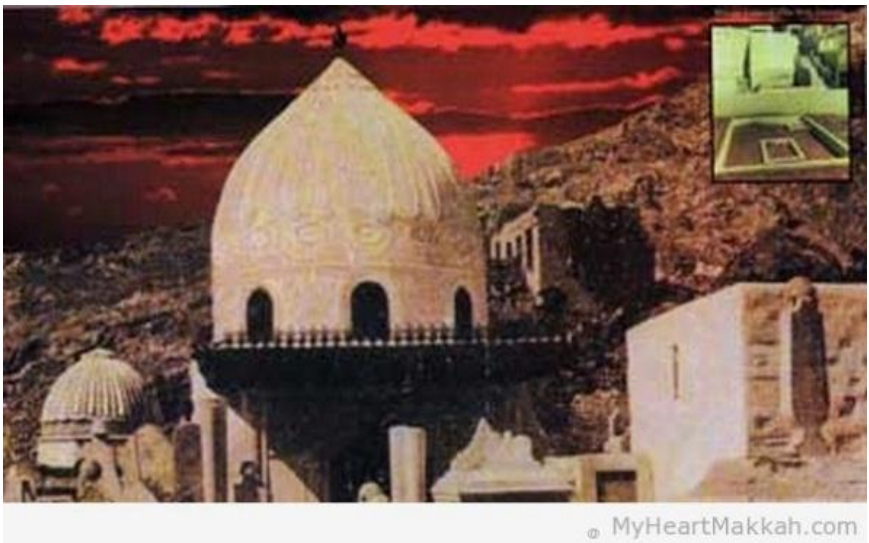
Interior of the Shrine of Imām al-Hussain عليه السلام, more magnificent than ever

AL-BAQEE` GRAVES DEMOLISHED

On March 11, 1922, when some Iraqi tribesmen were letting their cattle graze in a place south of Nasiriyya, thirty miles from the rail tracks, a large force of the Wahhābi Ikhwān [*al-Ikhwān al-Muslimoon*, the Muslim Brotherhood] of Ibn Saud staged a raid led by Faisal al-Duweesh that went to extremes

in killing and looting. Iraqi references estimated the number of those killed at about seven hundred, the loot at 130 horses, 2,530 camels, 3,811 donkeys, 43,010 she-camels and 781 homes.[1]

This incident stirred a great panic in Iraq especially among the mid and central Euphrates tribes and many people thought that it was the prelude for a sweeping Wahhābi



Al-Baqee` Cemetery before demolition

attack on Iraq and that the Ikhwān would slaughter humans as they slaughter cattle and will demolish the holy shrines, violate the privacies of women and destroy everything. It is worth mentioning that Iraq had before then suffered from Wahhābi raids and witnessed the looting and bloodshed in those raids. Moreover, the Iraqi tribes received exaggerated reports about the fierceness of the Ikhwān and their

[1]Abdul-Razzaq al-Hassani, *Al-Thawra al-Iraqiyya al-Kubra* (the great Iraqi revolution), Saida, Lebanon, 1972, Vol. 1, p. 59.

excessive desire to loot and shed blood. This led to the spread of a wave of panic among the public.

In the next morning, the 30th of March, the Iraqi *Iraq* newspaper carried on its front page an editorial under the heading "About the Ikhwān's Attack on Tribes of al-Muntafiq" in which it pointed out that the owner of the newspaper met Nouri al-Sa`eed after his return with his fellow committee members from Nasiriyya and asked him several questions. The newspaper published Nouri's answers and in them there was a strong attack on the Wahhābis and a scathing criticism of the ministers who refused to strengthen the Iraqi army. Nouri al-Sa`eed frankly said that at his return, he found senior government officials unwilling to expand the army in the pretext of insufficient financial resources, declaring that this is regretful and that the cause behind it is that they did not familiarize themselves with how critical the situation was and that had they indeed done it, they would have changed their mind.[1]

On the same day, the *Istiqlal* newspaper published on its front page a very violent editorial signed by "al-Alawi" under the heading "Defense! Defense!" underneath which is a line of poetry in this meaning:

If one does not defend his territory
With his own weapon,
It shall be demolished,
And if one does not shun
Taunting, he shall be taunted by everyone.

[1] *Al-Iraq* newspaper of March 30, 1922.

The article violently assaulted Ibn Saud and his followers and those who support him in Iraq, giving Ibn Saud the title of "leader of the Peninsula's Bolsheviks" and "Najd's Lenin"! It said that there are persons who have nothing to do with this country and who spread rumors saying that the Ikhwān's raid was simple in order to keep the nation inattentive, thus it would be taken by surprise, knowing that the raid was a big attack in which much blood was spilled, women, widows and children displaced; so, does the Iraqi nation, which is known for its self-esteem and pride, accept all of this?[1]

When the crisis in Baghdad was at its peak, the mid-Euphrates was about to produce a strong movement to gather all tribes and mobilize them to defend Iraq in the face of the Ikhwān' attacks. Some chiefs of tribes were behind it, such as Abdul-Wahid al-Hajj Sikar, Alwan al-Yasiri and Qati` al-Awwadi.

Al-Najaf's scholars, headed by Sayyid Abul-Hassan al-Isfahani [1861 – 1946 A.D.] and Mirza Hussain Naeeni [1857 – 1936 A.D.], held meetings to discuss this subject. They finally decided to hold a conference in Kerbala to be attended by chiefs of tribes and city dignitaries in order to discuss putting a plan to defend the country.

A chapter about the Wahhābis in the book by [the Hanafi Sunni *faqih* Muhammed Ameen ibn Omar] ibn `Ābidīn[2] is

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[1] *Al-Istiqlal* newspaper in its issue dated March 30, 1922.

[2] The full name of Ibn Ameen's book is **رد المحتار على الدر المختار** which was published in Beirut, Lebanon, by Dar al-Kutub al-`Ilmiyya. I could not find the year of birth of Ibn Ameen, but he died in 1252

quite interesting. A paragraph of that book says that anyone who sheds the blood of Muslims is *kafir* (apostate) fighting whom is permissible. It was the custom of the Wahhābis to take women captive and have sexual intercourses with them although they are Muslim women. There were voices throughout the Islamic world in general and the Arabian Peninsula to discipline those Wahhābis by all means. But nobody could do it due to the Saudi government protecting them and adopting their "cause".



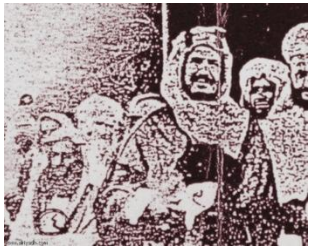
In April of 1926, the *ikhwān*, or *Al-Ikhwān al-Muslimoon*, the Muslim Brotherhood, a group of fanatics gathered by Abdul-Aziz Āl Saud, better known as ibn Saud, intensified their activity against anyone who violated the Sunnah, as they understood it. Ibn Saud was forced to issue instructions to define violations and to set a penalty for each. *Umm al-Qura* newspaper↑ published those instructions; they were as follows:

A.H./1836 A.D. Muhammed ibn Abdul-Wahhāb, founder of Wahhābism, was born in `Uyayna عُيَينة, a small Najd town, in 1115 A.H./1703 A.D. And died in 1206 A.H./1791-92 A.D. He belonged to the Tamim tribe and he was very much influenced by the philosophy of Ibn Taymiyya, namely Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidhr, "Taqiyy ad-Din," who was born in Harran, ancient Carrhae, a town built by Harran brother of Prophet Abraham عليه السلام from whom it derived its name. Harran at the time was part of Iraq, but it is now within Turkey's borders. Ibn Taymiyya was born in 661 A.H./1263 A.D. And died inside a Damascus, Syria, prison in 728 A.H./1328 A.D.

1) Anyone who deliberately does not attend congergational prayers must be punished with imprisonment from one to ten days in addition to the payment of a fine.
2) Anyone who drinks wine is to be penalized according to the rulings of the Shari`a then jailed from one to six months in addition to paying a fine and if he does it again, he is to be banished from the Haram land from two to three years.
3) Anyone who makes or sells wine or prepares a place for drinking it is to be jailed from six months to two years and his place must be confiscated. If he does it again, he is to be expelled from the Haram land from two to three years.
4) Smoking is bad; it harms the body, the wealth and the mind and some scholars have prohibited it; therefore, the sacred places must be purged of this evil. Anyone who smokes publicly must be imprisoned from one to three days in addition to being fined.
5) Anyone who participates in a meeting for the purpose of disseminating false rumors, or to plot against the policy of the government, must be jailed from two to five years or banished from Hijāz.
6) Anyone who helps shelter criminals mentioned in the previous article is to be regarded as their equal and must receive their same penalty.
7) Anyone who participates in a meeting that violates the Shari`a is to be jailed from three to six months and to be fined.
8) The government must be notified of any meeting intended for some benefit and must be informed of its location in order to obtain a permit for it.
9) The concerned officials must carry out these articles with extreme care and any of them who is negligent must be

severely punished.[1]

Al-Baqee` used to be Medina's cemetery during the time of the Prophet ﷺ and thereafter; therefore, al-Abbas, uncle of the Prophet ﷺ, the Prophet's wives and many *sahaba* and *tabi`een* were all buried in it and so were four of the Imāms of Ahlul-Bayt عليهم السلام: al-Hassan ibn Ali, Ali ibn al-Hussain, Muhammed ibn Ali and Ja`far ibn Muhammed عليهم السلام. The Shi`as built for the last four Imāms a magnificent shrine similar to the ones known in Iraq and Iran but on a smaller scale. The Shi`as used to visit this shrine, seeking blessings at it and praying there just as they do at shrines in Iraq and Iran.



These graves remained safe during the Saudi era for more than four months without anyone harming them. Grumbling started spreading among the *ikhwān* as a result and they started criticizing ibn Saud and accusing him of leniency in carrying out the "Commandments" of Allāh.[2] ibn Saud, therefore, had in mid-April of 1926 to send the senior theologian of Najd, namely Shaikh Abdullah bin Sulayman bin Blaihid[3], to

[1] Public Records Office, London, FO 371/11442.

[2] *Ibid*.

[3] See image above, according to a web site, shows this man standing on the right of King Abdul-Aziz Āl Saud, founder of the Saudi kingdom. I searched for any information in English about this shaikh on the Internet but could not find anything, not even in the Internet's Wikipedia, but I found a good deal of information about him on an Internet site; therefore, I decided to briefly state a

Medina for the purpose of demolishing the graves. When bin Blaihid reached Medina, he met with its scholars and asked them this question:

"What do Medina's scholars, may Allāh increase their understanding and knowledge, say about building on graves and using them as mosques, is it permissible or not? If it is not permissible, perhaps even prohibitive and strongly banned, should they be demolished and prayer banned there? If the building is on a pedestrians' path, as is the Baqee`, which prevents using the area according to what is built on it, is it usurpation which must be lifted because it oppresses those who have a right to it, preventing them from the use of what belongs to them? What about what is done by the ignorant folks at these shrines, i.e. rubbing them and pleading to Allāh and seeking nearness to Him through offerings and pledges, lighting lanterns on them, is it permissible or not? What is being done at the chamber of the Prophet ﷺ, i.e. directing the faces towards it when pleading to Allāh and doing other things, circling it, kissing and

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word about him, perhaps his name will one day enter future encyclopedias. His full name is **عبدالله بن سليمان بن سعود بن سليمان بن سالم بن محمد بن بليهد الخالدي** Abdullah ibn Sulayman ibn Saud ibn Sulayman ibn Salim ibn Muhammed ibn Blaihid al-Khalidi, the first chief judge **رئيس القضاة** (justice or chief judge) in Mecca whom King Abdul-Aziz (ibn Saud) placed in charge of religious and some political affairs. A detailed biography of him is included in a book titled **من أعلام القُضاة** *Among Famous Judges* by Muhammed ibn Abdullah al-Muqrin **محمد بن عبد الله المُقرن** who tells us that the shaikh was born in al-Qar`a north of the Qaseem area. His exact date of birth is unknown but must be placed around the year 1277 A.H./1860 A.D. based on his age, which is said to be over 80, at the time of his death in 1359 A.H./1940 A.D.

rubbing it and the same is done at the Mosque, seeking blessings and reciting *thikr* between the *athan* and the *iqama*, before dawn and on Fridays, is it legitimate or not? Issue your *fatwa* (verdict), may you be rewarded and explain to us the evidences on which you rely, may you remain the refuge of those who seek benefits."

Seventeen men from among those who were present there then agreed that it was obligatory to demolish the graves and wrote their *fatwa* in this regard then signed it. This is the text of their *fatwa*:

"As regarding building on the graves, it is unanimously prohibited due to authentic *ahadith* (traditions) regarding its prohibition; therefore, many scholars have issued their verdicts that they must be demolished, relying on one *hadith* by Ali who said to Abu al-Hiyaj, **ألا أبعثُكَ على ما بعثني عليه رسول الله (ص)؟ أن لا تدع تمثالاً الا طمسته و لا قبراً الا سَوَّيتَه** "Shall I send you to what the Messenger of Allāh ﷺ had sent me [to do]? You should not let any statue without burying it or a grave high in structure without leveling it with the ground." This is narrated by Muslim. As for using graves as mosques to pray and lighting lanterns in them, it is prohibitive based on one *hadith* by [Abdullah] ibn Abbas: **لعن الله زائرات القبور و المتخذين عليها المساجد و السرج** "The curse of Allāh be on those [females] who visit the graves, who use them as mosques and place lanterns in them." The author of *sunan* books have narrated it. As regarding what is done by ignorant folks at the shrines, i.e. rubbing them, seeking nearness to them by slaughtering animals, making pledges and pleading to those in them as they plead to Allāh, it is prohibitive and banned by the Shari`a, it must not be done at all. As regarding the chamber of the Prophet ﷺ and praying there, it is better to

ban it as it is known to be advocated in the sect's books and because the best directions is that of the *qibla*. As regarding circling, rubbing and kissing it, it is absolutely prohibitive. As regarding making *thikr*, seeking Allāh's mercy and peace during the said times, it is an innovation; such is concluded according to our knowledge."[1]

Following the issuing of this *fatwa*, the Baqee` graves were quickly demolished. Reports of this act sent tremors throughout the Islamic world and the outrage in Shi`ite countries was, of course, the most intense.

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[1] Muhsin al-Ameen, *Kashf al-Irtiyab* (Unveiling the Doubt), 3rd ed., pp. 359-360. (Shi`ites, by the way, reject the *ahadith*, purported Prophet's statements, cited in this "fatwa" and say that they are all fabricated. Most importantly, they are not supported at all by a single verse of the Holy Qur'ān. Shi`ites also ask the Wahhābis: The domes and other structures over the graves of the Prophet's wives, *sahaba* and *tabi`een* remained intact during the entire period of the "righteous caliphs" whose era is described as the golden period of Islam. This period extended from 632 to 661 A.D., that is, for 29 years. Why neither those caliphs nor those who succeeded them up to the time of Muhammed ibn Abdul-Wahhāb, founder of Wahhābism, that is, from 632 to 1926, i.e. One thousand and two hundred and ninety-four years, ever ordered their demolition? Were they waiting all those years for the Wahhābis to do it? Why did none of the four main founders of the Sunni sects, i.e. Abu Hanifah, Malik, Ibn Hanbal and al-Shafi`i, ever issue a *fatwa* to demolish those graves? Were those mjor Sunni imams, Founders of the Sunni sects, waiting for the Wahhābis to do it? Do the Wahhābis know better than those major Sunni imams, their mentors…?!)

INCIDENT'S ECHO IN IRAQ:

A letter was received by one of the Shi`a ``*ulema* (scholars of theology) sent by a Shi`i man who was in Medina when the graves were demolished. It was dated Shawwal 8, 1344 A.H./April 21, 1926; here below is its text:

"I submit to you the fact that all Hijāzi lands are oppressed under the control of Ibn Saud and his absolute rule in them. Nobody in these lands, from their furthermost point to their nearest, one individual, be he a resident of the cities or of the deserts, who can oppose his orders and commands. Few days ago, the chief judge of the Wahhābis—meaning Shaikh Abdullah ibn Blaihid—came to Medina. As his meeting place was crowded with its theologians, he declared to them the prohibition of visiting the graves, that doing so was an innovation in the creed and an association with Allāh, that an agreement must be obtained from all scholars of the four [Sunni] sects to completely destroy them and obliterate the last of their traces from the face of earth. Because of that, visiting all sacred resting places was banned and their gates were closed. For the past twenty days, we do not dare to go, see and visit these honored sites since the Wahhābis' soldiers (the *ikhwān*) monitor the Prophet's Purified Haram and prevent any pilgrim from being honored by visiting the Chief Lady of the Women of the World[1] عليها السلام or get close to the shrine of the Messenger of Allāh ﷺ. The Wahhābis' chief judge could not get the desired consensus he wanted from

[1] This is a reference to Khadija عليها السلام daughter of Khuwaylid, the first and the best wife of the Prophet of Islam ﷺ. But this title is usually used for the Prophet's daughter, Fātima عليها السلام, for whom there is no known grave at all. Shortly before her death, she willed that she must be buried at night and her grave be obliterated...

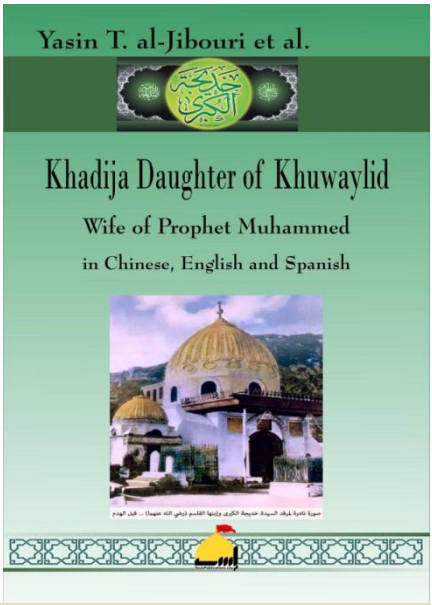
Medina's theologians except after having pressured, intimidated and coerced them. Some others readily agreed. So, they ruled according to his desire, absolutely prohibiting the visiting of graves, the pleading to Allāh near them and the seeking of their intercession with Allāh or even reciting the *ziyāra* there. An order was issued to demolish and efface the sacred shrines, so the soldiers started first to loot all the contents of those sacred buildings in the Baqee` from the flooring, draperies, hung items, lanterns and other items. Then they started demolishing those sacred sites, forcing all the builders of Medina to participate in the demolishing and effacing. The objective [behind this letter] now is that all the believers who rest their hopes on the intercession of these pure Imāms to bring them closer to Allāh Almighty and they are all in this matter, be they Arabs, Persians, Indians, Turks, etc. Each and every one of them must plead to his government to interfere to lift this momentous injustice and to rectify what has taken place. Today, the eighth of the month of Shawwal, the demolishing and effacing of the sacred dome in the Baqee` started, so there is neither will nor strength except in Allāh, the most Exalted One, the most Great. You must inform all scholars of Iraq about this painful incident."[1]

At the same time, telegrams started coming one after the other to Shi`a ``*ulema* in Iraq. We quote here the one sent to Sayyid Hassan al-Sadr in al-Kadhimiyya: **عَظَّمَ اللهُ أُجوركم في مصيبة الرسول و أهل بيته الوهابيون خَرَّبوا القبور المقدَّسة** "May Allāh magnify your divine rewards on the calamity of the Prophet and his Ahlul-Bayt. The Wahhābis have demolished the sacred graves."

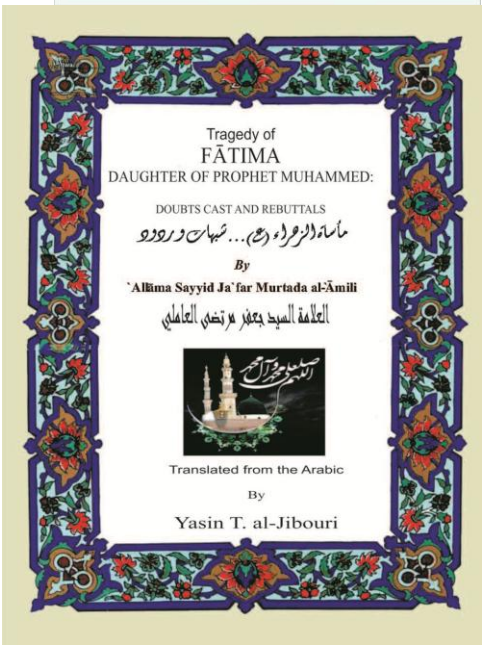
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[1] *Al-Iraq* newspaper of May 25, 1926.

Not many books have been written about Khadija عليها السلام daughter of Khuwaylid, the first and the best wife of the Prophet of Islam صلى الله عليه وآله وسلم and politics are to blame. This is why I took the time and effort to put this 480-page book about her↑… Sunnis publicize for `Ā'isha, ignoring Khadija almost completely…



The injustice meted by some "Muslims" to the Prophet's only daughter, Fātima عليها السلام, is one of the best kept secrets in Islam. Read this 604-page hardcover book and find out to what extent she was wronged. The original text of this book falls in two Volumes, but my translation of it has incorporated both Volumes into one. It may be the most comprehensive research of this great lady, one of the four perfect women of mankind, a category in which `Ā'isha surely does not fit.



Having received these reports, the Shi`a ``*ulema* decided to declare a period of grief, demonstrate the signs of sadness, suspend classes and hold a congregational prayer service. In the courtyard of the Kadhimiyya Grand Shrine, a meeting was held and attended by a large crowd of people. Incoming telegrams and letters on this occasion were recited. Telegrams were composed to send to the kings and scholars of the Islamic world in their various countries. The same took place in Kerbala and Najaf. We would like here to quote the text of the telegram which Najaf's ``*ulema* sent to [then emperor] Ridha Shah in Tehran:

"According to authentic reports, after having looted the sacred area of the Baqee`, the Wahhābis' chief judge ordered the demolition and effacing of the Baqee`, including the domes and sacred shrines. This action started on the eighth of Shawwal. It is certain that the safeguarding of the canons of the Islamic faith in general and those of the Ja`fari sect in particular is entrusted to the Ja`fari King. The public's hopes hinge and rely on the zeal and ardor of Your Majesty. We are patiently waiting your undertaking the most important obligation at the fastest time by the will of Allāh."[1]

Iraqi newspapers kept publishing reports denouncing Ibn Saud and protesting his actions. *Al-Iraq* newspaper wrote an editorial in which it said, "The matter is settled, Ibn Blaihid issued the well known *fatwa*, thus affording his master, Ibn Saud, the greatest service without knowing that his effort was like an arrow that rested in the heart of the Islamic world, causing it pain the like of which there is none."[2] It

[1] *Ibid.,* June 1926.

[2] *Al-Iraq* newspaper, May 27, 1926.

published another article by Isma`eel Āl Yasin from al-Kadhimiyya titled "The greatest tyrant and the holy places in Hijāz" in which this statement existed: "O Muslims! What is this hibernation and what is this stagnation that led you to remain silent rather than pay attention to this painful issue and shameful roles of that tyrant in the holy lands…?"[1]

On June 4, 1926, *Al-Iraq* newspaper published an interview between one of its editors and Sayyid Mahmoud al-Gailani, chief Sharifs of Baghdad, in which the latter announced his criticism of what the Wahhābis had done, i.e. the demolition of the Baqee` graves. He has stated that building domes over graves does not violate the Prophet's Sunnah because the Prophet himself was buried in the chamber of Aisha and it is a chamber having walls and a roof built like a dome. He also stated that kissing the shrines is akin to kissing a loved person, which is not prohibited by Islam.

Al-Iraq published after that three verses of poetry, asking the poets to add a fourth and a fifth line to it; they were:

لعَمـــــري ان فاجعـــــةَ البقيـــــع يَشـــــيبُ لهولِهـــــا فَـــــودُ الرَضـــــيع

و ســـوفَ تَكـــون فاتحـــة الرزايـــا اذا لـــم نَصْـــحُ مـــن هـــذا الهُجـــوع

فَهَـــل مـــن مســـلمٍ للهِ يرعـــى حُقـــوقَ نَبيِّـــهِ الهـــادي الشـــفيع؟

By my life! The Baqee` calamity
Causes an infant's hair to turn grey,
And it will be the start of shameful deeds
Unless we wake up from this slumber.
So, is there any Muslim at all who safeguards

[1] *Ibid*., May 29, 1926.

The rights of his Prophet who guides and intercedes?

A number of poets took part in adding a fourth and a fifth line to these lines, including Mustafa Jawad, Isma`eel Āl Yasin, Kamal Nasrat, Abdul-Mahdi al-Azri and "a Muslim from al-Kadhimiyya in pain".[1]

The month of Muharram that year started on July 12, so the speeches of mourning gatherings and chants of grief of the Hussaini processions mostly centered round the "Baqee` Calamity", appealing to the Occult Imām to reappear to seek revenge against Ibn Saud.

It is worth mentioning that the 8th of Shawwal—the day when the Baqee` graves were demolished—became an anniversary for mourning in the next years in Najaf and Kerbala when all markets shut down and mourning processions come out as they are accustomed to doing on anniversaries of the death of the Imāms عليهم السلام. It is said that the people of Kerbala continued to do that for several years, calling the 8th of Shawwal "the death of al-Baqee`".

Shi`ites still hope that they will have the opportunity to rebuild the Baqee` graves. Had they been granted such an opportunity, they would have built them many times better than they used to be. A trusted friend told me once that Bohra Shi`ites in India collected donations and put the designs for rebuilding the graves. I remember during my 1958 visit of the Twelver (Ithna-Asheri) Shi`ite mosque in Karachi how I saw in it a precious gold shrine. When I asked about it, I was told that it was the Baqee` graves' shrine and

[1] *Al-Iraq* newspaper, the 2nd and 16th of September, 1926.

it was made possible through the donations of the Shi`ites in Pakistan and India and was waiting permission to be moved to Medina when the opportunity came and I now wonder if such an opportunity will ever come.

DURING THE PILGRIMAGE SEASON:
In the month of June of 1926, the first pilgrimage season under the Saudi era started. Many pilgrims went to Hijāz. Their number was more than those who had performed the pilgrimage the year before. This led to many clashes and altercations between the pilgrims and the *ikhwān*. The pilgrims wanted to perform their rituals as they had always been doing, but the *ikhwān* regarded those rituals as violating the Sunnah, so they prevented them.

Ibn Saud had appointed Hāfiz Wahba as his deputy in administering the affairs of Mecca in order to tamper the zeal of the *ikhwān*. Hāfiz Wahba says the following in his book: "The *ikhwān* were cruel in their treatment of anyone who in their view committed a transgression or violated one of Allāh's commandments, for each of them regards himself as the judge of it. The stick was doing its job in the name of enjoining what is right and forbidding what is wrong." Hāfiz Wahba narrates that late in the month of Thul-Qa`dah of 1926, while he was at the government house in Mecca, Egypt's consul, the deputy consul of India and Holland's deputy consul accompanied by about ten pilgrims came with blood dripping from them. The *ikhwān* had assaulted those pilgrims, so Hāfiz promised to deal with the matter, stressing that such matters happened everywhere in the world. But they protested saying that such assaults were in the name of religion and with support from the government, that they happened as the policemen looked on. Hāfiz

assured them that the government had no knowledge of such incidents and did not endorse this transgression. Hāfiz Wahba further says that he went to Ibn Saud to explain to him the seriousness of the matter and the chaotic repercussions of the *ikhwāns*' actions, but Ibn Saud did not pay attention to what he said, so he had to resign from his post. Ibn Saud later realized the extent of the extremism of the *ikhwān*, so he instructed his guards to discipline the *ikhwān* and to appoint a judge to look into the problems they were causing.[1]

The Egyptian loader incident was the most serious incident that season which caused a friction between the *ikhwān* and the pilgrims. It almost led to a general massacre. This is the summary of it: The Egyptian government was accustomed for a long time to send every [pilgrimage] season a loader [carrier, sedan] called the Prophet's loader accompanied by soldiers, cannons, a military music band and a commander called the emir of the pilgrimage. All those were matters which the *ikhwān* very strongly denounced, for they regard the loader as being "pagan" and "worshipped" instead of Allāh and they called the trumpet that goes ahead of it as the "voice of Satan".

When the season of pilgrimage drew nigh in 1926, the Saudi government wrote the Egyptian government asking it to commit itself to three terms at the time when the said loader and the pilgrims were in Hijāz: 1) Music must not accompany the loader after leaving Jedda, 2) There must be no smoking and 3) There must be no visits to the graves or circling them. The Egyptian government wrote the Shaikh of

[1] Hāfiz Wahba (Op. Cit.), pp. 306-308.

the Azhar and the *mufti* of the Egyptian lands asking for their opinion in this regard. Both men issued their verdict that the three things which the Saudi government mentioned as being prohibitive did not violate the Book (Holy Qur'ān) or the Sunnah, stating the evidences which they derived from the Shari`a [Islam's legislative system] to support their *fatwas*.[1]

Early signs of the crisis appeared when the loader arrived at the Haram's courtyard in Mecca. The loader was taken down on the yard and some pilgrims came seeking its blessings, so the *ikhwān* were outraged. Ibn Saudent a message to the [Egyptian] emir of the pilgrimage requesting him to let the loader be put at a veiled place in order to avoid sedition, so the Pasha responded after repeated intense pleas by some intercessors.

In the afternoon of Thul-Hijjah 8, 1344 A.H./June 19, 1926 A.D., the loader left Mecca heading towards the Arafa Mountain. At 7:30 in the evening of that day, when the loader was stopped near Mina, a group of the *ikhwān* came close to it and kept cursing it as they screamed **هُبَل! هُبَل!** *Hubal! Hubal!* [chief pagan deity during the pre-Islamic period], throwing rocks and stones at it, so Mahmoud Azmi Pasha ordered his soldiers to line up in a military formation then asked the *ikhwān* to disperse, but they did not pay him any attention. The Pasha, therefore, ordered his soldiers to shoot in the air in order to scare the *ikhwān*, but it had no effect on them. It is said that the *ikhwān* fired back at his soldiers[2]. It was then that the Pasha ordered to use bombs

[1] Public Records Office, London, FO 371/11442.

[2] *Ibid*.

and bullets to shoot at the *ikhwān* directly. Twenty-five of them were killed and a larger number were wounded[1].

That year, about sixty thousand persons from Najd performed the pilgrimage, setting up their tents in Mina. When these men heard about what had happened to their brothers, they rushed to the site of the incident carrying their rifles. Ibn Saud heard about it and he was camping near the site, so he went running then stopped between both groups calling at them, "I am Abdul-Aziz! I am Abdul-Aziz!" The shooting stopped. Ibn Saud ordered his soldiers to hide and protect the loader, then he sent it to Jedda under the heavy guard of Saudi soldiers commanded by Prince Mish`ari ibn Saud [ibn Abdul-Aziz] ibn Jilwi[2].

Armstrong narrates the following: "ibn Saud came close after the incident from the Egyptian emir of the pilgrimage, Mahmoud Azmi Pasha and started rebuking him for what he had done, so the Pasha responded to him saying, with some pride and arrogance, 'With all due respect to Your Majesty, I stopped the shooting; otherwise, I would have wiped out all of those mobsters.' ibn Saud controlled his nerves and said to him, 'This is not the time for bragging. This is a sacred place which Allāh ordered that nobody is to be killed in it and you are our guests and under our protection; otherwise, I would have punished you.'"[3]

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[1] Armstrong, *Lord of Arabia*, London: 1938, p. 193.

[2] Khair ad-Din al-Zurakli, *Shibh al-Jazeera fi Ahd al-Malik Abdul-Aziz* (The Peninsula during the Time of King Abdul-Aziz), Beirut: 1977, Vol. 2, p. 663.

[3] Armstrong (Op. Cit.), p. 193.

When the news reached King Fuad of Egypt, he was furious and ordered to stop sending the Ka`ba *kiswa* **كسوة الكعبة** [drapes, curtains] which Egypt was accustomed to sending every year to be put on the Ka`ba, a tradition which still goes on. He also ordered to stop sending funds set aside for the share of both Harams from Egypt to Hijāz. On May 13, 1927, when the second pilgrimage season approached, the *Ahrām* newspaper of Egypt published an official notification that said, "The Egyptian government has decided not to send the loader this year and it announces to the Egyptian pilgrims that they may face some dangers during their travel to Hijāz and it is not responsible for their protection; so, if they wish to travel, it will be at their own risk."

The Egyptian government kept following this policy towards the pilgrimage up to the last days of King Fuād. It is narrated that when King Fuād was lying on his deathbed in 1930, the head of his *diwān*, Ali Māhir Pasha, entered and said to him, "are you not going to enter in your Record of Deeds negotiating with the land of the Two Holy Harams?" The King made a sign which meant "There is no harm in doing so."

The friendly ties between Egypt and the kingdom of Saudi Arabia resumed after the death of King Fuad and the Egyptians were permitted to perform the pilgrimage. The sending of the *kiswa* to the Ka`ba every year was resumed, too. But the loader remained banned from entering Hijāz. The Egyptians kept celebrating the loader every year, but they do not go with it beyond the Suez city.[1]

[1] Khair ad-Dīn al-Zurakli (Op. Cit.), Vol. 2, p. 669.

ISLAMIC CONFERENCE HELD:

Letters and telegrams kept reaching ibn Saud from India and other lands demanding the holding of the Islamic Conference which he had promised to do before. Hāfiz Wahba, on his part, used to repeat his insistence on ibn Saud to do it. Ibn Saud finally agreed to hold the conference provided it would not mention anything about the system of government in Hijāz. On March 26, 1926, an invitation was sent to all Islamic boards and governments to attend the Conference which was to be held on the 20th of Thul-Qa`da of 1344 A.H./June 2, 1926.

Representatives from various Islamic countries, with the exception of Iran and Iraq, responded to the invitation. Brothers Muhammed Ali and Shawkat Ali arrived to represent the Islamic caliphate Society and Dia ad-Din ibn Farid ad-Din arrived to represent the Muslims of the Soviet Union. The Saudi side was represented by four men: Hāfiz Wahba, Yousuf Yasin, Abdul-Aziz al-Ateeqi and Abdullah bin Blaihid, senior theologian of Najd [see footnote about him above].

The inauguration of the conference took place in Mecca on the 7th of June. Hāfiz Wahba delivered the inauguration speech on behalf of Ibn Saud. The speech mentioned the reasons that prompted ibn Saud to accept the allegiance swearing as King of Hijāz and they are summed up thus: The people who tie and untie in Hijāz and Najd obligated him to do so and he in the beginning refused their request, then he agreed in response to the ruling of the Shari`a "because we, Āl Saud, are not despotic kings, nor do we rule in person; rather, we in our land are tied by the rulings of the Shari`a and the viewpoint of those who tie and untie… If

we oppose them without a legitimate argument which they accept, they will not obey me and there will be corruption in that, as is quite obvious. The masses of the cities and the heads of the desert tribes are regarded among those who tie and untie because their tribes follow them during the time of peace or of war." Then ibn Saud asked those present for the conference to consult regarding the religious and construction interests of Hijāz, purging it of innovations, superstitions, immoralities and abominations which nobody doubted existed. Then he said to them, "You have the absolute freedom in what you discuss except two matters from which you should stay at bay: One of them is to discuss international politics; the other is discussing the dispute between the Islamic nations and their governments, for these concern those nations themselves." ibn Saud concluded his sermon saying, "The Muslims have been exhausted by differences in sects and tastes, so enjoin each other regarding bringing them closer and cooperate for serving their common public interests and not let the differences among sects and races be the cause of hostility among them…"[1]

The conference's sessions went on for ten days. On June 17, its sessions were delayed in order to give the delegates the opportunity to perform the pilgrimage rituals. Meanwhile, two delegations from Egypt and Turkey arrived, so the conference's sessions were resumed anew on the 22nd of the month. The last sessions witnessed sharp arguments and altercations in which the Egyptian delegation played the main role.

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[1]Hāfiz Wahba, *Khamsoon `Āman fi Jazeerat al-`Arab* (Fifty Years in the Arabian Peninsula), pp. 140-144.

EGYPTIAN DELEGATION'S CONFERENCE ACTIVITY:
The Egyptian government had in the beginning ignored the invitation to attend the conference. This took place when the cabinet of Zayyur Pasha[1] was ruling. When this administration fell and when a new administration was formed headed by Adli Pasha, it was decided to send a delegation representing Egypt at the conference. The delegation was comprised of Shaikh Muhammed al-Zawahiri as its head, Muhammed al-Maseeri Beg and Muhammed Tawfeeq Beg as members. The delegation faced difficulty to reach Mecca since it was late after all pilgrim ships had already sailed. Adli Pasha, therefore, instructed to prepare Aida, the official Egyptian government ship, to transport the delegation to Hijāz as soon as possible. The delegation was able to reach Mecca and to participate in the last sessions of the conference as stated above.

It seems that Shaikh Muhammed al-Zawahiri, head of the Egyptian delegation, was sent to the conference for a certain purpose: to criticize the extremism of the Wahhābis and to denounce their actions. This is why we saw him going to the conference charged with cited and logical evidences that rebut the Wahhābis' pretexts. The first thing he did in the conference was submitting a written proposal, asking the delegates to support it; this is what is said:

"Since the Revered Hijāz is a general religious center for all those who direct their faces towards the *qibla*, one to which the Muslims come from everywhere regardless of the differences of their *fiqhi* and logical sects in order to worship

[1]I, the author, could not trace this name, so this is likely a misprint.

their Lord and perform their rituals, the Conference determines that they all must be enabled to perform their ways of worship and rituals according to their sects and they must not be prevented from doing anything so long as it does not harm the dignity of anyone, be he alive or dead, nor does it violate the consensus which is agreed on by the scholars of *usool al-fiqh* (principles of jurisprudence). And it must determine that each pilgrim must perform what agrees with the sect to which he belongs, while doing so may disagree with the scholars of other sects."

Shaikh al-Zawahiri delivered an extemporal speech in which he urged the delegates to accept his resolution. He said, "… Let me say it frankly and I hope nobody will suffer pain. Quite few people have said that the folks of Najd call them *kafir* (apostate) in doing this or that. We have come to ascertain this matter, to get together and to clear the air… I saw with my own eyes something which hurt me. I was inside the Haram passing behind the Maqam [of Ibrahim] after the *tawaf* [circling of the Ka`ba] when I saw a group of men who surrounded an Egyptian man and kept saying this to him with extreme violence and cruelty: **أأنتَ قُلتَ: يا رسولَ الله؟!** 'Did you say: O Messenger of Allāh!'? Here, the man was scared, so he denied saying it, shrunk and was petrified to the degree that brought tears to my eyes. He came to me after that accompanied by many Egyptians and said, 'Did you see how they prevent us?' I calmed those who came to me and said to them, 'Be calm, do not be afraid and be patient until the truth becomes clear; surely the guidance is Allāh's guidance.' This, Gentlemen, is part of what prompts me to endorse this proposal which I hope will be endorsed [by you all]. I plead to you in the name of Allāh and His Messenger… And if I say "… and His Messenger', I hope

nobody objects, for this is my belief which I follow as I worship Allāh. I plead to you in the Name of Allāh and His Messenger to act upon tolerance and patience, perhaps we will eradicate the reasons behind these differences which have harmed the Muslims very seriously."

The conference discussed al-Zawahiri's proposal. After deliberations on it, it was endorsed. This caused ibn Saud and his protégés to be angry. It prompted ibn Saud to deliver a speech in which he explained his position thus: "… I do not want to interfere in your actions, nor do I wish to curtail the freedom of the Conference in its research, as I had promised in the inauguration speech. But I wish to direct your attention to some matters in my capacity as one of the leaders of Islam on whom the responsibility of the matters of this land has been placed. I do not aspire to be high in the land or to corrupt, but I want the Muslims to return to their first [Islamic] era, the era of happiness and strength, the era of the *sahaba* and those [*tabi`een*] who followed them in goodness… We do not force anyone to follow a particular sect or take a certain route in the religion, for this is entrusted to the scholars of the religion and to those who bear the Shari`a. but I do not accept under any circumstance the appearance of innovations and superstitions which the Shari`a does not regard and which sound nature rejects. Nobody is asked about his sect or belief, but it is not right that someone openly does what opposes the consensus of the Muslims or stirs a blind sedition among the Muslims. It is better for us to look at righteous Muslims and to leave these secondary matters to the scholars, for they are keener than we are in their regard…"

Shaikh al-Zawahiri wrote a memorandum in response to Ibn

Saud's speech. It is lengthy, so we would like to quote excerpts from it:

1) His Majesty the King expressed his desire to leave the religious matters to the scholars, but this is not possible because the scholars differ among themselves; when they meet, they argue and wake up sectarian fanaticism.
2) His Majesty said he did not accept the appearances of innovations and superstitions and this is right if it means what is determined [to be as such] by *all* scholars of the Islamic sects, not what is determined by a single group from among them rather than by another.
3) His Majesty said that it is not right for anyone to demonstrate something which opposes the consensus of the Muslims or stirs a blind sedition, but this expression is broad in its scope, unlimited in its meaning and some people may understand it to mean preventing people from matters that are permissible according to their sect as leading to stirring a blind sedition. Take, for example, smoking. Shaikh ibn Blaihid says, "We do not ban it because it is *haram* (prohibitive)…, rather, we prevent it because if the people of Najd see someone smoking, they behead him." So, who are those who really cause the blind sedition? are they the ones who do what their sect permits or those who behead them?!
4) His Majesty has said, "It is better for us to look into the Muslims' interests and leave these secondary issues to the scholars." We wish this principle had been observed in the beginning so monuments and other things would not have been demolished before the scholars of Islamic sects express their opinion in their regard.

This memorandum gained reputation among the delegates before being submitted to the conference and they all, with the exception of the Saudi delegate, appreciated it. Members

of the latter delegation went to Shaikh al-Zawahiri to request him not to submit the memorandum to the conference. Al-Zawahiri said to them that he would do that on the condition the King withdrew his speech. It was agreed on doing so and the King did, indeed, withdraw his speech from the conference.

The last day of the conference was charged with intense discussions. On that day, Shawkat Ali submitted a proposal which he had presented before and which contained three matters: (1) the rebuilding of the domes and demolished monuments as soon as possible, (2) the safeguarding and maintaining of the graves that have not been demolished yet and (3) commissioning the rebuilding of the demolished graves to a Sunni and Shi`ite committee of scholars of the sects and the opinion of this committee shall be final.

Shaikh Muhammed al-Zawahiri talked about this proposal saying, "This day is the last of the conference days and we want to leave in peace and tranquility. I see that a movement from the side of our Indian brothers indicates some anger. I also see a movement opposing it from the government's side that indicates some toughness; so, I hope this will not be the case. Let there be looking into the proposal relevant to the graves and monuments." Yousuf Yasin responded to him saying, "If you do not wish there will be a dispute and desire the matter to end peacefully, I hope this proposal will not be looked into because it by itself opens a door for schism and dispute." Al-Zawahiri responded to him saying, "We want to remove the misunderstanding. As regarding keeping silent about what we have, it is harmful. We want tranquility to reach the depths of hearts. What is right is right for everyone. Among what is right is what is bitter and must be

allayed. You know best and see best the consequences of angering the hearts. So, I request the submission and recitation of the proposal." Here, the secretary of the conference stood up and recited the text of the proposal. Shawkat Ali stood up to explain it. Then the conference agreed to refer the proposal to the board of ``*ulema* to see what they would decide about it. Shaikh Abdul-Aziz al-Ateeqi then stood up and said, "I would like to draw attention to our disagreement on using the graves as idols and what took place did not affect a corpse but stones." Al-Zawahiri responded to him saying, "Far it is from Allāh that one can say that the Muslims have undertaken the graves as idols and we want some people from among ourselves not be extremists and exaggerate in what is useless."

The conference came to an end without the participants in it being able to reach a decisive result. In the evening of the last day of the conference, Ibn Saud threw a banquet for the delegates. Al-Zawahiri took that opportunity to deliver a statement in which he demanded to rebuild the monuments which were demolished due to their having been mosques and are now areas where the dogs urinate." When ibn Saud heard this statement, he stood up and left…[1]

The British consul says the following in his secret report to his government: "It is believed that the conference cost ibn Saud no less than twenty thousand pounds some of which were fuel expenses and the others were bribes to the conferees." The consul also stated that the members of the delegations, with the exception of few, received bribes from

[1] Fakhr ad-Din al-Zawahiri, *Al-Siyasa wal Azhar* **السياسة و الأزهر** (Politics and al-Azhar), Cairo: 1945, pp. 240-250.

ibn Saud, each according to his importance. Shaikh Rasheed Ridha, for example, received two thousand pounds, Ameen al-Hussaini received one thousand, Abu al-`Azaaim received three hundred. Ibn Saud meant by so doing to woo their hearts and ensure good publicity for himself in their countries.[1]

IBN SAUD'S DILEMMA:

We saw how ibn Saud defended the *ikhwān* during the conference and justified their actions, but deep down, he was not pleased with them. It can be said that ibn Saud was in a two-fold bewilderment towards the *ikhwān*, which is called scientifically "dilemma", i.e. standing between two options each of which is bad. On the one hand, he was indebted to the *ikhwān* for the sacrifices they had offered for him and the wars they waged. But he was, on the other hand, a man of politics who walked according to what was dictated to him to do. He, therefore, saw in the *ikhwān* a fanatical movement stirring problems and placing obstacles in the way of the state's growth. It is right to reword it thus: ibn Saud was suffering from a psychological struggle towards the *ikhwān*, for he could not tolerate their fanaticism on the one hand, nor could he, on the other, do without them.

We have said that ibn Saud was deep down displeased with the *ikhwān* and in fact they, too, were not pleased with him. Since the beginning of their movement, they were critical of Ibn Saud because he was wearing the *iqal* rather than the turban, letting his moustache grow and wearing long outfits. They also criticized the shaikhs—scholars of theology in

[1]Public Records Office, London, FO 371/11442.

Najd—whom they accused of falling short of their religion, for flattering ibn Saud while hiding the truth from him.

In the beginning, Ibn Saud followed with the *ikhwān* the principle of tolerance and leniency. He used to always say, "The *ikhwān* must be tolerated. No matter what they have done, their condition now is better than in the beginning. As regarding fanaticism and toughness, time ensures to allay its intensity." When some of his friends advised him to control the *ikhwān*'s extremism, he said to them, "These are my sons and it is my duty to bear with them and overlook their bad actions and mistakes. I must advise them. I do not forget their actions and I think they have good intentions and what is right will be revealed to them."[1]

Ibn Saud used to think that the *ikhwān*'s extremism would wear out by the passage of time, but he finally found out that their extremism intensified instead of winding down. In 1914, Ibn Saud had to hold a meeting for Najd's ``*ulema* in order to discuss this matter. The theologians met on September 30. After the discussion, they issued a circular advising the *ikhwān* to be moderate. The circular included the matters that were discussed and which the *ikhwān* were accustomed to accuse people, because of them, of being *kafir*, apostate. They were five matters as follows:

FIRST: Does the term "kafir" apply to Muslim Bedouins who are firm on their religion and follow Allāh's commandments and prohibitions?

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[1]Hāfiz Wahba, *Jazeerat al-`Arab fil Qarn al-`Ishreen* (The Arabian Peninsula in the Twentieth Century), pp. 293-294.

SECOND: is there a difference between one who wears the *iqal* and that who wears the turban as long as their belief is the same?

THIRD: is there a difference between the first urban dwellers and the later immigrants?

FOURTH: is there a difference between the sacrificial animal (*zabiha*) of the Bedouin who lives as a Muslim subject, whose route is theirs, whose belief is their belief and that of the early urban dwellers or of the immigrants in as far as *halal* and *haram* issues are concerned?

FIFTH: Do the immigrants have an order or a permit to attack those who did not migrate, so they would beat, discipline, intimidate or force them to migrate? Does anyone have the right to displace anyone, be he a Bedouin or a city dweller, without a clear matter or obvious apostasy or one of the actions because of which he must be expelled, without the permission of *wali al-amr* (the person in charge, the guardian) or the Shari`a-appointed judge?

At the conclusion of the circular, it was stated that the scholars had issued their *fatwa* as follows: "All these matters violate the Shari`a and its commandments. The individual who does them is to be forbidden and rebuked. If he repents and admits his error, he is to be forgiven, but if he continues to do what he was ordered not to do and resorts to stubbornness, he must be disciplined before the Muslims; he is neither to be treated as an enemy nor befriended except as ordered by the said *wali* or ruled by the Shari`a-appointed judge. Anyone who does the opposite, his route is not that of the Muslims. This is what we believe and invoke Allāh to

testify to it. We hope He will enable us and your own selves to goodness; Allāh blesses Muhammed, his Progeny and companions and sends him salutations." Signed in the year 1337[1]. Signatures and Seals.[2]

This circular was distributed in the *ikhwān*'s villages and another circular was also distributed with it signed by Ibn Saud advising them to follow the verdicts of the scholars of religion since they know the Shari`a better. Apparently, both circulars did not have any serious impact on the *ikhwān*. Anyhow, the *ikhwān* intensified their extremism when Hijāz was conquered. Hāfiz Wahba says, "The extremism of the *ikhwān* increased after the fall of Jedda and the surrender of all of Hijāz. Many times did ibn Saud become strict with them and clear himself of their extremism, but their transgression never stopped while their cruelty continued."[3]

Actually, the *ikhwān* did not stop at interfering in people's affairs but started interfering in ibn Saud's affairs himself. In the month of October of 1925, when Sir Gilbert Clayton was negotiating with ibn Saud at Bahira near Jedda, his [ibn Saud's] aides went for a walk outside the camp and there was a group of the *ikhwān* praying. Their imām started threatening them and saying that they defiled the land on which they were praying. When ibn Saud heard about it, he

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[1] This is what the Arabic text reads, but this date does not seem to me to be accurate. The Hijri year 1337 is the equivalent of the Anno Domini year 1918. The text suggests a continuation of the events that took place in 1926, so why do we go back so many years? Most likely, there is a mistake here.

[2] Ameen al-Rayhani (Op. Cit.), pp. 433-434.

[3] Hāfiz Wahba (Op. Cit.), pp. 307-308.

summoned the chief of the group and kept rebuking him saying, "According to what right do you speak to my guests like that? And according to what right do you monopolize the sacred land to yourself and your fellows? You, dog, must know that the land, all of it, belongs to Allāh and it is all a place for prayers." Then he ordered that man whipped so he would serve as a lesson to others.[1]

When Ibn Saud started using some modern inventions in Mecca, such as the telephone and bicycle, the *ikhwān* denounced it. The bicycle in their view moves by the force of magic and is an act of Satan by the token if the rider gets down off it, it does not stop and they call it "Satan's carriage" or "the carriage of Eblis". It happened once that a servant of Ibn Saud was riding his bicycle and going on an errand when one of the *ikhwān* intercepted and beat him.

When ibn Saud ordered to stretch telephone cables between Mecca and his camp outside it, the *ikhwān* kept cutting the cables in the pretext the telephone was an abomination.[2] ibn Saud was forced to postpone the stretching of the cable for several weeks and he kept trying to convince them that the telephone was not made by Satan by the token it transfers verses of the Holy Qur'ān when it receives them, knowing that Satan flees from the recitation of the Qur'ān, according to their belief. They were finally convinced of the soundness of his statement and the cables were stretched.[3]

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[1]Armstrong (Op. Cit.), pp. 199-200.

[2]Hāfiz Wahba (Op. Cit.), p. 293.

[3]Khair ad-Din al-Zurakli (Op. Cit.), Vol. 2, p. 742.

Farsi Translation by Suheila Moshtagh

زندگینامه مختصر بنیان گذار وهابیت
ترجمه فارسی توسط سهیلا مشتاقی

نام وهابیت بر اساس بنیان گذار آن محمد عبدالوهاب می باشد. اینجا جا دارد که خواننده با بنیان گذار وهابیت آشنا شود چرا که این گروه جزء متعصب ترین گروه های به اصطلاح افراطی اسلامی می باشند و اسلام هرگز حامی افراطی گری نیست، همچنین شیطنتی را که او و جانفشانان بدوی غافل که از طرفداران او بودند را بشناسد. آنها جنایاتی را بر علیه حرم امام حسین در کربلا و پدر ایشان حضرت علی (علیه السلام) پسرعمو و داماد پیامبر اسلام در نجف عراق انجام دادند. محمد ابن عبدالوهاب در سال ۱۱۱۵ ه.ق. معادل ۱۷۰۳ م.در شهرکوچک عُیینه نجد، جنوب مرز عربستان به دنیا آمد و در سال۱۲۰۶ ه.ق. معادل با 92-1791 م. مُرد. او به قبیله ی تَمیم متعلق بود. پدر او قاضی و مسلمانی دیندار و حَنبلی مذهب بود که این شاخه از اهل سنت توسط امام احمدابن حنبل به وجودآمد. احمد ابن حنبل با جدیت تمام طرفدار صرفاً تصدیق حدیث بود که این از نظر او در مقابل انحراف شاخه های قبلی بود که این شاخه ها به استدلال وعقل سلیم اهمیت میدادند.

محمد فقه مذهب حنبلی را فرا گرفت، فقهی که بین مردمان نجد و حجاز بسیار گسترده شده است. وهابیت ۸% کل جمیعت عربستان سعودی امروز را در بر دارد. تنها کشوری در جهان که نامش را از خاندان حاکم گرفته است. خواننده می‌داند که در حدیث چقدر انحراف صورت گرفته و بدین ترتیب میتواند این خطر را درک کند، این باور که هر حدیث انگار که بسیار مقدس است و حقیقتی غیر قابل انکار می‌باشد. احَمد ابن حنبل فقه را در مکه و مدینه خواند جایی که اساتید او ابن تیمیه را بسیار می ستودند. ابن تیمیه در قرن۷ه.ق. یا ۱۴م. تعلیمات امام احمدابن حنبل را زنده کرده بود موسس این فرقه یعنی احمد ابن حنبل حلقه آخر چهار مذهب سنی است او یک عالم آیات الهی بود که در بغداد متولد و از دنیا رفت.سال تولد او ۱۶۴ه.ق ۷۸۰م. است و مرگ او در سال ۲۴۱ه.ق ۸۵۵ م. است. از کودکی محمد ابن عبدالوهاب تحت تاثیر

نوشته های ابن تیمیه [1] بود. به همین دلیل به بسیاری از مراسم مذهبی مردم نجد به دیدهٔ حقارت مینگریست (نجد بخش جنوبی پادشاهی امروز خاندان سعودی وهابی است) تاثیر او از ابن تیمیه او را متقاعد ساخت که اسلام حاکم همزمان با عصر او به بدی گراییده است. درمیان ترک ها ابن تیمیه به خصوص روش غیر معمول و افراطی از فهم حدیث داشت که از دیگران متفاوت بود و او را از دیگر محققان و دانش پژوهان این حوزه متمایز کرد.

او به دنبال اعاده نظر و عقیده اش در محیط اجتماعی محدودش بود. واقعیت این است که وهابی ها در اقلیت هستند و مردم نجد و حجاز هنوز حنبلی مذهب می باشند و با رغبت به وهابی ها کمک نمی کنند این ثابت می کند که محمدابن عبدالوهاب به هدفش دست نیافته است و به احتمال قوی علیرغم دلارهای نفتی عربستان و طرفداران این دلارها و همچنین واعظان دست نشانده حکومت هرگز به اهدافش دست نخواهد یافت. محمد ابن عبدالوهاب با وجود اینکه پدرش مَشرب تفکر حنبلی مذهب را همواره دنبال می کرد، اما او به شدت عقاید متضادی را بروز داد و همواره با پدرش بحث می کرد. او حج را به جا آورد و مکه و مدینه را دید و در این مکانها سخنرانی هایی با موضوعات مختلف بجا آورد. استادان او عبارتند از عبدالله ابن ابراهیم ابن سیف و حیات السندی که هردو از مداحان ابن تیمیه هستند. هر دو اصل تقلید را رد کردند، اصلی که در تمام فرقه اهل سنت و همچنین شیعه مقبول میباشد. تعلیمات این دوتاثیر زیادی در محمد ابن عبدالوهاب داشت و باعث شد در سخنرانی هایش نظرات پرخاشگرایانه ای را در ملاء عام انجام دهد. نظرات او

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[1]- ابن تیمیه استاد وهابی ها وتکفیری ها، در واقع احمد ابن عبدالحلیم ابن عبدالسلام ابن عبدالله خضر، تقی الدین ابوالعباس محقق حنبلی که در حران به دنیا آمد. حران همان منطقه ی کارایی قدیم جایی که عرب های مزر زندگی میکردند می باشد حران شهری است که توسط حران برادر پیامبر عظیم شان حضرت ابراهیم ساخته شد و اسمش هم به همین نام است.ابن تیمیه در عراق در سال ٦٦١ هجری قمری ١٢٦٣ میلادی به دنیا آمد و در زندانی در سوریه در شهر دمشق در سال ٧٢٨ ه.ق ١٣٢٨ م. فوت کرد. کسانی که تابع نظرات او هستند را سَلَفی می نامند یعنی پیروان سَلَف، پیشینیان وارسته. او اولین کسی است که اعتقادی به شفاعت ندارد برای جزییات بیشتر به صفحه ٤٦٣ کتاب با عنوان ابن تیمه نوشته ی صاعب عبدالحمید مراجعه کنید این کتاب به زبان عربی در قم در جمهوری اسلامی ایران توسط بنیاد مرکزی غدیر چاپ شده است.گروه های متعصب بسیاری در هند پاکستان بنگلادش و افغانستان هستند که به ایدئولوژی سلفی اعتقاد دارند که ماحصل فعالیت های مبلغین مذهبی بود که با دلار های نفت دولت سعودی پشتیبانی می شوند.

به اتهام و بدگویی از تقدیس حد وحدود مقبره پیامبر و کُلاً تمام اولیاء خداوند منجر شد. در راه برگشت، تصمیم گرفت در سر راه خود به دمشق، و بعد از آن به بصره برود. طی اقامتش در بصره همان نظرات را عنوان کرد که به همین دلیل او را از شهر بیرون کردند. او یک بار تقریبا از تشنگی به دلیل شدت گرمای بیابان در حال مرگ بود که توسط مردی از اهالی زبیر که از بصره می آمد نجات پیدا کرد و به دلیل اینکه برای رسیدن به دمشق توشه‌ی کافی نداشت مجبور شد برنامه ی سفر خود را تغییر دهد و به الاحساء عربستان برود. او ابتدا به الاحساء و سپس به حُریملا یکی از شهرهای نجد سفر کرد. شهری که کل خانواده از آن نقل مکان کردند که این نقل مکان دلیلی نداشت جز اتهامی که مردم به نظرات محمد جوان زده بود. در سال ۱۱۳۹ه. ق. ۱۷۲۶م. به آنجا رسید. در آن زمان پدر دیندار و شایسته او به دلیل وعظ های افراطی پسرش مقام خود را به عنوان قاضی از دست داد که این بدنامی تا مرگ پدر در سال۱۱۵۳ه.ق. ۱۷٤۰م. ادامه داشت. مرگ پدر، او را برای بیان آزادانه تفکراتش جسورتر کرد و حرکت و نهضت او را استوارتر کرد. مواعظ او در بین بعضی از افراد شهر انعکاس داشت و شهرتش کم کم بالا گرفت آنقدر که توسط حکمران زادگاهش عُیینه به نام عثمان بن معمرالحمید مورد استقبال قرار گرفت و او را به عنوان دستیار و معاون شخصی خودش تعیین کرد و برای استحکام روابطش با عثمان با عمه او جواهرا ازدواج کرد. عثمان دستور داد که مردان شهر، تعلیمات وهابی محمد ابن وهاب را رعایت کنند. او اکنون احساس قدرت کرد و مقبره هایی که بر روی قبر زید بن خطاب سر به آسمان رفته بود را تخریب کرد. وصلت جدید بین محمد بن عبدالوهاب و عثمان بن معمرالحمید، علمای نجد را برآشفت و به امیر ولایت الاحساء شکایت کردند. امیر نامه ای به عثمان نوشت و او را سرزنش کرد و از عواقب شوم تشویق محمدبن عبدالوهاب برای شورش بر علیه عقیده و مرجعیت رسمی آگاه کرد. چون عثمان دید جانش و مقامش به طور جدی در مخاطره است او را از خدمت خودش برکنار و از او خواست که شهر را ترک کند.

در سال ۱۷٤٦-٤۷ م. با اخراج از عیینه، محمد بن عبدالوهاب به دعوت محمدبن سعود جد خاندان آل سعود [۱] به دارعیه که تنها شش ساعت از عُیینه

[۱]- طرز نوشتن و املا سعود درواقع سَعُود میباشد که ما ازهمان سعود که عمدتا بکار میرود استفاده میکنیم

فاصله داشت دعوت شد. محمد بن سعود به عنوان رییس خاندان یا قبیله ی عُنیزه در بنای مستحکمی زندگی میکرد. به زودی بین این دو مرد اتحادی به وجود آمد که هر کدام به دیگری، قول شکوه و شهرت و ثروت را برای حمایت از هم به یکدیگر دادند. مردم شهر در آن زمان در فقر مطلق بودند و نیاز مند به چیزی بودند که برای آنها آرامش و راحتی را به همراه داشته باشد. محمدبن سعود هر نوع احترام به پیامبر و اولیا خداوند را رد می کرد. محمدبن عبدالوهاب بیش از دوسال در آنجا اقامت کرد آنها هر دو حس کردند حالا زمانی است که اعلام جهاد کنند، بر علیه هر کسی که عقیده وهابیت جدید را رد می کرد و بدین ترتیب گروهی از مهاجمان سوار بر اسب ها شدند تا به شهرهای مختلف حمله کنند، بکشند و به چپاول بپردازند. جان و مال افرادی که به عقاید این دوتن ندادند در مخاطره بود چون کافر محسوب می شدند و در واقع به عنوان کسانی بودند که در برابر کسی که قرآن تاییدش کرده ،جنگیده اند مگر اینکه تغییر عقیده دهد و یا کشته شود این شورش ها از درعیه فراتر رفت و بخش های دیگری چون نجد، یمن، حجاز، سوریه و عراق را در بر گرفت. در سال ۱۱۸۷ ه. ق. شاهزادگی ریاض به دست آنان افتاد و عصر جدیدی در کار موفق و پردرآمد محمد بن عبدالوهاب به وجود آمد. طولی نکشید که درعیه فقیر پر شد از لباس های فاخر، سلاح های طلاکوبی و نقره کوبی شده و خوراکشان گوشت و نان گندم شد. در مدت کوتاهی رویاهایشان به واقعیت پیوست در واقع از فرش به عرش رسیدند و ممنون کسانی بودند که این حملات را تا سال ۱۲۰۶ه.ق.۹۲-۱۷۹۱م. که مرگ محمد بن عبدالوهاب بود ادامه دادند. او مُرد و دارودسته اش را به جا گذاشت تا حملات بیشتری انجام دهند و به این ترتیب این شکل وهابیت توسط خاندان سعودی که در نهایت با پشتیبانی بریتانیا به قدرت رسیدند مورد استقبال قرار گرفت.

بریتانیا همواره تلاش می کرد به طور پنهانی قدرت سلطنت عثمانی را تخریب کند. آل سعود تنها فرمانروایان نجد و حجاز شدند و وهابیت را به اطلاع عموم رسانده و ترویج کردند. وهابیتی که به هرترتیب با پول هایی که به توده های مردم مسلمان تعلق داشت گسترش یافت. بعد از مرگ محمد بن عبدالوهاب گروه مهاجم تحت رهبری رژیم سعودی لشکرکشی های خود را به بهانه گسترش وهابیت ادامه داد. در سال های بعد از مرگ عبدالوهاب به تدریج وهابی ها به طرز بسیار ظالمانه ای نسبت به همسایگان رفتار کردند آنها به سمت شمال حرکت کردند و به همین دلیل پاشای بغداد، که همان حاکم بغداد بود موضع دفاعی در مقابل آنان گرفت چرا که در باره ی رفتار ظالمانه ی آنها

و این که زندگی افراد غیر وهابی برای آنان هیچ ارزش و اهمیتی ندارد را بسیار شنیده بود. بدین ترتیب او ارتشی حدود ۷۰۰۰ ترک را رهبری کرد و این ارتش را که بخش اعظمی از آن عرب ها بودند را دوبرابر کرده و به وهابیون در مناطق حاصلخیز احساء در سال۱۲۱۲ ه.ق.۱۷۹۷م. حمله کرد.

اما به یکباره به سمت پایتخت آنها، دارعینه که باید میرفت نرفت و به مدت یک ماه آنها را در محاصره نگه داشت. زمانی که محمدبن سعود بر علیه پادشاه پیشرفت نظامی داشت پاشا جرات حمله نداشت اما یک قرارداد صلح شش ماهه با او بست. قراردادی که بعدها وهابی ها آنرا نادیده گرفتند. ازآن به بعد چشم آنها به غارت و چپاول حرم امام حسین (ع)با همه آثار ارزشمند آن بود.شاهزاده سعودی ارتشی با ۲۰هزار نیرو در سالروز واقعه غدیرخم یعنی ۱۸ ذی الحجه سال۱۲۱۶ه.ق ۲۱ آوریل۱۸۰۱م. [۱] به کربلای معلی حمله کرد. آنها ابتدا شهر را محاصره کردند و سپس وارد شهر شدند و وحشیانه مدافعان و زوار و ساکنان را قتل عام کردند و غارت کردند و سوزاندند و ویران کردند.

شهر کربلا به دست آنها افتاد. گنبد با شکوه مقبره امام تخریب شد و غنائم جنگی بسیاری را از حرم بیرون کشیدند [۲]. بیش از ۵۰۰۰ مسلمان به طرز فجیعی کشته شدند و سپس شاهزاده سعودی به سراغ خود حرم رفت آنها قطعات طلا را از جایش کندند، چلچراغ ها و فرش های ایرانی و آثار تاریخی را و خلاصه هرچیز با ارزشی را دزدیدند. این مصیبت با مداحی های شاعران کربلا و دیگر جاها شهرت جاویدان یافت. وهابی ها بعد از این قتل عام نه تنها کربلا را ترک نکردند بلکه تا دوازده سال بعد به حمله و کشت و کشتار و چاپیدن ادامه دادند. آنها از ضعف اجرایی و پیری سلطان عثمانی که مسئول حفظ آنها بود نهایت سوء استفاده را کردند. در طول این دوازده سال قبیله های بدوی بیشتری بعنوان" یک بخش از عملیات "به آنها پیوستند.

در سال۱۲۱۸ ه.ق ۱۸۰۳م در مراسم حج وهابی ها با رهبری عبدالعزیزالسعود به مکه حمله کردند که بعد از تحمل اندکی مقاومت، آنرا به

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[۱]- منابع دیگر برای این مطلب حاکی از آن میباشد که حمله ذکرشده در ۱۴ ذی الحجه ۱۲۱۵ه.ق. ۲۸ آوریل ۱۸۰۱ م. روی داده است اما به نظر ما همین تاریخ دقیق‌تر است.

[۲]- کارل بروکلمن ،تاریخ ملل مسلمان (لندن، ۱۹۸۰) ص ۳۵۴.

محاصره در آوردند. آنها هر آنچه از اموال سر راهشان بود را قلع و قمع کردند.حاکم مکه، *شریف غالب* به جده فرار کرد. جده مدت کوتاهی نگذشت که محاصره شد و رهبر کاروان سوری عبدالله پاشا نیز مجبور به ترک مکه شد. ۱۹رجب ۱۲۱۸ه.ق ۴ نوامبر۱۸۰۳م. بخاطر کاری که انجام داده بود بهایش را پرداخت و در دارعینه کشته شد. پس او سعدبن عبدالعزیز السعود محاصره جده را رها کرد و مجبور شد شریف غالب را به مکه برگرداند تا بعنوان کارگزار او برای منافع اش در جده باشد.

درسال ۱۲۲۲۰ه.ق ۱۸۰۵م و ۱۲۲۱ه.ق ۱۸۰۶م. مکه و مدینه به ترتیب بدست وهابی‌ها [۱] افتاد. آنها خشم و غضب خود را بر سر هر دو شهر مقدس خالی کردند و حکایتهای ناگفتنی را بوجود آوردند و قبرستانی که بسیاری از اقوام و صحابه پیامبر درآن دفن شده بودند را با خاک یکسان کردند [۲]. عملاً همه عربستان سعودی کنونی با کنترل ریاض و جده و مکه مدینه تحت تسلط آنان درآمد.

حمله اصلی بعدی شهر مقدس کربلا توسط وهابیون در ۹ رمضان ۱۲۲۵ه.ق روی داد که مطابق ۱۸ اکتبر ۱۸۱۰ م.بود. از آن به بعد بود که کربلا و نجف (جایی که حرم باشکوه علی بن ابی طالب (علیه السلام) قرار دارد) را محاصره کردند، جاده ها را بستند، زوار را چپاول و سپس به قتل رساندند و همه حرم ها تخریب شد. جزئیات این حمله دوم توسط شاهدان ثبت شده است،سید محمدجواد العاملی، نویسنده کتاب معروف فقهی با *مفتاح الکرام* ، هنگامی کتاب را به اتمام رسانده بود که اندکی بعد از نیمه شبی بوده که کربلا تازه محاصره شده بود. نویسنده بیان میکند که چقدر او و ساکنان کربلا با دیدن این حملات ترسیده بودند. تعداد زیادی از زوار کشته شدند و شمار آنها در منابع متفاوت، مختلف است و واقعی ترین عدد را سید محمد جواد عاملی بنظر میرسد که درست گفته باشد که ۱۵۰ نفر بودند.

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[۱]- همان منبع.

[۲]- وهابی ها حملات خودرا برعلیه قبور پیامبر و خاندان او تا قرن بعد به طور جدی ادامه دادند؛ بعنوان نمونه در سال ۱۳۴۳ ه.ق. ،۱۹۲۴م. بسیاری از قبور اعضاء خانواده پیامبر و اصحاب او را علیرغم شکایت پیروان همه فرق اسلام در سراسر جهان تخریب کردند. در سال ۱۴۱۳ ه.ق.۱۹۹۳م. خانه حضرت خدیجه، همسرپیامبر و محل تولد پیامبر را نیز تخریب کردند. محل تولد پیامبر تقریبا ۵۰ متر از سمت شمال بالاتر از خانه حضرت خدیجه بود. هردوی این مکانها به حمام تبدیل شدند.

وهابی ها آنها به حمله و تخریب حرم امام حسین نپرداختند بلکه همواره در سرتاسر جهان سیلی از کتابهای نوشته شده و چاپ شده دراین باب را پخش میکنند آنها این مجموعه ها و انتشارات آثار راباپشتوانه قوی انجام دادند.حرم ها را تخریب کردند،حضرت امام حسن عسگری (ع) در سامرای عراق یکی از آن نمونه هاست که در فوریه سال ۲۰۰۶ و ژوئن سال۲۰۰۷ بمباران و تخریب شد این حرم متعلق به دو امام، امام هادی و امام حسن عسگری (صلوات ا.. علیهما) که ازآل پیامبر بودندمیباشد.بسیاری دیگر از مساجد و حسینیه ها توسط وهابی ها بمباران شده وهنوز از اهداف شرارت های آنان است در هر صورت این اشرار هیچگاه اسلام شیعی را تا روز قیامت نمی توانند از بین ببرند.آنان پول زیادی دارند و به همین دلیل این پول های پلید را به عراق می فرستند تا مسلمانان یکدیگر را بکشند.شیعه سنی را و سنی شیعه را تا بدین ترتیب شیطان را روی کره زمین شاد می کنند چرا که هیچ لذتی برای او لذت بخش تر از این نیست که مسلمانان گلوی یکدیگر را بفشارند و این خواستهٔ همه دشمنان اسلام و مسلمین است.درواقع طبق وحشیگری این وهابی های بنیادگرا تعداد مسلمان بیشتر و بیشتری نسبت به اسلام شیعی کنجکاو شده و پس از بررسی آن نهایتا به شیعه متمایل می شوند اینکه یک فرد سنی شیعه شود یا بالعکس،آسیبی به درخت اسلام وارد نمیکند چراکه اسلام مانند درختی است که دو شاخه اصلی دارد. روی هم رفته همه مذاهب جهان فرقه های مختلف دارند و افراد فرقه خود را طبق اعتقاد و رضایت مندی شخصی خود تغییر می دهند این پدیده هر روز روی می دهد و کسی درباره آن خرده نمی گیرد.

در نتیجه شرارت وهابی ها در واقع نتیجه عکس دارد و آنچه که این متعصبان بنیادگرا انتظار دارند به وقوع نخواهند پیوست، بنیادگرانی که آبروی اسلام و مسلمانان سراسر جهان را برده اند.

تخریب قبور بقیع

۱۱ مارس ۱۹۲۲ تعدادی از مردان قبایل عراقی مشغول گوسفند چرانی در جنوب ناصریه، سی مایل دورتر از خط راه آهن، بودند نیروهای اخوان وهابی آل سعود (الاخوان المسلمون) ناگهان با رهبری فیصل الدویش حمله کردند و کشتند و غارت کردند. منابع عراقی تعداد افراد کشته شده را حدود ۷۰۰ نفر تخمین زدند و ۱۳۰ اسب و ۲۵۳۰ شتر ۳۸۱۱ الاغ و ۴۳۰۱۰ شترماده و

۷۸۱ خانه را از بین بردند [۱]. این رویداد وحشت زیادی را در عراق بخصوص میان قبایل فرات مرکزی و میانی به وجود آورد و بسیاری از مردم تصور کردند که این کار مقدمه ایی برای حمله ی وهابی ها بود وگروه اخوان انسان ها را مثل گله گوسفند به صورت فجیعی بکشند و حرم های مقدسی را تخریب کنند و حجاب و پوشش زنان را از بین خواهند برد همه چیز را خراب می کنند. لازم به یادآوری است که عراق حملات وهابی ها را تجربه کرده بود و شاهد خونریزی فراوانی در این حملات بوده است. بعلاوه قبایل عراق گزارشات و اخبار مبالغه آمیزی در باره ی افراط گری اخوان و میل مفرط آنها به کشتار و خونریزی شنیده بودند. این قضیه باعث گسترده شدن موجی از نگران در جامعه و عموم مردم شد. روز بعد ۳۰ مارس مجله عراق درتیتر صفحه اول، سرمقاله خودرا با عنوان"درباره حمله اخوان به قبایل منتفق" چاپ کرده و درآن صاحب روزنامه با نوری السعید که با اعضا کمیته خود از ناصریه برگشته بودند مصاحبه کرده و سوالاتی را ازوی پرسیده بود. روزنامه جوابهای نوری السعید را چاپ کرده و درآن حمله شدیدی به وهابی ها کرده بود. او همچنین از وزرایی که تقویت ارتش عراق را رد کرده بودند انتقاد شدیدی کرده بود. نوری السعید صراحتا گفت که در بازگشتش او مقامات عالی رتبه دولت را دیده بود که تمایلی ندارند ارتش را تقویت کنند و بهانة آنها منابع مالی ناکافی بود و نوری در مقاله عنوان کرد این مایه تاثرو پشیمانی است و علت آن این است که موقعیت بحرانی را درک نکرده اند ودرصورتی که شرایط را درک میکردند، نظرخودرا تغییر می‌دادند [۲].

همان روز روزنامه استقلال صفحه اول خود را با گزارش شدید الحن سردبیر ،علوی اختصای داده بود تحت عنوان"دفاع !دفاع!" که در زیر آن شعری به این مضمون بود:

اگر کسی از قلمرو خود دفاع نکند
با اسلحه خودش، از بین خواهد رفت
و اگر او چیزی نگوید
از همه سرزنش خواهد شنید.

مقاله شدیداً به ابن سعود و پیروانش و کسانی که در عراق او را حمایت می

۱- عبدالرزاق حسنی ،ثوره الاعرقیه الکبری، صیدا، ۱۹۷۲، ج ۱، ص۵۹.
۲- روزنامه العراق، ۳۰ مارس ۱۹۲۲.

کردند حمله کرد و به آل سعود عنوان "رهبر بلشویکهای شبه جزیره "و "لنین نجد" را داد. او عنوان کرد افرادی هستند که معتقدند که گروه اخوان با این کشور کاری ندارند و شایعات پراکنده شده توسط حمله اخوان خیلی ساده بخاطر این بود که توجه ملت را جلب کنند و جای بسیار تعجب است که میگویند حمله بزرگی بوده که خون زیادی ریخته شده و زنان و کودکان و زنان بیوه بی خانمان شده اند آیا ملت عراق که معروف است به غرور و استقلال این همه را باور کند؟

وقتی بحران عراق بالا گرفت، افراد ساکن میانه فرات ،اقدام جدی کردند وهمه قبایل راجمع کرده و برای دفاع از عراق در مقابل حملات اخوان اقدام کردند..بعضی از این افراد عبارت بودند از عبدالوحیدالحاج سیکار، الوان الیاسری ،وقتیع العوادی. علما نجف ،به سرکردگی سید ابوالحسن اصفهانی(۱۸۶۱- ۱۹۶۴) و میرزا حسین نائینی (۱۸۵۷-۱۹۳۶م.) برای بحث درباره این موضوع جلساتی را برگزار کردند.آنها در نهایت تصمیم گرفتندکه کنفرانسی در کربلا با حضور روسای قبایل و مقامات شهر برای بحث دفاع ازمنطقه برگزارکنند. در کتاب، فقیه حنفی محمد امین ابن عمرابن عابدین [1] فصلی بسیار جالب درباره وهابیان نوشته است. پاراگرافی از کتاب می گویدکه هر کس که خون مسلمان را بریزد کافر است و جنگ برعلیه او واجب است. این رویه وهابیون بود که زنان ولو مسلمان را به زندان انداخته و اعمال منافی عفت با آنان انجام میدادند. نداهایی درجهان اسلام وشبه جزیره عربستان برعلیه وهابی ها طنین افکن شدکه باتمام قوا باآنها برخورد کنند، اما هیچ کسی به دلیل حمایت حکومت سعودی نمی توانست عملا کاری انجام دهد. در آوریل سال ۱۹۲۶ گروه اخوان یا اخوان مسلمین، توسط عبدالعزیز آل سعود مشهور به ابن سعود گرد هم جمع شدند و فعالیتشان را علیه هر کسی که سنت را بر خلاف باور آن ها انجام می داد، تشدید کردند. ابن سعود

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[1]- نام کامل کتاب ردالمختار علی الدر المختار در بیروت توسط دارالکتاب العلمیه منتشرشده است. من نتوانستم سال تولد ابن عمر را پیدا کنم اما در سال۱۲۵۲ه.ق /۱۸۳۶ م درگذشت.محمد بن عبدالوهاب بنیانگذار وهابیت در شهر عیینه و از توابع نجد در ۱۱۱۵ ه.ق/ ۱۷۰۳م. متولد شد و در سال ۱۲۰۶ ه.ق /۹۲_۱۷۹۱ درگذشت. عبدالوهاب متعلق به قبیله تمیم بود و او تحت تاثیر فلسفه ابن تیمیه بود.احمد بن عبدالحلیم بن عبدالسلام بن عبدالله الخدیر" تقی الدین " که در حران متولد شدحران شهری است که نام آن برگرفته از نام برادر حضرت ابراهیم است.حران در آن زمان بخشی از عراق بود. اکنون در مرزهای ترکیه است. ابن تیمیه در سال ۶۶۱ ه.ق/۱۲۶۳ م به دنیا آمد و درشهر دمشق سوریه در زندان در سال ۷۲۸ ه.ق./۱۳۲۸م درگذشت.

مجبور شد دستورات ذیل را برای تعریف ومجازات هر جرم را از طریق روزنامه ام القرا منتشر کرد که بدین ترتیب هستند:

۱- هر کس عمدا در نماز جماعت شرکت نکند به عنوان مجازات از یک تا ده روز زندانی شده و جریمه نقدی نیز بایستی پرداخت کند.
۲- هر کسی که شراب بنوشد با توجه به دستورات شرعی با او برخورد خواهد شد و علاوه بر آن باید به مدت یک تا شش ماه زندانی شده و جریمه نقدی پرداخت کند و اگر آن فرد مجددا آن کار را انجام دهد به مدت دو تا سه سال از سرزمین حران تبعید شود.
۳- هر کسی که شراب بسازد یا بفروشد و یا محلی برای نوشیدن شراب آماده کند باید از شش ماه تا دو سال زندانی شود و محل او باید مصادره شودواگر او دوباره این کار را انجام دهد، باید از دو تا سه سال از سرزمین حران خارج شود.
۴- سیگار کشیدن بد است، به جان ومال و فکرآسیب می زند و برخی از محققان آن را ممنوع کرده اند بنابراین مکان های مقدس باید از این آسیب پاک شود. هر فردی که درانظارعمومی،سیگار می کشد باید علاوه بر جریمه شدن از یک تا سه روز زندان نگه داشته شود.
۵- کسی که در جلساتی به منظور انتشارات شایعات دروغین ویا بر علیه سیاست دولت شرکت کند به دو یا پنج سال زندان محکوم یا از حجاز تبعید شود.
۶- هرکسی که به جنایتکارانی که در بندهای قبلی به آن اشاره شدپناه بدهد، مجازاتی به اندازه همان افراد برایش درنظر گرفته می شود.
۷- هر کسی در جلساتی شرکت کند که ناقض قوانین شرعی است به سه تا شش ماه زندان محکوم و جریمه می شود.
۸- دولت باید از جلساتی که در آن سود و مزایایی مطرح می شود اطلاع داشته و محل برگزاری آن را بداند تا برای آن مجوز صادر کند.
۹- مسئولان مربوطه باید موارد را با دقت انجام دهند و هر کسی که در آن غفلت و کوتاهی کند باید شدیدا مجازات شود [۱].

بقیع در زمان پیامبر و بعد از آن به عنوان گورستان مدینه مورد استفاده قرار می گرفت. عباس عموی پیامبر، عثمان، همسران پیامبر و بسیاری از صحابه

۱- آرشیو ملی لندن.

و تابعین و چهارنفر از امامان اهل بیت حسن بن علی (ع)، علی بن الحسین (ع)، محمد بن علی (ع)، جعفر بن محمد (ع) در آن جا دفن شده اند شیعیان برای چهار امام آخر حرم باشکوهی در مقیاس کوچکتر شبیه آنچه در ایران و عراق است ساختند. شیعیان از این حرم ها همانند حرم های ایران و عراق برای زیارت، بوسیدن و طلب نعمت و برکت و دعا کردن استفاده می کردند. این قبرها بیش از چهار ماه در دوره ی سعودی بدون هیچ گونه آسیبی باقی ماند.

گله و شکایت در میان گروه اخوان شروع و شایع شد و در نتیجه، آن ها شروع به انتقاد از ابن سعود کردند و او را متهم به نرمی و ملایمت در اجرای احکام خدا نمودند [۱]. بنابراین، ابن سعود در اواسط آوریل ۱۹۲۶یکی از فقهای رده بالای نجد به نام شیخ عبدالله بن سلیمان بلهید [۲] را به منظور تخریب گورها فرا خواند. زمانی که بلاهید به مدینه رسید با علمای آنجا دیدار و ملاقات کرد و از آن ها این سوال را پرسید:"علما در این دیار چه میکنند؟ خداوند انشاالله درک و فهم آنهارا بیشتر کند! "او درباره ساختن قبرها و استفاده از آن ها به عنوان مسجد پرسید که آیا این کار مجاز است یا خیر؟ اگر مجاز نیست و حتی حرام یا ممنوع ، آیا باید تخریب و نماز درآنجا ممنوع شود واگر در زمین وقفی مانند بقیع که با قبه و ساختمان بر روی قبور مانع استفاده از قسمتهایی شده که روی آن قرار گرفته است، آیا اینکار غصب قسمتی از وقف نیست؟ کار مردم غافل در این حرمها را چگونه میتوان توجیه کرد که با بوسیدن ضریح و دست زدن و تبرک جستن و روشن کردن شمع و

۱- قبلی.

۲- در تصویر بالا (در متن اصلی این تصویر موجود است)، طبق اطلاعات یک وب سایت این مرد در سمت راست شاه عبدالعزیز آل سعود، بنیان گذار پادشاهی سعودی ایستاده است. من در این ارتباط اطلاعاتی درباره این شیخ به انگلیسی در اینترنت سرچ کردم ولی هیچ چیزی پیدا نکردم حتی در ویکی پدیاو سایت های اینترنتی هم مطلبی یافت نشد. بنابراین تصمیم گرفتم به طور مختصر درباره او مطلب بنویسم شاید در آینده نام او را در دایره المعارف ها آورده شود. نام کامل او عبدالله بن سلیمان بن سعود بن سلیمان بن سالم بن محمد بن بلهید خالدی نخستین قاضی ارشد یا قاضی القضات در مکه است که پادشاه عبدالعزیز او را مسئول امورمذهبی و برخی از امور سیاسی کرده بود یک بیوگرافی دقیق از او کتابی با نام " اعلام القضاه "نوشته محمد بن عبدالله المقرن میگوید. شیخ در قارعه در شمال منطقه قصیم به دنیا امده است. تاریخ دقیق تولد او مشخص نیست امابا توجه به این که گفته می شود در زمان مرگ سن او بیشتر از ۸۰ سال بوده است. بایستی سال تولدش حدود ۱۲۷۷ه.ق /۱۸۶۰ م و مرگش در سال ۱۳۵۹ ه.ق /۱۹۴۰م باشد.

چراغ میخواهند به خداوند تقرب بجویند.آیا این کار جایز است؟! آنچه که در کنار خانه پیامبر و انجام میشود مثل دعا و گریه و طواف و بوسیدن و دست زدن آیا مجاز است؟ آنچه که در مسجد انجام میدهند از قبیل ترحیم و تذکیر بین اذان و اقامه و اعمالی که قبل از فجر در روز جمعه بجا میاوردند ،آیا جایز است؟! فتوی خودرا صادر کنید و همچنین شواهد خودرا که برمبنای آن نظردادید را بیان کنید ،باشد که خداوند اجرتان دهد.

هفده نفر از افراد حاضر در آنجا موافقت خودرا برای تخریب بقیع اعلام کردند و فتوی خود را به شرح زیر نوشته و امضا کردند. این متن فتوی آنان است:

«ساختن و بنا کردن روی قبرها به اجماع مسلمین حرام است و در این زمینه احادیث صحیح روایت شده و از این رو بسیاری از دانشمندان به وجوب خراب کردن آن ساختمان ها فتوا داده اند و از جمله احادیثی که راجع به لزوم خراب کردن قبور مورد استناد قرار گرفته حدیثی است که علی(ع) به ابو الهیاج می گوید: من تو را برای کاری می فرستم که رسول خدا مرا برای آن کار فرستاده ، اگر مجسمه ای دیدی آن را بشکن و هرگاه قبر بلندی دیدی آن را با خاک یکسان کن. در صحیح مسلم هم این حدیث روایت شده است؛ اما موضوع مسجد قراردادن قبرستان ها و نماز خواندن در آنها و روشن کردن چراغ، نیز به مفاد حدیث ابن عباس ممنوع است: "خداوند لعنت کند زائران قبور و کسانی که این مکانها را مسجد فرض کرده و درآن چراغ روشن میکنند." و اما توجه به سوی حجره نبوی (ص) در موقع دعا کردن، بهتر است که از این عمل نیز جلوگیری بشود، چنان که از کتب معتبر استفاده می شود، چون بهترین سمت ها، سمت قبله است و همچنین طواف بر قبور و بوسیدن و به طور کلی دست کشیدن به آنها اعمالی است حرام و ممنوع! و نیز ذکر خواندن و رحمت فرستادن در مواقع نامبرده همگی بدعت است و این، چیزی است که نظر ما به آن رسیده است [1].

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[1]- محسن الامین ،کشف الارتیاب ،چاپ سوم ،ص ۳۶۰_۳۵۹: [الا ایحال در این فتوی ،شیعه ها احادیث را رد کرده و آنان را جعلی میدانند.مهمتر ازهمه این فتاوا با حتی یک آیه قرآن صدق نمیکند. شیعه از وهابیت میپرسد: گنبد و بارگاه همسران پیامبر و تابعین در طول خلافت "خلفای عادل"که عصر طلایی اسلام از آنان است دست نخورده باقی ماند. این عصر از سال ۶۳۲ تا ۶۶۱ه.ق بمدت ۲۹ سال ادامه داشت. چرا هیچ از خلفا یا جانشینان آنها تا قبل از محمد بن عبدالوهاب دستور چنین کاری را نداد اما او از سال ۶۳۲ تا ۱۹۲۶ بمدت هزار و دویست و نود و چهار سال این تخریب را فرمان و ادامه داد؟ آیا همه این سالها خلفا

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مردی شیعه که در زمان تخریب بقیع خود ناظر این واقعه بود ،نامه ایی به یکی از علمای شیعه در تاریخ هشتم شوال سال ۱۳۴۴ه.ق/۲۱آوریل ۱۹۲۶ بدین مضمون فرستاد."این واقعیت را به شما میگویم که تمام سرزمین حجاز تحت ظلم و حکمرانی مطلق ابن سعود است.هیچ کس در این مناطق از دورترین نقاط تا نزدیکترین ، چه ساکن شهر باشد یا بیابان نمیتواند با اوامر این حکومت مخالفت نماید. چند روز پیش قاضی القضات وهابیان یعنی شیخ عبدالله بن بَلهید به مدینه آمد. وقتی مکان دیدار علمای وهابی پر از علما شد، او ممنوعیت زیارت قبور را اعلام کرده و آن را بدعت و محاربه با خدا دانست. هچنین این مطلب را عنوان کرد که این توافق باید به تایید همه مذاهب چهارگانه اهل سنت برسد و آخرین نشانه های قبور را از روی کره زمین محو کنند. به همین دلیل زیارت تمام اماکن مقدسه ممنوع و درهای آنها بسته شد.

در بیست سال گذشته ما جرات نکردیم این اماکن مقدسه را زیارت کنیم چرا که سربازان وهابی حرم پیامبر اکرم را کاملا تحت نظر داشته و از نزدیک شدن زوار به مرقد مطهر پیامبر یا زیارت خانه سید نساءالعالمین جلوگیری میکنند. قاضی القضات وهابی ها بعداز ارعاب و تهدید توانست به هدف خود برسد و ابتدا موفق نشد توافق همه علما را بگیرد بعضی نیز طبق میل او مطلقا زیارت قبور ،تقرب به خداوند از راه شفاعت و همچنین زیارت کردن را کلا ممنوع کردند. وقتی فرمان تخریب صادر شد، سربازان ابتدا تمام محتویات و وسایل این مکانها را اعم از فرش، چلچراغ و اقلام دیگر غارت کردند. سپس همه معماران و خانه سازان مدینه را به زور برای تخریب قبور آوردند.

منظور از این نامه این است که همه مومنان اعم از عرب و عجم ،هندی و ترک و.... امید به شفاعت ائمه و تقرب به خداوند بوسیله آنان دارند. همه این افراد بایستی از دولت خود درخواست کنند، که در این بی عدالتی خطیر دخالت کرده و آنچه که روی داده را جبران کنند. امروز هشتم شوال تخریب بقیع شروع شد و کسی غیر از خدای متعال نمیتواند مانع این قضیه شود. شما

منتظر وهابیون برای چنین کاری بودند؟ چرا هیچکدام از امامان اهل تسنن، ابوحنیفه، مالک، ابن حنبل و شافعی حتی یک فتوی هم جهت تخریب قبور ندادند؟ آیا این چهار امام هم منتظر وهابیون بودند؟ آیا وهابیون بیشتر این چهار امام میدانستند؟] به پیروی از این فتوی، به سرعت مقبره های بقیع تخریب شد. گزارشات این اقدام جهان اسلام را تکان داد و این هتک حرمت در کشورهای شیعه البته عکس العمل شدیدتری داشت.

بایستی تمام علمای عراق را ازاین رویداد مهم با اطلاع سازید "[1]

در همان زمان تلگرام ها یکی پس از دیگری به علمای شیعه درعراق رسید که مایکی از آنها را که به سید حسن صدر به کاظمین فرستاده شد را میاوریم:

"خداوند به شما اجر دهد در مصیبت پیامبر و اهل بیتش! وهابیان قبوراماکنِ مقدسه را تخریب کردند."

با دریافت این گزارشات علمای شیعه تصمیم گرفتند که اعلام عزا کنند و ناراحتی خود را نشان دهند و درحرم شریف کاظمین نماز جماعت ودسته هایی برگزار کنند. تلگراف های واصله و نامه‌ها دراین باب خوانده شد. تلگرافهای نوشته شده به منظور ارسال به پادشاهان و علمای جهان اسلام به کشورهای مختلف بود. همین مراسم درکربلا و نجف اتفاق افتاد. مایلم متن یکی از تلگراف هایی که علمای نجف به رضا شاه در تهران فرستادند اینجا بیاورم:

"بنا برگزارشات موثق بعد از تخریب قبرستان بقیع قاضی القضات وهابی ها دستور داد تمام این محوطه شامل مقبره، گنبدها تخریب شود. این اقدام هشتم شوال شروع شد.

این حتمی است که حفظ قوانین اسلام به طور کلی و شیعه اثنی عشری به شاه محول میشود. امید مردم به تلاش اعلی حضرت میباشد ما صبورانه منتظر اقدام شما هستیم در اسرع وقت انشاالله."[2]

روزنامه های عراقی مدام مقالاتی مبنی بر اعتراض و مخالفت علیه ابن سعود منتشرمیکردند. روزنامه العراق در سرمقاله خود اینچنین نوشت: ابن بُلهید فتوای مشهور خودرا اعلام کرد و به این ترتیب رضایت خاطر ارباب خود را به دست آورد بدون اینکه بداند کار او مانند تیری در قلب جهان اسلام بود و

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[1]- این مطلب اشاره ایی است به حضرت خدیجه دختر خویلد اولین همسر پیامبر اسلام اما معمولا این عنوان به دختر پیامبر یعنی فاطمه زهرا (سلام الله علیها)اطلاق میشود وایشان اصلا قبر مشخصی ندارندچراکه قبل از وفاتشان وصیت کردند که شبانه دفن شده و قبرشان گمنام بماند!

[2]- روزنامه المرشد ژوئن ۱۹۲۶.

زخمی را به وجود آورد که هیچ چیز به وجود نیاورده بود [۱]. این روزنامه مقاله ی دیگری را منتشر کرد که نویسنده آن اسماعیل یاسین ازکاظمین بود با عنوان" بزرگترین ظالم و مکان های مقدس در حجاز "که درآن این جمله بود: ای مسلمانان این خواب زمستانی چیست واین چه رخوتی است که باعث شد شما نسبت به این مسئله مهم و نقش های شرم آوری که آن ستمکار در سرزمین های مقدس انجام داد توجه نکنید؟[۲]

در چهارم ژوئن ۱۹۲۶، روزنامه العراق مصاحبه ای را منتشر کرد بین یکی از سردبیرانش و سید محمود گیلانی رییس شریف بغداد و درآن نامه سید محمود انتقاد خود را از اعمال وهابی ها اعلام کرد. او گفت که گنبدهای روی قبربه هیچ عنوان سنت پیامبر را بهم نمیزند، به دلیل اینکه خودِ پیامبر درخانه عایشه دفن شد و این خانه دیوارهایی و سقفی شبیه گنبد داشته است او همچنین بیان کرد که بوسیدن حرم شبیه بوسیدن کسی است که خیلی اورا دوست دارید که اصلا اسلام آن را منع نکرده است روزنامه العراق بعد از این مصاحبه سه بیت شعر را منتشر کرد و از شعرا خواست که بیت چهارم و پنجم به آن اضافه کنند. معانی این ابیات این است:

به جانم قسم حادثه بقیع
موی طفل سفید میکند و
این شروع اعمال شرم آور بود
مگراینکه ازاین خواب برخیزیم.
آیا مسلمانی هست که حراست کند
از حقوق پیامبری که راهنماست و شفاعت میکند؟

تعدادی از شعرا در اضافه کردن بیت چهارم و پنجم به این ابیات شرکت کردند مثل: مصطفی جواد، اسماعیل یاسین ، کمال نصرت، عبدالمهدی ازری ویک مسلمان از کاظمیه [۳].

محرم آن سال دوازده جولای شروع شد.به همین دلیل سخنرانی ها و اجتماعات عزاداری و مناجات خوانی حرکات دسته جمعی امام حسین عمدتا

۱- روزنامه العراق، ۲۷و ۲۹ می ۱۹۲۶.

۲- روزنامه العراق، ۲۷و ۲۹ می ۱۹۲۶.

۳- روزنامه العراق، ۲ و ۱۶ سپتامبر ۱۹۲۶.

متمرکز روی بحث فاجعه ی بقیع بود که از امام زمان درخواست میکردند تا برای انتقام از ابن سعود ظهور کنند. لازم به تذکراست که هشتم شوال یعنی همان روزی که قبور بقیع تخریب شد، سالگردی شد برای حزن و اندوه درسالیان بعد در نجف و کربلا و تمام مغازه ها بسته بود و حرکات دسته جمعی سینه زنان و اجتماعات بیرون می امدند همانگونه که در سالگرد عزا داری ائمه انجام میشد گفته میشود که مردم کربلا چندین سال این کار را ادامه دادند و هشتم شوال را موت بقیع میخواندند. طی دیداری که از مسجد شیعیان کراچی سال ۱۹۵۸ داشتم یک مقبره طلایی بسیار با ارزش دیدم وقتی ازآن پرسیدم به من گفته شد که این مقبره ازآنِ قبور بقیع است و از طریق خیرات شیعیان درپاکستان و هند جمع شده است و منتظر اجازه میباشند که به مدینه ارسال شود و من متحیرم که آیا این فرصت به دست می آید؟

موسم حج

درماه ژوئن ۱۹۲۶ اولین مراسم حج، تحت سلطه سعودی شروع شد. بسیاری از زوار به حجاز رفتند که تعداد آنها بیش از سال قبل بود این قضیه منجر به اختلافاتی زیادی و درگیری هایی بین زوارو گروه اِخوان به وجود آورد.این زوار می خواستند اعمال خودشان را به روال همیشگی خودانجام دهند ،اما گروه اخوان این تشریفات را هتک حرمت به سنت میدانست و به همین خاطر مانع آن میشد. ابن سعود حافظ وهبا را برای انجام فرائض حج نماینده خود کرد تا اینکه بتواند آن تعصب گروه اخوان را کنترل کند. حافظ وهبا درکتاب خود چنین میگوید:" گروه اخوان در برخوردشان به هرکسی که در نظرآنان امر خداوند را انجام نمیداد ظلم می کردند و خودشان را قاضی میدانستند."

حافظ وهبا نقل میکند که دراواخر ماه ذیحجه ۱۹۲۶ درحالی که درخانه دولتی کنسول مصر بود نماینده هند و هلند همراه با حدود ده زائر کشته شدند. گروه اخوان به این زوار هجوم برده بود و حافظ وهبا قول داد که با مسئله برخورد کند و تاکید میکرد که این مسائل هر جای دیگر جهان نیز اتفاق می افتد اما مخالفان اعتراض میکردند به این معنا که چنین حملاتی به اسم مذهب و با حمایت دولت بود و در حالی بود که عوامل پلیس نظاره میکردند. حافظ وهبا این اطمینان را داد که دولت از چنین حادثه ای اطلاع نداشته و براین تخلف صحه نمیگذارد. حافظ وهبا به نزد ابن سعود رفت برای این توضیح که مسئله جدی است و انعکاس اقدامات گروه اخوان بسیار خطرناک میباشد اما ابن

سعود توجه نکرد و اورا مجبور به استعفا کرد. ابن سعود بعدا فهمید که میزان افراط گرایی گروه اخوان زیاد بود بنابر این به گارد خود دستور داد این گروه را تادیب کرده و یک قاضی را مامور کرد تا به مسائلی که آنها به وجود اورده بودند بپردازد [1].

حادثه محمل مصر یکی از جدی ترین حوادثی بود که باعث اختلاف گروه اخوان با زوار شد. این قضیه منجر به یک قتل عام شد خلاصه ان به این ترتیب است: دولت مصر مدت ها عادت داشت که برای مراسم حج محمل بفرستد. محملی که همراه با سرباز ها و موزیک ارتش و یک امیربرای این مراسم بود مشکل این بود که گروه اخوان شدیدا اظهار میکردندکه این محمل نمادی از شرک میباشد که به جای خداعبادت شده و صدای ترومپت که درجلوی این محمل بودرا صدای شیطان میدانستند. وقتی که فصل حج در سال ۱۹۲۶ نزدیک شد، دولت عربستان برای دولت مصر قوانینی را وضع کرد که بایستی در مراسم حج خود را ملزم به انجام این سه مورد کنند:

۱- محمل بعد از ترک جده نبایستی همراه با موسیقی حرکت کند.
۲- سیگار کشیدن ممنوع میباشد.
۳- هیچ قبری نبایستی زیارت شود ویا به دور آن طواف کند.

دولت مصر نامه ایی به شیخ الازهر و مفتی مصر آن زمان نامه ایی نوشت و نظر ایشان را دراین باره جویا شد.هردو نظر دادند که هر سه مطلب ذکر شده توسط دولت سعودی مخالفتی با قرآن و سنت و شریعت نداشته و شواهدی آوردند که بر اساس آنها دولت سعودی فتوی های خود را داده بود [2].

اولین نشانه های بحران وقتی که محمل به مسجدالحرام در مکه رسید پدیدار شد. محمل در قسمت پایین حرم قرار گرفت و بعضی از زوار به آن تبرک می جستند و به همین دلیل گروه اخوان شروع به هتک حرمت کردند. ابن سعود برای امیر محمل پیامی فرستاد و از او خواست که محمل را برای اینکه فتنه ای به وجود نیاید بپوشاند.
در نهایت احمد پاشا بعد از مشاجره های شدید ومدام از طریق میانجی ها و

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[1]- حافظ وهبا ، ۵۰ سال در شبه جزیره عربستان ،صفحات ۱۴۴-۱۴۰.
[2]- آرشیو ملی لندن.

واسطه هایی پاسخ داد. بعد از ظهر ۸ ذیحجه ۱۳۴۴ ه.ق مطابق با ۹ ژوئن ۱۹۲۶ م محمل، مکه را به طرف سرزمین عرفات ترک کرد هفت و سی دقیقه بعد از ظهر آن روز وقتی که محمل نزدیک منا ایستاد گروهی ازاخوان به ان نزدیک شدند و مدام با فریاد خود به آن میگفتند: هُبَل! هُبل! و سنگ هایی به طرف آن پرتاب کردند. محمود عزمی پاشا به سربازان دستور داد تا به شکل نظامی آرایش پیدا کنند و سپس از گروه اخوان خواست که پراکنده شوند اما آنها اصلا توجه نکردند. پاشا به سربازان خود دستور شلیک هوایی داد تا اینکه گروه اِخوان رابترساند اما هیچ تاثیری نداشت.

گفته میشود که اینجا،گروه اخوان به سربازان خود شلیک کرد [۱] سپس پاشا دستور داد بعد از این عمل که مستقیما به گروه اخوان شلیک کنند. بیست وپنج نفرازآنها کشته و تعداد زیادی مجروح شدند [۲]. آن سال حدود شش هزار نفر از نجد مراسم حج را انجام دادند و چادرهای خودرا در منا برپا کردند وقتی که انان واقعه را شنیدند به مکان حادثه هجوم بردند.

وقتی زوار درباره آنچه که برای برادرانشان اتفاق افتاده بود شنیدند به محل حادثه با اسلحه هجوم بردند. ابن سعود این قضیه را شنید ودر همان نزدیکی چادر زده بود درحالی که میدوید و فریاد میزد:"من عبدالعزیز هستم ،من عبدالعزیز هستم". بدین ترتیب شلیک متوقف شد ابن سعود به سربازانش دستور داد تا محمل را پنهان و حمایت کنند. سپس عبدالعزیز محمل را تحت حمایت قوی سربازان سعودی به فرماندهی پرنس میشاری ابن سعود ابن جلوی (ابن عبدالعزیز) به جده فرستاد [۳]. آرمسترانگ قضیه را اینگونه تعریف میکند: ابن سعود بعد از حادثه نزدیک امیر مصر به مراسم حج آمد. محمود عزمی پاشا و شروع به توبیخ آن کرد برای کاری که انجام داده بود. پاشا با تکبر و خودبینی گفت :" با تمام احترام به شما اولیا حضرت شلیک را متوقف کردم وگرنه تمام این جنایتکاران را از بین می‌بردم.". ابن سعود خود را کنترل کرد و به او گفت:" الان وقت این بحث نیست. اینجا مکان مقدسی است و کسی نباید کشته شود. شما مهمان ما هستید و تحت حمایت، وگرنه تنبیه می

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[۱]- همان منبع.

[۲]- آرمسترانگ، پادشاه عربستان، لندن ۱۹۳۸،ص.۱۹۳.

[۳]- خیرالدین الزوراکلی شبه جزیره در عهد مالک عبدالعزیز، بیروت: ۱۹۷۷، ج.۲، ص.۶۶۳

شدید" [1]. وقتی اخبار به شاه فئوآد مصر رسید عصبانی شد و ارسال پرده های کعبه که مرسوم بود از مصر فرستاده شود را متوقف کرد. او همچنین دستور داد که دیگر پولی از مصر به حجاز فرستاده نشود. در ۱۳می۱۹۷۲ وقتی که دومین مراسم حج نزدیک شد روزنامه احرام مصر اخطاری رسمی منتشرکرد به این مبنی:"دولت مصر تصمیم گرفته است که امسال محمل را نفرستد و همچنین به زوار مصری اخطار میکند که ممکن است طی سفرخود به حجاز با خطراتی مواجه باشند و مصر مسئول حمایت آنها نیست بنابر این اگرتمایل به سفردارند ریسک آن را بپذیرند."

دولت مصر خط مشی و سیاست خود رانسبت به مراسم حج تا روز های اخر پادشاهی فئوآد ادامه داد.نقل میشود وقتی شاه فئوآد در بستر مرگ بود درسال ۱۹۳۰رئیس دیوان او، علی ماهیر پاشا براو وارد شد و گفت آیا شما نمیخواهید دردفتر اعمالتان گفتگو با سرزمین و روئسای دوحرم مقدس را بنویسید؟" پادشاه نشان داد که مشکلی با این مسئله ندارد. روابط دوستانه بین مصر و پادشاهی عربستان سعودی بعداز مرگ شاه فئوآد دوباره از سر گرفته شد و مصریان اجازه پیدا کردند که مراسم حج را انجام داده و پرده کعبه نیز ارسال شد. اما از ورود محمل به حجاز جلوگیری شد. مصریان جشن محمل را میگرفتند اما نهایتا تا شهر سوئز بیشتر نمی‌رفتند [2].

برگزاری کنفرانس اسلامی

نامه ها و تلگرام هایی برای ابن سعود از هند و کشور های دیگر میرسید که در این نامه ها خواستار برگزاری کنفرانس اسلامی بودند که قبلا قول آن داده شده بود. حافظ وهبا به ابن سعود برای انجام کار اصرار میکرد. ابن سعود بالاخره موافقت کرد به شرط اینکه هیچ چیز درباره سیستم حکومتی حجاز در آن کنفرانس بیان نشود. در۲۶مارس۱۹۲۶ به تمام دول و هیات های اسلامی دعوت نامه فرستاده شد تا در کنفرانس اسلامی که قرار بود ۲۰ ذیحجه سال ۱۳۴۴ ه.ق مصادف با ۲ژوئن ۱۹۳۶برگزار شود شرکت کنند. نمایندگانی از کشورهای مختلف اسلامی به استثنای عراق و ایران به این دعوت پاسخ دادند. برادران محمد علی و شوکت علی به نمایندگی از جامعه خلیفه ای اسلامی و زین الدین ابن فریدالدین به نمایندگی از شوروی آمدند. نمایندگان

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[1]- آرمسترانگ. منبع قبلی، ص. ۱۹۳.

[2]- خیرالدین، منبع قبلی. ج.۲، ص. ۶۶۹ .

سعودی چهار نفربودند: حافظ وهبا، یوسف یاسین، عبدالعزیز تقی، عبدالله ابن بُلهید،که قبلا درباره او صحبت شد. کنفرانس در ۷ ژوئن افتتاح شد. حافظ وهبا سخنرانی افتتاحیه را از طرف ابن سعود انجام داد.

سخنرانی وهبا شامل دلایلی بود که ابن سعود را مجاب کرده بود به عنوان شاه حجاز سوگند یاد کند و مجموع صحبتهای او به این مضمون ختم میشد: افرادی که در حجاز و نجد پیمان می‌بندند و پیمان میشکنند او را مجبور به چنین کاری کردند و در آغاز درخواست آنها را رد کرد اما در پاسخ به احکام شریعت او موافقت کرد چرا که به قول خودش "ما آل سعود پادشاهان مستبدی نیستیم وشخصاً حکمرانی نمیکنیم بلکه حکمرانی ما منوط است به احکام شریعت و نظر آنهایی که بیعت میکنند و بیعت میشکنند."

اگر ما بدون هیچ دلیلی شرعی قابل قبول با آنها مخالفت کنیم مسلماً آنها اطاعت نخواهند کرد این کاملا مشهود است. همه شهرها و رئسای قبایل همان هایی هستند که بیعت میکنند و بیعت میشکنند. چرا که قبایل آنها در دوران صلح یا جنگ از آنها تبعیت میکنند."ابن سعود خطابه خود را به این ترتیب به پایان رساند:"مسلمانان خسته شده اند از تفاوت در فرقه ها وسلیقه ها، بنابراین همدیگر را سفارش کنید به این قضیه که مسلمانان به همدیگر نزدیک تر شوند و به علائق جمعی مشترک برسند و اجازه ندهند تفاوت بین فرقه ها و نژادها علت خصومت آنها شود [۱]. جلسات کنفرانس ده روز ادامه داشت. ۱۷ژوئن جلسات به تاخیر افتاد تا نمایندگان فرصت داشته باشند مراسم حج خود را انجام دهند به علاوه دو نماینده از مصر و ترکیه رسیدند به این ترتیب جلسات در روز ۲۲ همان ماه از سر گرفته شده. آخرین جلسات شاهد درگیری های آن دو بود که درآن نماینده مصری نقش اصلی را به عهده داشت.

اقدام نماینده مصر در کنفرانس

دولت مصر در ابتدا دعوت کنفرانس را رد کرد این وقتی اتفاق افتاد که کابینه دولت زئیر پاشا [۲] حکومت میکرد. وقتی که حکومتش ازکار برکنار شد و دولت جدید با ریاست عدلی پاشا به وجود آمد تصمیم گرفت نماینده ای از

۱- حافظ وهبا، منبع قبلی، صفحات ۱۴۴-۱۴۰.

۲- من نتوانستم این اسم را پیداکنم به نظر میرسد اشتباه چاپی باشد.

مصر به کنفرانس بفرستد.

این گروه متشکل از شیخ محمد ظواهیری به عنوان رییس، محمدالماسیری بگ و محمد توفیق بگ به عنوان اعضای گروه بودند. نمایندگان برای رسیدن به مکه دچار مشکل بودند به دلیل اینکه تمام کشتی های مربوط به حمل ونقل زوار قبلا رفته بودند. عدلی پاشا دستور داد که کشتی دولتی مصری آیدا را برای حمل و نقل گروه به حجاز در اسرع وقت آماده کنند. بدین ترتیب گروه توانست به مکه رسیده و درآخرین جلسات کنفرانس که در بالا ذکر شد شرکت کنند. بنظر می‌رسد که شیخ محمد الظواهیری رییس گروه مصری برای هدف مشخصی فرستاده شد. برای اینکه انتقاد کند از تعصب وهابی ها و اقدامات آنها را توبیخ نمایند. به این دلیل است که ما می‌بینیم او به عنوان مسئول با شواهد منطقی و بجا فرستاده شد تا جواب بهانه ها و عذرهای وهابی ها را متقابلا بدهد. اولین کاری که او کرد این بود که پیشنهادی را به صورت نوشته که اینجا ذکر میکنیم ارائه داد و از نمایندگان درخواست کرد که از آن دفاع کنند:

ازآنجا که حجاز یک مرکز مذهبی عام و محترم است برای تمام کسانی که روبه قبله می ایستند مرکزی که مسلمانان از هرجایی صرف نظر از تفاوت های مذهبی و فرقه ای می آیند تا خدارا عبادت کنند و اعمالشان را انجام دهند، این کنفرانس تصمیم دارد مشخص نماید که همه باید قادر باشند به طریق خودشان عبادات و اعمالشان را طبق فرقه خود انجام دهند و نباید ازآنها ممانعت شود تا مادامی که به جاه و مقام کسی اعم از مرده یا زنده آسیب نرسد و نباید توافق جمع یا اجماع را که براساس علما اصول فقه انجام شده ازبین ببرد. این کنفرانس تعیین کند که هر زائری مطابق با مذهبی که به آن تعلق دارد اعمالش را انجام دهد درحالی که انجام آن ممکن است با فرقه های دیگر متفاوت باشد. شیخ ظواهری فی البداهه سخنرانی دیگر که درآن نمایندگان را ترغیب کردتا تصمیم اورا قبول کنند. او گفت اجازه دهید صراحتا بگویم و امیدوارم باعث ناراحتی کسی نشود، چندنفر به من گفتند که مردم نجد به آنها کافر میگویند و به همین دلیل ما اینجاییم تا این موضوع را مشخص کنیم. در کنار هم هستیم تا اوضاع رامشخص کنیم. من با چشمان خودم دیدم چیزی که مرا آزار داد من داخل حرم بودم و از کنار مقام ابراهیم بعداز طواف درحال عبور بودم و دیدم گروهی از مردان را که یک مرد مصری را محاصره کرده بودند و مدام با او باخشونت تمام میگفتند: آیاتو گفتی« یارسول الله »؟

اینجا بود که مرد ترسیده بود، انگارگیج شده بود تا جائیکه که اشک هایش جاری شد. نزدیک من آمد همراه مصریان دیگر و به من گفت آیا شما دیدید چگونه آنها مانع ما هستند؟

من او را آرام کردم و به گفتم آرام باش، نترس و صبور باش تا وقتی که حقیقت آشکار شود مطمئنا هدایت از آن خداست این بخشی ازآن چیزی است که مرا وادار میکند تا اینکه به شما بگویم این پیشنهاد را امضا کنید و امیدوارم همه آن را امضا کنند. من به اسم خدا و پیامبرش از شما عاجزانه درخواست میکنم و اگر میگویم پیامبرش امیدوارم کسی مخالفت نکند چون این باور من است که من پیروی میکنم همان طور که خدا را عبادت میکنم من از شما عاجزانه میخواهم به نام خدا و پیامبرش که با صبر و تحمل عمل کنید شاید بتوانیم دلایلی که پشت این تفاوت هاست و همه مسلمانان را آزارداده است را از ریشه برکنیم.

کنفرانس پیشنهاد ظواهیری را مورد بحث قرار داد وبعداز بررسی امضا کرد. این باعث شد که ابن سعود و طرفدارانش عصبانی شوند و بدین ترتیب ابن سعود سخنرانی کرد و درآن جایگاه خود را توضیح داد:

من نمیخواهم درکارهای شما دخالت کنم و همانگونه که قول داده بودم درسخنرانیه افتتاحیه آزادی کنفرانس درتحقیقاتش را نمی‌خواهم محدود کنم اما دوست دارم توجه شما را به موضوعاتی جلب کنم که به عنوان یکی از رهبران اسلام که مسئولیت دارد حکومت این سرزمین را دارد به بعضی از موضوعات جلب میکنم. دوست ندارم بلند پروازی کنم اما میخواهم مسلمانان به دوران اولیه خود برگردند به دوران شادی و قدرت، به عصر صحابه و تابعین که در خیر و نیکی از آنها پیروی میکنیم. ما نمی خواهیم که کسی مذهب خاصی را با اجبار پیروی کند به دلیل اینکه علمای مذاهب این را نمی پذیرند اما من تحت هیچ شرایطی ظهور بدعت ها و خرافاتی که شریعت قبول ندارد و ظاهرا طبیعت هم باآن مخالف است را نمی پذیرم. هیچکس درباره مذهب و ایمانش مورد مواخذه قرار نمیگیرد اما این درست نیست که شخصی به راحتی آنچه که مخالف اجماع و توافق مسلمانان است را انجام دهند. بهتراست به مسلمانان عادلانه نگاه کنیم و این موضوعات ثانویه را به علما بسپاریم چرا که آنها دراین زمینه بسیار دانا هستند.

شیخ ظواهیری درجواب سخنرانی ابن سعود یادداشتی نوشت که طولانی است بنابراین فقط گزینه هایی از آن را انتخاب میکنیم :

۱-علیا حضرت شاه خواسته خود را عنوان کرد که مسائل مذهبی به علما واگذار شود اما این موضوع ممکن نیست چون علما بین خودشان نیز اختلاف دارند و وقتی که همدیگر را میبینند اختلافات فرقه ای نیز زنده می‌شود.
۲-علیا حضرت گفت ظهور بدعت هاوخرافات را که قبول نمیکند و این درست است البته اگر به این معناست که آنچه که تعیین شده توسط تمام علمای فرقه ها اسلامی و نه فقط یک گروه مجزا از بین آنها تعیین شود.
۳- علیاحضرت گفت که درست نیست که کسی مخالف اجماع و توافق مسلمانان کاری انجام دهد اما این بیان در حوزه خودش بسیارگسترده و نامحدود در معنای خودش است و بعضی از افراد ممکن است است این معنی را ازاین درک کنند که از اعمالی که طبق مذهب آنها مجاز است ممانعت میشود و این منجر به بوجود آمدن فتنه کوری خواهد شد. مثلاسیگار کشیدن را در نظر بگیریم. شیخ بلهید میگوید ما ممنوع نمیکنیم چرا که حرام است. ما از آن ممانعت میکنیم به دلیل اینکه اگر مردم نجد کسی را درحال سیگار کشیدن ببینند سر او را جدا میکنند بنابراین واقعا چه کسانی هستند که باعث این فتنه کور میشود؟ آیا آنهایی که مجازند به کارهایی که مذهبشان به آنها اجازه میدهند یا آنهایی که سررا از تن جدا میکنند؟
۴- علیاحضرت گفته است که بهتر است ما به علائق مسلمانان نظر داشته باشیم و مسائل ثانویه را به علما واگذار کنیم ما خواستار این قضیه هستیم. بنابراین ابتدا مایلیم که این اصل درنظر گرفته شود و اثار تاریخی و دیگر مکان ها قبل از اینکه علما اظهار نظر نکنند تخریب نشود.

این یادداشت بین نمایندگان دست بدست شد و همه آنها به استثنای نماینده سعودی جانبداری کردند. اعضای نمایندگان نزد شیخ ظواهیری رفتند و از او تقاضا کردند که یادداشت را به کنفرانس ارائه ندهد ظواهیری به انها گفت که این کار را به شرطی انجام میدهد که شاه سخنانش را پس بگیرد. بالاخره توافق صورت گرفت وشاه سخنان خودش را پس گرفت. آخرین روز کنفرانس با بحث های شدیدی ادامه داشت در آن روز شوکت علی پیشنهادی را ارائه داد که از قبل اماده کرده بود و حاوی سه موضوع بود :

۱- بازسازی گنبد ها و مقبره های تخریب شده در اسرع وقت.

۲- محافظت قبورتخریب نشده.
۳- ماموریت برای بازسازی قبور تخریب شده به یک کمیته از علمای اهل تسنن و شیعه که نظر آن‌ها در این مورد نهایی خواهد بود.

شیخ محمود ظواهیری درمورد این پیشنهاد اینگونه سخن گفت: امروز اخرین روز کنفرانس است و ما میخواهیم درصلح و آرامش آن را به اتمام برسانیم من از برادران هندی عصبانی، تحرکاتی داشته اند. همچنین حرکتی از جانب دولت که نشان دهنده مقاومت آنان است. بنابراین امیدوارم مشکلی به وجود نیاید. بیایید به پیشنهاد مربوط به قبورو اثار تاریخی نظری بیفکنیم. یوسف یاسین در جواب او گفت اگر نمیخواهید مشاجره ای به وجود بیاید و میخواهید موضوع با صلح و ارامش به اتمام برسد. امیدوارم که این پیشنهاد مطرح نشود چون این پیشنهاد در واقع شروع اختلاف و مشاجره است. ظواهیری به او چنین گفت: ما میخواهیم سوءتفاهم را از بین ببریم به دلیل اینکه سکوت دراین مورد فایده ای ندارد. ما میخواهیم آرامش به اعماق قلب ها برگردد. آنچه که درست است برای همه درست میباشد. آنچه که حق است برای همه حق است و در میان حق تلخی وجود دارد که بایستی کنار گذاشته شود. شما بهتر میدانید و عواقب خشمگین شدن افرادرا متوجه میشوید بنابراین من تقاضا میکنم که از پیشنهاد ارائه شده تبعیت شود اینجا بود که منشی کنفرانس ایستاد و متن پیشنهاد را خواند شوکت علی آن را توضیح داد سپس افراد حاضر در کنفرانس موافقت کردند که پیشنهاد را به علما ارجاع دهند تا ببینند آنان چه تصمیمی میگیردند. شیخ عبدالعزیزآل عتیقی ایستاد و گفت: مایلم توجه شما راجلب کنم به مخالفتم درمورد اینکه قبور بعنوان بت فرض شوند و اعمال انجام شده هیچ تاثیری برآن پیکر نداشته بلکه نسبت به این سنگ ها انجام میپذیرد. ظواهیر اینگونه به او جواب داد: خیلی دور ازشأن خداوند است که یک نفر بگوید که مسلمانان قبور را به عنوان بت در نظر میگیرند و ما درخواست میکنیم که از افرادی که بین ما هستند اینکه افراطی نباشند و درآنچه که بی فایده است غلو نکنند. کنفرانس به اتمام رسید بدون اینکه حضار آن به نتیجه قطعی برسند. غروب روز آخر کنفرانس ابن سعود برای نمایندگان ضیافتی ترتیب داد. ظواهیری فرصت پیدا کرد و درخواست کرد که مقبره های تخریب شده را باز سازی کنند. به دلیل اینکه آن ها را مساجد فرض کرده بودند و اکنون محوطه هایی بودند که درآن حیوانات ادرار میکردند.

وقتی ابن سعود این جمله را شنید جلسه را ترک کرد [1]. کنسول انگلیسی مطالب زیر را در گزارش محرمانه خود به دولتش بیان کرد :"اعتقاد براین است که کنفرانس برای ابن سعود صرفا خرج بیست هزار پوند پول بود که در واقع درامد نفتی آنها بود و همچنین رشوه هایی که به بعضی از افراد داده بودند. کنسول بریتانیا همچنین عنوان کرد که نمایندگان به استثنای چند نفر از ابن سعود به ترتیب اهمیتشان رشوه گرفته بودند. شیخ راشد برای مثال ۲۰۰۰ پوند ، آمن الحسینی ۱۰۰۰، ابوالعظیم ۳۰۰پوند گرفته بودند. ابن سعود با این کار میخواست محبت آنها را جلب کند و برای خودش در کشورهای آنها محبوبیت ایجاد کند [2].

مسئله ابن سعود

دیدیم که چگونه ابن سعود از اخوان در طی کنفرانس دفاع و اعمال آنها را توجیه کرد اما عمیقا از آنها راضی نبود. میتوان گفت که ابن سعود در مورد اخوان دریک سردرگمی دوگانه بود که از نظر علمی به آن مسئله غامض میگویند یعنی درمقابل دو انتخاب ایستاده که هر دوی آنها بد است. از یک طرف ابن سعود مدیون اخوان بود برای ایثارهایی که آنها انجام داده بودند و جنگ هایی که به پا کرده بودند اما از سوی دیگر او مرد سیاست بود که بایستی طوری رفتار میکرد که به او دیکته شده بود بنابراین او درگروه اخوان یک جنبشی با احساسات شدید متعصبانه دید که مسائل را به وجود می آوردند و در راه رشد منطقه مانع به وجود میاوردند.

درواقع میتوان آن را اینگونه بازگو کرد:

ابن سعود از یک جنگ روان شناختی نسبت به گروه اخوان رنج میبرد به دلیل اینکه از یک طرف تعصب آنها را نمی توانست کاری کند از طرف دیگر بدون آنها هیچ کاری نمیتوانست انجام دهد. ما گفتیم که عمیقا ابن سعود از گروه اخوان ناراحت بود و در واقع آنها نیز از ابن سعود ناراضی بودند به دلیل اینکه در شروع جنبششان آنها نسبت به ابن سعود انتقاد داشتند چرا که او عقال می بست و نه عمامه. گروه اخوان علمای نجد را مورد انتقاد قرار میداد و آنها را متهم میکرد که طبق مذهب عمل نکرده و درحالی که حقیقت را از ابن سعود پنهان میکنند صرفا چاپلوسی آن را میکند در ابتدا ابن سعود با

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[1]- فخرالدین الزواهیری ،سیاست و الازهر،قاهره :۱۹۴۵،صفحات ۲۵۰-۲۴۰.

[2]- آرشیو ملی لندن.

گروه اخوان با اصل تحمل و ملایمت رفتار کرد همواره میگفت که گروه اخوان بایستی تحمل شود مهم نیست کارهایی که انجام دادند شرایط آنها اکنون بهتراز ابتدای کار است. با درنظر گرفتن تعصب و خشونت ابن سعود معتقد بود که با گذشت زمان از فشار آنها کاسته میشود وقتی که بعضی از دوستانش به او توصیه کردند که افراط گری گروه اخوان را کنترل کند به انها گفت اینان پسران من هستند و وظیفه من این است که انها را تحمل کنم واز اشتباهات و اعمال بدشان چشم پوشی کنم باید آنها را نصیحت کنم من اعمال آنها را فراموش نمیکنم و فکر میکنم نیت های خوبی داشته اند و آنچه که درست است برای آنها آشکار خواهد شد [1]. ابن سعود عادت داشت که فکر کند افراط گروه اخوان با مرور زمان از بین خواهد رفت اما در نهایت متوجه شد که افراط انها به جای از بین رفتن شدت یافت. درسال ۱۹۱۴ ابن سعود با علمای نجد جلسه ای داشت که درباره این موضوع بحث کنند. ۳۰ سپتامبر آغاز جلسه بود بعد از بحث آنها معتقد شدند که بایستی گروه اخوان متعادل تر رفتار کنند. بعد از جلسه آنها بخش نامه ای صادر کردند که به گروه اخوان توصیه میکرد که متعادل تر رفتار کنند این بخشنامه شامل موضوعات مورد مباحثه بود و اینکه گروه اخوان عادت داشتند که افراد را متهم کنند که کافرو مرتد هستند. به این ترتیب چهار موضوع به ترتیب زیر بود :

۱- آیا اصطلاح کافر به عرب های بدوی مسلمان که در مذهب خود بسیار پابرجا هستند، اطلاق میشود و او امر و نواهی خداوند را انجام میدهند؟
۲- آیا تفاوتی دارد بین کسی که عقال میپوشد وکسی که عمامه میپوشد تا مدامی که ایمانشان یکسان است؟
۳- آیا بین ساکنان شهرنشین اولیه و مهاجران بعدی تفاوتی وجود دارد ؟
۴- آیا بین قربانی عرب بدوی نشین که به عنوان یک شخص مسلمان زندگی میکند که روش او متعلق به خودش میباشد و ایمان خودش است و کسی که ساکن شهر بوده و یا مهاجر بوده تا زمانی که مسائل مربوط به حلال و حرام رعایت میشود تفاوتی وجود دارد؟
۵-آیا مهاجران اجازه دارند که حمله کنند به کسانی که مهاجرت نکردند و به همین دلیل به آنها آسیب برسانند یا آنها را مجبور به مهاجرت کنند ؟ آیا کسی این حق را دارد کسی را از جای خود به جای دیگری منتقل کند میخواهد آن شخص یک وادیه نشین باشد یا یک ساکن شهر بدون هیچ مسئله مشخصی یا

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[1]- حافظ وهبا، شبه جزیره عربستان در قرن ۲۰، صفحات ۲۹۴-۲۹۳.

سرپیچی خاصی یا اعمالی که او را بیرون انداخته بدون اجازه ولی امر یا قاضی القضات؟ در انتهای بخشنامه بیان شده بود که علما فتوای خود را به این ترتیب داده بودند تمام این مسائل شریعت و فرمان های آن را تخریب میکنند.

شخص نمیتواند این کار را انجام دهد و بایستی تو بیخ شود اگر توبه کرد و اشتباه خود را قبول کرد بخشیده میشود اما اگر ادامه داد با آنچه که امر شده انجام ندهد و سماجت کند بایستی در مقابل مسلمانان تنبیه شود او نه دشمن در نظر گرفته میشود و نه دوست مگر اینکه ولی یا قاضی القضات دستور دهد هرکس مخالفت کند روش او روش مسلمانان نیست این درواقع چیزی است که ما اعتقاد داریم و درخواست میکنیم از خداوند که آن را تصدیق نمیاید امیدواریم که خداوند ما را قادرکند که به نیکی ها هدایت شویم خداوند به پیامبر و خاندانش و همراهانش درود فرستد. امضا شده در سال ۱۳۳۷ [۱]. امضاها و مهرها [۲].

این بخشنامه همراه با بخشنامه دیگری که ابن سعود امضا شده بود در روستاهای گروه اخوان توزیع شد و به آنها توصیه میکرد که از نظرات علمای مذهب تبعیت کنند، به دلیل آنکه آنها شریعت را بیشتر میشناسند واضح است که هردو بخش نامه تاثیر جدی روی گروه اخوان نداشت.

در هر صورت گروه اخوان تعصبشان را وقتی که بر حجاز تسلط یافتند تشدید کردند. حافظ وهبا میگوید افراط گرایی گروه اخوان بعد از سقوط جده و محاصره حجاز شدت یافت. ابن سعود چندین بار با آنها قاطع برخورد کرد و راجع به افراط گرایی آنها تذکر داد اما هیچگاه سرپیچی انها متوقف نشد درحالی که جنایتشان ادامه پیدا کرد در واقع اخوان در مداخله امور افراد متوقف نشدند و بلکه شروع کردند به مداخله در کارهای خود ابن سعود. در اکتبر سال ۱۹۲۵هنگامی که سرگیلبرت گلیتو با ابن سعود درحال مذاکره بود

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[۱]- این تاریخ مطابق با متن عربی است اما بنظرم درست نیست چون سال ۱۳۳۷ هجری مطابق با ۱۹۱۸ میلادی است. متن حوادث ادامه داری را بحث میکند که در یال ۱۹۲۶ روی داده است پس چرا بایستی اینقدر سالها به عقب برگردیم؟احتمالا اشتباهی صورت گرفته است.

[۲]- آمن الریحانی (منبع قبلی)، صفحات ۳۰۸-۳۰۷.

در منطقه ای به اسم بحیرا نزدیک جده معاونان ابن سعود بیرون اردوگاه به قدم زدن پرداختند و یک گروه از اخوان درحال نماز بودند امام جماعت آنها شروع به ترساندن آنها کرد و گفت که آنها زمینی که روی آن نماز میخواندند را بی حرمت و آلوده کرده اند وقتی ابن سعود این قضیه را شنید. رییس گروه را فراخواند و او را توبیخ کرد و به او گفت شما به چه حقی با مهمان من اینگونه صحبت کردید؟ به چه حقی شما این زمین مقدس را به خودتان و دوستانتان انحصار داده اید؟ شما باید بدانید که زمین همه آن به خدا متعلق است و همه جا مکانی است برای نماز گزاران سپس دستور داد که مرد را تازیانه بزنند تا درسی برای بقیه بشود[1].

وقتی ابن سعود از اختراعات جدید در مکه استفاده کرد مثل تلفن و دوچرخه، گروه اخوان این ابزار را به بهانه اینکه نجس و شر هستند آن را منع کردند[2]. دوچرخه از نظر آنها توسط نیروی جادویی میچرخید و نشانی از عمل شیطان بود و آن را گاری شیطان یا گاری ابلیس می‌نامیدند. یک بار خدمتکار ابن سعود در حال راندن دوچرخه بود و ماموریتی را انجام میداد که یکی از افراد گروه اخوان جلوی او را گرفت و کتک زد. وقتی ابن سعود دستور داد که کابل های تلفن را بین مکه و اردوگاه او بکشند گروه اخوان کابل هارا پاره کردند، به بهانه این که تلفن درواقع شر است. ابن سعود مجبورشد که کشیدن کابل ها را چند هفته به تعویق بیاندازد و تلاش کرد انها را متقاعد کند که تلفن توسط شیطان ساخته نشده و میتواند آیه های قران را منتقل کند و به این ترتیب شیطان ازآن فرار میکند بالاخره انان متقاعد شدند و کابل ها کشیده شد[3].



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[1]- آرمسترانگ (منبع قبلی)،صفحات ۲۰۰-۱۹۹.

[2]- حافظ وهبا (منبع قبلی)، ص ۲۹۳.

[3]- خیرالدین زوراکلی (منبع قبلی)، ج ۲، ص۷۴۲.

Wahhābism Rebutted

Here are points penned by a sincere Muslim (anonymous) who found these faults with Wahhābism:

1) Wahhābis say that Islam is the only religion. They define it in the most non-inclusive and most radical way when compared to this definition by other Muslim sects.

2) According to them, all other religions are false and wrong, so they must be replaced with their narrow-minded Wahhābi sect.

3) The Qur'ān is the only divine book; all other Holy Scriptures are null and void.

4) All Holy Scriptures of other religions are corrupted and are false and wrong.

5) Non-Muslims must be converted to Islam by coercion or military action.

6) The sixth pillar of Islam is Jihad and is to be done peacefully or forcefully to convert people.

7) All other Muslim sects must agree with Abdul-Wahhāb's teachings or else...!

8) No other Muslim sect must exist, particularly the Shi`a School of Muslim Law whose adherents are defined by the Wahhābis as being *kafir,* apostate and must be eliminated.

9) Tribal and strict Shari`a rules must be implemented all over the world under Wahhābi-defined Islam, the only true religion according to these Wahhābis.

10) The governance of the Wahhābis has defined the "Islamic State" as one that can be done only under their alleged "caliphate".

11) Non-Muslims will be tolerated as *dhimmis* (falling under their protection) with no rights under their form of Shari`a.

12) Wahhābis believe in the abrogation theory (something like 150 interfaith and pluralistic *ayats*, Qur'ānic verses, must be abrogated, say their ignorant Wahhābi "scholars").

13) Wahhābis say the world is divided into the House of Islam (peace) and the House of Kuffar (infidels). Only the Wahhābi sect is correct and pure, the rest are all corrupted.

14) Terrorism is their weapon, hurting those who do not fight you or them.

15) Wahhābis do not believe in pluralism.

16) They do not believe in the freedom of choice when it comes to religion.

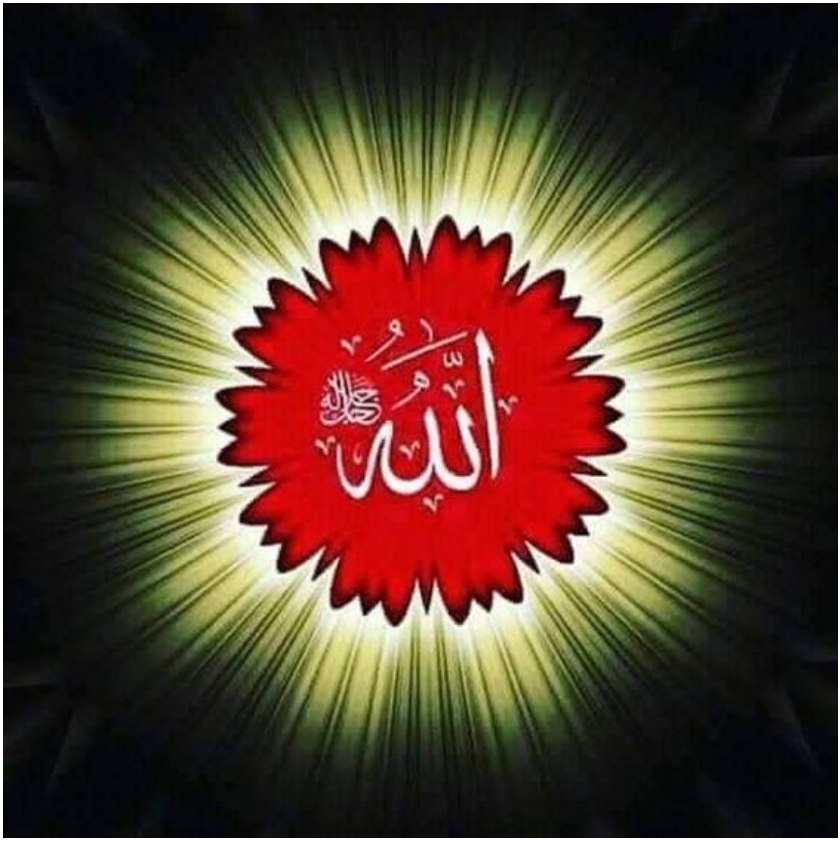
17) They do not believe in democracy.

18) They do not believe in the United Nations' Human Rights Charter.

19) They do not believe in giving women any rights.

20) They believe only in one world governed by Muslims through the Laws of the Shari`a under their own alleged "Islamic caliphate".

21) They do not believe in secular governance giving equality, fairness and justice for non-Muslims. The only religion to be followed is Islam as explained by their man, Muhammed ibn Abdul-Wahhāb.



You Can't Understand ISIS If You Don't Know the History of Wahhābism in Saudi Arabia



BEIRUT -- The dramatic arrival of Da'ish (ISIS) on the stage of Iraq has shocked many in the West. Many have been perplexed -- and horrified -- by its violence and evident magnetism for Sunni youth. But more than this, they find Saudi Arabia's ambivalence in the face of this manifestation both troubling and inexplicable, wondering, "Don't the Saudis understand that ISIS threatens them, too?"

It appears -- even now -- that Saudi Arabia's ruling elite is divided. Some applaud that ISIS is fighting Iranian Shi`ite "fire" with Sunni "fire", that a new Sunni state is taking shape at the very heart of what they regard as a historical Sunni patrimony and they are drawn by Da'ish's strict Salafist ideology.

Other Saudis are more fearful and recall the history of the revolt against Abdul-Aziz by the Wahhābist Ikhwān (Disclaimer: this Ikhwān has nothing to do with the Muslim Brotherhood Ikhwān -- please note, all further references hereafter are to the Wahhābist Ikhwān and not to the Muslim Brotherhood Ikhwān), but which nearly imploded Wahhābism and the Āl Saud in the late 1920s.

Many Saudis are deeply disturbed by the radical doctrines of Da'ish (ISIS) -- and are beginning to question some aspects of

Saudi Arabia's direction and discourse.

The Saudi Duality

Saudi Arabia's internal discord and tensions over ISIS can only be understood by grasping the inherent (and persisting) duality that lies at the core of the Kingdom's doctrinal makeup and its historical origins.

One dominant strand to the Saudi identity pertains directly to Muhammed ibn Abdul-Wahhāb (the founder of Wahhābism) and the use to which his radical, exclusionist puritanism was put by Ibn Saud. (The latter was at the time no more than a minor leader -- amongst many -- of continually sparring and raiding Bedouin tribes in the baking and desperately poor deserts of Najd, the southern part of today's Saudi Arabia, Hijaz being its northern part.)

The second strand to this perplexing duality relates precisely to King Abdul-Aziz's subsequent shift towards statehood in the 1920s: his curbing of Ikhwāni violence (in order to have diplomatic standing as a nation-state with Britain and America); his institutionalization of the original Wahhābist impulse -- and the subsequent seizing of the opportunely surging petrodollar spigot in the 1970s, to channel the volatile Ikhwāni current away from home towards export -- by diffusing a cultural revolution, rather than violent revolution, throughout the Muslim world.

But this "cultural revolution" was no docile reformism. It was a revolution based on Abdul-Wahhāb's Jacobin-like hatred for the putrescence and deviationism that he perceived all about him -- hence his call to purge Islam of all its heresies and idolatries.

Muslim Impostors

American author and journalist Steven Coll has written how this austere and censorious disciple of the 14th century scholar ibn Taymiyyah, Abdul-Wahhāb, despised "the decorous, arty, tobacco smoking, hashish imbibing, drum pounding Egyptian and Ottoman nobility who travelled across Arabia to pray at Mecca."

In Abdul-Wahhāb's view, these were not Muslims; they were imposters masquerading as Muslims. Nor, indeed, did he find the behavior of local Bedouin Arabs much better. They aggravated Abdul-Wahhāb by their honoring of saints, by their erecting of tombstones and their "superstition" (e.g. revering graves or places that were deemed particularly imbued with the divine).

All this behavior, Abdul-Wahhāb denounced as *bid`a*, an innovation forbidden by God. Like Taymiyyah before him, Abdul-Wahhāb believed that the period of the Prophet Muhammed's stay in Medina was the ideal of Muslim society (the "best of times"), to which all Muslims should aspire to emulate (this, essentially, is Salafism).

ibn Taymiyyah had declared war on Shi'ism, Sufism and Greek philosophy. He spoke out, too, against visiting the grave of the prophet and the celebration of his birthday, declaring that all such behavior represented mere imitation of the Christian worship of Jesus as God (i.e. Idolatry). Abdul-Wahhāb assimilated all this earlier teaching, stating that "any doubt or hesitation" on the part of a believer in respect to his or her acknowledging this particular interpretation of Islam should "deprive a man of immunity of his property and life."

One of the main tenets of Abdul-Wahhāb's doctrine has become the key idea of *takfir* (labeling others as apostates). Under the *takfiri* doctrine, Abdul-Wahhāb and his followers could deem fellow Muslims "infidels", apostates, unbelievers, should they engage in activities that in any way could be said to encroach on the sovereignty of the absolute Authority (that is, the King). Abdul-Wahhāb denounced all Muslims who honored the dead, saints, or angels. He held that such sentiments detracted from the complete subservience one must feel towards God and only God. Wahhābi Islam thus bans any prayer to saints and dead loved ones, pilgrimages to tombs and special mosques, religious festivals celebrating saints, the honoring of the Muslim Prophet Muhammed's birthday and even prohibits the use of gravestones when burying the dead.

"Those who would not conform to this view should be killed, their wives and daughters violated and their possessions confiscated," he wrote…!

Abdul-Wahhāb demanded conformity -- a conformity that was to be demonstrated in physical and tangible ways. He argued that all Muslims must individually pledge their allegiance to a single Muslim leader (a caliph, if there were one). Those who would not conform to this view should be killed, their wives and daughters violated and their possessions confiscated, he wrote. The list of apostates meriting death included the Shi`ites, Sufis and other Muslim denominations whom Abdul-Wahhāb did not consider to be Muslim at all.

There is nothing here that separates Wahhābism from ISIS. The rift would emerge only later: from the subsequent

institutionalization of Muhammed ibn Abdul-Wahhāb's doctrine of "One Ruler, One Authority, One Mosque" -- these three pillars being taken respectively to refer to the Saudi king, the absolute authority of official Wahhābism and its control of "the word" (i.e. the mosque).

It is this rift -- the ISIS denial of these three pillars on which the whole of Sunni authority presently rests -- makes ISIS, which in all other respects conforms to Wahhābism, a deep threat to Saudi Arabia.

A Brief History Covering 1741 - 1818

Abdul-Wahhāb's advocacy of these ultra radical views inevitably led to his expulsion from his own town -- and in 1741, after some wanderings, he found refuge under the protection of Ibn Saud and his tribe. What ibn Saud perceived in Abdul-Wahhāb's novel teaching was the means to overturn Arab tradition and convention. It was a path to seizing power.

"Their strategy -- like that of ISIS today -- was to bring the peoples whom they conquered into submission. They aimed to instill fear."

ibn Saud's clan, seizing on Abdul-Wahhāb's doctrine, now could do what they always did, which was: raiding neighboring villages and robbing them of their possessions. Only now they were doing it not within the ambit of Arab tradition, but rather under the banner of "jihad". Ibn Saud and Abdul-Wahhāb also reintroduced the idea of martyrdom in the name of "jihad", as it granted those martyred immediate entry into paradise.

In the beginning, they conquered a few local communities and imposed their rule over them. (The conquered inhabitants were given a limited choice: conversion to Wahhābism or death.) By 1790, the Alliance controlled most of the Arabian Peninsula and repeatedly raided Medina, Syria and Iraq.

Their strategy -- like that of ISIS today -- was to bring the peoples whom they conquered into submission. They aimed to instill fear. In 1801, the Allies attacked the Holy City of Karbala in Iraq. They massacred thousands of Shi`ites, including women and children. Many Shi`ite shrines were destroyed, including the shrine of Imām Hussein, the murdered grandson of Prophet Muhammed.

A British official, Lieutenant Francis Warden, observing the situation at the time, wrote: "They pillaged the whole of it [Karbala or Kerbala] and plundered the Tomb of Hussein... slaying in the course of the day, with circumstances of peculiar cruelty, above five thousand of the inhabitants..."

Osman ibn Bishr al-Najdi, the historian of the first Saudi state, wrote that ibn Saud committed a massacre in Karbala in 1801. He proudly documented that massacre saying, "We took Karbala and slaughtered and took its people (as slaves), then praise be to Allāh, Lord of the Worlds and we do not apologize for that and say: 'And to the unbelievers: the same treatment.'"

In 1803, Abdul-Aziz entered the Holy City of Mecca which surrendered under the impact of terror and panic (the same fate was to befall Medina, too). Abdul-Wahhāb's followers demolished historical monuments and all the tombs and

shrines in their midst. By the end, they had destroyed centuries of Islamic architecture near the Grand Mecca Mosque.

But in November of 1803, a Shi`ite assassin killed King Abdul-Aziz (taking revenge for the massacre at Karbala). His son, Saud bin Abdul-Aziz, succeeded him and continued the conquest of Arabia. Ottoman rulers, however, could no longer just sit back and watch as their empire was devoured piece by piece. In 1812, the Ottoman army, composed of Egyptians, pushed the Alliance out of Medina, Jedda and Mecca. In 1814, Saud bin Abdul-Aziz died of fever. His unfortunate son, Abdullah bin Saud, however, was taken by the Ottomans to Istanbul where he was gruesomely executed (a visitor to Istanbul reported seeing him having been humiliated in the streets of Istanbul for three days then hanged and beheaded, his severed head fired from a canon and his heart cut out and impaled on his body).

In 1815, Wahhābi forces were crushed by the Egyptians (acting on the Ottoman's behalf) in a decisive battle. In 1818, the Ottomans captured and destroyed the Wahhābi capital of Dar`iyya. The first Saudi "state" was no more. The few remaining Wahhābis withdrew into the desert to regroup and there they remained, quiescent for most of the 19th century.

History Returns with ISIS

It is not hard to understand how the founding of the "Islamic State" by ISIS in contemporary Iraq might resonate amongst those who recall this history. Indeed, the ethos of 18th century Wahhābism did not just wither in Najd, but it roared back into life when the Ottoman Empire collapsed

amongst the chaos of World War I.

The Āl Saud -- in this 20th century renaissance -- were led by the laconic and politically astute Abdul-Aziz who, on uniting the fractious Bedouin tribes, launched the Saudi "Ikhwān" in the spirit of Abd-al Wahhāb's and ibn Saud's earlier fighting proselytisers.

The Ikhwān was a reincarnation of the early, fierce, semi-independent vanguard movement of committed armed Wahhābist "moralists" who almost had succeeded in seizing Arabia by the early 1800s. In the same manner as earlier, the Ikhwān again succeeded in capturing Mecca, Medina and Jedda between 1914 and 1926. Abdul-Aziz, however, began to feel his wider interests threatened by the revolutionary "Jacobinism" exhibited by the Ikhwān. The Ikhwān revolted -- leading to a civil war that lasted until the 1930s when the King had them put down: he machine-gunned them.

For this king (Abdul-Aziz), the simple verities of previous decades were eroding. Oil was being discovered in the peninsular. Britain and America were courting Abdul-Aziz but still were inclined to support Sharif Hussain as the only legitimate ruler of Arabia. The Saudis needed to develop a more sophisticated diplomatic posture.

So, Wahhābism was forcefully changed from a movement of revolutionary “jihad” and theological takfiri purification to a movement of conservative social, political, theological and religious *da'wa* (Islamic call) and to justifying the institution that upholds loyalty to the royal Saudi family and the King's absolute power.

Oil Wealth Helps Spread Wahhābism

With the advent of the oil bonanza -- as the French scholar, Giles Kepel writes, Saudi goals were to "reach out and spread Wahhābism across the Muslim world... to "Wahhābize" Islam, thereby reducing the "multitude of voices within the religion" to a "single creed" -- a movement which would transcend national divisions. Billions of dollars were -- and continue to be -- invested in this manifestation of soft power.

It was this heady mix of billion dollar soft power projection -- and the Saudi willingness to manage Sunni Islam both to further America's interests, as it concomitantly embedded Wahhābism educationally, socially and culturally throughout the lands of Islam -- that brought into being a Western policy dependency on Saudi Arabia, a dependency that has endured since Abdul-Aziz's meeting with Roosevelt on a U.S. warship (returning the president from the Yalta Conference) until today.

Westerners looked at the Kingdom and their gaze was taken by the wealth, by the apparent modernization, by the professed leadership of the Islamic world. They chose to presume that the Kingdom was bending to the imperatives of modern life -- and that the management of Sunni Islam would bend the Kingdom, too, to modern life.

on the one hand, ISIS is deeply Wahhābist. On the other hand, it is ultra radical in a different way. It could be seen essentially as a corrective movement to contemporary Wahhābism.

But the Saudi Ikhwān approach to Islam did not die in the

1930s. It retreated, but it maintained its hold over parts of the system -- hence the duality that we observe today in the Saudi attitude towards ISIS.

on the one hand, ISIS is deeply Wahhābist. On the other hand, it is ultra radical in a different way. It could be seen essentially as a corrective movement to contemporary Wahhābism.

ISIS is a "post-Medina" movement: It looks to the actions of the first two caliphs, rather than to the Prophet Muhammed himself, as a source of emulation and it forcefully denies the Saudis' claim of authority to rule.

As the Saudi monarchy blossomed in the oil age into an ever more inflated institution, the appeal of the Ikhwān message gained ground (despite King Faysal's modernization campaign). The "Ikhwān approach" enjoyed -- and still enjoys -- the support of many prominent men and women and shaikhs. In a sense, Osama bin Laden was precisely the representative of a late flowering of this Ikhwāni approach.

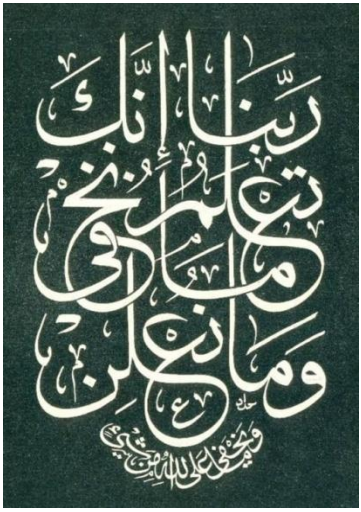
Today, ISIS' undermining of the legitimacy of the King's legitimacy is not seen to be problematic, but rather a return to the true origins of the Saudi-Wahhāb project.

In the collaborative management of the region by the Saudis and the West in pursuit of the many Western projects (countering socialism, Ba'thism, Nasserism, Soviet and “Iranian influence”), Western politicians have highlighted their chosen reading of Saudi Arabia (wealth, modernization and influence), but they chose to ignore the Wahhābist impulse.

After all, the more radical Islamist movements were perceived by Western intelligence services as being more effective in toppling the USSR in Afghanistan -- and in combating out-of-favor Middle Eastern leaders and states.

Why should we be surprised, then, that from Prince Bandar's Saudi-Western mandate to manage the insurgency in Syria against President Assad should have emerged a neo-Ikhwān type of violent, fear-inducing vanguard movement: ISIS? And why should we be surprised -- knowing a little about Wahhābism -- that "moderate" insurgents in Syria would become rarer than a mythical unicorn? Why should we have imagined that radical Wahhābism would create moderates? Or why could we imagine that a doctrine of "One leader, One authority, One mosque: submit to it, or be killed" could ever ultimately lead to moderation or tolerance?!

SOURCE:
http://mobile.nytimes.com/2015/07/17/world/middleeast/wikileaks-saudi-arabia-iran.html?referrer&_r=1



Now the truth emerges: How the US fuelled the rise of ISIS in Syria and Iraq

By Seumas Milne, Wednesday 3 June 2015

The sectarian terror group won't be defeated by the Western States that incubated it in the first place.

The war on terror, that campaign without an end, launched 14 years ago by George Bush is tying itself up in ever more grotesque contortions. On Monday, the trial in London of a Swedish man, Bherlin Gildo, accused of terrorism in Syria, collapsed after it became clear that the British intelligence had been arming the same rebel groups the defendant was charged with supporting…!

The prosecution abandoned the case, apparently to avoid embarrassing the intelligence services. The defense argued that going ahead with the trial would have been an "affront to justice" when there was plenty of evidence the U.K. Itself was providing "extensive support" to the armed Syrian "opposition".

Terrorism has come about in assimilationist France and also in multicultural Britain. Why is that?

That didn't only include the "non-lethal assistance" boasted of by the (U.K.) government (including body armor and military vehicles), but training, logistical support and the secret supply of "arms on a massive scale". Reports were cited that MI6 had cooperated with the CIA on a "rat line" of arms transfers from Libyan stockpiles to the Syrian rebels in

2012 after the fall of the Gaddafi regime.

Clearly, the absurdity of sending someone to prison for doing what ministers and their security officials were up to themselves became too much. But it's only the latest of a string of such cases. Less fortunate was Anis Sardar, a London cab driver, who was given a life sentence a fortnight earlier for taking part in 2007 in resistance to the occupation of Iraq by US and British forces. Armed opposition to illegal invasion and occupation clearly doesn't constitute terrorism or murder on most definitions, including the Geneva Convention. But terrorism is now squarely in the eye of the beholder. And nowhere is that more so than in the Middle East where today's terrorists are tomorrow's fighters against tyranny – and allies are enemies – often at the bewildering whim of a Western policymaker's conference call.

For the past year, US, British and other Western forces have been back in Iraq, supposedly in the cause of destroying the hyper-sectarian terror group "Islamic State" (formerly known as al-Qaida in Iraq). This was after ISIS overran huge chunks of Iraqi and Syrian territory and proclaimed a self-styled Islamic caliphate.

A revealing light on how we got here has now been shone by a recently declassified secret US intelligence report written in August 2012 which uncannily predicts – and effectively welcomes – the prospect of a "Salafist principality" in eastern Syria and an al-Qaida-controlled "Islamic State" in Syria and Iraq (ISIS). In stark contrast to Western claims at the time, the Defense Intelligence Agency document identifies al-Qaida in Iraq (which became ISIS) and fellow Salafists as the "major forces driving the

insurgency in Syria" – and states that "Western countries, the Gulf states and Turkey" were supporting the opposition's efforts to take control of eastern Syria.

Raising the "possibility of establishing a declared or undeclared Salafist principality", the Pentagon report goes on, "is exactly what the supporting powers to the opposition want in order to isolate the Syrian regime which is considered the strategic depth of the Shi`a expansion (Iraq and Iran)".

American forces bomb one set of rebels while backing another in Syria which is pretty well exactly what happened two years later. The report isn't a policy document. It's heavily redacted and there are ambiguities in the language. But the implications are clear enough. A year into the Syrian rebellion, the US and its allies weren't only supporting and arming an "opposition" they knew to be dominated by extreme sectarian groups; they were prepared to countenance the creation of some sort of "Islamic State" – despite the "grave danger" to Iraq's unity – as a Sunni buffer to weaken Syria.

That doesn't mean the US created ISIS, of course, though some of its Gulf allies [particularly Saudi Arabia] certainly played a role in it – as the US vice-president, Joe Biden, acknowledged last year. But there was no al-Qaida in Iraq until the US and Britain invaded. And the US has certainly exploited the existence of ISIS against other forces in the region as part of a wider drive to maintain Western control.

The calculus changed when ISIS started beheading Western-

ers and posting atrocities online and the Gulf states are now backing other groups in the Syrian war, such as the Nusra Front. But this US and Western habit of playing with jihadi groups, which then come back to bite them, goes back at least to the 1980s war against the Soviet Union in Afghanistan, which fostered the original al-Qaida (Qaeda) under CIA tutelage.

It was recalibrated during the occupation of Iraq, when US forces led by General Petraeus sponsored an El Salvador-style dirty war of sectarian death squads to weaken the Iraqi resistance. And it was reprised in 2011 in the NATO-orchestrated war in Libya where ISIS last week took control of Gaddafi's home town of Sirte.

In reality, US and Western policy in the conflagration that is now the Middle East is in the classic mould of imperial divide-and-rule. American forces bomb one set of rebels while backing another in Syria and mount what are effectively joint military operations with Iran against ISIS in Iraq while supporting Saudi Arabia's military campaign against Iranian-backed Houthi forces in Yemen. However confused US policy may often be, a weak, partitioned Iraq and Syria fit such an approach perfectly.

What's clear is that ISIS and its monstrosities won't be defeated by the same powers that brought it to Iraq and Syria in the first place, or whose open and covert war-making has fostered it in the years since. Endless Western military interventions in the Middle East have brought only destruction and division. It's the people of the region who can cure this disease – not those who incubated the virus.

Meet the Man Who Funds ISIS: Bilal Erdogan, the Son of Turkey's President

Submitted by Tyler Durden on 11/26/2015

SOURCE:
http://www.zerohedge.com/news/2015-11-25/meet-man-who-funds-isis-bilal-erdogan-son-turkeys-president

Russia's Sergey Lavrov is not one foreign minister known to mince his words. Just earlier today, 24 hours after a Russian plane was brought down by the country whose president three years ago said "a short-term border violation can never be a pretext for an attack", had this to say: "We have serious doubts this was an unintended incident and believe this is a planned provocation" by Turkey.

But even that was tame compared to what Lavrov said to his Turkish counterparty, Mevlut Cavusoglu, earlier today during a phone call between the two (Lavrov who was supposed to travel to Turkey has since canceled such plans).

As Sputnik transcribes, according to a press release from Russia's Ministry of Foreign Affairs, Lavrov pointed out that, "by shooting down a Russian plane on a counter-terrorist mission of the Russian Aerospace Force in Syria and one that did not violate Turkey's airspace, the Turkish government has in effect sided with ISIS."

It was in this context when Lavrov added that "Turkey's actions appear premeditated, planned and undertaken with a specific objective."

More importantly, Lavrov pointed to Turkey's role in propping up the terror network through the oil trade. Per the Russian statement: "The Russian Minister reminded his counterpart about Turkey's involvement in the ISIS' illegal trade in oil which is transported via the area where the Russian plane was shot down and about the terrorist infrastructure, arms and munitions depots and control centers that are also located there."

Others reaffirmed Lavrov's stance, such as retired French General Dominique Trinquand, who said that "Turkey is either not fighting ISIL ("Islamic State" In Iraq and the Levant) at all or very little and does not interfere with different types of smuggling that takes place on its border, be it oil, phosphate, cotton or people," he said.

The reason we find this line of questioning fascinating is that just last week in the aftermath of the French terror attack but long before the Turkish downing of the Russian jet, we wrote about "The Most Important Question About ISIS that Nobody is Asking" in which we asked: Who is the one "breaching every known law of funding terrorism when buying ISIS crude almost certainly with the tacit approval of various "Western alliance" governments? and: Why is it that these governments have allowed the said middleman to continue funding ISIS for as long as it has?

Precisely one week later, in even more tragic circumstances, suddenly everyone is asking this same question.

And while we patiently dig to find who the on and offshore "commodity trading" middlemen are, who cart away ISIS oil to European and other international markets in exchange for

hundreds of millions of dollars, one name keeps popping up as the primary culprit of regional demand for the Islamic State's "terrorist oil" - that of Turkish president Recep Erdogan's son: Bilal Erdogan.

His very brief bio:

Necmettin Bilal Erdogan, commonly known as Bilal Erdogan (born 23 April 1980) is the third child of Recep Tayyip Erdogan, the current President of Turkey.

After graduating from Kartal Imām Hatip High School in 1999, Bilal Erdogan moved to the US for undergraduate education. He also earned a Masters Degree in John F. Kennedy School of Government at Harvard University in 2004. After graduation, he served in the World Bank as intern for a while. He returned to Turkey in 2006 and started his business life. Bilal Erdogan is one of the three equal shareholders of "BMZ Group Denizcilik ", a marine transportation corporation.

A Turkish 2014 article raised the question of why Bilal's ships were then in Syria. It stated, "In the next few days, we will present a full breakdown of Bilal's various business ventures, starting with his BMZ Group which is the name implicated most often in the smuggling of illegal Iraqi and Islamic State through to the Western supply chain, but for now here is a brief, if very disturbing snapshot, of both father and son Erdogan by F. William Engdahl, one which should make everyone ask whether the son of Turkey's president (and thus, the father) is the silent mastermind who has been responsible for converting millions of barrels of Syrian Oil into hundreds of millions of dollars of the

terrorist Islamic State revenue.

"More and more details are coming to light revealing that the so-called Islamic State in Iraq and Syria, variously known as ISIS, IS or Daesh, is being fed and kept alive by Recep Tayyip Erdogan, the Turkish President and by his Turkish intelligence service, including MIT, the Turkish (version of) CIA. Turkey, as a result of Erdogan's pursuit of what some call a Neo-Ottoman Empire fantasies that stretch all the way to China, Syria and Iraq, threatens not only to destroy Turkey but much of the Middle East if he continues on his present path."

It goes on to state the following:

In October 2014, US Vice President Joe Biden told a Harvard gathering that Erdogan's regime was backing ISIS with "hundreds of millions of dollars and thousands of tons of weapons…" Biden later apologized clearly for tactical reasons to get Erdogan's permission to use Turkey's Incirlik Air Base for air strikes against ISIS in Syria, but the dimensions of Erdogan's backing for ISIS since revealed is far, far more than Biden hinted.

ISIS militants were trained by US, Israeli and now it emerges, by Turkish special forces at secret bases in Konya Province inside the Turkish border to Syria, over the past three years. Erdogan's involvement in ISIS goes much deeper. At a time when Washington, Saudi Arabia and even Qatar appear to have cut off their support for ISIS, the latter remains amazingly durable. The reason appears to be the scale of the backing from Erdogan and his fellow neo-Ottoman Sunni Islam Prime Minister, Ahmet Davut Oglu.

Nice Family Business

The prime source of money feeding ISIS these days is sale of Iraqi oil from the Mosul region oilfields where they maintain a stronghold. The son of Erdogan, it seems, is the man who makes the export sales of ISIS-controlled oil possible.

Bilal Erdogan owns several maritime companies. He has allegedly signed contracts with European operating companies to carry Iraqi stolen oil to different Asian countries. The Turkish government buys Iraqi plundered oil which is being produced from the Iraqi seized oil wells. Bilal Erdogan's maritime companies own special wharfs in Beirut and Ceyhan ports that are transporting ISIS' smuggled crude oil in Japan-bound oil tankers.

Gürsel Tekin vice-president of the Turkish Republican Peoples' Party, CHP, declared in a recent Turkish media interview, "President Erdogan claims that according to international transportation conventions, there is no legal infraction concerning Bilal's illicit activities and his son is doing an ordinary business with the registered Japanese companies, but in fact Bilal Erdogan is up to his neck in complicity with terrorism, but as long as his father holds office, he will be immune from any judicial prosecution." Tekin adds that Bilal's maritime company doing the oil trades for ISIS, BMZ Ltd, is "a family business and president Erdogan's close relatives hold shares in BMZ and they misused public funds and took illicit loans from Turkish banks."

In addition to son Bilal's illegal and lucrative oil trading for ISIS, Sümeyye (Sumayya) Erdogan, the daughter of the Turkish President, apparently runs a secret hospital camp

inside Turkey just over the Syrian border where Turkish army trucks daily bring in scores of wounded ISIS Jihadists to be patched up and sent back to wage the bloody jihad in Syria, according to the testimony of a nurse who was recruited to work there until it was discovered she was a member of the Alawite branch of Islam, the same as Syrian President Bashar al-Assad who Erdogan seems hell-bent on toppling.

Turkish citizen Ramazan Bagol, captured this month by Kurdish People's Defense Units,YPG, as he attempted to join ISIS from Konya province, told his captors that he was sent to ISIS by the 'Isma`ili Sect,' a strict Turkish Islamic sect reported to be tied to Recep Erdogan. Baol said the sect recruits members and provides logistical support to the radical "Islamist" organization. He added that the sect gives jihad training in neighborhoods of Konya and sends those trained here to join ISIS gangs in Syria.

According to French geopolitical analyst, Thierry Meyssan, Recep Erdogan "organized the pillage of Syria, dismantled all the factories in Aleppo, the economic capital and stole their machine-tools. Similarly, he organized the theft of archeological treasures and set up an international market in Antioch… with the help of General Benoît Puga, Chief of Staff for the Elysée, he organized a false-flag operation intended to provoke the launching of a war by the Atlantic Alliance – the chemical bombing of la Ghoutta in Damascus, in August 2013. "Meyssan claims that the Syria strategy of Erdogan was initially secretly developed in coordination with former French Foreign Minister Alain Juppé and Erdogan's then Foreign Minister Ahmet Davut (Ahmed Dawood) Oglu, in 2011, after Juppe won a hesitant Erdogan

to the idea of supporting the attack on traditional Turkish ally Syria in return for a promise of French support for Turkish membership in the European Union (EU). France later backed out, leaving Erdogan to continue the Syrian bloodbath largely on his own using ISIS.

Gen. John R. Allen, an opponent of Obama's Iran peace strategy, now US diplomatic envoy coordinating the coalition against the "Islamic State", exceeded his authorized role after meeting with Erdogan and "promised to create a "no-fly zone" ninety miles wide over Syrian territory, along the whole border with Turkey, supposedly intended to help Syrian refugees fleeing from their government, but in reality to apply the "Juppé-Wright plan". The Turkish Prime Minister, Ahmet Davut Oglu, revealed US support for the project on the TV channel A Haber by launching a bombing raid against the PKK," Meyssan adds.

There are never winners in war and Erdogan's war against Syria's Assad demonstrates this fact in bold. Turkey and the world deserve better. Ahmet Davut Oglu's famous "Zero Problems With Neighbors" foreign policy has been turned into massive problems with all neighbors due to the foolish ambitions of Erdogan and his gang.





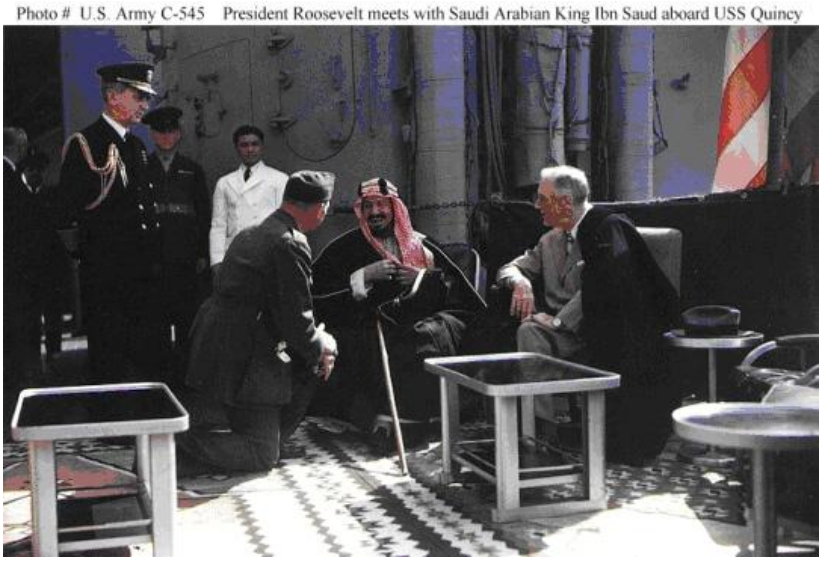
The Āl Saud: From Wahhābism to ISIS[1]

In the past 40 years, the world has significantly been impacted by an extremist reactionary wing of Islam, namely Wahhābism from the tribal Kingdom of Saudi Arabia. The first thing you need to know about tribal Kingdom of Saudi Arabia is that it is not a country but a financial and religious empire under the control of a Saudi tribe from Najd, the Kingdom's southern region, with a million poisonous tentacles stretching across both the West and the Muslim world. Its wealth is built upon the oil under its sands, its

[1] I, author/compiler of this book, downloaded this essay, which is written by "A Group of Writers", from the Internet as usual, slightly editing it for consistency of proper nouns.

legitimacy crafted upon an even dirtier political deal with a totalitarian, reactionary religious cult known as Wahhābism. The Saudi Royal Family treats the country as its private property. When the House members of Saud conquered Arabia, they named the country after themselves, hence the "*Saudi*" before the "Arabia". It is more of a corporation than anything else except this Family controls Islam's holiest cities and profits in billions from the Hajj and Umra pilgrims visiting Islam's holiest cities, Mecca and Medina.

Wahhābi stand has been designed and used for political purposes to safeguard the Saudi Royal family under the cover of Islam. This practice is very old; all totalitarian despotic governments use Allah's name for giving fear to people and show them that the King is the only Protector and friend of Allah to save common people. It is our duty as Muslims to clean our religion and separate it from the totalitarian despotic governments Islam is destined to ruin. We need to stand against extremists among the Muslims because the Muslims are neither terrorist nor jihadi fighters. The tribal Saudi Kingdom and its terrorists allies have given Islam a bad name. We have to clean up fanatical totalitarian kingdoms because the Muslims of the world want to live together with followers of all other religions in peace and harmony, something which Wahhābism does not teach at all. We must educate our youth to be safe from the propaganda of the extremists and radicals. Muslims have the same red blood of Christians, Hindus, Jews, etc. Our youth must be saved from radical and extremist teachings propagated by the paid fanatical and reactionary Wahhābi scholars.



Ibn Saud and Roosevelt on USS Quincy

The British Empire Created Āl Saud Kingdom to Destroy Islam and Justify a "Global State"

David Livingstone wrote: "The 'House' of Saud — no more Islamic than Billy Graham: Following the dictates of Hegelian dialectic, the Globalists have created two antagonizing forces: the "Liberal-Democratic" West against Terrorism, or "political Islam", to force us into the acceptance of their final alternative, a New World Order. The West and Islam have had a long era of compatibility, but this history has been denied to foster the myth of a 'Clash of Civilizations. In order to inflame the sentiments of the West against Islam, our attention has been focused on the specter of fanatical Wahhābism and more specifically, its most notorious exponent, Osama (Usamah) bin Laden."

However, as outlined in an excellent article by Peter Goodgame: "The Globalists and the Islamists", the Globalists have had a hand in shaping and financing all terrorist organizations of the twentieth century. But the history of their duplicity dates farther back still to the 18th Century when British Freemasons created the Wahhābi sect of Saudi Arabia itself to further their imperialistic objectives.

That a British spy by the name of Hempher was responsible for shaping the extreme tenets of Wahhābism was mentioned in a Turkish work titled "Mir'āt al-Haramain" by Ayyub Sabri Pasha between 1933 - 1938. The British policy in its colonies often involved the creation of deviant sects in order to "Divide and Rule", as was the case with the Ahmadiyya "sect" of Islam in India in the nineteenth century.

The details of this conspiracy are outlined in a little known document titled "The Memoirs of Mr. Hempher" published in series (episodes) in the German paper *Der Spiegel* and later in a prominent French paper. A Lebanese doctor translated the document to the Arabic language and from there on it was translated to English and other languages. This document is a first-hand account by Hempher of his mission for his government, which sent him to the Middle East to discover ways to undermine the Ottoman Empire. Among the vices the British were to promote were racism and nationalism, alcohol, gambling, fornication and tempting Muslim women to uncover themselves. But most important was the strategy to "insert heresies into Muslims' creedal tenets then criticize Islam for being a religion of terror." To this purpose, Hempher located a particularly corrupt individual by the name of Mohammed ibn Adbul-Wahhāb.

To understand the brand of fanaticism that Wahhābism inculcated, it is first necessary to recognize that Islam called upon all Muslims, regardless of their race or nationality, to see themselves as brothers in faith. The killing of another Muslim is strictly forbidden.

However, as part of their strategy of "Divide and Rule", the British hoped to pit the Arab Muslims against their Turkish brothers. The only way to do so was to find a loophole in Islamic law whereby the Arabs could declare the Turks as "apostates", unbelievers.



ibn Saud and Faysal of Iraq with Zionists on board The Lauren in 1949

Adbul-Wahhāb was the instrument by which the British were able to insinuate this vile idea into the Muslims of the

Arabian Peninsula. Basically, Abdul-Wahhāb contrived the idea that, simply by the trivial act of offering prayers to saints, their Turkish brethren had "forfeited" their faith and, therefore, it was permitted to kill all who refused to adhere to his "reforms" and to enslave their women and children. But that included the entire Muslim world except for his own small misguided band of followers.

But the Wahhābi movement was insignificant without the allegiance of the Saudi family members who, despite claims otherwise, were descended from Jewish merchants from Iraq. Orthodox jurists of the time branded the Wahhābis as heretics and condemned their fanaticism and intolerance. Nevertheless, the Wahhābis then demonstrated their contempt for their pretended faith by indiscriminately slaughtering Muslims and non-Muslims alike. The Wahhābis then set about destroying all the tombs and burial grounds in Mecca and Medina, Islam's holiest cities. They stole the Prophet's treasures present in the mausoleum of the Prophet of Islam in Medina, which included precious books, works of art and innumerable priceless gifts presented to the mausoleum of the Prophet of Islam in Medina during the last thousand years. The leather and gilt bindings of the Islamic holy books they had destroyed were used to make sandals for the Wahhābi criminals.



The Ottoman Sultan brought an

end to the first Wahhābi rebellion in 1818, but the sect revived under the leadership of the Saudi Faysal. The movement was then somewhat restored until once again destroyed at the end of the nineteenth century.

After WWI, the former regions of the Ottoman Empire were divided into varying puppets' regimes. For aiding to undermine the Ottoman authority in the region, Ibn Saud was duly rewarded with the creation of the Kingdom of Saudi Arabia in 1932. One year later, in 1933, the Saudis granted oil concessions to California Arabian Standard Oil Company (CASOC), an affiliate of Standard Oil of California (SOCAL, today's Chevron), headed by [a Jewish] Rothschild agent and chief among [US] Illuminati families, (Jewish billionaire) Rockefeller. Since that time, Saudi Arabia has been the most important ally to the West in the Middle East, not only providing ready access to its plentiful oil reserves, but also in tempering Arab aggression against "Israel". Due to the evident hypocrisy of the regime, it has been necessary to suppress the ensuing dissent with brutality. Another important aspect has been preventing scholars from speaking of "politics", that is, criticizing the regime.

In *The Two Faces of Islam*, Stephen Schwartz writes, "Their tastes led them to taverns, casinos, brothels … They bought fleets of automobiles, private jets and yachts the size of warships. They invested in valuable Western art they did not understand or like and which often offended the sensitivities of Wahhābi clerics. They spent as they wished, becoming patrons of international sexual enslavement and the exploitation of children."

The result has been that, in order to nonetheless appear to be

espousing Islam, the Saudi regime and its puppet scholars have evolved a version of Islam that emphasizes ceremonial details of the religion at the expense of helping to understand broader political realities. Their manner has encouraged a literal interpretation of Islamic law, permitting the likes of bin Laden to exploit the Qur'ān to justify the killing of innocents. Ultimately, the profusion of Rothschild financed petro-dollars in the coffers of the Saudi family has made it possible for them to propagandize their bastardized version of Islam to other parts of the world, most notably to America, where they purportedly subsidize up to 80 percent of the mosques in the country, a version of Islam that substitutes political awareness for dogmatic insistence on ritualistic fanaticism.

The House of Saud and Britain

Ja`far al-Bakli is an Arab writer who wrote once saying that the relationship between Abdul-Aziz Āl Saud and the British colonial authorities has always been marred by a lot of ambiguity and exaggeration, where facts are mixed with misinformation. The relationship between Abdul-Aziz Āl Saud and the British colonial authorities has always been marred by a lot of ambiguity and exaggeration, where facts mixed with misinformation. The official Saudi narrative, for example, downplays or avoids the British role in the founding of the Saudi entity. For their part, the narratives of the opposition against the House of Saud exaggerated this role, suggesting at times it was an intricate plot and at others linking it to the alleged Jewish roots of the Saudi royal family. One may consider the book *The History of the House of Saud* by Nasir Saeed as a case in point for this propagandistic approach. However, British documents – particularly those contained in the historical part of the

Gazetteer of the Persian Gulf, Oman and Central Arabia, the official guide authored by John Gordon Lorimer in the first two decades of the 20th century at the behest of the British India government – give us access to a more objective, logical, consistent and fair account of the British role in the making of Abdul-Aziz Āl Saud's kingdom.

The correspondence included in the Gazetteer between British diplomats in the Gulf and their superiors in New Delhi completely invalidate the narrative that holds that the House of Saud's third return to power in the early 20th century was an elaborate British plot.

The Gazetteer – which the successive British governments classed as secret/official business only for around 70 years – includes a series of correspondence that began in 1902, between Abdul-Aziz Āl Saud and his father, Abdul-Rahman and the British political officer in Bahrain and the British political officer in Bushire. The goal of the letters was to woo the British and offer services to them. However, all Saudi overtures were ignored by Britain's agents in the region. For an entire decade, the political officer in Bushire (none other than Major Percy Cox at the time) did not bother to respond or task any of his aides in the Gulf protectorates to respond to Ibn Saud's letters in which he offered to include his emirate in Riyadh with the shaikhdoms of the Trucial States protected by the British crown which handled their foreign affairs. Abdul-Aziz even offered to accept a British political officer in Riyadh, just like the ones in Bahrain, Kuwait and Muscat who would have the power to dictate or veto policy.

It seems that the House of Saud learned many lessons from when they lived under the protection of Shaikh Mubarak al-

Sabah in Kuwait during their exile. One of the most notable of these lessons was that an emir could not hold on to power in the Arabian Peninsula without the legitimacy and protection granted by the British Empire. Abdul-Aziz saw with his own eyes how one British warship, HMS Perseus, single-handedly repelled the invasion of Kuwait by the army of Ibn Rashid who was on the verge of taking Kuwait after defeating Shaikh Mubarak several months earlier in the Battle of Sarif in 1901.

What ibn Saud did not realize, however, was that British calculations in protecting ibn Sabah did not apply to him. Indeed, Kuwait had the most important natural harbor in the Gulf, while Riyadh was of no interest whatsoever to the British, being a remote village in the heart of the desert. Moreover, by extending its protection to Shaikh Mubarak, Britain wanted him to extend his shaikhdom northwards with the support of British warships and deprive Ottoman Iraq at the time from having access to the sea under Kuwait's new borders. This would have rendered the Gulf, with both its Persian and Arabian shores, a closed British lake.

The British aversion to the Saudis reached such an extent that when Abdul-Rahman Āl Saud, father of Abdul-Aziz, the new emir of Riyadh, was going to visit Kuwait in early 1905, orders were given to the British agent in Kuwait, Captain Knox, to avoid meeting the "Saudi imām." In other words, there was a time when the British considered any direct contact with a Saudi prince anathema.

The system of British protectorates in the Gulf, which Abdul-Aziz wanted to be included, deserves pause in order to understand the extent of submissiveness of the Arabian

shaikhs vis-à-vis their British colonial masters. English-language sources preserved for our benefit contain many meaningful anecdotes. One such story takes place in Bahrain, on November 26, 1903, when the Viceroy of India, Lord George Nathaniel Curzon, arrived at the small Arab archipelago on board the HMS Hardinge, escorted by eight other British warships, to meet with Shaikh Isa bin Ali bin Khalifah.

Manama was the penultimate stop in Lord Curzon's tour of the Gulf, which included Muscat, Sharjah, Bandar Abbas and Kuwait. The ports of the small Arabian shaikhdoms were not equipped to receive Britain's huge warships, so the visitors usually disembarked and headed to shore via small boats. The slaves belonging to the shaikhs would receive the boats with horses brought into the water, so that the European guests would not soil their shoes with the feces littering the beach. When the officers of the British Navy descended from their ships, they would light cigarettes to mask the bad odors coming from the shore.

Lord Curzon and his senior officers had their own glorious reception from the shaikhs of Āl Khalifah. What happened was that Shaikh Isa ordered his children to carry the white men on their own shoulders. But the Lord refused for anyone to touch him or carry him and the shaikhs of Āl Khalifah had no choice but to carry the lord over his throne made from gold and silver, which Curzon brought especially from India.

Lovers' Quarrels

There are three reasons as to why Britain avoided relying on ibn Saud in Najd initially, in the early 20th century. First of all, the Saudis had gained a bad reputation from a century earlier as a rogue and extremist religious group that had fueled unrest, riots and troubles as a result of their intolerance, ruthlessness and appetite for expansion. The Wahhābi background also raised real doubts regarding Saudi ambitions that could threaten British possessions in the shaikhdoms of the Trucial Coast if ibn Saud prevailed in Najd.

The second reason was the need for Britain to appease Turkey at the time which had a claim over Najd, as it wasn't in Britain's interest to further antagonize Istanbul by backing a Bedouin leader rebelling against it. The British foreign policy at the time calculated that the Ottomans were still in control of the Dardanelles, a key sea-lane to Russia.

Thirdly, Britain was averse to Abdul-Aziz because his adventurous bid to restore his ancestor's kingdom and take it back from the hands of Ibn Rashid, the ally of the Ottomans, was more likely to fail at the time given the huge disparities between the two rivals. On September 3, 1904, the British political agent in Kuwait wrote to the British resident in Bushire saying that it was extremely unlikely for ibn Saud to gain the upper hand without external help. He thus concluded that ibn Saud was likely to be defeated, after which he would have no one else but Mubarak to help him as had happened in the past. The British agent then explained how Mubarak sent Riyadh weekly shipments of weapons, ammunition and other supplies.

Interestingly, however, the government of British India sometimes diverged with the Foreign Office in London in its Arabian Gulf policy. This was evident when the British Indian government turned a blind eye to Mubarak Āl Sabah's support for the new emir of Riyadh, Abdul-Aziz. The ambitions of the shaikh of Kuwait were no secret to New Delhi, nor was the fact that he had long been preparing to become the new master of Najd by manipulating the House of Saud. Mubarak thought that Abdul-Aziz was a puppet that he could move as he pleased.

In correspondence with the British resident in Bushire on June 24, 1904, the government in India decided that it was not in its interest to bar weapons from ibn Saud, the rival of Ottoman-backed ibn Rashid. The indirect encouragement from the government of British India to Ibn Saud and direct encouragement of Ibn Sabah to fight ibn Rashid was compatible with the traditional British policy of trying to create small rival tribal entities all under Britain's control in the Arab shaikhdoms.

The contrast between the policies of London and New Delhi vis-à-vis ibn Saud continued until just before the World War I when the debate was settled in favor of the government of British India. The contrast between the policies of London and New Delhi vis-à-vis ibn Saud continued until just before the First World War, when the debate was settled in favor of the government of British India, as Turkey joined the axis of London's enemies in the war. In September 1914, Britain finally understood that the Saudi Bedouin leader, who for 12 years never stopped writing letters of flattery to the British, deserved some attention. Thus, the British Foreign Office decided to send former political agent in Kuwait, Captain

William Henry Irvine Shakespeare – the only British official who had previously met with Abdul-Aziz – to negotiate a treaty whereby London recognized him as the ruler of Najd, Ahsa, Qatif and Jubail and its moorings on the Gulf and to pledge to protect him and his possessions in return for ibn Saud pledging never to violate an order related to foreign or economic policy without Britain's consent and to follow British guidance without reservation.

Britain's real goal was for ibn Saud to harass its Ottoman enemy and their allies, the House of Rashid, in Ha'il and for his forces to be a proxy army through which Britain would fight the Ottomans in southern Iraq until British forces arrive from India.

The British also had another demand which was for Wahhābi clerics to issue a *fatwa* prohibiting Arab soldiers from serving in the Ottoman army and calling on them to defect. Recall that Arabs were a majority in the Ottoman army in Iraq and the Levant. And indeed, the Wahhābi *mufti* found a pretext for such a *fatwa*, saying that Turkey had forged an alliance with the German infidels in the war, which is prohibited in the Qur'ān. This *fatwa* helped immensely in Britain's propaganda.

Accordingly, Sir Percy Cox decided to knight Emir Abdul-Aziz bin Saud on behalf of the British king, making him "Sir Abdul-Aziz bin Saud," a title used in British official documents for a few years thereafter. However, Abdul-Aziz himself never used the title and wore the medal for one day so that the British may take a picture and never wore it again after that.

The "conquests" of the House of Saud and the British

Britain's bid to enlist Abdul-Aziz Āl Saud and his faction coincided, if not predated, the attempts of British High Commissioner in Egypt, Sir Henry McMahon (between July 1915 and January 1916), to recruit the Hashemites led by the Sharif of Mecca, Hussein bin Ali. However, the efforts with Abdul-Aziz faltered because of his humiliating defeat at the hands of the Shammar tribes in the Battle of Jarab on January 17, 1915 and his even bigger defeat six months later at the hands of the Ajman tribes in the Battle of Kanzan in which Abdul-Aziz was injured and his younger brother, Sa`ad, was killed.

Abdul-Aziz became a lame duck and he could not be counted upon in local matters, let alone global politics. The tribe of Ajman rebelled against him in northern Najd and so did al-Murra tribe in southern Najd. All of Ahsa area slipped out of his control with the exception of Hofuf and Qatif and his nascent sultanate began to unravel. However, Britain, fortunately for Abdul-Aziz, made true on the promises it had made to him when he signed the Treaty of Darin in Qatif on January 26, 1915, supplying him with 300 Turkish muskets and 10,000 rupees in 1915 and then an additional thousand muskets, 200,000 bullets and 20,000 British pounds in 1916 (the amount rose to 60,000 pounds in the early 1920s).

No doubt, had it not been for that generous British support, the "King of the Sands" would not have been able to stand back on his feet and face his foes. He would not have been able to subdue the Ajman tribe, retake the Ahsa area or retake the Eastern Region of the Arabian Peninsula. The history of the Middle East in the 20th century could have

been dramatically different or written without any role for the House of Saud in it.

For thirty years after the Treaty of Darin signed between ibn Saud and Percy Cox in 1915, that is, until 1945, when the Saudi king signed a new treaty with US President Franklin D. Roosevelt on board the USS Quincy, Abdul-Aziz was a faithful servant of the British Empire. The incident at al-Aqeer that Harold Dickson described, when the king sobbed and begged the British master, was therefore nothing odd.

ISIS – the Brainchild of Wahhābism

Like the Wahhābi Ikhwan before, ISIS represents a rebellion against the official Wahhābism of modern Saudi Arabia. Its swords, covered faces and cut-throat executions all recall the original Brotherhood. But it is unlikely that the ISIS hordes consist entirely of diehard jihadists. A substantial number are probably secularists who resent the status quo in Iraq – Baathists from Saddam Hussein's regime and former soldiers of his disbanded army.

This would actually explain ISIS's strong performance against professional military forces. In all likelihood, few of the young recruits are motivated either by Wahhābism or by more traditional Muslim ideals. In 2008, MI5's behavioral science unit noted that, "Far from being religious zealots, a large number of those involved in terrorism do not practice their faith regularly. Many lack religious literacy and could be regarded as religious novices."

A significant proportion of those convicted of terrorism offences since the 9/11 attacks have been non-observant, or are self-taught. Misguided or disguised ISIS militants are

certainly not looking for religious enlightenment; rather they have been sold to a violence which speaks to their own pain and sense of loss.

Two wannabe jihadists who set out from Birmingham for Syria May 2014 had ordered copies of *Islam for Dummies* book from Amazon. ISIS militants are no Muslim devouts, only socio-pathic bigots.

It would be a mistake to see ISIS as a throwback; it is a thoroughly modern movement which has drawn its inspiration from the Wahabbi Ikhwan crusades. It has become an efficient, self-financing business with assets estimated at $2 billion. Its looting, theft of gold bullion from banks, kidnapping, siphoning of oil in the conquered territories and extortion have made it the wealthiest jihadist group in the world. There is nothing random or irrational about ISIS violence. The execution videos are carefully and strategically planned to inspire terror, deter dissent and sow chaos in the greater population.

ISIS is not just a terror army, it is a terror movement with imperialistic ambitions. And if its methods are terrifying and bloody, they are hardly an innovation. There, too, ISIS drew from past examples – Mass killing is after all a thoroughly modern phenomenon, one which Western powers gave into many times over.

During the French Revolution, which led to the emergence of the first secular state in Europe, the Jacobins publicly beheaded about 17,000 men, women and children.

The Soviet Bolsheviks, the Khmer Rouge and the Red Guard

all used systematic terrorism to purge humanity of corruption.

In the 1990s, Armenia slaughtered hundreds upon hundreds of Azeris in a grand scale flash ethnic cleansing campaign.

Similarly, ISIS uses violence to achieve a single, limited and clearly defined objective that would be impossible without such a slaughter. As such, it is another expression of the dark side of modernity – industrial killing to achieve politico-strategic goals.

Above all, ISIS wants to rebuild the caliphate which had long been a dead letter politically. But because it symbolized the unity of the umma and its link with the Prophet of Islam, Sunni Muslims mourned its loss as a spiritual and cultural trauma. Yet ISIS's projected caliphate has no support among the `ulema internationally and is derided throughout the Muslim world.

That said, the limitations of the nation state are becoming increasingly apparent in our world; this is especially true in the Middle East which has no tradition of nationalism and where the frontiers drawn by invaders were so arbitrary that it was well nigh impossible to create a truly national spirit. Here, too, ISIS is not simply harking back to a bygone age but is, however eccentrically, enunciating a modern concern. The liberal-democratic nation state developed in Europe in part in order to serve the Industrial Revolution which made the ideals of the Enlightenment no longer noble aspirations but practical necessities. It is not ideal: Its Achilles heel has always been an inability to tolerate ethnic minorities – a failing responsible for some of the worst atrocities of the

20th century. In other parts of the world, where modernization has developed differently, other polities may be more appropriate. So, the liberal state is not an inevitable consequence of modernity; the attempt to produce democracy in Iraq using the colonial methods of invasion, subjugation and occupation could only result in an unnatural birth – and so ISIS emerged from the resulting mayhem.

ISIS has declared war against all — Sunnis, Shi`as, Christians, Jews, Buddhists, Yazidis — there is no escaping this reactionary band of Godless criminals and murderers.

Interestingly Saudi Arabia has now become the designated target of ISIS militants. As if playing out a Greek tragedy, ISIS seeks now to strike at its creator, intent on pushing the boundary of the acceptable to reinvent itself not as a religion but as a radical atheist movement which stands in negation of the Holy, in all its forms and manifestations.

If Wahhābism did not scare you, ISIS should.

Maybe, just maybe, it would be a good idea to choose those allies which intend to defeat and destroy ISIS and deny the one power which started it all – the Saudi Kingdom.



The Relationship between Washington and ISIS: The Evidence

By Prof. Tim Anderson

Reports about US and British aircraft carrying arms to (support) ISIS being shot down by Iraqi forces have been met with shock and denial in Western countries. Few in the Middle East doubt that Washington is playing a 'double game' with its proxy armies in Syria, but some key myths remain important amongst the significantly more ignorant Western audiences.

A central myth is that Washington now arms 'moderate Syrian rebels', to both overthrow the Syrian Government and supposedly defeat the 'extremist rebels'. This claim became more important in 2014 when the rationale of US aggression against Syria shifted from 'humanitarian intervention' to a renewal of Bush's 'war on terror'.

A distinct controversy is whether the al-Qaeda styled groups (especially Jabhat al-Nusra and ISIS) have been generated as a sort of organic reaction to the repeated US interventions, or whether they are actually paid agents of Washington.

Certainly, prominent ISIS leaders were held in US prisons. ISIS leader Ibrahim al-Badri (*aka* Abu Bakr al-Baghdadi) is said to have been held for between one and two years at (Basra's) Camp Bucca in Iraq. In 2006, as al-Baghdadi and others were released, the Bush administration announced its plan for a 'New Middle East', a plan which would employ

sectarian violence as part of a process of 'creative destruction' in the region.

According to Seymour Hersh's 2007 article, 'The Redirection', the US would make use of 'moderate Sunni states', not least the Saudis, to 'contain' the Shi`a gains in Iraq brought about by the 2003 US invasion. These 'moderate Sunni' forces would carry out clandestine operations to weaken Iran and Hezbollah, key enemies of "Israel". This brought the Saudis and Israel closer as both fear Iran.

While there have been claims that the ISIS 'caliph' al-Baghdadi is a CIA or Mossad trained agent, these have not yet been well backed up. There are certainly grounds for suspicion, but independent evidence is important in the context of a supposed US 'war' against ISIS. So, what is the broader evidence on Washington's covert links with ISIS?

Not least are the admissions by senior US officials that key allies support this terrorist group. In September 2014, General Martin Dempsey, head of the US military, said to a Congressional hearing, 'I know major Arab allies who fund [ISIS]'. Senator Lindsey Graham the of (the Congress's) Armed Services Committee, responded with a justification, 'They fund them because the Free Syrian Army couldn't fight [Syrian President] Assad, they were trying to beat Assad'.

The next month, US Vice President Joe Biden went a step further, explaining that Turkey, Qatar, the UAE and Saudi Arabia 'were so determined to take down Assad … they poured hundreds of millions of dollars and tens, thousands

of tons of weapons into anyone who would fight against Assad … [including] al-Nusra and al-Qaeda and extremist elements of jihadis coming from other parts of the world … [and then] this outfit called ISIL (the Islamic State in Iraq and the Levant)'. Biden's admissions sought to exempt the US from this operation, as though Washington were innocent of sustained operations carried out by its key allies. That is simply not credible.

Washington's relationship with the Saudis, as a divisive sectarian force in the region, in particular against Arab nationalism, goes back to the 1950s when Winston Churchill introduced the Saudi King to President Eisenhower. At that time, Washington wanted to set up the Saudi King as a rival to President [Jamal Abdul] Nasser of Egypt. More recently, British General Jonathan Shaw has acknowledged the contribution of Saudi Arabia's extremist ideology: 'This is a time bomb that, under the guise of education, Wahhābi Salafism is igniting under the world really. And it is funded by Saudi and Qatari money', Shaw said.

Other evidence undermines Western attempts to maintain a distinction between the 'moderate rebels', now openly armed and trained by the US and the extremist groups Jabhat al-Nusra and ISIS. While there has, indeed, been some rivalry (emphasized by the London-based, Muslim Brotherhood-aligned, Syrian Observatory of Human Rights), the absence of a real ideological difference is best shown by the cooperation and mergers of groups.

As ISIS came from Iraq in 2013, its Syrian bases have generally remained in the far eastern part of Syria. However, Jabhat al-Nusra (the official al-Qaeda branch in Syria from

which ISIS split) has collaborated with Syrian Islamist groups in Western Syria for several years. The genocidal slogan of the Syrian Islamists, 'Christians to Beirut and Alawis to the Grave', reported many times in 2011 from the Farouk Brigade, sat well with the al-Qaeda groups. Farouk (once the largest 'Free Syrian Army' group) indeed killed and ethnically cleansed many Christians and Alawis.

Long term cooperation between these 'moderate rebels' and the foreign-led Jabhat al-Nusra has been seen around Daraa in the south, in Homs-Idlib, along the Turkish border and in and around Aleppo. The words "Jabhat al-Nusra" actually mean 'support front', that is, support for the Syrian Islamists. Back in December 2012, as Jabhat al-Nusra was banned in various countries, 29 of these groups reciprocated the solidarity in their declaration: 'We are all Jabhat al-Nusra'.

After the collapse of the 'Free Syrian Army' groups, cooperation between al-Nusra and the newer US and Saudi backed groups (Dawud, the Islamic Front, the Syrian Revolutionary Front and Harakat Hazm) helped draw attention to Israel's support for al-Nusra, around the occupied Golan Heights. Since 2013, there have been many reports of 'rebel' fighters, including those from al-Nusra, being treated in Israeli hospitals. Netanyahu even publicized his visit to wounded 'rebels' in early 2014. That led to a public 'thank you' from a Turkey-based 'rebel' leader, Mohammed Badie (February 2014).

The UN peacekeeping force based in the occupied Golan has reported its observations of Israel's Defense Forces 'interacting with' al-Nusra fighters at the border. At the

same time, Israeli arms have been found with the extremist groups, in both Syria and Iraq. In November 2014, members of the Druze minority in the Golan protested against Israel's hospital support for al-Nusra and ISIS fighters. This in turn led to questions by the Israeli media as to whether 'Israel does, in fact, hospitalize members of al-Nusra and Daesh [ISIS]'. A military spokesman's reply was hardly a denial: 'In the past two years, the Israel Defense Forces have been engaged in humanitarian, life-saving aid to wounded Syrians, irrespective of their identity.'

The artificial distinction between 'rebel' and 'extremist' groups is mocked by multiple reports of large scale defections and transfer of weapons. In July 2014, one thousand armed men in the Dawud Brigade defected to ISIS in Raqqa. In November, defections to Jabhat al-Nusra from the Syrian Revolutionary Front were reported. In December, Adib al-Shishakli, representative at the Gulf Cooperation Council of the exile 'Syrian National Coalition', said, 'opposition fighters' were 'increasingly joining' ISIS 'for financial reasons'. In that same month, 'rebels' in the Israel-backed Golan area were reported as defecting to ISIS which had by this time begun to establish a presence in Syria's far south. Then, in early 2015, three thousand 'moderate rebels' from the US-backed 'Harakat Hazm' collapsed into Jabhat al-Nusra, taking a large stock of US arms, including anti-tank weapons with them.

ISIS already had US weapons by other means in both Iraq and Syria, as reported in July, September and October 2014. At that time, a 'non-aggression pact' was reported in the southern area of Hajar al-Aswad between 'moderate rebels' and ISIS, as both recognized a common enemy in Syria: 'the

Nussayri regime', a sectarian way of referring to al-Assad's government. Some reported ISIS had bought weapons from the 'rebels'.

In December 2014, there were Western media reports of the US covert supply of heavy weapons to 'Syrian rebels' from Libya and of Jabhat al-Nusra getting anti-tank weapons which had been supplied to Harakat Hazm. Video posted by al-Nusra showed these weapons being used to take over the Syrian military bases, Wadi Deif and Hamidiyeh, in Idlib province.

With 'major Arab allies' backing ISIS and substantial collaboration between US-armed 'moderate rebels' and ISIS, it is not such a logical stretch to suppose that the US and 'coalition' flights to ISIS areas (supposedly to 'degrade' the extremists) might have become covert supply lines. That is precisely what senior Iraqi sources began saying in late 2014 and early 2015.

For example, as reported by both Iraqi and Iranian media, Iraqi MP Majid al-Ghraoui said in January that 'an American aircraft dropped a load of weapons and equipment to the ISIS group militants at the area of al-Dour in the province of Salahuddin'. Photos were published of ISIS retrieving the weapons. The US admitted the seizure but said this was a 'mistake'.

In February, Iraqi MP Hakem al-Zameli said the Iraqi army had shot down two British planes which were carrying weapons to ISIS in al-Anbar province. Again, photos were published of the wrecked planes. 'We have discovered weapons made in the US, European countries and Israel

from the areas liberated from ISIL's control in Al-Baghdadi region', al-Zameli said.

The Al-Ahad news website quoted the Head of Al-Anbar Provincial Council, Khalaf Tarmouz, saying that a US plane supplied the ISIL terrorist organization with arms and ammunition in Salahuddin province. Also in February, an Iraqi militia called Al-Hashad Al-Sha`bi [the Popular Mobilization Forces] said they had shot down a US Army helicopter carrying weapons for the ISIL in the Western parts of Al-Baghdadi region in Al-Anbar province. Again, photos were published. After that, Iraqi counter-terrorism forces were reported as having arrested 'four foreigners who were employed as military advisors to the ISIL fighters', three of whom were American and an Israeli. So far, the Western media has avoided these stories altogether; they are very damaging to the broader Western narrative.

In Libya, a key US collaborator in the overthrow of the Gaddafi government announced himself the newly declared head of the 'Islamic State' in North Africa. Abdel Hakim Belhaj was held in US prisons for several years then 'rendered' to Gaddafi's Libya where he was wanted for terrorist acts. As former head of the al-Qaeda-linked Libyan Islamic Fighting Group, then the Tripoli-based 'Libyan Dawn' group, Belhaj has been defended by Washington and praised by US Congressmen John McCain and Lindsey Graham.

Some image softening of the al-Qaeda groups is underway. Jabhat al-Nusra is reported to be considering cutting ties with al-Qaeda to help sponsor Qatar boost their funding. Washington's *Foreign Affairs* magazine even published a

survey claiming that ISIS fighters were 'surprisingly supportive of democracy' after all the well published massacres...

The Syrian Army is gradually reclaiming Aleppo despite the hostile supply lines from Turkey and southern Syria, in face of support for the sectarian groups from Jordan and Israel. The border with Lebanon is largely under Syrian Army and Hezbollah control. In the east, the Syrian Army and its local allies control most of Hasaka and Deir e-Zour, with a final campaign against Raqqa yet to come. The NATO-GCC attempt to overthrow the Syrian Government has failed.

Yet violent destabilization persists. Evidence of the covert relationship between Washington and ISIS is substantial and helps explain what Syria's Deputy Foreign Minister Fayssal Mikdad calls Washington's 'cosmetic war' on ISIS. The extremist group is a foothold Washington keeps in the region, weakening both Syria and Iraq. Studies by Jane's Terrorism and Insurgent database show that ISIS attacks and killings in Iraq increased strongly after US air attacks had begun. The main on the ground fighting has been carried out by the Syrian Army and, more recently, the Iraqi armed forces with Iranian backing.

All this has been reported perversely in the Western media. The same channels that celebrate the ISIS killing of Syrian soldiers also claim the Syrian Army is 'not fighting ISIS'. This alleged 'unwillingness' was part of the justification for US bombing inside Syria. While it is certainly the case that Syrian priorities have remained in the heavily populated West, local media reports make it clear that, since at least the beginning of 2014, the Syrian Arab Army has been the major

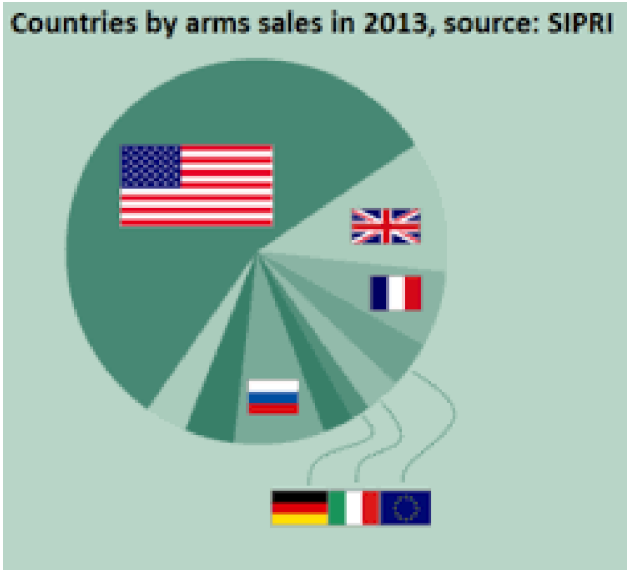
force engaged with ISIS in Hasaka, Raqqa and Deir eZour. A March 2015 Reuters report does concede that the Syrian Army recently killed two ISIS commanders (including Deeb Hedjian al-Otaibi) along with 24 fighters, at Hamadi Omar.
Closer cooperation between Iran, Iraq, Syria and Lebanon's Hezbollah is anathema to Israel, the Saudis and Washington, yet it is happening. This is not a sectarian divide but rather based on some clear mutual interests, not least putting an end to sectarian (*takfiri*) terrorism.

It was only logical that, in the Iraqi military's recent offensive on ISIS-held Tikrit, the Iranian military emerged as Iraq's main partner. Washington has been sidelined, causing consternation in the US media. General Qasem Suleimani, head of Iran's Quds Force is a leading player in the Tikrit operation. A decade after Washington's 'creative destruction' plans, designed to reduce Iranian influence in Iraq, an article in *Foreign Policy* magazine complains that Iran's influence is 'at its highest point in almost four centuries'.



The Sale of U.S. Arms Fuels Wars of Arab States

By Mark Mazzetti and Helene Cooper, April 18, 2015, for the New York Time



World's main arms sellers

WASHINGTON — To wage war in Yemen, Saudi Arabia is using F-15 fighter jets bought from Boeing. Pilots from the United Arab Emirates are flying Lockheed Martin's F-16 to bomb both Yemen and Syria. Soon, the Emirates are expected to complete a deal with General Atomics for a fleet of Predator drones to run spying missions in their neighborhood.

As the Middle East descends into proxy wars, sectarian

conflicts and battles against terrorist networks, countries in the region that have stockpiled American military hardware are now actually using it and wanting more. The result is a boom for American defense contractors looking for foreign business in an era of shrinking Pentagon budgets — but also the prospect of a dangerous new arms race in a region where the map of alliances has been sharply redrawn.

Last week, defense industry officials told Congress that they were expecting within days a request from Arab allies fighting the "Islamic State" (ISIS) — Saudi Arabia, the Emirates, Qatar, Bahrain, Jordan and Egypt — to buy thousands of American-made missiles, bombs and other weapons, replenishing an arsenal that has been depleted over the past year.

The United States has long put restrictions on the types of weapons that American defense firms can sell to Arab nations. This is meant to ensure that "Israel" keeps a military advantage against its traditional adversaries in the region. But because Israel and the Arab states are now in a de facto alliance against Iran, the Obama administration has been far more willing to allow the sale of advanced weapons in the Gulf with few public objections from Israel.

"When you look at it, Israel's strategic calculation is a simple one," said Anthony H. Cordesman of the Center for Strategic and International Studies. The Gulf countries "do not represent a meaningful threat" to Israel, he said. "They do represent a meaningful counter-balance to Iran."

Industry analysts and Middle East experts say that the region's turmoil and the determination of the wealthy Sunni

nations to battle Shi`ite Iran for regional supremacy, will lead to a surge in new orders for the defense industry's latest, most high-tech hardware.

The militaries of Gulf nations have been "a combination of something between symbols of deterrence and national flying clubs," said Richard L. Aboulafia, a defense analyst at the Teal Group. "Now they're suddenly being used."

Saudi Arabia spent more than $80 billion on weaponry last year — the most ever and more than either France or Britain — and has become the world's fourth-largest defense market, according to figures released last week by the Stockholm International Peace Research Institute, which tracks global military spending. The Emirates spent nearly $23 billion last year, more than three times what they spent in 2006.

Qatar, another Gulf country with bulging coffers and a desire to assert its influence around the Middle East, is on a shopping spree. Last year, Qatar signed an $11 billion deal with the Pentagon to purchase Apache attack helicopters and Patriot and Javelin air-defense systems. Now the tiny nation is hoping to make a large purchase of Boeing F-15 fighters to replace its aging fleet of French Mirage jets. Qatari officials are expected to present the Obama administration with a wish list of advanced weapons before they come to Washington next month for meetings with other Gulf nations.

American defense firms are following the money. Boeing opened an office in Doha, Qatar, in 2011 and Lockheed Martin set up an office there this year. Lockheed created a

division in 2013 devoted solely to foreign military sales and the company's chief executive, Marillyn Hewson, has said that Lockheed needs to increase foreign business — with a goal of global arms sales' becoming 25 percent to 30 percent of its revenue — in part to offset the shrinking of the Pentagon budget after the post-Sept. 11 boom.

American intelligence agencies believe that the proxy wars in the Middle East could last for years, which will make countries in the region even more eager for the F-35 fighter jet, considered to be the jewel of America's future arsenal of weapons. The plane, the world's most expensive weapons project, has stealth capabilities and has been marketed heavily to European and Asian allies. It has not yet been peddled to Arab allies because of concerns about preserving Israel's military edge.

But with the balance of power in the Middle East in flux, several defense analysts said that could change. Russia is a major arms supplier to Iran and a decision by President Vladimir V. Putin to sell an advanced air defense system to Iran could increase demand for the F-35, which is likely to have the ability to penetrate Russian-made defenses.

"This could be the precipitating event: the emerging Sunni-Shi`a civil war coupled with the sale of advanced Russian air defense systems to Iran," Mr. Aboulafia said. "If anything is going to result in F-35 clearance to the Gulf states, this is the combination of events."

At the same time, giving the Gulf States the ability to strike Iran at a time of their choosing might be the last thing the United States wants. There are already questions about how

judicious Washington's allies are in using American weaponry.

"A good number of the American arms that have been used in Yemen by the Saudis have been used against civilian populations," said Daryl Kimball, executive director of the Arms Control Association, an assertion that Saudi Arabia denies.

Mr. Kimball said he viewed the increase in arms sales to the region "with a great deal of trepidation, as it is leading to an escalation in the type and number and sophistication in the weaponry in these countries."

Congress enacted a law in 2008 requiring that arms sales allow "Israel" to maintain a "qualitative military edge" in the region. All sales to the Middle East are evaluated based on how they will affect Israeli *military superiority*. But the Obama administration has also viewed improving the militaries of select Arab nations — those that see Iran as a threat in the region — as critical to Israeli security.

"It is also important to note that our close relationships with countries in the region are critical to regional stability and Israel's security," Andrew J. Shapiro said in a speech in 2011, when he was an assistant secretary of state for political-military affairs. "Our relationships with Egypt, Jordan, Lebanon and many Gulf countries allow the United States to strongly advocate for peace and stability in the region."

There is an unquestionably sectarian character to the current conflicts in the Middle East, nowhere more so than in the Saudi-led air campaign in Yemen. The Saudis have

assembled a group of Sunni nations to attack Houthi militia fighters who have taken over Yemen's capital, Sanaa and ousted a government backed by Saudi Arabia and the United States. Saudi officials have said that the Houthis, a Shi`ite group, are being covertly backed by Iran. Other nations that have joined the coalition against the Houthis, like Morocco, have characterized their participation in blunt sectarian terms.

"It's a question of protecting the Sunnis," Mbarka Bouaida, Morocco's deputy foreign minister, said in an interview.

But Sunni nations have also shown a new determination to use military force against terrorist Sunni groups like the "Islamic State" (ISIS). A number of Arab countries are using an air base in Jordan to launch attacks against "Islamic State" fighters in Syria. Separately, the Emirates and Egypt have carried out air strikes in Libya against Sunni militias there.

Meanwhile, the deal to sell Predator drones to the Emirates is nearing final approval. The drones will be unarmed, but they will be equipped with lasers to allow them to better identify targets on the ground.

If the sale goes through, it will be the first time that the drones will go to an American ally outside of NATO.



Saudi Arabia Funds Mossad anti-Iran Operations

By Tzvi ben Gedalyahu

An article posted by a former *CBS* News producer Barry Lando claims that none other than Saudi Arabia helps fund Israeli Mossad operations against Iran.

"A Strange Alliance: are the Saudis Bankrolling Israel's Mossad?" appears on his blog. Lando's source is named only as "a friend, with good sources in the Israeli government."

He wrote, "The head of Israel's Mossad has made several trips to deal with his counterparts in Saudi Arabia. One of the results: an agreement that the Saudis would bankroll the series of assassinations of several of Iran's top nuclear experts that have occurred over the past couple of years.

"The amount involved, my friend claims, was $1 billion dollars. A sum, he says, the Saudis considered cheap for the damage done to Iran's nuclear program."

Lando admitted that "The tale sounds preposterous" but added, "on the other hand, it makes eminent sense. The murky swamp of Middle East politics has nothing to do with the easy slogans and 30-second sound bites of presidential debates." "Israel" and Saudi Arabia have at least one thing in common: neither country wants to allow Iran to obtain nuclear capability. Lando noted that the claim of the strange alliance "also makes perfect sense, that, in retaliation for the cyber attacks on their centrifuges, the Iranians reportedly

launched their own cyber attack on a Saudi state-owned target: Saudi Aramco, the world's most valuable company."

Aramco's computer system suffered a massive cyber attack in August and American intelligence officials have blamed Iran.

"A report earlier this year by Tel Aviv University cites Saudi Arabia as the last hope and defense line for Israel," Lando wrote. "With most of Israel's traditional allies in the region sent packing or undermined by the Arab Spring, the Saudis are the Jewish State's last chance to protect its political interests in the Arab world."

Lando has long experience on Iran. He recently wrote a book titled *Web of Deceit: The History of Western Complicity in Iraq, from Churchill to Kennedy to George W. Bush*.

He charged on "Counter Punch" earlier this year that Israel, the United States and Iran do not understand each other's motives while "their advisors are engaged in an incredibly dangerous three-way game of blind man's bluff."

He said he personally ran into American ignorance in 1980 when he was producing '60 Minutes'.

"I was struck by the total inability of Americans—even at the highest level—to understand the emotions and history that drove the hatred of all things American that had exploded in Iran with the fall of the Shah," Lando wrote. "I stitched together a tough report with Mike Wallace based on a series of interviews in New York and Washington.' Former [Jewish] Secretary of State Henry Kissinger was charged by

one interviewee "for turning a blind eye to the excesses of the Shah and refusing to have any contact with the opposition groups."

Lando also reported that classified U.S. documents exposed by Iran "showed that American diplomats based in Tehran had warned Washington months earlier of the threat of a possible hostage-taking – particularly if the U.S. Allowed the despised Shah to come to America for medical treatment, as the U.S. ultimately did. Those warnings had been completely ignored by Washington."

However, before the program was broadcast, President Jimmy Carter called the president of *CBS News* "to try to convince him not to broadcast the report. It would, he said, undermine U.S. negotiations with Iran at a very delicate time."

CBS did not agree to back down but agreed to change the report's title from "Should the U.S. Apologize?" to a more neutral "The Iran File."

"It was difficult to understand how our report could upset the hostage negotiations," wrote Lando. "We were not revealing any secrets to Iran. The Iranians already knew well the role of the U.S. In their own history. The people we were informing were 20 million Americans — who didn't understand what was really roiling Iran.

"And [they] still don't."

SOURCE:
http://criticalppp.com/archives/266355

PART TWO

THE ĀL SAUD RULING DYNASTY

Who are the Saudi rulers?

The Āl Saud clansen were the tribal chiefs in and around Riyadh early last century.

They are an illiterate lot and far away from modern education and civilization.

Economic hardships were the order of the day. Though they called themselves "Muslims", their day-to-day life was governed by medieval style tribal customs and traditions.

Islam, in its proper perspective, disappeared from the region under the European colonial rule which could be described as the Dark Age in the Middle East.

on the whole, Saudi Arabia and the surrounding Gulf States lived in extreme hardship and no one took any notice of these desert Bedouins until the oil wealth in the early 1970s.

In 1897, the Zionists decided to establish a Jewish state in Palestine.

Ten years later, in 1907, Britain decided at the London Colonial Conference to establish a hostile power which would keep the Middle East in turmoil.

This brought Britain and the Zionist Jews together and the two jointly manipulated and brought down Turkey's Islamic Ottoman Empire during World War I.

Abdul-Aziz ibn Āl Saud and other tribal leaders, heavily

bribed, supported and facilitated the British and the Jews to topple Turkey's Ottoman and wipe out Islam from there.

As part of this conspiracy, the British concluded a Treaty of Friendship in 1916, with Abdul-Aziz ibn Āl Saud, who by then had established his control over Najd with the capture of Riyadh.

The Ottoman Empire collapsed during World War I.

In their drive to wipe out Islam, the British and the Zionists were quick to abolish Turkey's caliphate and introduce a secular government headed by a Romanian Jew called Mustafa Kamal Ataturk who pretended to be a Muslim and won the confidence of the Turkish Sultan.

Up to the collapse of Ottomans Mecca, Medina and Jedda were under their rule. Ottomans appointed Sharif Hussein, great great-grandfather of the present American-British Jordanian stooge, Abdullah, as the Sharif of Mecca.

However, during the war, the Ottomans lost control over Mecca and Jedda before finally losing Medina in 1919.

Sharif Hussein was keen to maintain the caliphate system and revive Islamic rule.

He tried to govern the holy cities of Mecca and Medina with a committee represented by Muslims all over the world. With this in mind, Sharif Hussein declared himself the caliph of Mecca on 7 March 1924, four days after the abolition of the caliphate on 3 March 1924.

This provoked the British and the Jews who were all out to abolish the caliphate and crush any move to unite Muslims which may lead to the revival of Islam worldwide.

Responding quickly, the British and the Jews provided arms and money to Abdul-Aziz ibn Āl Saud to attack Sharif Hussein.

Abdul-Aziz didn't miss the chance.

Backed by Britain and the Zionists, he attacked Sharif Hussein, defeated him, prevented the establishment of caliphate and established the Wahhābi rule which was not favourable to the system of caliphate.

Thus, the caliphate system, which has been the rallying point for Muslims all over the world, was wiped out and the British and Jewish control over the region was further strengthened with Abdul-Aziz at the helm.

Wahhābism was allowed to flourish.

The irony was that Sharif Hussein found refuge under the British who later made his two sons, one a king of Jordan and the other of Iraq.

This is the sad and sickening plight of the Muslim Middle East ruled, almost a century later today, by US, British and French stooges and shamelessly implementing Judeo-Christian conspiracies against Islam and Muslims.

Thus, Britain and the Jews were solely responsible for creating the present Saudi Arabia and for installing the Āl

Saud family as the rulers there.

As a result, the Āl Saud family owes a great deal to the British and to the Jews.

And the Muslim world is paying the price.

This is the shameful plight of the Muslim world.

In the early 1980s, extremely pro-American King Fahd of Saudi Arabia, better known for his worldly pleasures than "religious scholarship", appointed himself as the Custodian of the two Holy Masjids--in Mecca and Medina.

No one, not even in Saudi Arabia, let alone in the Muslim world, was consulted.

On the other hand, which Muslim country could dare to oppose the Āl Saud family in view of their iron grip over the two Holy Masjids in Mecca and Medina known for their unprecedented sanctity, immense oil wealth and the blind support of the United States and Europe?

The scattered and powerless Muslim world simply accepted this reality without any resistance.

Perhaps this may be the reason why years ago Libyan leader Muammar Gaddafi said that the "Holy cities of Mecca and Medina should be liberated from Āl Saud family in view of their close collaboration with the Judeo-Christian crusaders against Islam and Muslims and be managed (instead) by the entire Muslims worldwide."

While Saudi-British relations continued to flourish in the subsequent years, the Āl Saud family's relations with the United States began as early as 1930 when ibn Saudelected a US oil company to explore oil in his country. With that began the US' serious interest, too.

Those were the days Saudi Arabia was a very poor and undeveloped. A top executive of the US oil company, Jimmy Moffett, a friend of both US President Roosevelt and of Ibn Saud, asked President Roosevelt in 1943 to give economic assistance to the Saudi king.

The Saudis' Islamic credibility has been under cloud for sometimes in view of their shameful role in the US led European invasion of Iraq and Afghanistan, their blind support of Israel's atrocities against the Palestinians and of several other anti-Muslim issues.

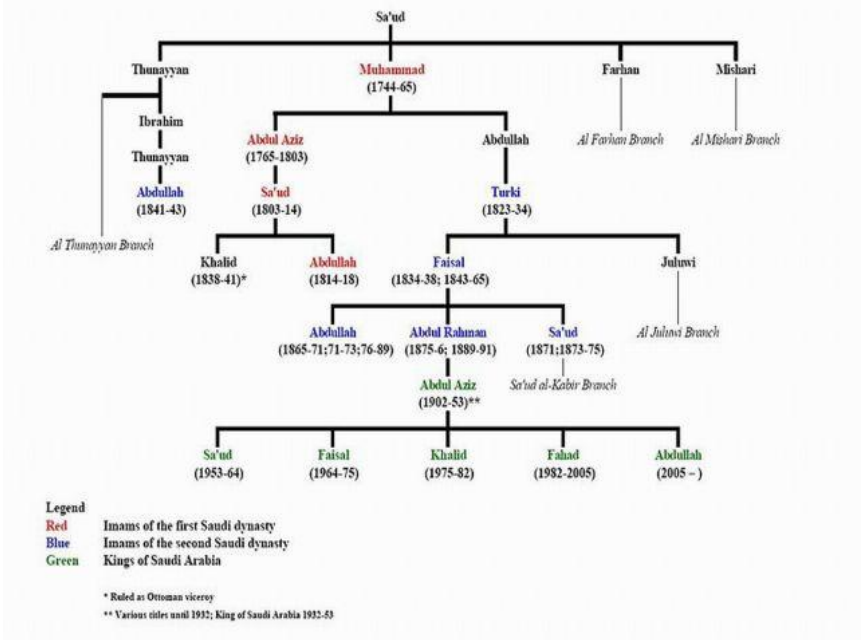
They managed to overcome the hostility from worldwide Muslims with their disgraceful dependency on US and with their money power.

However, this balance was shattered with WikiLeaks disclosures...



Is the Saudi family concealing its Jewish origin?

Thursday, July 4, 2013 5:52



The Saudi Dynasty: Where Do They Come From? Who is their Real Ancestor?

Extracted From Saudhouse.com, Research and Presentation of: Muhammed Sakher who was ordered killed by the Saudi Regime for the following findings:

1. Are the Saudi Family members belonging to the tribe of Anza bin Wa'el as they allege to be?
2. Is Islam their actual religion?
3. Are they of an Arab Origin at all?

The following facts will blot out all allegations of the Saudi

Family and will refute all false statements made by those hypocrites who sold their conscience to this family by falsifying and interpolating the real history of the Saudi Family, I mean the journalists and historians who, for a financial temporal reward, have inserted and attached the genealogy of this family to our Great Prophet Muhammed ﷺ alleging that the Saudis are viceroys of Almighty Allāh on Earth. It is quite clear that such a flattery is intended to vindicate and justify the Saudis' crimes and atrocities so as to firmly stabilize their throne and prop up the pillars of their despotic regime, a regime which is extremely dictatorial and completely rejected by our great Islamic faith.

Kingship is cursed in our Islamic religion, in the Holy Qur'ān, because it is an imposed authority of one person and his family members to suppress the people and silence any voice of "opposition" to the king's despotic and completely dictatorial rule. Kings are denounced in the Holy Qur'ān in this verse:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً، وَكَذَٰلِكَ يَفْعَلُونَ

When kings enter a town, they despoil it and make the noblest of its people the meanest and thus do they behave.
(Qur'ān, 27:34)

Nevertheless, the Saudi Family ignores this Qur'ānic verse and alleges falsely that it is the strongest believer in the Holy Qur'ān, while in interim; it issues strict orders to prohibit such Qur'ānic verses from being recited on the radio or TV. At the same time, such verses are strictly forbidden by them from appearing written in any form of printed material because such a recitation or printing does affect their seat of

authority!

Who are these Saudis? Where are they from?
The Saudi Family members know perfectly well that the Muslims all over the world have already known their real Jewish Origin. Muslims have now known all their bloody past which was and still is, stuck in the same mire of Brutal Despotism and Atrocity. Presently, they exert their utmost efforts to conceal their Jewish Origin by covering themselves with the cloak of the Islamic faith, so as to try to keep their real Jewish ancestry hidden in the dark by connecting their family tree with our Holy Prophet Muhammed ﷺ.

They forget or ignore that Islam never gives any favorable preference to genealogy or "family tree"; it favors and honors indiscriminately all human beings whose actions and words are commensurate with the doctrines of the Holy Qur'ān as confirmed by the following Qur'ānic verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا؛ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ؛ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۞

O mankind! We created you from a single (couple) of a male and a female and made you into nations and tribes so that you may get to know each other (not that you may despise each other). Truly the most honored of you in Allah's sight is (the one who is) the most righteous among you. And Allah has full knowledge and is well acquainted (with all things).
Qur'ān, 49:13

Anyone who is iniquitous and blasphemous cannot affiliate him/herself with our great Prophet Muhammed ﷺ even though he/she may be the closest blood relative to him. Bilal ibn Rabah, the Abyssinian (Ethiopian) slave, was a faithful

Muslim who was much more honored by Islam than Abu Lahab, the pagan, who was the uncle of our Prophet ﷺ. In Islam, there is no favoritism. Allāh sets the degree of comparison in Islam according to the person's piety and not to his/her worldly status of affiliation with any family or dynasty.

Who is the Real Ancestor of the Āl Saud clan?

In the year 851 A.H./1447 A.D., a group of men from Al-Masaleekh clan, which was a branch of the Anza tribe, formed a caravan for buying cereals (wheat and corn) and other food stuff from Iraq and transporting it back to Najd. The head of that group was a man called Sahmi bin Hathlool. The caravan reached Basra, Iraq, where the members of the group went to a cereal merchant who was a Jew called Murdachai bin Ibrahim (Abraham) bin Moshe (Moses).



During their bargaining with that merchant, the Jew asked them: "Where are you from?" They answered: "We are from the Anza tribe, a clan of Al-Masaleekh." Upon hearing that name, the Jew started to hug each one of them so affectionately saying that he, himself, was also from the clan of Al-Masaleekh, but he had come to reside in Basra in the aftermath of a family feud between his father and some members of the Anza tribe.

Having recounted to them this fabricated narrative, he ordered his servants to load all camels for the clan's members: wheat, dates and rice, a remarkable deed so generous that astonished the Masaleekh men and aroused their pride to find such an affectionate "cousin" in Iraq, the source of their sustenance. They believed each word he said and because he was a rich merchant of the food commodities which they badly needed, they liked him even though he was a Jew concealed under the garb of an Arab from Al-Masaleekh clan.

When the caravan was ready to depart to Najd, this Jewish Merchant asked them to accept his company because he intended to go with them to his original homeland, Najd. Upon hearing that from him, they wholeheartedly welcomed him with a very cheerful attitude.

Thus, this Jew reached Najd with the caravan. In Najd, he started to promulgate a lot of propaganda for himself through his companions, his alleged cousins, a fact which gathered around him a considerable number of new supporters. Unexpectedly, though, he confronted a campaign of opposition to his views led by Shaikh Salih Salman Abdullah al-Tamimi, a Muslim religious preacher in Al-Qaseem area. The radius of his preaching area included Najd, Yemen and Hijāz, a fact which compelled that Jew, the ancestor of the present Saudi family, to depart from Al-Qaseem to Al-Ahsa (or al-Hassa, now part of the Kingdom's Eastern region), where he changed his name, Murdachai, to "Markhan bin Ibrahim Musa". Then he changed the location of his residence and settled at a town called Dar`iyya near Al-Qateef (which is adjacent to al-Ahsa), where he started to spread among the inhabitants a fabricated story about the



shield of our Prophet Muhammed ﷺ taken as a booty by an Arab Pagan after the Battle of Uhud between the Arab Pagans and the Muslims."That shield," he claimed, was sold by an Arab Pagan to a Jewish clan called Banu Qunaiqa` who preserved it as a treasure!

He gradually enhanced his position among the Bedouins through such stories which indicated how the Jewish clans in Arabia were so influential and deserved high esteem. He gained some personal importance among the Bedouins, so he decided to settle permanently there, in the Dar`iyya town near Al-Qateef which he decided to be his quarters on the Gulf. He aspired to make it his spring board for establishing a Jewish Kingdom in Arabia.

In order to fulfill his ambitious scheme, he started to approach the desert Arab Bedouins for support. Gradually, he declared himself as their king! At that juncture, the Ajman tribe, together with the Banu Khalid tribe, became fully aware of that Jewish cunning plan after they had verified and falsified his true identity and decided to put an end to him. They attacked his town and conquered it, but before arresting him he had escaped by the skin of his teeth.

That Jewish ancestor of the Saudi family, namely Murdachai, sought shelter in a farm called at that time Al-Malibeed-Ghusaiba near AL-Arid, which is now called Riyadh.

He requested the owner of that farm to grant him asylum.

The farmer was so hospitable that he immediately gave him sanctuary. But that Jew, Murdachai, no longer than a month of his stay there, killed that landlord and all members of his family, pretending that all were killed by an invading band of thieves. Then he pretended that he had bought that real estate from them prior to that incident! Accordingly, he had the right to reside there as a landlord. He then gave a new name to that place: He named it Al-Dar`iyya – the same name of the one he had lost and from which he had fled away.

That Jewish ancestor of the Saudi family, Murdachai, was quick to establish a "guest house" called in Arabic "madhāfa" مظافة on the land he usurped from his victims. Then he gathered around him a group of hypocrites who started to spread out false propaganda for him that he was a prominent Arab shaikh. He plotted against Shaikh Salih Salman Abdullah al-Tamimi whose assassination he managed to take place even at the mosque of the town called Al-Zalafi.

After that, he felt secure and safe to make Al-Dar`iyya his permanent home. There, he practiced polygamy on a wide scale and, indeed, he begot a lot of children whom he gave pure Arab names.

Since his descendants grew up in number and gained power and prestige under the name of a "Saudi" clan, they followed his steps in practicing underground activities and conspiracies against the Arab nation at large. They illegally seized rural sectors and farm lands, assassinating every person who tried to oppose their evil plans. They used all kinds of deceit for reaching their goals. They bought the

conscience of those who opposed them and whom they could not subdue, offering women and money to influential people in that area, particularly to those who started to write the true biography of that Jewish family. They bribed historian and biographers in order to glorify their ignominious history and to make their lineage related to the most prominent Arab tribes such as Rabi`a, Anza and Al-Masaleekh.

A conspicuous hypocrite in our era whose name is Muhammed Amin al-Tamimi, the Director/Manager of the contemporary Libraries of the Saudi Kingdom, made up a genealogical family tree for this Jewish family, the Saudis, connecting them to our great prophet, Muhammed ﷺ. As a reward for his false work, he received a reward of thirty-five thousand Egyptian pounds from the then Saudi Ambassador to Cairo, Egypt. This took place in the year 1362 A.H./1943 A.D. The name of that Ambassador is Ibrahim al-Fadhel.

As afore-mentioned, the Jewish ancestor of the Saudi family, Murdachai, practiced polygamy, marrying many Arab women and begetting many children. His polygamous practice is, at the present time, is carried out by his descendants; they cling to his marital heritage!

One of Murdachai's sons is called Al-Maqaran, a name which is Arabized from the Jewish root Mack-Ren. He begot a son called Muhammed then another called Saud, which is the name of the ancestor of the present day Saudi Dynasty.

The descendants of Saud, i.e. the present day Saudi family, started a campaign of assassination of the prominent leaders of the Arab tribes under the pretence those leaders were

apostates who reneged from the Islamic creed and deserted their Qur'ānic doctrines. They, therefore, deserved the Saudi condemnation and slaughter!

In the history book of the Saudi family, particularly on pages 98-101, their private family historian declares that the Saudi Dynasty considers all people of Najd blasphemous; so, their blood must be shed, properties confiscated and women taken as concubines. No Muslim is true of belief unless he/she affiliates himself/herself with the sect of Muhammed bin Abdul-Wahhāb whose origins are also Jewish and is Turkish. His doctrines give authority to the Saudi family to destroy the villages with all their inhabitants, including children and to sexually assault their women; gorge the bellies of pregnant women, cut off the hands of their children then burn them! They are further authorized, according to this brutal doctrine, to plunder all properties of those whom they label as renegades who do not follow their Wahhābi Sect.

Their hideous Jewish Family has, in fact, done all these atrocities in the name of their false creed, Wahhābism, which has actually been invented by a Jew so as to sow the seeds of terror in the hearts of people in all towns and villages. This Jewish dynasty has been committing such brutal atrocities since 1163 A.H./1750 A.D. Its members have named the whole Arabian Peninsula after their family name "Saudi Arabia" as if the whole region is their own personal real



estate and all other inhabitants are their mere servants or slaves, toiling day and night for the pleasure of their masters, members of the Saudi family.

The Saudis completely hold the natural wealth of the country as their own property. If any poor person from the common people raises his/her voice complaining against any despotic measure of this Jewish dynasty, the dynasty cuts off his/her head in the public square. A princess of theirs once visited Florida, USA, with her retinue; she rented ninety suite rooms in a Grand Hotel for about One Million Dollars a night! If any of their subjects comments about such extravagance, his/her fate is quite known: death with the edge of the Saudi sword in the public square…

Witnesses to the Jewish Ancestry of this Saudi Family
In the 1960s, both "Sawt Al-Aarab" (voice of the Arabs) Broadcasting Station in Cairo, Egypt and the Yemen Broadcasting Station in San`aa confirmed the Jewish Ancestry of the Saudi Family.

King Faysal Āl Saud at that time could not deny his family's Jewish kinship when he made a statement to the Washington Post newspaper on Sept. 17, 1969 saying: "We, the Saudi family, are cousins of the Jews: we entirely disagree with any Arab or Muslim authority which demonstrates any antagonism towards the Jews; we must live together with them in peace. Our country, Arabia, is the fountainhead from where the first Jew sprang and his descendants spread out all over the world." That was the statement of King Faysal Āl Saud bin Abdul-Aziz!

Hafeez Wahbi, a Saudi legal adviser, mentioned in his book

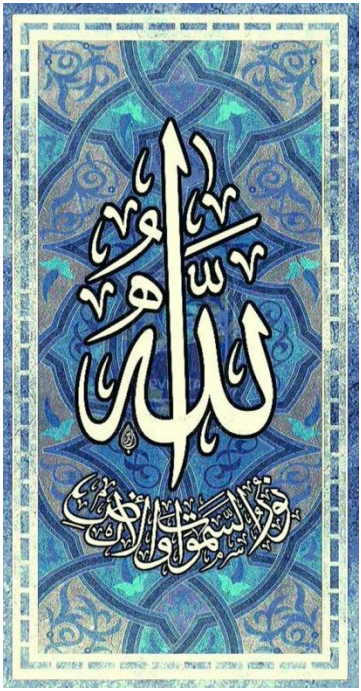
titled "The Peninsula of Arabia" that King Abdul-Aziz Āl Saud, who died in 1953, had said once: "Our Message, the Saudi Message, encountered the opposition of all Arab tribes. My grandfather, Saud I (the first), once imprisoned a number of the Shaikhs of the Matheer tribe. When another group of the same tribe came to intercede for the release of the prisoners, Saud I issued orders to his men to cut off the heads of all prisoners. Then he wanted to humiliate and insult the interceders by inviting them to eat at a banquet he prepared from the cooked flesh of his victims whose cut off heads he placed on the top of the food platters! The interceders became so alarmed and declined to eat the flesh of their relatives and, because of their refusal to eat, he ordered his men to cut off their heads, too. That hideous crime was committed by that self imposed king against innocent people whose guilt was their opposition to his most cruel and extremely despotic rule.

Hafeez Wahbi states further that King Abdul-Aziz Āl Saud related this same truly bloody story to the Shaikhs of the Matheer tribe who visited him in order to intercede for their prominent leader at that time, namely Faysal al-Darweesh, who was the king's prisoner. He related that story to them in order to prevent them from interceding for the release of their Shaikh; otherwise, they would face the same fate. He killed the Shaikh and used his blood as an ablution liquid for him just before he stood up for his prayer after the false sect doctrine of the Wahhābi. The guilt of Faysal al-Darweesh at that time was that he had criticized King Abdul-Aziz Āl Saud when the latter signed the document which the English authorities prepared in 1922 as a declaration for giving Palestine to the Jews (which is included in this book). His signature was obtained in a conference held at Al-Aqeer in

1922.

That was and still is the system of this regime of this brutal Jewish family, the Saudi family. Its goals are summed up in plundering the wealth of the country, robbing, falsifying, committing all kinds of atrocity, iniquity and blasphemy. All are executed in compliance with their self invented Wahhābi sect which legalizes the chopping of heads of their opponents.

SOURCE:
http://islamic-intelligence.blogspot.com/2009/10/are-Saudi-royal-family-jewish.htmlhttp://islamic-intelligence.blogspot.com/2009/10/are-Saudi-royal-family-Jewish.html



A Brief synopsis of leading Saudi figures



King Abdul-Aziz (Ibn Saud):
He is also known as "Ibn (son of) Saud". King Abdul-Aziz is the father of King Fahd and of 44 other sons. Abdul-Aziz united Najd, the southern part of the desert kingdom, with its northern Hijāz into "Saudi Arabia" with the sword. A savage Bedouin whose self gratification, war after war, was to taste the blood of those he killed. During the early twentieth century, he offered his services to the Ottoman Empire and was rejected by the Turks as unreliable and uncivilized. The British, during the same period, were looking to increase their sphere of influence in Arabia and they saw in ibn Saud the unruly, savage warrior they were looking for to control Arabia for them. They financed him and protected him to deliver Arabia to them. Among the many ruling families during that period were: the Hashemite King Hussein of Jordan, the respectful Rasheed trading family from Saudi Arabia and the Idrisis who all were unwilling and too dignified to deal with the British empire after World War I on British terms. The British found in Abdul-Aziz a willing bandit they could rely on to conquer and preserve their interests. Since Abdul-Aziz was a Wahhābi, he encouraged fundamentalism to create fear in the various tribes he was trying to unite. Little did he and King Fahd after him know that fundamentalism had grown to become more than a politically oriented ideology but a way of life.

(Late) King Fahd bin Abdul-Aziz:



The corrupt members of Āl Saud Family are many. It is not easy to assemble facts on all of them with total accuracy; however, the most corrupt of them all and the master of all masters is none other than this King himself, King Fahd bin Abdul-Aziz. He maintained an absolute power over the executive, legislative and judicial branches of the Saudi government. He is the judge, jury, prosecutor, defense attorney and executioner. Having total power, he has, with other members of his family, emptied the coffers of the government. Today, Saudi Arabia is bankrupt and has a very grim economic future because of his policies and lack of vision.

Prince Sultan bin Abdul-Aziz:



Third in command of the country but no less corrupt than King Fahd is Sultan bin Abdul-Aziz who has four titles all with the intent to retain power and to rob the country. He is the Deputy Crown Prince, Minister of Defense, Chairman of Saudia Airlines and the Inspector General of Saudi Arabia. Imagine being the fox watching over the chicken hen! Being the Minister of Defense and also the Inspector General is like having the head of the largest chemical company as well as of the Environmental Protection Agency. What a joke! Sultan is known for his sexual deviation.

Prince Muhammed bin Fahd:



The eldest son of King Fahd, Muhammed bin Fahd was exposed to corruption early on. With the blessings of his father, Muhammed has stolen government funds through large telecommunications projects. Telephone deals, cellular deals, equipment, etc… His wealth is valued at close to $5 billion mostly amassed during the heydays of the late seventies and early eighties. His father assigned him a government post after he had pilfered through business deals. Today, he is the governor of the Eastern Province in Saudi Arabia where 25% of the oil world reserves lie. His father wants him to become the Crown Prince and Bandar bin Sultan the new Defense Minister.



Prince Faysal bin Fahd bin Abdul-Aziz:
Prince Faysal son of King Fahd bin Abdul-Aziz was born in 1945. He did most of his studies in the Kingdom, earning a BA in Political Sciences from abroad.

His first job was in 1971 as Head of the Youth Department with ministerial rank. The Labor Ministry was also attached to his Department. Since then, he has had many positions, all within the youth and sport areas. He was successively President of the Arab Football Union, Arabian Football Union, Arabian Olympic Committee, Arab Sports Union and Head of the National Committee on Drugs' Control. At the international and regional level, Faysal bin Fahd was nominated Honorary

President of the International Swimming Federation. In 1974, he became Chairman of the Arab Ministers' Council on Youth and of the Supreme Council of Youth which was set up that very year. Finally, he acquired the position of President of the Basket Ball Federation. During his term in these positions, he naturally attended a great many sports events, including the conferences of the International Football Federation in Munich between 1972 and 1974.

Faysal has been kept in the same position since he was appointed to it in 1971 during the time of King Faysal, when his own father was Interior Minister. In the meantime, his brothers and cousins in the Sudairi family had been raised to higher offices. In fact, were it not for the present system of succession to the throne, which was established by his grandfather, King Abdul-Aziz, Faysal would have had the chance to become king himself, especially since he is well educated. So, why is it that he has been kept in the same position when he is not less eager than his relatives to wield power? Faysal bin Fahd was connected with the Youth Department at an early age, when the situation of sports in the kingdom was dismal with almost inexistent sport facilities. His appointment at the head of this Department coincided with the oil boom.

The plan was to make sport popular among the youth. But the ultimate objective of the Sudairis was a long term strategic one. The point was to keep young people busy in order to protect the grip on power by the House of Saud. Many countries, like the former Soviet bloc, used sport as a means to keep their youth away from any political or intellectual activity. Various studies exist which show that the use of sport for such ends put state budgets for games

second only to military expenditure in such countries.

As a byproduct of this objective, another not less devious goal was sought: the creation of a feeling of national 'Saudi' belonging which would supersede and even marginalize the Arabian youth's sense of belonging to the wider Arab and Islamic Umma (nation). For this purpose, Saudi Arabia had to fix the ways and means to train a sport-oriented youth which would enable the Kingdom to have access to International events and Olympic games to eventually instill this sense in an ever greater number of youths.

The House of Saud gave Faysal all the prerogatives to attain this goal. With an annual budget of $20 billion for the Youth Department, Faysal embarked on a program of impressive sport facilities and training and visits to various world-famous clubs were regularly undertaken and Western coaches recruited at great costs. With the assistance of his brother, Sultan bin Fahd, Faysal undertook the construction of sport villages, centers, stadiums, clubs and fully staffed training facilities of all kinds at a cost considered enough to meet the nation's needs until the year 2000. One particular sports complex occupies an area of 80,000 square meters.

It accommodates swimming pools, Olympic-standard activity areas, restaurants for 1,000 people and a purpose-made building for the House of Saud and their guests. Faysal had similar complexes built in other major cities like Riyadh, Jedda and Dammam. Alongside these facilities, separate Olympic-grade swimming pools, youth hostels as well as unions and clubs for all sorts of games were set up. At the same time, Faysal undertook to have the Saudi national team and clubs join international federations. It was

in this context that, in 1976, he hired the British football coach Jimmy Hill. Hill was given a special budget with prerogatives to train young people of all ages everywhere in the kingdom. In a move to boost the country's chance of winning matches and getting promoted to higher divisions, Faysal hired several Western players at prohibitive costs.

So, the cost of hanging on to power is double: on the one hand, billions of pounds have been spent out of the country's wealth; on the other hand, through sports, the youth is being alienated from its Islamic values and traditions and is being made redundant intellectually. Not that sport as such is the "opiate of the people," but the very policy which underlies it is intentionally devious and harmful. Whereas the Sudairi brothers—morally and financially corrupt—are banking on time to instill in the youth a sense of narrow nationalism and regionalism, the late Āl Saud kings can be credited with keeping away from these concepts for religious reasons and because of the kingdom's religious weight in the Muslim world. Apart from heading the Sudairi family's policy of alienating Saudi youth, Prince Faysal is no exception in the world of financial corruption. His commissions are reported to be 30% of the budget of his Youth Department (Ministry). This classic way of obtaining commissions is no different from that of his father, uncles, brothers and cousins: a percentage is taken on each project, service and equipment supplies. Another percentage is taken annually on the earnings of each facility. Yet a further source of illegal income comes from the budget devoted to sports events both at home and abroad.

Faysal's embezzlement was not limited to the sports world and to his Department. According to two authors, Nacer

Said's *History of the House of Saud*, Arabic p. 773 and Abdul-Rahman al-Shamrani, *The Scandal Kingdom*, Arabic, vol. 2, p. 287, Faysal obtained a commission of $40 million from the European company Philips which was entrusted with the modernization of the country's telephone system in the seventies. Meanwhile, Faysal was involved in the confiscation of poor people's lands. He is known to have taken 4 million square meters of land along the Jedda sea shore, while he confiscated the Dammam Project No. 92 which included 92,000 allotments distributed to impoverished people. Property licenses were suddenly withdrawn from the beneficiaries overnight without any valid explanation and the lands were given to Prince Faysal. The latter's real estates embezzlement is reported to be much higher than the commissions he acquired through his office as the head of the Youth Department.

King Fahd, who used to prepare his sons for high offices, became desperate about Faysal's disastrous behavior. This explains why the King, his father, decided not to promote him. King Fahd reportedly continued to test him. In the hope of getting him to improve, he gave him several sensitive missions to Gorbatchev's Soviet Union and to Communist China under the cover of sporting events. But this was to no avail as Faysal continued his drug addiction and went even as far as having a drug wing under his control, which led to complaints from various foreign diplomatic and intelligence services to the Saudi authorities, according to a journalist close to the royal family. As a remedy, Faysal was sent to the West for drug addiction treatment. It was then that he was appointed president of the Drug Control Committee, a move meant to encourage him to give up taking drugs but, again, to no avail.

In view of his son's hopelessness, King Fahd decided to groom his other two sons, Muhammed and Abdul-Aziz bin Fahd, for high positions. Muhammed was then dropped and the King concentrated his attention on Abdul-Aziz. The latter received $300 million from the state's budget while his father transferred to him another all his fortune both in real estates and in money—a total estimated to be to the tune of $40 billion. Needless to say, all this aggravated Faysal who saw his chances of promotion gone, perhaps forever.

Yet, Faysal is not poor: The wealth he stole or was given from the people's stolen wealth is estimated to be between seven and ten billion dollars. He is still relatively young, so he still may have a lot of time to plunder and become even richer.

If a classroom had to write a thesis on Āl Saud Family, Faysal bin Fahd would win the award for the imbecile of the family. Faysal has spent his life in pursuit of two things: drugs and women. He gets his drugs from Lebanon through his business associates and his women from Europe following the same trail of contacts. This is a man who has never done anything right, good, or useful in his life. His father, King Fahd, appointed him as the head of all youth sports programs. One must be sick to appoint a well known drug addict to be head of all youth programs. This is like hiring a child molester as your Kindergarten teacher.

Prince Abdul-Aziz bin Fahd:
The youngest son of King Fahd, Abdul-Aziz is (at the time when this essay was written) a 24 year old most protected child on earth. Born to an astute mother, King Fahd was duped into believing that if he took his son everywhere, he

will never be assassinated like King Faysal. So Abdul-Aziz was born with a golden spoon in his mouth. This is a kid who is so spoiled and so protected that he has never known pain, physical, moral or emotional. People that are close to him say that he is unremarkable and vain. When his father had a heart attack in November of 1995, he bequested him $10 billion of his personal fortune. The money was transferred to Abdul-Aziz accounts at Credit Suisse and Union de Banques Suisses in Geneva and Zurich with the help of Khalid al-Ibrahim, his uncle.

Prince Bandar bin Sultan:
Bandar is the unofficial son of Sultan. For those who do not know him, Bandar is a murderer who financed and approved the planting of a bomb in Beirut that killed 80 innocent women and children, a liar Washington and his fellow Ambassadors know him well, a thief: ask Mrs. Saeed Karma and Wafic Saeed in London and a back stabber all in one. He also was the Ambassador of Saudi Arabia to the United States since 1984, a side job considering that he spent his time plotting and stealing. His friends are few and his enemies are many. His dream is to return to power in Saudi Arabia jumping over Princes Naef and Salman. His uncle, King Fahd, is helping him achieve that goal. Bandar despises anyone who has more money than he does or is more respected, mainly Prince Saud bin Faysal, the (then) Minister of Foreign Affairs who is highly respected, Prince Muhammed bin Fahd, who is richer than he is and lately Prince Walid bin Talal, the businessman wiz who has, unlike any of the Āl Saud House members, made money rather than stealing it.

Prince Khalid bin Sultan:
General Schwarzkopf said the following about him during the Gulf war: "When it comes to military knowhow, he gets a C minus. When it comes to bravery, he gets a D. When it comes to intelligence, he gets a D minus. Other than that, he is OK". This is the man who provided water and food to the Desert Storm troops through a contractual agreement with the government of Saudi Arabia. This contract alone made him $2 billion in commissions. After the war, he claimed that he was behind the victory of Desert Storm. Needless to say, he was exiled to London where he had written a self-promoting book that exuded his intelligence and understanding of military operations. Even Prince Sultan wishes he never had that son. Today, he spends his time trying to impress Europeans and Americans alike through social activities. He is totally ignored except for those who benefit directly and indirectly from the crumbs of his money.

Prince Naef bin Abdul-Aziz:
During the Mecca uprising by Jumaiha al-Otaibi, Naef fled the Ministry to hide underground. It took a long time for him to recover. Naef oversees a large budget of which 40% a year goes to pay for bribes, kickbacks and fixed contracts for himself and his sons. His weakness helped extremist elements in Saudi Arabia plant a bomb in Riyadh that killed five Americans. He spends most of his time overlooking a bloated bureaucracy that blocks his vision when it comes to the security of his country. His incompetency is never questioned as he is another Sudairi. His younger brother, Salman, has made it clear that he will jump Naef to the throne when the right time comes.

Prince Saud bin Naef:
He is the son of the Interior Minister. Here we have the typical son of a Sudairi who steals from the government then loses it all through risky businesses. In fact, he is so financially overstretched that he is unable to maintain payments and obligations which means very little for him since he does not admit any obligations or knowledge of debts. A typical true business deal for Saud bin Naef is when he invested millions to build car inspection stations all over Saudi Arabia. After he built them, he went to his father seeking a royal decree that all 5 million plus cars in Saudi Arabia must be inspected annually by a certified inspection station. And the company that got immediate certification is none other than the one he put together prior to the decree. Saud bin Naef is a small government within a government charging people hundreds of riyals a year to have their car inspected then losing it all somewhere else. How did the government of Saudi Arabia go bankrupt?!

Prince (now King) Salman bin Abdul-Aziz:
As Governor of Riyadh, the capital of Saudi Arabia, Salman bin Abdul-Aziz wears many hats. He is the strongman of Saudi Arabia and is heading fast to the throne (he now is the King). Last year, Salman met with major Jewish organizations in the US to dispel the rumors that he is anti-Semitic and supports Israel in its push for peace. His message was met with skepticism according to people who have arranged the meetings to take place. Salman is as corrupt as any of his brothers and has amassed his fortunes by appropriating vast lands from the government then selling it back to the government for whatever he needed to cover the expensive lifestyle he maintains. Salman has been instrumental in advising Fahd on procedural issues

regarding the future of the seven brothers in light of Prince Abdullah taking over the throne upon the death of King Fahd.

Muhammed bin Fahd bin Abdul-Aziz:
Prince Muhammed is the second son of King Fahd. He is the governor of the oil-rich Eastern Province, the most visible of his brothers and a secret pretender to the Saudi throne. Simultaneously, he has been involved in more shady business pay-offs at home, moral and business scandals abroad and political negligence than the younger princes of his generation.

Muhammed's qualifications are vague; a high school degree from California. His ascendancy over his older brother, Faysal, owes more to the latter's lack of character than to Muhammed's talents. Faysal has been disqualified from fatherly attention for indulging in drink and drugs and the writer Peler Theroux Sandstorm has accused him of murdering his male lover. Muhammed stepped into the number one spot by default. Pay-offs at home take place through Muhammed's Al Bilad and United Arab Helicopter companies, but Muhammed's business interests were never limited to them. In fact, companies were created to deal with huge individual contracts and dissolved after an illegal deal was concluded.

The biggest scandal conducted under the cover of a company of convenience was exposed by the Guardian and Wall Street Journal newspapers in November 1980. A Japanese company called Petrmonde was buying 140,000 barrels of oil a day from ARAMCO at $32 a berrel. However, a close examination revealed the following: The company

was paying $34.63 a barrel and the differential amounted to $368,000 a day, $135 million a year. This company was not Japanese but London-based and headquartered at the Al Bilad offices. The difference in price was pocketed by Muhammed. Occurring as it did during the Iran-Iraq War, a period of tight oil supplies, the deal infuriated the American oil companies which put pressure on ARAMCO and brought the arrangement to an end. But Muhammed walked away wealthier and Petromonde disappeared!

A second deal involving Muhammed and Saudi Telecom was an open contract but no less horrific in its scale of corruption. In 1979, international firms were invited to undertake the tripling of the number of Saudi telephone lines from 200.000 to 600.000. The project was so huge, some companies transported their offers in pick-up trucks and the value was estimated at somewhere between 6 and 10 billion dollars. The contract was won by a consortium of Philips of Holland, Bell of Canada and Sweden's Erikson and the agent was the Muhammed-owned and operated Al Bilad company. Other contenders for the contract, ITT, Western Electric, Thompson of France and Hitachi, smelt a rat and demanded an investigation. They claimed that their offers were lower and better than those of the winning consortium and tried to reach Muhammed to lodge a protest, but he was not available. Nor were King Khalid and crown Prince Fahd available to receive American Ambassador William Porter who, too, tried to protest on behalf of his county's multinationals. Eventually, the noise died down. Estimates of the Muhammed-Al Bilad commission ran as high as 20 per cent or $1.3 billion of the $6.7 billion winning tender. To this day, the maintenance contract for this project, because other contractors have disqualified themselves knowing that

they can't win, is with Muhammed and its carries a hefty commission much greater than is acceptable in normal circumstances.

Muhammed's colossal home contracts didn't stop him from misbehaving abroad. Among others, he had established connections with British MPs and one time Under Secretary of Defense Jonathan Aitken. This British politician appears to have used Muhammed's Al Bilad London offices free of charge and there have been allegations, so far unrefuted, that Muhammed and Aitken have conspired to sell arms to Singapore which eventually found their way to Iran at a time when such sales were prohibited.

Moreover, in 1981, the News of The World newspaper reported an incident involving Muhammed and a London girl for hire."His Highness" appears to have roughed up the girl and escaped to America after she threatened disclosure. This aspect of Muhammed's character is reported to have more to it and a recent television program has accused Aitken of procuring for Royals and implied that Muhammed was involved.

Most recently, during the Gulf War, Muhammed was accused of realizing hundreds of millions of dollars in profit from housing and feeding American troops sent to Saudi Arabia to protect it against Saddam Hussein. Housing these troops meant building temporary accommodations on public land confiscated by Muhammed specifically for that purpose. Feeding them, ordinarily a simple operation, found some of Muhammed's open or de facto companies charging exorbitant rates to provide them with everyday provisions. It is estimated that Muhammed's profits out of this were $28

per soldier, per day. If the number of soldiers was 500,000 then it adds up per diem to $14,000,000. If Muhammed's business deals make corrupt financial sense, then his political qualifications are totally absent. His first appointment to an official position was as an assistant to the Minister of Interior and there is very little to report about that. Later, in 1985, he was appointed Deputy Governor of the Eastern Province and once again it is impossible to judge a performance by its non-existence. Yet later, in 1989, he was appointed to the important post of governor of the same province.

Perhaps the best way to judge his governance is to review his action in 1995. He spent five months away from his post in Arizona in the United States with his ailing mother. During that period, nothing was done, no one dared make any decision because everything is in Muhammed's hands. Upon his return, he was confronted with the problem of what to do to implement promises made to the Shi`as of this Province in return for making peace with the house of Saud.

The Situation in the Eastern Province continues to deteriorate, Muhammed shows no interest in the affairs of the state, his business activities continue unabated despite the overall reduction in the oil income of the country and his personal behavior is as abominable as ever. Yet, this is the star among Fahd's sons, the one his father is thinking of making King, supposedly the symbol of a new generation to replace the old discredited one.

Nayef bin Abdul-Aziz:
He is 63 years old and is the Minister of Interior. Since taking over the Ministry of Interior in 1975, Prince Nayef has been



subjected to national and international attention owing to occurrences of repression and scandals. More recently, he has been in the limelight for his heavy-handed clampdown against the alleged authors of the two anti-American bombings which took place in November 1995 in Riyadh and June 1996 in al-Khubar. Unfortunately, his harsh repressive stance has been closely linked to corruption and murky dealings, like most of the members of the House of Saud. Yet, initially the man was not, to use an understatement, as irresponsible as he is today. Who is Nayef bin Abdul-Aziz? Born in 1933, Nayef is the third son of Hussa bint (daughter of) Ahmad al-Sudairi, one of the seven Sudairi brothers. He obtained his first degree in the Kingdom but is not particularly bright intellectually, nor is he considered to be well educated. However, an honorary doctorate was conferred upon him by South Korea in 1979!

Good man turned evil:

Nayef is one of those strange human beings that mankind has known throughout the centuries. He was a calm man who always avoided making hasty decisions in matters which committed the reputation of his ministry and himself. He used to comfort himself with good manners and deference, earning himself respect and consideration amongst important personalities in society, amongst politicians and even diplomats. He maintained particularly good relations with the *`ulema* (theologians) and the religious institutions. But one day in 1991, there was a certain Gulf War and the man turned evil almost overnight. He is known to have spoken in a way which does not befit

an ordinary man, let alone his office as Minister of the Interior.

Appointment and promotion:
In 1951 he was given his first ever appointment as Deputy Governor of Riyadh from which he became Governor in 1953 only to cede it to Prince Fawaz a year later. From then on he did not assume any responsibility in public service until 1971 when his elder brother, (then) Interior Minister Fahd, appointed him as his Deputy. Four years later, after the assassination of King Faysal in 1975, he eventually became Interior Minister himself. Twenty-one years later, he is still head of this ministry and his record is indeed impressive.

Sudairis tighten grip on power:
The Sudairis reached the highest positions of the State when Faysal took over as King in 1962. Fahd was given the Interior, Sultan the Defense and Salman the Governorate of Riyadh. The appointment of Nayef as Deputy Interior Minister in 1971 was seen as a move which reinforced the grip of the Sudairis on the State machinery. When he took full charge of the Ministry in 1975, Nayef, in turn, appointed his younger brother, Ahmad, as his deputy with whom he has since planned and executed the ministry's policies.

The Importance of the Interior Ministry:
As Interior Minister, Nayef was granted important prerogatives following the assassination of King Faysal. These were to gradually increase year by year, thereby emphasizing the importance of the Interior Ministry in the strategy of the House of Saud of holding onto power.

The Interior Ministry has usually been seen as the bridge to the supreme office, as both cases of King Faysal and King Fahd demonstrate. Since its inception, the post has respectively been held by: Prince Faysal before he became King, Musa bin Abdul-Rahman Āl Saud, Abdul-Muhsin bin Abdul-Aziz, Faysal bin Turki bin Abdul-Aziz, Fahd and finally Nayef. Moreover, a great many lesser princes have been employed by the ministry throughout the Arabian provinces and emirates which indicates yet again the extent of the House of Saud's grip on the country. The Interior Ministry's importance comes from the fact that it controls the policing of the population through the security services, the borders and coasts through the Borders and Coast Guards and the tribes through the so-called Mujahidin Forces. Under Nayef and among its prominent services, are the Special Police Forces who have become notorious of late, plus the anti-terrorist Squad.

One of the features of Nayef's authority is that all civilian services within the country's provinces report directly to his ministry even if they are attached to other ministries. This is another strategic method by which the House of Saud foils possible unrest and uncovers any activity deemed suspicious. This prerogative has enabled Nayef to infringe upon the authority of the Minister of Justice as Nayef is able to control the proceedings of scores of courts, especially those dealing with political activity.

Another aspect of Nayef s prerogatives is his overall control of the media. The Supreme Information Council, set up in 1977, paradoxically comes under his authority instead of that of the Ministry of Information, which once more underlines the repressive character of the regime. Even the Foreign

Ministry's Information Department was integrated into this council which has become the initiator of both internal and external information policy. In the wake of the 1979 revolt inside the Sacred Mosque in Mecca, Prince Nayef was given unlimited power over the audio, visual and written press. Under the notorious March 1980 Decree No. 78, Nayef appointed a representative of his Ministry to monitor the activities of newsmen whom he forced to practice self-censorship.

In the field of human rights, Nayef has always ignored the requests of human rights organizations regarding the rights of political prisoners for fair trials and has even undertaken media campaigns against them in an attempt to belittle their importance. In the recent trials of defendants charged in connection with the Riyadh and al-Khobar anti-American bombings, Nayef himself oversaw the proceedings and is reported to have personally interrogated the accused, while circulating rumors that they were Shi`a dissidents rather than an armed opposition to the Saud oligarchy. As a prince belonging to the family of King Abdul-Aziz, Nayef is annually entitled to a remuneration of $100 million.

He also has a quota of oil which accounts for hundreds of millions of dollars, in addition to a quota of royal lands which he resells. He is also known to have confiscated land for his own benefit claiming that it was "for security reasons". Meanwhile, he is rumored to be involved in the sale of drugs and alcohol for which he receives a commission.

In the meantime, one of his wives, Maha Sudairi, is known to dominate him and actually makes decisions in his place at

the Interior Ministry. This has led to persistent abuses of power. The victims are the ordinary people. Also, her misbehavior abroad was such that an American television station in Florida broadcast a film about her. Her attitude caused a great embarrassment to the House of Saud who kept urging Nayef to divorce her, but it was in vain.

As the fourth key personality of the regime after the King, the Heir Apparent and Defense Minister, Nayef has an eye on the highest office, but so has his elder brother, Sultan and younger brother, Salman (present day King). This situation has created a rift between the Sudairis, although this has so far been kept under control.

Sultan bin Abdul-Aziz:
Sultan, once Defense Minister, the son of King Abdul-Aziz, was born in 1924. He is one of the Sudairi Seven, the full brothers of King Fahd. He is second in line to the Saudi throne.

Ambitions of a would-be Despot:
Sultan rose to fame when he was appointed Governor of Riyadh, the capital city. But he became more powerful when he was appointed Defense Minister in 1964. Worse than this, within the Sudairi family's relentless endeavor to secure monopoly of power, Sultan gradually acquired many other important posts in addition to the defense ministry. He is now [at the time when this essay was written] the Deputy chairman of the Council of Ministers, the Government's General Inspector, Head of the Higher Education Council, Head of the Higher Council for Islamic Affairs and, last but not least, Head of the Higher Labor Council. These were only his most important responsibilities.

Sultan has nurtured his ambition to succeed King Fahd and this ambition has become even more apparent since Fahd's health has degenerated irremediably over the last year. But his half-brother, heir apparent Prince Abdullah, is next to succeed King Fahd under Saudi succession law which reserves the right to succession to the most senior prince. The fact that the dejure successor is Crown Prince Abdullah, is for Sultan and his six Sudairi brothers, a great obstacle.

Low IQ blamed for violent behavior:
Sultan is known for his Manichean classification of people as masters and slaves. The best example is his long-standing, irrational determination to disown his own son, Bandar, the son of a bondwoman, for fear that he might become a slave. He refrained from doing so only after King Faysal's intervention. But fate decreed that Bandar became an educated person and the Kingdom's Ambassador to Washington, while Sultan's other sons have inherited their father's undesirable traits. His class mentality expresses itself in his attitude towards the respected men of the nation and its scholars on whom he bestows derogatory nicknames.

Among the members of the House of Saud, Sultan shines with ignorance. He had little formal education and acquired his present fame only on account of his family name. Those who know him testify that his knowledge and experience does not exceed the fields of repression, wealth plundering and moral perversion. Despite his oratory style, he is known to make regular blunders in speeches. For example, when addressing the inhabitants of Jizan, a part of the Kingdom, he began by conveying to them the regards of the people of Arabia, a statement that made him the laughing-stock of the whole country.

Such behavior stems from his inferiority complex which partly explains why he is the most zealous opponent of education. But at another level, Sultan believes that educating people paves the way for awareness and thus the questioning of the House of Saud's dictatorship. In the past, he took a strong stand against educational development projects. When the Islamic reformist movement inaugurated its period of political questioning in the nineties, through the scholars' memoranda for reform, Sultan felt a malicious pleasure to say to his ruling brothers, "You did this yourselves when you allowed them to get educated."

The man is not renowned for his capability to deal with problems using hindsight, calmness, wisdom, argument and dialogue worthy of any respectful political leader. The lack of all of these qualities has given him an inferiority complex which impels him to resort to force and violence in order to deal with any political opposition.

A threat to the Kingdom:
The 1994 clampdown against reformist scholars took place too late as far as he was concerned. If it had been up to him and if King Fahd had not feared social unrest, he would have led the crackdown years earlier. In any case, reliable sources within the regime told MIRA that Sultan was the one urging the Sudairis which led the last two years' campaigns against the reformist opposition. He is reported to have personally signed the arrest warrant against Shaikh Safar al-Hawali and Salman al-Awdah. He is also said to have taken steps with the judicial authorities to obtain a series of immediate executions against the Muslim reformists and only backed down after being advised of the untold social unrest that such executions would entail.

His violent attitude and disrespect is unwisely directed even at people whose loyalty is important to him. He is known to be deeply unpopular in the armed forces that he heads. On the advice of foreign powers, he retires officers early and rotates them frequently for security reasons. Meanwhile, he is known to be very abusive of the high-ranking officers he commands and to whom he is supposed to be a role model. In this respect, he does not refrain from insulting, hitting and spitting at officers in front of their colleagues. He reportedly humiliated them this way even in the presence of foreign delegations just as a master would do with his slaves.

Psychologists would surely find Sultan very interesting. He has married many times and into different tribes. He allegedly does not even know how many children he has. Dangerous claims have been said about his personal life. Indeed, it has come to the knowledge of the opposition and unfortunately interested parties outside the Kingdom that Sultan may have something to hide. Furthermore, according to reports, his psychological condition has been blamed for dubious decisions relating to army promotions, relationships and so on. Also, MIRA has learned that a number of foreign countries and other parties have blackmailed Sultan and the Kingdom through the procurement of material evidence depicting his immoral behavior. This may explain some policies the Kingdom has adopted in order to suit the political and strategic interests of such countries.

Obviously, from the Islamic point of view, this is scandalous as Sultan is the Defense Minister of the country in which there exist the two holy shrines of Islam. Furthermore, what is striking is not so much his absence of devotion to Islam but his intolerance of practicing Muslims. He is reported to

have severely beaten one of his new employees. The unfortunate man had ventured to call for prayer at one of his residences where such call is a regular practice officially enjoined (actually imposed) all over the Kingdom.

As far as corruption is concerned, the Defense Minister is one of the richest multi-billionaires in the world. He has used the defense ministry to amass an untold amount of wealth in the 32 year period he has been at its head. Hundreds of thousands of dollars have been spent on the armed forces over this period. Yet it arose that of the total amount spent only 5% was effectively used for the purchase of military hardware and training. It will not be difficult to imagine where the remaining 95% went. Meanwhile, the Arabian armed forces, humiliated by Sultan himself, ill-equipped and lacking obvious military training, were caught unprepared in 1991 by the invading Iraqi army. That the whole episode was a foreign conspiracy is self-evident as far as we are concerned, it remains, though, that Sultan and his brothers turned the US military assistance into a glorious episode through the manipulation of their subservient media.

Bandar bin Sultan:
For those who know him, Bandar has grown up unhappy and deprived of any real fatherly love. His mother was a slave girl of Sudanese origin, which caused his father to steer clear of him. Because of the status of his mother, his father, Defense Minister Sultan, has for a long time denied that Bandar was his son. So intense was Sultan's irrational behavior that he thought that Bandar would grow up with a slave mentality. Sultan only refrained from disowning Bandar as a result of King Faysal's intervention.

Bandar was born in 1950 and, owing to his father's rejection, spent most of his childhood with his uncles. He would only meet other members of his family on special occasions such as at gatherings at the house of his aunt, Hussa (daughter of Ahmed) al-Sudairiyya. He also made good childhood relationships with the Sudairi children, such as his half brothers Fahd bin Sultan, who was born in 1953 and Khalid bin Sultan, who was born in 1949 and also with his cousins Muhammed bin Fahd, who was born in 1948, Sultan bin Fahd, who was born in 1951 and Saud bin Nayef, who was born in 1955.

At the insistence of his now mature child and that of Bandar's uncles, Sultan eventually agreed to meet Bandar and patched up his relationship with him. To Sultan's surprise, the unwanted child showed a high level of intelligence which he had developed in the company of the Sudanese in whose company he grew up after being rejected by his other brothers.

Bandar was then sent to attend American schools along with the other Sudairi children. In 1967, he joined the British Air Force Academy in Cornwall. After his graduation, he was sent for further training in American air bases in Texas and the Carolinas. At the end of his air force training, Bandar joined Johns Hopkins University in the United States where he graduated four years later in International Relations and Politics.

Bandar's relations with the United States started under the Presidency of Jimmy Carter where he built up strong ties with Carter's collaborators, Hamilton Jordan and Robert Strauss. He, thus, gradually eased himself into the position

of intermediary between his country and the American Administration by conveying messages and views between the two sides.

In 1979, during a trip to the United States, Bandar paid a visit to President Jimmy Carter who stressed his country's strong relationship with Saudi Arabia and promised assistance to Riyadh if the Iran-Iraq war threatened the Saudi Kingdom.

Following Iran's initial victories over Iraq and the occupation of part of the Basra area by Iranian troops, the United States sent on 28th September 1981 a delegation to Arabia headed by General David Jones, joint Chief of Staffs, to convey to them that the turn of the war was worrying Washington who feared the fall of the House of Saud. The American delegation was welcomed at Dhahran Airport by Prince Fahd bin Abdullāh and Prince Bandar who was then promoted to the position of commander of a squadron of jet fighters.

The House of Saud, which was already alarmed by Iranian victories over Iraq, enabled Bandar to play a key role in acquiring AWACs radar planes. Requested by Bandar, General David Jones conveyed to the Carter Administration the Saudi need for the AWACs, but the pro-Zionist lobby in Congress opposed the sale of AWACs to an Arab country on the grounds that this would constitute a threat to Israel.

But months later, the Saudis felt an even greater need for the AWACs. They needed someone who could convince Washington of such an urgent need and give assurances that the radar planes would not be a threat to the Zionist State.

The House of Saud agreed that the man tailor-made for this mission was Bandar, who indeed succeeded and thus, Arabia obtained the American-manned AWACs.

His success earned him the promotion of Ambassador to Washington. Bandar soon became very friendly with the Head of Operations at the CIA who was in charge of contacting foreign diplomatic missions in Washington. He reportedly involved himself in CIA activities and surprised diplomats with lavish parties organized by his wife Fiha, daughter of Faysal bin Abdul-Aziz, in defiance of the Kingdom's traditions and moral codes.

One of the missions entrusted to Bandar was to find a solution to the Palestinian issue and the recognition of Israel by the Arab States. Being involved with the CIA, Bandar also played a role in the Western Sahara in favor of Morocco in its dispute with Spain. Similarly, he played a role in the Lebanese conflict and was in charge of supplying the Phalangist movement with Saudi arms and armored vehicles through Port Said and via Malta, but his plan was frustrated when the Maltese authorities intercepted the ship.

In the Lebanon hostage crisis, he stated to Al-Sharq al-Awsat newspaper on 25/02/85 that he was making every effort to obtain the release of the hostages. In Sudan, he intervened on the side of the separatists of the South and provided them with financial and medical assistance. His relationship with the CIA led him to becoming entrusted with a mission to assassinate Shaikh Fadhlallah of the Lebanese Hizbollah, but the bomb intended to kill the man missed its target. Bandar also involved himself in many other murky affairs such as with the Nicaraguan Contras.

Arms Deals

Was Defense Minister Prince Sultan fond of arms deals because of the cash rewards they brought or was the House of Saud pressurized into buying American arms for other reasons? At the end of January, there was extensive press coverage in the United States concerning an accord which stipulated that the Saudi rulers had in principle agreed to buy up to one hundred F16 jet fighters for an estimated value of $25 billion – $30 billion. According to an anonymous official who spoke to the press, the deal would be signed during a future but unspecified visit to Washington by the Saudi Defense Minister.

According to expert sources in the arms trade, the total cost of the fighter planes is just $2.5 billion, whilst the outstanding balance is alleged to cover spare parts and maintenance for the jets and the training of the flight crews!

This deal comes as a surprise for several reasons. To begin with, the Saudi army does not need a new air defense system, nor does it even need reinforcement. The Yamama deal with Britain in the mid-1980s and the earlier American-bought AWACs and F-15 planes more than covered the needs of Saudi Arabia's air defense. Moreover, none of these planes had ever been used yet.

What is even more surprising is that the deal comes at a time of dire economic crisis in the Kingdom: The Government's total debt has spiraled to more than $100 billion and if one includes unemployment already at a staggering 25% of the active population, the rising inflation, the rapidly decreasing income level per capita and the poor social services…, one cannot find any justification for new, very costly and

otherwise unwarranted military spending.

It is equally interesting and curious, to say the least, that the deal had come at a time when the Saudi rulers were basically at the mercy of America, with the latter literally occupying Arabia and looting its resources against a background of anti-American guerrilla operations. So, is the deal a mere deal, or does Washington have a few cards up its sleeves which enables it to put a knife to the House of Saud's throats? Moreover, why would Riyadh enter into such a new deal when it has already passed deals with the United States totaling $25 billion and whose payment facility spreads up to the year 2000?

This deal also comes at a critical time in the bitter dispute between the different members of the House of Saud over the succession to King Fahd. However, if, as it appears, such a deal does not worry the Americans, it is possible that they are already certain of who the eventual victor in the succession conflict will be.

Another reason to be vigilant remains that the leaks concerning the arms deal follow shortly after the FBI's Director Louis Freeh's angry outburst about the Saudi rulers' secretive approach to the inquiry over the anti-American bomb attack at al-Khobar on 25th June last year. At a meeting with Washington Post staff, he expressed his frustration about the lack of Saudi cooperation. The Attorney General, Janet Renois, also made a similar statement on the same day. Was this a coincidence, or did these two officials have the green light to do so for other reasons? What is clear is that not only will this arms deal cause even further financial hardship for the Arabian people,

but that it may also have serious consequences for America, too.

So, what are the possible motives behind this deal? Could it possibly be that the Saudi rulers are trying to placate the Americans after having lied to and embarrassed the Americans about the authors of the Khobar attack? Or, on the contrary, is the US Administration raising the stakes by using the FBI's Director's angry remarks to strategically secure more leverage over the House of Saud by forcing the deal through?

In our view, the deal is not being used to boost the Kingdom's air defense, nor is it an attempt by Riyadh to placate the Americans in the Khobar bombing affair. Simple, though, the explanation may be, it appears as if the Defense Minister Prince Sultan believes that he will again make a huge commission on the deal as he did on the Yamama deal with Britain which was revealed by the British press at the time. Clearly, "his highness" has not learnt his lesson.

As mentioned, experts in the arms trade have calculated that out of the total amount of $25 – $30 billion spent on the deal, only $2.5 billion is for the actual purchase of the F-16 fighter jets. It is, therefore, totally inconceivable that the remaining $22.5 – $27.5 billion is for spare parts, training and maintenance. The reality, which is now common knowledge, is to be paid in commission to Sultan himself, his son Bandar and other close advisors and intermediaries such as arms dealers.

This deal will further strain the Kingdom's economy and thereby generate not only more hardship for the Saudi

population but further anti-government and anti-American feeling. Undoubtedly, it could lead to increased anti-American violence.

US press comments, however, gave numerous reasons as to why the deal should not go through. It was argued that if such enormous funds were available to the Saudis, then they would do better to alleviate the population's suffering by spending the amount on much needed social services. The US Press underlined the point that the Saudi economy could not support such expenditure and noted that America would, by agreeing to this deal, undermine and thus jeopardize the very stability of this pro-American Kingdom.

Such comments do point to a new awareness in America concerning the dangerous policy Washington is following towards Arabia. But this awareness does not stem from a novel, altruistic notion following on from the Vietnamese, Lebanese and Somali experiences, as unfortunately it has needed two bomb attacks targeting US military installations in Arabia to drive home to the Americans that perhaps their country is easing itself into yet another quagmire. But still, some decision-makers in the Clinton Administration stubbornly sought to mortgage Arabia's oil for generations to come; so that if any political shift occurred in Arabia which questions the US domination of the Kingdom's oil resources, the United States could then invoke international law in order to justify a military intervention. In other words, it looks as if Washington is paving the way for the law of the jungle in Arabia, thus inaugurating what Chomsky called the new world disorder.

Khalid bin Sultan bin Abdul-Aziz:



Prince Khalid bin Sultan bin Abdul-Aziz must be known to many people. During the second "Gulf War", he came on the news repeatedly due to his involvement in the war and because of the many gaffes he made. The Americans fought the anti-Iraqi war, but Khalid alleged that he won it! He is the son of Defense Minister Prince Sultan bin Abdul-Aziz and of Laila bint Ahmad Abdullāh bin Othman, sister of the late King Faysal's wife Iffat al-Thaniyan. He was born on 23rd September 1949 in Mecca and studied at the King Saud School for princes in Riyadh. Unlike his half brother Bandar, whose mother was a slave girl, Khalid was the subject of much attention from his father who saw in him his successor as the head of the Defense Ministry.

At a very young age, he was sent to train at Sandhursts military academy in Britain from where he graduated in 1967. He was then sent to Fort Pills in Texas for advanced training in air defense. He is said to have completed an MA in military Sciences at Fort Lefnort military Academy in Kansas City in 1979. Meanwhile, he is alleged to have joined the Maxwell Air Warfare Academy in Alabama in 1980 and, strange though it may seem, he is officially reported to have carried, at the same time, yet another MA in Administrative and Political Sciences at MontgOmary University, Alabama, only one year after his previous MA. Some people do have an extraordinary IQ and time.

In any case, back in Arabia, he was promoted very swiftly. He successively occupied the positions of Air Squadron

Chief, Training Officer, Assistant Staff Officer for Operations, Army Inspectorate Chief, Director of the Administration of Air Defense Projects, Deputy Chief of the Air Force, Chief of Air Defense and, to crown it all, Chief of the Strategic Missiles Force.

Quest of Notoriety:
Prince Khalid was in the shadow during his studies and the various offices he occupied. His urge to become known nationally and to be heard of internationally led him to do what the other Gulf princes normally do, that is, to give an astonishing donation to save a Westerner in danger of death. Khalid did just that when he offered a huge amount of money to an American child who needed a heart and kidneys transplant. He announced this sensational news in front of an American television crew during a holiday in the Bermudas.

But Khalid came to notoriety through his dealings with the London-based arms merchant Muhammed Wafiq al-Said. Arms deals involving Defense Minister Sultan and his sons made Wafiq al-Said a billionaire and Khalid the same. The first deal in which Khalid was involved alongside al-Said appears to have been the purchase of administrative equipment for an air defense system, bought from France in January 1984, a deal which was, at that time, the biggest arms deal the French had ever made.

The commissions made on it were to the tune of $750 million, with $300 million taken by Prince Khalid alone. Khalid also shared with his father, his brother Bandar, al-Said and others, a two billion dollar deal for the purchase of 10 Boeing transport planes and their spare parts for Saudia

Airlines in 1984 as reported by The Sunday Times on 5/8/84. During the scandal over the £20 billion Yamama deal with Britain in 1984, Khalid was mentioned in the international press as being involved in the commissions which reportedly reached half the total of the cost of only the Tornado jets side of the Yamama deal. Witnessing before an American civil court, a former head of the British Arms Company, Gerald James said that each Tornado was sold to the Saudis for £40 million whereas the standard price is only £20-22 million.

Another nine billion dollar deal with the Americans for the supply of F-15 fighter jets was reported in the international press as having a real value of four billion dollars. Khalid was again quoted as having pocketed a share of the remaining five billion dollar commission alongside his father, brothers, King Fahd and the usual sharks around them.

The air surveillance AWACs radar planes deal of 1980, organized by Bandar bin Sultan, also involved a hefty commission for Khalid whose name was mentioned in this connection in the Dooley Papers. The usual partners in the deal got their share of commission through Global Enterprise Group, a company set up for this particular purpose.

Khalid Enters the Media World:
After the 1979 Sacred Mosque incident, the Iran-Iraq war and some other scandals involving their "royal highnesses", the House of Saud and the Sudairis in particular, realized the importance of a media network under their control. So, from 1984 on, they embarked on building a veritable media

network which has come to include many Arabic dailies and weeklies as well as radio and television stations' most of international coverage. Once the network was in place, Prince Khalid was pushed to the fore mainly to project the Sudairi family's views to the world.

Khalid's first appearance in the media world was his attempt to buy The Observer British daily. He offered a very attractive price but, however moderate an Arab he was in the eyes of the West, he remained after all an Arab and, in the view of some shadowy political lobbies, the Arab must not be given the opportunity to own media of international coverage. Hence, his offer to buy the British daily was turned down.

Continuing in his attempts, he bought off the Lebanese newspaper El-Hayat in 1988 and started its daily publication from London under the editorship of a former Lebanese Maronite, Jihad al-Khazen. Meanwhile, he bought actions in the Bahraini daily Al-Ayyam and later founded the weekly Al-Wasat in London. About a year ago, he set up the Arab-American Television station in the United States.

Even though all the Saudi-controlled media are in the hands of the Sudairis, conflict between them erupted over many petty issues, which led them to a lot of bickering in public. This is how Al-Sharq al-Awsat newspaper was founded by Khalid's uncle, Salman! It published the photo of Prince Khalid's mistress, Brigitte Nelson, while Khalid's El-Hayat published King Fahd's mistress, Leila Alawi.

"Desert Storm" Blows Khalid Away:
Khalid's career declined sharply with the second "Gulf

War". King Fahd entrusted him with the catering service of the anti-Iraqi coalition of forces under the leadership of American General Schwartzkopff. Misleadingly named by the Saudi monarch Chief of the joint forces, he was, in fact, simply a collaborator of the Americans against his own people because of assisting the friendly forces over sensitive issues likely to cause anti-American unrest among the Arabian people. His being constantly present alongside General Schartzkopff in the Operations Room got him some media coverage both nationally and internationally. So, he soon became too big for his boots. Apart from diverting an important part of the catering budget, which aggravated Washington, he dared criticize General Schwartzkopff who had then returned to America. Later, Khalid wrote in his book Desert Warrior that the success of the Gulf war was due to his own planning!

Even more compromising was his statement shortly after the war over the necessity of rearming the Arabian army under the command of his father, Sultan and the National Guard under the command of Crown Prince Abdullāh, Sultan's rival and the need to make compulsory conscription, all of which are sensitive issues within the House of Saud's carefully maintained balance of forces. Other revelations made in his book and which had been concealed by the Americans, regarding the role of the joint Arab troops during the Gulf war caused some friction between Washington and Riyadh which was the last straw and caused his downfall. Ironically, King Fahad sacked him in humiliating circumstances for the same reason. Khalid went too far in his own imagination of being the Commander of the Forces. King Fahd was extremely furious when Khalid took several decisions without consulting him.

Khalid has ever since been ignored by the regime and the Saudi media. He has gradually slumped into oblivion. Neither his father, nor his estimated wealth of $10 billion, has been of any assistance to remember him to the world. Perhaps another $50 billion donation to help control AIDS in America might do the trick!



The so-Called "Islamic State": A US-Saudi Chicken Come Home to Roost – Oped

By Margaret Kimberley

February 5, 2015

Saudi Arabia is clearly of a great importance to the government of the United States.

The reaction of the corporate media to the death of the late Saudi king Abdullah tells us everything we need to know about the United States-Saudi axis of evil. It is one thing for the president to call Abdullah his friend and for the secretary of state to claim that the absolute monarch was a "man of wisdom and vision", but it is another for the media to parrot the same words. The New York Times called Abdullah a "shrewd force" and a "cautious reformer." He didn't reform the policies of beheading and flogging his citizens or creating instability in other countries. Those facts don't count when our (U.S.) government makes it clear that he was a partner in America's imperial designs.

It is easy to tell who is and isn't an American ally just by reading this newspaper. Hugo Chavez was elected president of Venezuela three times, but the most positive description from his New York Times obituary referred to him as "a polarizing figure." Unlike the Saudi royals, Chavez didn't intervene in the affairs of other nations. In fact, he used his nation's oil wealth to aid neighboring countries. You wouldn't know any of that from the media which gets and obeys marching orders that come straight from the White House.

Saudi Arabia gets the kid glove approach from the press because its press works hand in hand with Washington. It is now more than thirty years since the Saudis joined the United States in backing jihadists in Afghanistan to drive out a left wing government. The blowback resulted in past allies like Osama bin Laden attacking the United States on September 11, 2001. Similarly, ISIS wouldn't exist without collusion between the West and the Gulf monarchs. Now ISIS makes clear that it wants to rid the region of the same kingdoms that brought it into existence. ISIS is a United States-Saudi chicken that inconveniently came home to roost. The Saudis backed jihadists in Libya to overthrow Muammar Gaddafi and in the process created an ongoing civil war and the destruction of a once prosperous country. They did the same in the as yet unsuccessful effort to dispatch Bashar al-Assad in Syria and now nine million people are refugees. They committed those crimes in full accord and cooperation with the United States.

Saudi Arabia is able to create so much damage because it has the world's largest oil reserves and decides what everyone else on the planet will pay for energy. It may produce a lot of oil or a little and thus determine whether prices are low or high. Recent Saudi and American machinations have brought prices down very precipitously and caused considerable damage to other oil producers such as Venezuela, Iran and Russia. Because these governments demand their rights as sovereign states, they have been declared enemies (of the U.S.). The two bad actor nations are willing to forego temporary profits if they think they can rid themselves of troublesome countries that won't obey their dictates. The Saudis and the American government are locked in a loveless marriage of convenience. The Americans

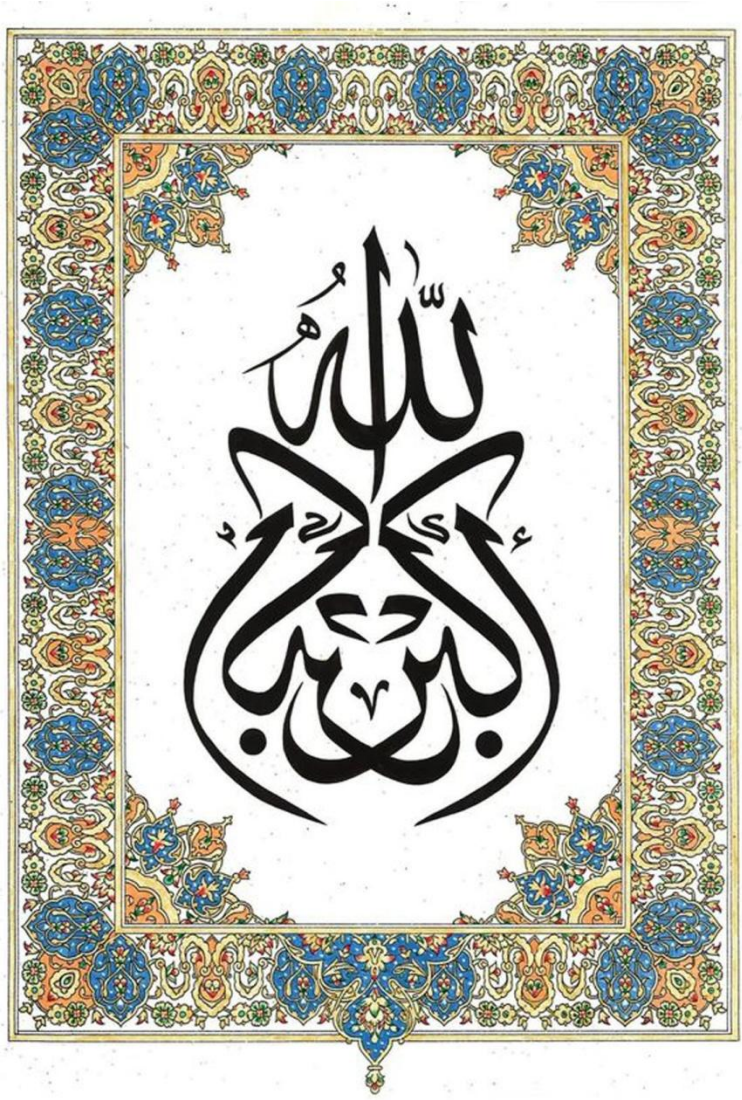
have military and economic dominance and want to keep it. That means working against the aspirations of any nation that refuses to toe the line. The Saudis are natural allies because they don't want democracy in their own country or anywhere else in the region. They have become useful in providing support to the jihadists du jour who do their bidding for a brief moment in time but eventually wind up being very ungrateful.

Sometimes the Saudis want what the United States can't give. Obama failed in his attempt to directly attack Syria in 2013. He also knew that the tide had turned in Egypt and that Hosni Mubarak had to go. The Saudi monarchs have been itching for an attack on Iran but that is biting off more than America can chew. The two countries need but are also wary of one another. Of course the (U.S.) president came running with a huge retinue to pay homage to Salman. He doesn't really have a choice. The desperate imperialist game will go nowhere without the House of Saud. In turn, the new monarch needs American muscle on his side to make Saudi Arabia an undisputed power with the ability to decide who lives and who dies. Any head of state who gets a visit from the American president, vice president and current and former secretaries of state is up to no good. If all of those criminals descend at once, it means that evil acts are in the works. The old adage is true: There is no honor among thieves.

Margaret Kimberley

Margaret Kimberley's Freedom Rider column appears weekly in BAR and is widely reprinted elsewhere. She maintains a frequently updated blog as well as at

http://freedomrider.blogspot.com. Ms. Kimberley lives in New York City and can be reached via the BlackAgandaReport.com.



Nothing scares the hell out of the enemies of Islam and Muslims more than the shout of "Allahu Akbar!"

Saudis Destroyed the Sahaba Tombs in the 1920s

This is an Arabic newspaper titld *Al-Kawn* الكون, Universe, published in the 20s of the last century. It States that Saudi Wahhābis destroyed all Prophet's Sahāba' (companions') tombs in Mecca. That sparked protests all over the Islamic world on the top of them was Al-Azhar in Egypt and the Muslims leaders of all India. Under this pressure, King Abdul-Aziz, who ordered the destruction, pretended to express his apology, denying that he had issued the order.


الكون

آل سعود يدمّرون أضرحة الصحابة

عبد العزيز يتظاهر بالاعتذار ويتهم رجاله

King Abdul-Aziz accused his men, Al-Ikhwān al-Muslimoon, the Muslim Brotherhood, of committing this horrible deed, according to this newspaper.

The role of the autocratic and oppressive Saudi regime, installed in power in its present form by the British and the Jews in the aftermath of World War I as an integral part of the Jewish sponsored US-European war against Islam and Muslims, remains an open secret.

According to WikiLeaks documents, King Abdullah

repeatedly asked the US to attack Iran.

The Saudi venom has been such that (then) Saudi Ambassador to Washington Adel al-Jubeir said that King Abdullah spoke during his meeting with US General David Petraeus in April 2008 about cutting off the head of the snake: Iran.

The WikiLeaks disclosures exposed the treachery and the lowest depth to which the Saudi ruling elements have descended in collaborating with the (Western) enemies of Islam and Muslims.

Now the often raised question by Muslims worldwide is whether they are suitable to be the rulers of the land of Islam, let alone being the custodians of the Two Holiest Mosques in Islam.

The Saudi regime to demolish Islamic Sites

The Saudi regime plans to demolish Islamic monuments in the holy city of Medina to turn Masjid al-Nabawi (Prophet Muhammed's Mosque) into the world's largest building, a report says.

The Āl Saud monarchy intends to bulldoze three of the world's oldest mosques in Medina to expand the mosque so that it can host 1.6 million pilgrims, the Independent newspaper said in a recent report.

The main change will occur in the Western section of Al-Masjid Al-Nabawi (Prophet's Mosque) which contains the tomb of Prophet Muhammed ﷺ.

The three mosques, scheduled to be demolished after annual Hajj (pilgrimage), including the Ghamama (Cloud) Mosque, where Prophet Muhammed is said to have given his first prayers for an Eid ceremony, are located outside the Western walls of Al-Masjid Al-Nabawi (the Prophet's Mosque).

Saudi officials have not declared any plans in respect of preserving or moving the historical mosques that are covered by the Ottoman-era structures, the report added.

The Saudi regime's disregard for preserving the key historic sites and historical and archaeological heritage has provoked outrage among a group of academics who were brave enough to challenge the Saudi monarchy on the issue.

"There are ways they could expand which would either avoid or preserve the ancient Islamic sites, but instead they want to knock it all down," said Dr. Irfan al-Alawi of the Islamic Heritage Research Foundation.

The Washington-based Gulf Institute says Riyadh has bulldozed 95 percent of the 1,000-year-old buildings in the holy cities of Mecca and Medina in the past 20 years with the aim of expanding shopping centers, sky scrapers and luxury hotels.

During the construction of the Jabal Omar complex in Mecca, which overshadowed al-Masjid al-Haram (where the Ka`ba is located), Saudi officials destroyed many archeological sites, particularly Prophet Muhammed's birthplace and the house of the Prophet's wife, Khadija رضي الله عنها, turning the holy locations into a library and a public toilet

respectively. Two of the seven key historic mosques built to mark the Battle of the Trench and a mosque belonging to the Prophet's grandson were also dynamited ten years ago.

Surprisingly, pictures of the demolition of the ancient mosque taken secretly then smuggled out of the kingdom reveal the Saudi "religious police" hailing and celebrating the collapse of the said Islamic monument.

The report attributes Saudi Arabia's disdain for historic sites of Islam to the kingdom's association with Wahhābism, an extreme and inflexible interpretation of Islam.

The spot that marks the Prophet's tomb is covered by a famous green dome and forms the centerpiece of the current Mosque. The new redevelopment plans of Al-Masjid Al-Nabawi will move the Prophet's dome from the center to the east wing of the new site and destroy the praying niche at the center of the mosque.

The area forms part of the Riyadh al-Jannah (Garden of Paradise) which was regarded by Prophet Muhammed ﷺ as a holy place.



Taken Without a Crime: Saudis persecute Shi`ite worshippers in Mecca

SOURCE:
http://www. freerepublic. com/focus/f-news/1887026/posts



Sayyid Jawad al-Qazwini speaking at a Toronto, Canada, mosque

Following is the personal account of Sayed Jawad al-Qazwini↑ who was among those recently arrested and beaten by the Saudi religious police.

Taken without any crime
I, Sayed Mohammad Jawad al-Qazwini, a citizen of the United States of America, was praying in the grand holy mosque in Mecca on August 5, 2007 at 12:45AM when I realized that one of the appointed religious police was giving a lecture regarding Shi'a Muslims. He was attacking the belief system of the Shi`as, stating that they are considered "infidels", apostates, unbelievers…! Among his

comments were that the Shi`as worship the dead, the Shi`a worship stones and rocks, the Shi`as are hypocrites and the Shi`as gave the Muslim land to the enemy, a reference to the occupation of Iraq by the American troops in 2003. At this point, a young man came with his old mother to perform the prayer. He said to the religious police as he passed next to him that they should stop accusing the Shi`as and to allow them to pray in peace. At this point, I told the young man to ignore him and to continue with his prayers. The religious police looked at us and said in a solid tone, "You are all cowards and we will purify the holy mosque from the Shi'as." I told him we are the guests of Allāh and that the king has given himself the title of "the servant of the grand masques"; thus, you are in no position to go against Allāh and the government of your king. He then arrested me and began to push me and hit me in front of thousands of worshippers. He dragged me by the hand and took me to his headquarters located inside the Grand Mosque. I specifically asked to be taken by the police so that I would know that I was dealing with the government itself, keeping the fact in mind that I was completely innocent. A policeman was asked to take me to the detention center inside the Mosque. At this point, some men in our group saw me and followed me to see what was going to happen to me. We were all peaceful, respectful and compliant with all their orders. Until now we had not committed any crime. The police officer took me and threw me very roughly into a small room.

Physical abuse without any crime

Inside the room were some individuals. The one sitting behind the desk asked why I was brought in. The religious police responded by telling him that I was "an Iraqi Shi`a

causing problems." I realized immediately that the room and the prison cells were being emptied of true criminals such as pickpockets and thieves. I sensed that I was in danger and sure enough, as soon as the door closed the man behind the desk threw his boot at me, which was launched directly on my head. I was then in pain due to the fact that the boot was very heavy and that the distance between me and him was very short. He then threw a stapler and it missed me by an inch or so. Again, he managed to throw his other boot at my head and this time it landed right on my face. At this point, I was in more pain and I could barely see. I had a severe headache. He then proceeded to beat me as he was laughing with amusement, telling the rest of the police in the room how good it felt to hit a Shi`a. I realized that the door slightly opened and the men from my group were still behind the door. I shouted for help and they came in. As soon as they entered, the man behind the desk called for back-up which resulted in an immediate dispatch of over 30 policemen into that small room.

Torture of innocent American and British pilgrims

As they entered, we told them we were all either American or British citizens, thinking that it would stop them from beating us. They responded by saying they hated us because we were Shi`as and, on top of them, we had come from the land of the "infidels." They began to hit us with chairs, bats, radio communication devices, fists, kicks and punches continually for at least 30 minutes. All our clothes were ripped and some individuals were bleeding heavily; one from the nose, one from the head and another from the mouth. I was slapped many times on the face. At one point, one members begged them in English to stop hitting him but they continued. I witnessed them banging some of the

individuals' heads on the wall. We were beaten harshly and brutally. We could not find one iota of mercy in any one of those ruffians. They handcuffed us all. We never fought back. When they realized we meant no harm, they calmed down. Moments later, a long bearded policeman came in and went around the room hitting and punching us once again. He said, "I never got a chance (to hit you)", kicking many of us in their genitalia and stomach areas. He punched me very hard in the chest and ruthlessly injured my chest and ribs. He said to me "Take this message with you back to America." One of the group members was suffering from an asthma attack. He could not breathe, his face turned purple and we told them he needed a doctor. They responded by saying we all deserved to die.

The inhumane treatment of minors and children

We had two minors who were taken in with us. One of them lost control of his bladder and wet himself. They began to mock and ridicule him. We informed them that the minors should not face the same treatment as adults. They rudely said, "Not in this country!", the country of such savages.

Humiliation based on religion and nationality

They took us from the prison in the Grand Mosque by force to another location outside the Mosque's compounds. We had to walk barefoot with our ripped clothes. They made it a point to humiliate us just because we were Shi`as and because we came from the lands of religious freedom, democracy and liberty. We walked through dirt on hot rocks and sands. I asked them to allow us to wear our shoes, so they said, "You are worthless and valueless, you need no shoes."

Once we arrived at the police station, we were placed in a dark and hot environment. We all suffered from emotional and physical abuse. We did not know what was going to happen next. For the entire time that we were taken, until we were released 14 hours later, we were not given any food or drink and we were denied the use of restrooms.

Signing unknown documents under duress
We were forced to sign and fingerprint documents written by the police in Arabic.

Contacting our embassies
We managed to sneak in two mobile phones and at times when we were alone we called our friends and relatives. They immediately called the American and British embassies. The embassies were very supportive and helpful. They made calls to the police station and spoke to them about releasing us. They also kept contacting us to make sure we weren't beaten and physically harmed anymore.

Refusal of treatment and fake hospital reports
They then took us to a governmental hospital near the police station. We asked to be taken to either an American or a British hospital. We were transported in a dark and scary looking car with no windows; once gain in our bloody clothes and without shoes. They did not give us any medical treatment, not even pain killers. The only thing they did was that they removed the blood off some of the victims' bodies. They gave us fake reports saying we were all in perfect condition. When we wanted to speak to the physician, the latter said to us, "I would prefer not to hear your story."

The criminal investigation official

Once we arrived back at the police station around 1:00 PM, we met an individual who told us that he was from the Saudi crime investigation institute and a representative of the emir, prince, of Mecca. He photocopied all our passports and the Arabic reports we were given then told us that we would leave at about 2 PM. He said that he was going to let the Saudi government know we were treated poorly and that the government official would try to make our experience better. We ended up leaving the police station at approximately 3 PM. Our experience didn't change and no Saudi official ever did anything.

Continuous suffering

Until now, all members of the group suffered from various problems, including sleeping disorders, post-traumatic stress and physical pain. The treatment of the Saudi officials caused us a tremendous amount of distress. However, the emotional scars will remain forever in our hearts and minds. Our family members, friends and loved ones are frequently reminded by others of this incident which results in unending anxiety and stress. The Saudi officials took from us the comfort, peace and tranquility of our homes. I believe that the entire world is suffering from the sick Wahabbi mentality which teaches hate, killing, terror and violence. The Saudi government has long allowed such individuals and groups to operate because it thinks that such conduct "empowers" its government system. Emotionally, I not only suffer from the fact that I was just one victim of these extremist Wahabbis, but I suffer more when I know that such events take place on a daily basis even in the holy land.

Saudis threaten the world peace

02 Apr 2015

RIYADH: In the recent last three decades, if you probe any event of terrorism or extremism around the world, the roots of it will most probably be linked to Saudi-bred Wahhābi ideologically trained terrorists.

It may be claimed by al-Qaida (al-Qaeda), Taliban, ISIS, Boko Haram, al-Shabab (of Somalia), or any other terrorist organization, but the Masterminds of any such terrorist attack come from the same set of (Sunni) people, nurtured in the Saudi bred Wahhābi ideology, which is in contrast to the set principle of Islam. Even, but even then, they call it their Islam, while at the same time they call all (other) followers of Islam *kafir*, "infidels" and, according to the their Wahhābi ideology, all human beings, who are not on their ideology are likely to be killed.

No matter which organizational connections (if any) ultimately prove to be real, one thing is clear: The fountainhead of Islamic extremism that promotes and legitimizes such violence lies with the fanatical "Wahhābi" ideology centered and nurtured in Saudi Arabia. And if the world wants to tamp down and eliminate such violent extremism, it must confront this primary host and facilitator.

It would be troublesome but perhaps acceptable for the House of Saud to promote the intolerant and extremist Wahhābi creed just domestically. But, unfortunately, for decades the Saudis have also lavishly financed its propagation abroad. Exact numbers are not known, but it is

thought that more than $100 billion have been spent on exporting fanatical Wahhābism to various much poorer Muslim nations worldwide over the past three decades. It might well be twice that number. By comparison, the Soviets spent about $7 billion spreading communism worldwide in the 70 years from 1921 and 1991.

This appears to be a monumental campaign to bulldoze the more moderate strains of Islam and replace them with the theo-fascist Saudi ideology. Despite being well aware of the issue, Western powers continue to coddle the Saudis or, at most, protest meekly from time to time.

For instance, a Wikileaks cable clearly quotes then-Secretary of State Hillary Clinton saying "Donors in Saudi Arabia constitute the most significant source of funding to Sunni terrorist groups worldwide." She continues: "More needs to be done since Saudi Arabia remains a critical financial support base for al-Qaeda, the Taliban, LEJ, LET and other terrorist groups." And it's not just the Saudis: Qatar, Kuwait and the United Arab Emirates are also implicated in the memo. Other cables released by Wikileaks outline how Saudi front companies are also used to fund terrorism abroad.

Evidently, the situation has not improved since Hillary Clinton was secretary of state. Late last year, Vice President Biden caused a stir by speaking the truth at an event at Harvard's Kennedy School of Government, saying:

"Our allies in the region were our largest problem in Syria. The Turks were great friends… [and] the Saudis, the Emirates, etcetera. What were they doing? They poured

hundreds of millions of dollars and tens of tons of weapons into anyone who would fight against Assad — except that the people who were being supplied were al-Nusra, al-Qaeda and the extremist elements of jihadis who were coming from other parts of the world."

More recently, the Saudi role in promoting extremism has come under renewed scrutiny. Calls for declassifying the redacted 28 pages of the 9/11 congressional commission have been getting stronger. And statements from the lead author of the report, former Florida Sen. Bob Graham, suggest they are being hidden because they "point a very strong finger at Saudi Arabia as the principal financier" of the 9/11 hijackers. He has been unusually explicit: "Saudi Arabia has not stopped its interest in spreading extreme Wahhābism. ISIS is a product of Saudi Wahhābi ideology, Saudi money and Saudi organizational support, although now they are making a *pretense* of being very anti-ISIS."

In fact, Saudi blogger Raif Badawi's wife, Ensaf Haidar, made a similar observation about her husband's flogging: "The Saudi government is behaving like Daesh [a Short form of Arabic term for ISIS i.e. al-Dawla al-Islamiyya fil Iraq wal Sham]." About 2,500 Saudis are thought to be in ISIS' ranks.

Ensaf Haidar's quip exposes a deeper truth. One could reasonably argue that the House of Saud is simply a more established and "diplomatic" version of ISIS. It shares the extremist Wahhābi theo-fascism, the lack of human rights, intolerance, violent beheadings etc. — but with nicer buildings and roads.

How does Saudi Arabia go about spreading extremism? The

extremist agenda is not always clearly government-sanctioned, but in monarchies where the government money is spread around to various princes, there is little accountability for what the royal family does with their government funds. Much of the funding is via charitable organizations and is not military-related.

The money goes to constructing and operating mosques and madrassas (religious schools) that preach radical Wahhābism. The money also goes to training imāms; media outreach and publishing; distribution of Wahhābi textbooks and endowments to universities and cultural centers. A cable released by Wikileaks explains (the following) regarding just one region of Pakistan:

Government and non-governmental sources claimed that financial support estimated at nearly 100 million USD annually was making its way to Deobandi and Ahl-e-Hadith clerics in the region from "missionary" and "Islamic charitable" organizations in Saudi Arabia and the United Arab Emirates ostensibly with the direct support of those governments.

Although the Wahhābi curriculum was modified after the 9/11 attacks, it remains backward and intolerant. Freedom House published a report on the revised curriculum, concluding that it "continues to propagate an ideology of hate toward the 'unbelievers,' which include Christians, Jews, Shi`ites, Sufis, Sunni Muslims who do not follow Wahhābi doctrine, Hindus, atheists and others." This is taught not only domestically but also enthusiastically exported abroad.

Of course, initially there was complicity with the U.S. And

Pakistan in promoting this ideology to counter the Soviet invasion of Afghanistan. In addition to the radical indoctrination, thousands of volunteer jihadis from Saudi Arabia and other Arab countries were also dispatched to fight alongside the mujahideen in Afghanistan. But it remains a complicated problem to this day because the politicians in the poor countries getting the Saudi and Gulf-Arab funds approve these extremist madrassas in part because the local authorities likely receive kickbacks.

In many places in poor Muslim countries, the choice is now between going to an extremist madrassa or getting no education at all. Poverty is exploited to promote extremism. The affected areas include Pakistan, Indonesia, the Philippines, Malaysia, Thailand, India and parts of Africa. The same Wikileaks cable explains:

The network reportedly exploited worsening poverty in these areas of the province to recruit children into the divisions' growing Deobandi and Ahl-eHadith madrassa network from which they were indoctrinated into jihadi philosophy, deployed to regional training/indoctrination centers and ultimately sent to terrorist training camps in the Federally Administered Tribal Areas (FATA).

The more tolerant indigenous versions of Islam cannot survive in the face of the tsunami of money being poured into promoting theo-fascist Wahhābism. This is a major problem that the Muslim world must urgently address.

But it is also a problem where the West can help by stopping its historical pandering and support of Middle East tyrant dictators who spread this extremism. The most fundamental way to make the message clear to the House of Saud would

be to threaten to stop buying oil from them. Given the relatively cheap oil prices these days, it need not be an empty threat.

Eliminating the occasional militant leaders in drone and special-forces strikes is of limited use in reducing extremism if millions of radicals are being actively trained in Wahhābi madrassas across the Muslim world.

The fight against ISIS and al-Qaeda is deeply ironic since these organizations were created and are sustained, in part, by funds US and West handover to the Saudis and Gulf Arab nations to purchase their oil. And while France mourns its cartoonists and police officers, the French government is busy signing military and nuclear deals worth billions with the Saudis. If this continues down this road, it may well be a never-ending war.

And the Latest attack of Saudi Arabia on Yemeni Population is ironic, which they have done as they say that they might be under threat from the revolution of the masses in Yemen, against the corrupt, incompetent and impotent government which was even toppled by the revolutionaries. But as the people leading the revolution are allied with the Shi`a Sect of Islam, who the Wahhābi ideology treats as their biggest enemy, so at present they have attacked Yemen and are still carrying out air strikes against the Yemeni people who have just risen to demand their legitimate rights,

But as the Saudi Monarchy is itself a dictatorship and there is an uprising movement within Saudi Arabia, as 66% of the Saudi population live under the poverty line, while only the royal family and their close associates enjoy all the luxuries

of life at the cost of the poor people of the Nation whom God has gifted with the lot of natural resources, which can change their Life and can bring prosperity in their life style, but due to the unjust system of monarchy, the rich are getting richer every day, while the poor are getting poorer every day.

So, in this context, the Saudi monarchy is afraid that if the Yemeni revolution succeeds, it may spill over across the border and this is the reason that they are afraid of the pure people's revolution across the border in Yemen and are trying to crush it with full force. They have to save their monarchy which they have even usurped about 85 years ago from the Turkish Ottoman Empire with the help of their Western British masters.

The House of Saud works in the best interests of the West and against the Muslim world. Muslim communities worldwide certainly need to eradicate fanatical Wahhābism from their midst, but this will be difficult, if not impossible, to accomplish if the West continues its support of the House of Saud. This monarchy is deeply rooted with Wahhābi ideology which is based on injustice, terrorism and intolerance and which cannot be modernized and modified. So, the solution is to simply uproot it and replace it with real democracy and not sham democracy as done in the case of Egypt, Pakistan, or other nations which have the worst example of democracy, as where stooges are implanted by the Western World to rule the nations through their (Westerners') implanted stooges.



The Will of Allāh be done…

PART THREE

THE SAUDIS' HOSTILITY TOWARDS IRAN AND YEMEN

WikiLeaks cables show Saudi obsession with Iran

By Tomas Munita for *The New York Times*

BEIRUT, Lebanon, July 16, 2015 — For decades, Saudi Arabia has poured billions of its oil dollars into sympathetic Islamic organizations around the world, quietly practicing checkbook diplomacy to advance its (terrorist Wahhābi) agenda.

But a trove of thousands of Saudi documents recently released by WikiLeaks reveals in surprising detail how the government's goal in recent years was not just to spread its strict version of Sunni Islam — though that was a priority — but also to undermine its primary adversary: Shi`ite Iran.

The documents from Saudi Arabia's Foreign Ministry illustrate a near obsession with Iran, with diplomats in Africa, Asia and Europe monitoring Iranian activities in minute detail and top government agencies plotting moves to limit the spread of Shi`ite Islam.

The scope of this global oil-funded operation helps explain the kingdom's alarm at the deal reached on Tuesday between world powers and Iran over its nuclear program. Saudi leaders worry that relief from sanctions will give Iran more money to strengthen its "militant proxies". But the documents reveal a depth of competition that is far more comprehensive, with deep roots in the religious ideologies that underpin the two nations.

A cable from the Saudi Embassy in Pakistan noting that the president of the International Islamic University of Islamabad had invited the Iranian Ambassador to a cultural week on campus.

The documents indicate an extensive apparatus inside the Saudi government dedicated to missionary activity that brings in officials from the Foreign, Interior and Islamic Affairs Ministries, the intelligence service and the office of the king.

Recent initiatives have included putting foreign preachers on the Saudi payroll, building mosques, schools and study centers and undermining foreign officials and news media deemed threatening to the kingdom's agenda.

At times, the king got involved, ordering an Iranian television station off the air or granting $1 million to an Islamic association in India.

"We are talking about thousands and thousands of activist organizations and preachers who are in the Saudi sphere of influence because they are directly or indirectly funded by them," said Usamah Hassan, a senior researcher in Islamic studies at the Quilliam Foundation in London. "It has been a huge factor and the Saudi influence is undeniable."

While the documents do not show any Saudi support for militant activity, critics argue that the kingdom's campaign against Shi`ites — and its promotion of (Wahhābism,) a strict form of Islam — has eroded pluralism in the Muslim world and added to the tensions fueling conflicts in Iraq, Syria, Yemen and elsewhere.

The Saudi government has made no secret of its international religious mission nor of its enmity toward Iran. But it has found the leaks deeply embarrassing and has told its citizens that spreading them is a crime.

While it has acknowledged a link between the documents and an electronic attack on the Foreign Ministry, it has said that some of the documents are "fabricated". But many of them contain correct names and telephone numbers and a number of individuals and associations named in them verified their contents when reached by reporters from The New York Times.

The trove mostly covers the period from 2010 to early 2015. It documents religious outreach coordinated by the Supreme Council for Islamic Affairs, an inter-ministerial body that King Salman dissolved in a government overhaul after his ascension (to the throne) this year (when this essay was written).

A cable from the Ministry of Foreign Affairs to the Saudi Embassy in Tajikistan says the kingdom is surveying Iranian moves in Russia.

The Foreign Ministry relayed funding requests to officials in Riyadh; the Interior Ministry and the intelligence agency sometimes vetted potential recipients; the Saudi-supported Muslim World League helped coordinate (this) strategy and Saudi diplomats across the globe oversaw (such) projects. Together, these officials identified sympathetic Muslim leaders and associations abroad, distributed funds and religious literature produced in Saudi Arabia, trained preachers and gave them salaries to work in their own

countries.

One example of this is Shaikh Suhaib Hassan, an Indian Islamic scholar who was educated in Saudi Arabia and worked for the kingdom for four decades in Kenya and in Britain where he helped found the Islamic Shari`a Council, according to a cable from the Saudi Embassy in London whose contents were verified by his son, Mr. Hassan of the Quilliam Foundation.

Clear in many of the cables are Saudi fears of Iranian influence and of the spread of "Shi`ite Islam".

The Saudi Embassy in Tehran sent daily reports on local news coverage of Saudi Arabia. One cable suggested the kingdom improve its image by starting a Persian-language television station and sending pro-Saudi preachers to tour Iran.

Other cables detailed worries that Iran sought to turn Tajikistan into "a center to export its religious revolution and to spread its ideology in the region's countries." The Saudi ambassador in Tajikistan suggested that Tajik officials could restrict Iranian support "if other sources of financial support become available, especially from the kingdom."

The fear of Shi`ite influence extended to countries where Muslims are small minorities, like China, where a Saudi delegation was charged with "suggesting practical programs that can be carried out to confront Shi`ite expansion in China." And documents from the Philippines, where only 5 percent of the population is Muslim, included suggested steps to "restrict the Iranian presence."

In 2012, Saudi ambassadors from across Africa were told to file reports on Iranian activities in their countries. The Saudi ambassador to Uganda soon filed a detailed report on "Shi`ite expansion" in that mostly Christian country.

A cable from the predominantly Muslim nation of Mali warned that Iran was appealing to the local Muslims who knew little of "the truth of the extremist, racist Shi`ite ideology that goes against all other Islamic schools."

Many of those seeking funds referred to the Saudi-Iranian rivalry in their appeals, the cables showed.

One proposal from the Afghan Foundation in Afghanistan said that it needed funding because such projects "do not receive support from any entities, while others, especially the Shi`ites, get a lot of aid from several places, including Iran."

Reached in Kabul, the Afghan capital, one of the center's founders, Wakil Ahmad Mutawakil, acknowledged that the group had appealed for Saudi funding but said that it had received none.

The kingdom has at times interfered directly with Iran's outreach.

From 2010 to 2013, it tried multiple ways to force an Iranian Arabic-language satellite television station, Al Alam, off the air.

These efforts included issuing royal decrees aimed at stopping the broadcast, pressuring the Riyadh-based

satellite provider, Arabsat, to drop the channel and using "technical means" to weaken the channel's signal so it did not reach Bahrain and eastern Saudi Arabia, where many Shi`ites complain of discrimination by their Sunni monarchs.

A Beirut-based manager of Al Alam acknowledged that the channel had faced Saudi pressure since 2010, which had succeeded in getting two Arab satellite providers to drop the channel.

"We are broadcasting normally" via European satellites, the manager said, speaking on the condition of anonymity to discuss private company matters. "The only disruption we have is when we broadcast a show about Bahrain."

Some of the cables reported on seemingly mundane events.

The Saudi Embassy in Sri Lanka reported a meeting between the Iranian Ambassador and a group of religious scholars, noting that it began at 7:30 pm.

Elsewhere, the kingdom intervened against foreign officials it perceived as threats.

After the president of the International Islamic University of Islamabad in Pakistan, Mumtaz Ahmad, invited the Iranian Ambassador to a cultural week on campus, the Saudi Embassy called Mr. Ahmad to express "its surprise," according to one cable, suggesting that he invite the wife of the Saudi ambassador instead.

Mr. Ahmad refused to disinvite the Iranian ambassador, so Saudi diplomats suggested having Suliman Aba al-Khail, a

Saudi academic with a position in the university's administration, convene a board meeting and "choose a president for the university who is consistent with our orientation," the cable said.

A faculty member at the university said that Mr. Ahmad, a political science professor with a doctorate from the University of Chicago, had clashed with conservative faculty members for trying to reduce Saudi influence on campus.

After Mr. Ahmad resigned as president in 2012, the Saudi Ambassador worked with the president of Pakistan at the time, Asif Ali Zardari, to have a Saudi citizen named as university president, according to the faculty member.

"In the end they won," said the faculty member, who spoke on the condition of anonymity so as not to anger his employer.

Saudi Arabia has long invested in training foreign preachers, providing scholarships to international Muslim students to study Shari`a at Saudi universities. The documents show that the kingdom gives some of them government salaries to work in their home countries. The cables named 14 new preachers to be employed in Guinea and said contracts had been signed with 12 others in Tajikistan.

Another cable said the Foreign Ministry was studying a request from an Islamic association near the Iranian border in Afghanistan to pay local preachers to spread Sunni Islam.

Some of the costliest projects were in India, which Saudi Arabia sees as a sectarian battleground.

Cables indicated that $266,000 had been granted to an Islamic association to open a nursing college, $133,000 had been used for an Islamic conference and another grant went to a vocational training center for girls.

King Abdullah, who died in January, signed off on a $1 million gift to the Khaja Education Society located in Gulbarga, Karnataka, India and a smaller amount went to a medical college run by Kerala Nadvathul Mujahideen located in Edavanna, Malappuram, Kerala, India.

A member of the first group, Janab Moazam of Bahadurpura, India, confirmed that it had been granted the money and said that half had already been delivered. An official from the second group, Abdullah Koya Madani, confirmed that the group had received Saudi funding.

Even "humanitarian relief" is sometimes sectarian. In 2011, the Saudi foreign minister requested aid for flood victims in Thailand, noting that "It will have a positive impact on Muslims in Thailand and will restrict the Iranian government in expanding its Shi`ite influence."

Elsewhere, Saudi Arabia sees its religious work as a way to improve its reputation. The Saudi Ambassador to Hungary requested $54,000 per year for an Islamic association as well as for authorization to found a cultural center. One cable said such aid would undermine extremism and "play a positive role in portraying the beautiful and moderate image of the kingdom."

Reporting was contributed by Hwaida Saad from Beirut,

Karam Shoumali from Istanbul, Salman Masood from Islamabad, Pakistan, Mujib Mashal from Kabul, Afghanistan, Suhasini Raj from New Delhi.



A Brief Historic Overview of the Saudi Intervention in Yemen

Conflicts, mesmerized, occurred in Yemen since 1936:

The 1934 Tai'f Agreement
North of Yemen provinces of Jizan, Najran and Asir were under the rule of the principality of the Idrisid Yemenites headed by Imām Yahya of Yemen.

In 1933, Abdul-Aziz Āl Saud launched an attack in order to occupy, seize and annex these three provinces as the Idrisid appealed to Imām Yahya to come to their rescue. Imām Yahya rose to defend his territory and fought against Abdul-Aziz Āl Saud, pushing him to Tai'f.

In response, Abdul-Aziz formed an alliance with the British in South Yemen in a bid to confront Imām Yahya as south Yemen, along with all its southern coast of Hadramaut, were all under the British occupation. Aden, the port city, remained a Province under the British Raj from 1839 to 1937. Aden had been governed since September 1839 as the Aden Settlement, a 'Non-Regulation Province' subordinated to the Bombay Presidency, then as a 'Regulation Province' governed by a chief commissioner appointed by the Governor-General of India. Aden was to remain under the British control until 1967 after which it became independent under the rule of the Democratic Republic of South Yemen. Thus, Yemen split into two countries, one in the north and another in the south. This created pressure on Imām Yahya. He was besieged from the southern front by the British and their puppets, the southern Yemeni sultans, while on the

north front, he was faced by Abdul-Aziz Āl Saud who had surrounded Hodeida Port which, at the time, was the only sea port in Yemen.

Imām Yahya realized the danger he and his country faced; therefore, he decided to hold a dialogue with his foes which resulted into an agreement with Abdul-Aziz Āl Saud. This was called the Tai'f Agreement which was concluded in 1934. The main points of the agreement are:

1. The provinces of Jizan, Najran and Asir were to be leased as lands rented to Saudi Arabia for a period of twenty 20 years. This Agreement is subject to renewal in six months before the end of this 20 years period.
2. There will be facilities provided for trade, customs and labor.

Other arbitration matters and items were added to this Agreement.

Abdul-Aziz Āl Saud considered this Tai'f Agreement as a victory because he succeeded in pressuring the Imām of Yemen into signing it. But in contrast, the Imām retained his right by recognizing that the regions of Jizan, Najran and Asir were all Yemeni lands leased to Ibn Saud and this was acknowledged by Saudi Arabia as well. Subsequently, a Saudi scheme to weaken Yemen and to dismantle it by creating ongoing conflicts throughout history, from 1934 until the present, was already in place. Every 20 years, the Saudis worked hard to postpone the return of these three territories to Yemen. The evidence is as follows:

In 1954, after 20 years had passed since the date of signing the first renewal of the Tai'f Agreement, the renewal was

postponed up to this date while conflicts and revolutionary movements erupted against the Imām starting with a revolution in1948 which resulted in killing Imām Yahya up to the revolution of 1955 and right up to the 1962 revolution.

From 1962 to 1967, during the conflict with the revolution of September 26, 1962 in the northern Yemen under president Abdullah al-Sallal, then from 27 September 1962 to 5 November 1967, al-Sallal was supported by Egypt under President Jamal Abdul-Nasser. During the latter period, Saudi Arabia sided with the Imām against the revolutionaries with money and weapons to the royal Imām. In return, Saudi expanded its territories in the Empty Quarter on the north of Yemen, an area which was demarcated but not recognized under the Tai'f Treaty and its Supplements. Accordingly, the Tai'f Agreement was not renewed since the Corrective Revolution that resulted in the resignation of Abdullah al-Sallal and the appointment of Abdul-Rahman al-Iryani in 1967 up to his resignation in 1974.

After the revolution of 1962 and the occurrence of ongoing war and regional conflicts between Egypt and Saudi Arabia and others, as well as on internal fronts, it was necessary for a corrective action which led to the handover of power from Abdulla al-Sallal to President Abdul-Rahman al-Iryani in 1967. This was credited to a national reconciliation between the Republicans and the Monarchists that saved Yemen out of the inferno of a frightening civil war. It also is attributed to the royal confiscated property by the revolution. That precipitated much healing wounds and avoided bloodshed. During this period, the first new Yemeni constitution was drafted which resulted in electing the first Shura Council

and proved to be the basic building blocks of the Yemeni unity put through Cairo and Tripoli Conventions.

In 1974, al-Iryani voluntarily submitted his resignation to the Shura Council. His resignation letter was hidden, though. Instead, it was announced that he was ousted in a bloodless coup on June 13, 1974. This announcement can be considered as the aborting of the first and last Yemeni civilian presidency. Power was handed to President Hamdi then to President Ghashmi who both came from the military ranks.

Saudi Arabia had hoped to have an access to the sea of the south of Yemen on the Arabian Sea. In 1969, the Wadee`a war broke out between Saudi Arabia and the Southern People's Democratic Republic of Yemen on the borders of the two countries in the Empty Quarter. It ended with a victory scored by the Saudi forces which took control of the Wadee`a Center on the 27th November 1969. After 1974, three Yemeni heads of state were assassinated. Thus, the Tai'f Agreement was never renewed.

In 1994, a separatist war broke out between the north and the south of Yemen which lasted from 1974 to 1994, a total of 20 years. Saudi Arabia tried hard to pre-empt any process of a Yemeni unification, fearing for its borders and being apprehensive of the power of Yemen. More than once were efforts for a unification were foiled. Two out of three Yemeni heads of state were assassinated: In the north, it was Hamdi and al-Ghashmi in 1977 and 1978 and one was Salem Rabee` Ali who was executed in the South in 1978. This was followed by the continuation of the outbreak of the war in the Central regions. Talks about the unity of 1979 and had also failed.

Salim Rabee` Ali سالم ربيع علي **was** born in about 1935 and died on 26 June 1978. He was the head of state of the People's Democratic Republic of Yemen in South Yemen from 22 June 1969 until his surrender and execution by a firing squad on 26 June 1978. Rabee` Ali led the left wing of the National Front for the Liberation of South Yemen NFLSY which forced the British to withdraw from Southern Arabia on 29 November 1967. Rabee` Ali's radicals gained dominance over the more moderate President Qahtan al-Shaabi's elements, allowing Rabee` Ali to seize power. He retained the title of Chairman of the Presidential Council throughout his term, even as the NFLSY changed the name of the country from the People's Republic of South Yemen to the People's Democratic Republic of Yemen in 1970. Rabee` Ali's NFLSY jointly with other parties created in 1975 the United Political Organization called the United Political Organization or the National Front (NF) for short **التنظيم السياسي الموحد الجبهة القومية.** All earlier rival parties were outlawed. NF opposed the idea of the Yemeni Socialist Party's YSP future creation promoted by Abdul-Fattah Isma`eel. He appointed Muhammed Ali Haitham as his Prime Minister when he became Chairman. Haitham served until August 1971 when he was replaced by Ali Nasir Muhammed. In 1978, Ali Nasir Muhammed overthrew and executed Rabee` Ali.

Saudi Arabia influenced the decisions of the then north Yemen on unity in all negotiating sessions. Abdullah bin Hussein al-Ahmar was the leading opponent of unification. In 1990, following the unification of Yemen, relations between Saudi Arabia and Yemen were strained because the Tai'f Treaty of 1934 had provided for the annexation of Asir, Jizan and Najran to Saudi Arabia up to the year 1992.

The government of Ali Abdullah Salih accused "foreign bodies" of masterminding the assassination of hundreds of Yemeni politicians in 1992 and 1993. In response, Saudi Arabia built a military base in the Asir Province and started a three billion dollars project for border fencing. It also injected investments in Jizan. Then Saudi Arabia tried to undermine the then government of Yemen.

In 1992, Yemen signed a border agreement with Oman. Saudi Arabia undertook to raise the old dispute with the Sultanate as pressure on Muscat to cancel its agreement with San`aa. Also because of the Yemeni side, it considered the Tai'f Treaty of 1934 canceled since September 1992, a Treaty the renewal of which was opposed by Yemen.

Prior to 1990, when the unification of Yemen became imminent, Saudi Arabia tried to sign a border agreement with the Democratic Republic of South Yemen. But that did not lead to any agreement in the north with the Yemen Arab Republic.

During 1994, the separatists' war received support from Saudi Arabia with money, weapons and even Scud missiles which later became a booty for Yemen during the summer of the 1994 war. This ended into the unification of Yemen, raising the anger of Saudi Arabia for having lost so much.

The Jedda Agreement of Shawwal 3, 1421 AH/December 30, 2000 CE

Saudi Arabia remained by all means on the same node, i.e. that of trying to access the Indian Ocean waters, by penetrating Yemeni borders on the Arabian Sea without prejudicing the Tai'f Treaty of 1934. This was one of the

main achievements of King Abdul-Aziz who alleged to unify the Arabian Peninsula on the one hand and, on the other hand, corresponding to the Yemeni node expressed by President Ali Abdullah Salih who said once, "It is impossible to accept an unfair border agreement with Saudi Arabia. . . I will record on myself and my children after me that I am in the name of Yemen have (thus) given up Yemeni land to a State of the strongest and the richest, a land that earned what it earned by invasion in an un-equal war.'

The most important item in the said Agreement was: "The two Parties affirm their commitment to the legitimacy and mandatory Ta'if Treaty signed in 1934 and to its Supplements."

2014 Houthi strength and the weakness of the Yemeni State

In September 2003, Saudi Arabia built a concrete wall 75 kilometers long. This stirred up a violent conflict with the government of Yemen. The Yemeni government said then that the construction of this wall ran contrarily to the border agreement signed earlier in 2000. This dispute led to halt the construction in February 2004.

Even before that came the surprise emergence of the unknown Houthis' movement as if it emerged from the middle of nowhere. Their war started in 2004 when its leader, Hussein al-Houthi, was killed, then followed by six other wars, including a war with Saudi Arabia that exhausted the Saudis particularly as it broke and stretched in front of the border, defeating the Saudi army and gaining a bounty of arms.

The Houthi wars' reasons and dates still need to be

confirmed and detailed, there are many suggestions for their uprising. The Saudis lay claims that these wars are rendered to "external" factors, but this is too flimsy to withstand any argument to the contrary. Surprisingly, for almost 10 years, the Houthis kept fighting and gaining territories against both sides: the central government, which was supported by Saudi Arabia from 2004 to 2014 and against the Saudis on the other. With the support of many northern tribes, the Houthi managed to push into most provinces in north Yemen even as far as the capital San`aa which they overran in 2014. That success followed the publication of maps of Yemen by the Houthis which included the Yemeni provinces of Najran, Jizan and Asir. This map was distributed and posted by the Yemeni government agencies and ministries. It was promoted largely. This shows one reason for the Houthis' uprising. Because of that, the Saudis felt the danger of the Houthis as well as the end of the role of the Saudi proxies and their inability to fight a battle in Yemen. The Saudis were forced to enter directly in the battle because of their money and paid proxies who failed to carry out the bidding of their Saudi masters.

Thus, the reasons for the Yemeni internal problems become clear to us: Saudi Arabia funds various proxy parties in Yemen in order to keep Yemen in a permanent conflict. History shows us that Saudi Arabia's hatred and greed is the cause of all the problems of Yemeni conflicts, wars and destabilization. Add to this Saudi Arabia's funding and recruiting of many poor Yemenis to join Al-Qaida and to spread fanatical Wahhābi ideologies in Yemen by all possible means.

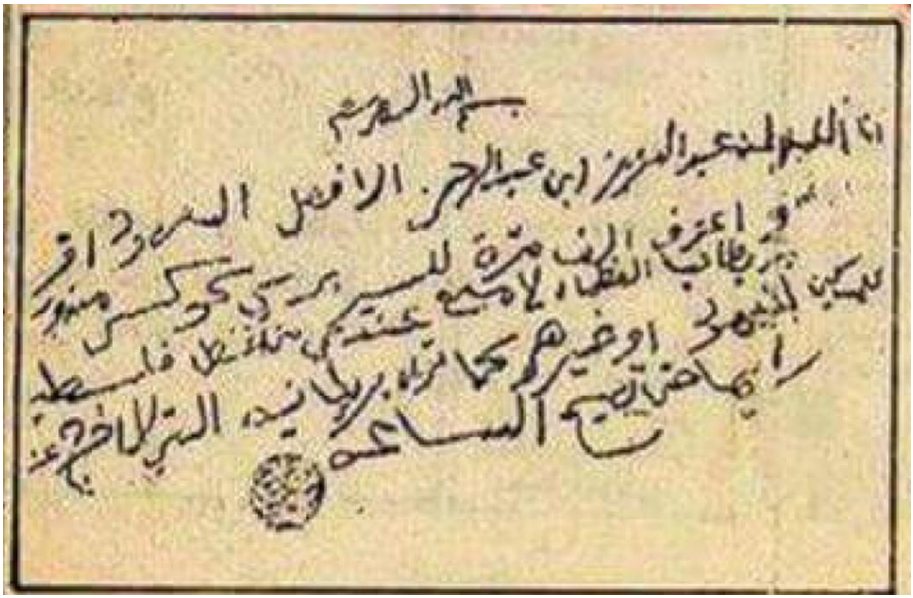
A Document on How Saudis Gave up Palestine to Zionist Jews

Abdul-Aziz Āl Saud "Granted" Palestine to the Jews



Above is the document which Abdul-Aziz Āl Saud signed thereby granting Palestine to the Zionist enemy and which was published by Saudi opposition's Al-Haras newspaper of

the Hijāz Muslim Council on July 20, 1991. In this Document and the (poor) handwriting of Abdul-Aziz Āl Saud, the latter states the following:



In Arabic:

بسم الله الرحمن الرحيم

أنا السلطان عبد العزيز بنعبد الرحمن ألفيصل آلسعود
أقر وأعترف ألف مره للسير بيرسي كوكس مندوب بريطانيا العظمى
لا مانع عندي من أن أعطي فلسطين للمساكين اليهود أو غيرهم وكما تراه بريطانيا
التي لا أخرج عن رأيها حتى تصبح الساعه

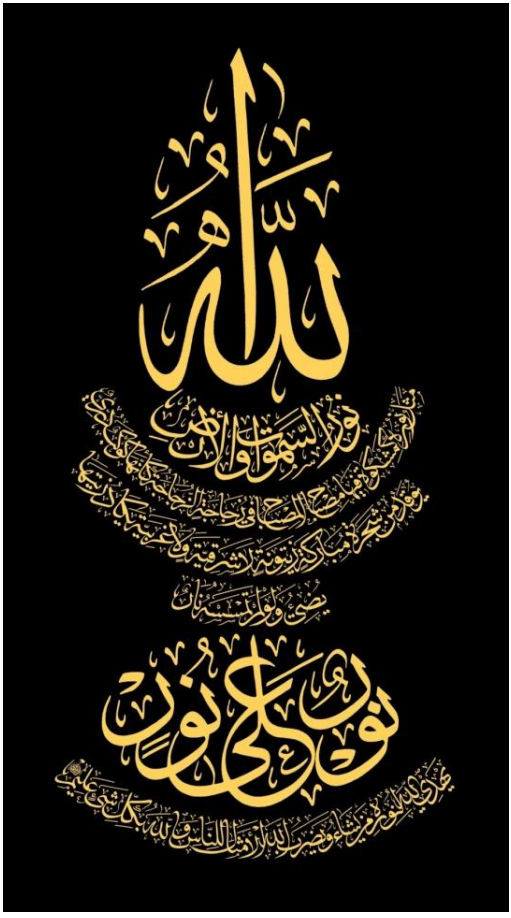
English translation by Yasin T. al-Jibouri:

In the Name of Allāh, the Compassionate, the most Merciful

I, Sultan Abdul-Aziz son of Abdul-Rahmān Āl Faysal Āl

Saud, confirm and admit a thousand times to Sir Percy Cox, Envoy of Great Britain, that I have no objection to my giving Palestine to the poor Jews or to others as viewed by Britain from whose opinion I do not depart up to the Hour of Judgment.

Notice how poor the sultan's handwriting is! The handwriting of an average elementary school pupil is better than this scribble!



PART FOUR

SAUDIS vs. MAINSTREAM ISLAM

Is This True Islam?!

Saudi clerics advocate adult breast-feeding

By Dana Kennedy
Contributor, AOL News

Women in Saudi Arabia should give their breast milk to male colleagues and acquaintances in order to avoid breaking strict Islamic law forbidding the mixing between the sexes, two powerful Saudi clerics have said. They are at odds, however, over precisely how the milk should be conveyed.

A *fatwa* (religious edict) issued recently about adult breast-feeding to establish "maternal relations" and preclude the possibility of sexual contact has resulted in a week's worth of newspaper headlines in Saudi Arabia. Some have found the debate so bizarre that they're calling for stricter regulations about how and when *fatwas* should be issued.

Shaikh al-Obeikan, an adviser to the royal court and consultant to the Ministry of Justice, set off a firestorm of controversy recently when he said on TV that women who come into regular contact with men who aren't related to them ought to give them their breast milk so they will be considered relatives.

"The man should take the milk, but not directly from the breast of the woman," al-Obeikan said, according to Gulf News. "He should drink it then become a relative of the

family, a fact that allows him to come in contact with the women without breaking Islam's rules about mixing."

Obeikan said the *fatwa* applied to men who live in the same house or come into contact with women on a regular basis, except for drivers.

Al-Obeikan, who made the statement after being asked on TV about a 2007 *fatwa* issued by an Egyptian scholar about adult breast-feeding, said that the breast milk ought to be pumped out and given to men in a glass.

But his remarks were followed by an announcement by another high-profile shaikh, Abu Ishaq al-Huwaini, who said that men should suckle the breast milk directly from a woman's breast.

Shortly after the two shaikhs weighed in on the matter, a bus driver in the country's Eastern Region reportedly told one of the female teachers whom he drives regularly that he wanted to suckle milk from her breast. The teacher threatened to file a lawsuit against him.

The *fatwa* stems from the tenets of the strict Wahhābi version of Islam that governs modern Saudi Arabia and forbids women from mixing with men who are not relatives. They are also not allowed to vote, drive or even leave the country without the consent of a male "guardian."

Under Islamic law, women are encouraged to breast-feed their children until the age of 2. It is not uncommon for sisters, for example, to breast-feed their nephews so they and their daughters will not have to cover their faces in front of

them later in life. The custom is called being a "breast milk sibling."

But under Islamic law, breast milk siblings have to be breastfed before the age of 2 in five "fulfilling" sessions. Islam prohibits sexual relations between a man and any woman who breastfed him in infancy. They are then allowed to be alone together when the man is an adult because he is not considered a potential mate.

"The whole issue just shows how clueless men are," blogger Eman al-Nafjan wrote on her website. "All this back and forth between shaikhs and not one bothers to ask a woman if it's logical, let alone possible, to breastfeed a grown man fulfilling breast milk meals.

"Moreover, the thought of a huge hairy face at a woman's breast does not evoke motherly or even brotherly feelings. It could go from the grotesque to the erotic but definitely is not maternal."

Al-Nafjan said many in the country were appalled by this *fatwa*.

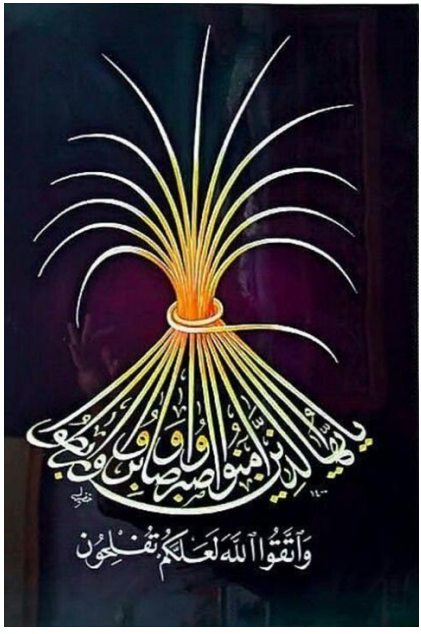
"We have many important issues that need discussing," Al-Nafjan told AOL News Friday. "It's ridiculous to spend time talking about adult breast-feeding."

Unlawful mixing between the sexes is taken very seriously in Saudi Arabia. In March 2009, a 75-year-old Syrian widow, Khamisa Muhammed Sawadi, living in the city of Al-Chamil, was given 40 lashes and sentenced to six months in prison after the religious police learned that two men who

were not related to her were in her house, delivering bread to her.

One of the two men, Fahd, who was found in her house told the police that Sawadi breast-fed him as a baby so he was considered a son and had a right to be there. But in a later court ruling, a judge said it could not be proved that Fahd was her "breast milk son." Fahd was sentenced to four months in prison and 40 lashes and the man who accompanied him got six months and 60 lashes.

The original adult breast-feeding *fatwa* was issued three years ago by an Egyptian scholar at Egypt's al-Azhar University, considered Sunni Islam's top university. Ezzat Attiya was expelled from the university after advocating breast-feeding of men as a way to circumnavigate segregation of the sexes in Egypt.



The Saudi "Royals" are Traitors to Islam[1]

The Rense.com website posted an article that states that the Saudis are okay with Israel attacking Iran and even using their airspace to do so. How accommodating! Sort of reminds me of the Saudis agreeing to let the US and UK launch a war on Iraq based on one of President Bush's 41 lies, just like Bush's 43 did when he got into the Oval Office.

It raises the obvious question as to why an Islamic nation would endorse or offer support for any of the anti-Islamic racist actions of Israel, or the UK or the US towards Afghanistan, Iraq, the Palestinians, Lebanon, Iran or any other Islamic nation. Are we left to presume the Saudis are ok with such just as long as we do not regime change them, too?

The answer is quite simple. The Saudi "royal" families, like their status quo whereby oil wealth flows only to the Royal Family, dole out what they wish to their peon Saudi citizens. They do not want democracy, truth or anything that disrupts the flow of billions of dollars each month to the Royal Family and their perverse deviant pursuits.

The US pretends to be so intent on 'regime change' in the Middle East but keeps overlooking the sins and moral decadence of their good buddies in the Saudi Royal family.

The Saudis had the same problem with Iraq and why they

[1] This text is originally written by Karl Schwarz but I, author of this book, edited it extensively.

have sat idly by while the US and UK have slaughtered over 1 million Iraqis on the basis of nothing but lies from the US, UK and their respective 'intelligence sources'.

Of course, the Saudis are more than willing to be such 'intelligence sources' if that means they can thus keep the billions of dollars in oil pelf they get every year for playing along.

There was apparently no one in the Saudi Royal family that had a problem at all with this quote from a known Zionist Jew, Neocon Edward Luttwak, about why Iraq had to be destroyed in 1991:

"Saddam is not like the Saudi princes who spend the bulk of their lives outside their country and who fritter away the Kingdom's oil profits on prostitutes and bottles of champagne in Paris. No, Saddam is building railways, creating electrical networks, highways and other important elements of a serious State infrastructure! After eight years of war against the Iranian regime, he desperately needs to demobilize his Republican Guard, which incorporates so many of this technical elite, in order to rebuild the war-devastated country. These people are his technicians, his engineers. If they are put to work in the way Saddam wishes, they will rapidly make Iraq the most advanced power in the region and ***we cannot allow this to happen***."

They like to flaunt their billions in oil wealth while the Middle East world sinks lower into the pits and impoverishment just will not go away even with the tens of billions flowing in daily, weekly and monthly. They are quite OK in stomping on any Islamic nation that might show

their citizens in Saudi Arabia that there is a different way to live without a bunch of decadent "royals" running the show and squandering the wealth the oil brings in on prostitutes, living the life of Riley, champagne, luxury personal jumbo jets, mansions, cars…, etc.

Their political whore-ism to the US and Israel agendas in the Middle East is quite OK if some nation like Iraq or Iran tries to build a real nation and use the oil wealth for the benefit of its own citizens. That might show the Saudi citizens that it is time they get rid of the "royal family" and run a real democracy in Saudi Arabia.

I am not sure how many times I have to publicize that Edward Luttwak quote in 1991 before Americans wake up from their stupor and get it. Both Desert Storm and Iraqi Freedom are because of that sort of policy development and asinine world view. That the US, UK, Saudis and Israelis can agree on such genocide of Islamic people should tell you all you need to know about what the true agenda is.

Centuries of impoverishment are not allowed to go away and people can have real lives, financial security, jobs, economic development, etc is all part of a joint Saudi, Israeli, UK and US agenda for the Middle East.

The agenda is oil, lining the right pockets and making sure that no nation in the Middle East develops as a serious contender to the Zionist Israel – Saudi – US – UK version of how things are to be.

The Iraq sin was they were using the oil wealth to build 'serious State infrastructure' and use that wealth for the

benefit of Iraqis. Wow, that is evil, is it not?! Iraq was building into a regional power as a real European-style nation. That is what the 'serious State infrastructure' was all about. That just could not be allowed according to Israel and the Saudis and to their "good buddies" in Washington DC and London.

There was no WMD (weapons of mass destruction), no imminent threat to the US or any other nation and no connection to al-Qaeda and 9-11 whatsoever. Those US, UK and Israel assertions have all been emphatically proven to be premeditated lies.

The Iran sin is exactly the same in that the oil and natural gas wealth belongs to Iran, not to the UK, US, Israel, or the Saudis.

As a signatory to the Nuclear Non-Proliferation Treaty, Iran has the absolute right to develop a peaceful nuclear energy program. As a non-signatory to that same treaty, Israel does not have the international law right to possess its nuclear warhead stockpile or use it for blackmail, extortion and literal nuclear terrorism.

The International Atomic Energ Authority (IAEA) says there is no Iran nuclear weapons program. Many inspections and surprise inspections have found no evidence of any Iranian nuclear weapons program. The CIA has admitted that Iran does not possess such capabilities and some who have left the CIA have gone public that there is absolutely no nuclear weapons program there.

For the record, Israel does not allow the IAEA to inspect its

Dimona nuclear weapons program, nuclear missiles, etc.

So, what is the problem with Iran?
The Iranians are setting a "bad example" that might wind up overthrowing the Saudis and their lock on the oil income of their nation that goes straight to the "royal family". A national oil resource only belongs to the Royals, right?! That is the Iranian sin, they are doing it for their own people and that scares the Saudi Royals. They are afraid that the Saudi people might decide that 'regime change' is in their best interest.

I bet if one looks deep enough, the Saudis are all about controlling Iran's oil wealth since theirs is depleting and the day is coming that they will be running out of cash flow for their perversions. They have probably cut themselves in on just about every planned deal after the US attacks Iran to steal those oil and natural gas assets. They are involved in the Caspian Basin and Afghanistan as Delta Oil and other "royal family" controlled companies that sound rather Western in name, not Islamic.

You can bet all you have that the Zionist Jews have already cut themselves into the Iranian oil, natural gas and uranium that they salivate like Pavlov dogs to control. They covet it just like their greedy elite friends in London, Wall Street and DC.

Does anyone want to bet me on that?! The Thomas Kean 9-11 Commission led by Amerada Hess is involved with Delta Oil Saudi in Azerbaijan and the Caspian Sea. The Saudi controlled company was even involved in trying to get the Taliban to allow Delta Oil – Unocal to have the pipeline right

of way across Afghanistan for $100 million a year. It is in the book I wrote titled *One-Way Ticket to Crawford Texas*.

My sources inform that the Saudis are also wedged into some of the Caspian Basin oil deals in Turkmenistan and now we are learning that Afghanistan and the Baluchistan area of Pakistan might be rich in oil and gas. That is the planned path of the IPI pipeline from Iran to Pakistan to India. It is also the planned path of the Afghanistan pipeline from Turkmenistan, if and when it ever happens.

Yeah, there are many in London, Tel Aviv, DC and even Riyadh salivating over being the sellers of that oil to Pakistan and to India.

China has $400 billion in oil and gas deals with Iran and Iran is delivering. That money is not going to the greedy elite in London, Tel Aviv, DC or even Riyadh.

China has even built a port in the region and already the US is trying to figure out how they can take control of it and Baluchistan and Iran still cannot get anything done in Iraq or Afghanistan.

I was curious why US oil companies were so in bed with the Saudis since it was supposedly a group of Saudi radicals that 'allegedly' attacked the United States on 9-11-2001. Seems oil makes for strange bedfellows.

The Saudis are very much like the Israelis in that they like the current status quo in the Middle East where the Israelis think they are the top nuclear dog, with the US bully backing them and the Saudi royals get to squander billions

on any idiot idea or perversion they wish. The overall oil revenues in the Middle East could have eliminated poverty decades ago, but there are some that prefer to have the wealth and the poverty staying. They even reasons that poverty causes terrorism as a means and strategy to make change happen!

In many ways, the Saudis are just as despicable as the Zionist Israelis in their wanton disregard for the human and humane rights of others in that entire region. With the oil wealth, the Middle East could be booming, but certain parties want that wealth and their people get to eat cake, what little of it there is handed down from their not so benevolent "royal" leaders.

When you extend that thought further, i.e. that the Israelis specialize in about every form of human perversion and the Saudi "royal family" is an endless series of human perversions on display, they are kin in more ways than just being Semites. They are both decadent and morally bankrupt.

Sort of like this Saudi Prince Al-Waleed bin Talal who thinks he deserves an Airbus A380 jumbo jet as his private palace jet! The 747 evidently was not big enough. Does anyone deserve or need an Airbus A380 jumbo jet whore house as a private jet? If I were worth $500 billion, a Falcon Jet would be sufficient.

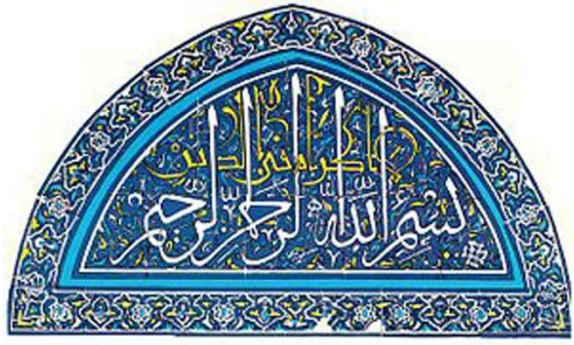
Americans need to wake up and understand that Russia, China and India all have vested financial and strategic energy interests in Iran, Iranian oil and natural gas. The US is not the only nation with strategic interests, regardless of

the lies from DC claiming so and the endless propaganda and twisting of truth. They will not sit still for a Zionist Jew, US, Saudi takeover of that oil, especially based on the lies they are telling to repeat the total destruction of Iraq for no reason other than they were building serious state infrastructure and building their way out of the Saudi version of the Middle Ages for the Islamic peoples of that region.

Iran is guilty of nothing at this time except building a real nation and using its national resources to do so. It is their nation, their land, their oil and natural gas. That means the greedy thugs in Tel Aviv, London, Wall Street, DC and Riyadh are not profiting from those Iranian resources (and they will never do).

There are Western-style shopping malls in Tehran, but Americans will never hear about that on US television as they craft the lies to go steal the resources of yet another nation.

Yeah, that is why the Zionist Jews and the Saudis are "good buddies". They both like the Middle Ages status quo of the Middle East, inhumanity, poverty and all that comes with it.



Saudi crackdown takes on sectarian character

By Bill Law, BBC News

In late November in the Saudi Arabian city of Qatif, four young men were shot and killed by security forces over a four-day period.

Qatif, a port in the oil-rich Eastern Province, has a population of roughly half a million, almost all of whom are Shi`a. The men who were killed were Shi`a.

The Eastern Province has a Shi`a majority which has long complained of discrimination at the hands of the Sunni Wahhābi ruling family, the Āl Saud.

Emboldened by the Arab Spring and a popular uprising in neighbouring Bahrain, also with a Shi`a majority controlled by a Sunni "royal family", protests flared up in March. Marchers were calling for an end to discrimination and for constitutional reform. In a country where all street protests are illegal, the Saudi authorities were not slow to respond, arresting hundreds and breaking up demonstrations very quickly.

However, after the Bahrain uprising was crushed with the assistance of Saudi and other Gulf troops, the authorities started to come down even harder on dissent in the Eastern Province.

Changing times

"Things changed. It was like an instruction had gone out," a Shi`a businessman told me. He declined to be named for fear of reprisals.

The police stepped up checkpoints, particularly around Qatif, arresting those who spoke out, including several prominent writers and and human rights activists.

But the use of live ammunition and the death of the four young men marked a new and disturbing phase in what had been a longstanding but low-intensity dispute.

Saudi security sources say that the men were armed and operating under the influence of a foreign country – a code for Iran.

"The goal of those who provoke unrest is to achieve dubious aims dictated to them by their foreign masters," a spokesman from the interior ministry said.

The protesters' deaths, the first to occur in decades, coincided with the accession of Interior Minister Prince Nayef to crown prince and heir apparent to the Saudi throne. Prince Nayef is known as a hardline conservative who is deeply distrustful of Shi`as. He views dissent in the Eastern Province as evidence of Iranian meddling as Saudi anxiety grows over Iran's nuclear weapons ambitions.

The Wall Street Journal's Ellen Knickmeyer notes that the strategy of blaming it on Iran is one "that the government will (always) stick to".

"It is the button they have chosen to hit," she told me from Riyadh.

"It's a knee-jerk reaction," says Saudi Arabia expert Michael Stephens. Just back from a visit to the kingdom, he says even liberal, secular Saudis see their Shi`a countrymen as fifth columnists.

"They are utterly convinced that the Shi`as are loyal only to Iran. That fear is deeply engrained and it is not just the hardliners who have it."

Lesley Hazleton, author of the seminal study titled *After the Prophet: The Epic Story of the Shi`a-Sunni Split in Islam*, intriguingly compares the response to "anti-Semitism" (a weapon used by the Zionists against anyone who opposes their racist views or practices). "The parallels are fascinating - fears of a fifth column, that sense of a conspiracy against the state. Like anti-Semitism, it is always there and it is so easy to use and manipulate for political ends," she says.

Bahrain's Brief Spring

Part of the Saudi authorities' anxiety stems from what has happened in neighbouring Bahrain (which is predominantla Shī`a). The island kingdom is joined by a causeway to the Eastern Province.

For years, the Shi`as of Bahrain have complained of discrimination, poor housing and unemployment. Not without cause, they see themselves as impoverished and suppressed in an island awash with wealth. Low level protests and rioting in Shi`a villages have been going on for years.

The waves of the Arab Spring hit Bahrain in early February. For a few hectic and delirious days, Pearl Roundabout in the capital, Manama, was in the hands of thousands of peaceful demonstrators - there were some Sunnis, however the vast majority were Shi`a.

Using security forces, the government retook the round-about but three people died, triggering further protests.

When King Hamad appeared to be wavering and offering concessions to the demonstrators, 1,000 Saudi troops rolled down the causeway, part of a larger Gulf force brought in, it was said, at the request of the Bahraini government.

But a source close to Prince Nayef told me two weeks before the troops arrived that the Bahrainis were on notice that if they did not deal with the demonstrations, the Saudis would do it for them.

The Saudis took up positions at key installations but never intervened directly in policing the demonstrators.

The uprising in Bahrain was put down harshly. At least 35 people were killed, including five members of the security forces. Hundreds were imprisoned - politicians, human rights activists, journalists, even doctors and nurses from Manama's main hospital. More than 1,000 people were summarily dismissed from their jobs.

As sporadic demonstrations continued, the country effectively split along sectarian lines. Sunni Bahrainis felt threatened by the protesters and the disruptions to daily life they were causing. Most rallied round the government.

The Shi`as, who took the full brunt of often brutal security measures, felt even more alienated. And their counterparts in the Eastern Province were angered that Saudi Arabia, simply by sending in their troops, had played a key role in breaking the back of the uprising.

Iranian bomb worry

But what is already a dangerously charged and emotional situation is stoked even higher by the threat of Iran allegedly developing a nuclear weapons capability.

Prince Turki al-Faysal, the former head of the Saudi intelligence and a former Ambassador to the United States, has warned Western allies that Saudi Arabia cannot stand still.

In June, the Guardian newspaper reported that he had told a NATO meeting that an Iranian nuclear bomb "would compel Saudi Arabia to pursue policies which could lead to untold and possibly dramatic consequences".

Michael Stephens of the defense think tank, RUSI, describes the Saudis as being "badly rattled". Senior members of the “royal family” are, he says, "very worried about the threat.” "It is something they talk about all the time," he adds.

That worry is coupled with a sense of annoyance that Saudi Arabia's historic ally, the United States, is not doing enough to “deter” the Iranians.

Add in historic attitudes and the ingredients for an ever-widening crackdown on Shi`a protests are all in place.

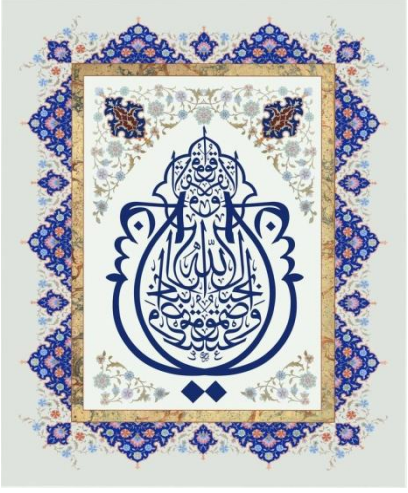
Sectarian divisions

One activist who asked not to be named said that the Saudi media is "playing the sectarian card hard", with claims that Shi`as are disloyal to the government and nation. "It gives them more room to discriminate while denying that the problem even exists," the activist added.

But what about the widely held belief that Iran is pulling the strings?

"It is simply not true," the activist said. "There is no evidence, no proof, no conspiracy." Indeed, a widely praised and recently released independent analysis of the Bahrain uprising categorically dismissed allegations that Iran was behind the protests there. But for the (paranoid Wahhābi) Sunni rulers of both countries and indeed for many of their citizens, hard proof seems not to be required.

Or, as Lesley Hazleton puts it, "Reason doesn't hold out long against prejudice".



A Personal Testimony by a Previous Wahhābi Mosque Imām

Thus did I Learn at the Mosque - An Attempt to Comprehend and Ponder!

By **Mansūr Ibrāhīm al-Nqaydan**



Eleven years ago, I, together with some friends, were riding in a car in the Tahliya Street in the city of Riyadh when the driver noticed that immediately behind us there was one European-looking man whom he immediately surmised as being a non-Muslim. Our friend, who was driving, started being obnoxious to him, even forcing him to make a sharp turn on the street in a frightening way that almost caused an accident. After that, we stopped at the traffic signal. When the light changed, our friend waited for a moment and, when it almost went out, he moved his car as the poor man behind us kept roaring and taunting. By thus behaving, my friend meant only to apply what he had learned from the books which deal with how to treat non-Muslims and which remind the Muslim individual that upon meeting an "unbeliever," he has to force him to take the narrowest

path... True, a narrow path in the age of and through the medium of the automobile is much more dangerous, but the comparison, anyhow, seems quite close.

Friedman's Letter

In a letter by famous American writer, Thomas Friedman, which he wrote and which he imagined as having been sent by U.S. President George Bush to the Minister of Islamic Affairs in Saudi Arabia criticizing the religious curricula of education, Friedman lauded statements made by a couple of the symbols of the religious establishment in Saudi Arabia: the Minister of Islamic Affairs, Shaikh Salih Al Shalih and a member of the Senior Scholars' Committee and Imam of the Holy Precinct at Mecca, Shaikh Muhammed al-Sabeel.

The Saudi newspaper *Al-Riyadh* had published before then a lengthy interview with the Minister of Islamic Affairs. The interview included sublime ideas and moderate views which were considered by many of those concerned about Islam as having surprised them. For the first time, personal Saudi theological statements were made by a personality such as Shaikh Salih Al Shaikh, who is regarded as one of the young scholars of Shari`a characterized by honesty, transparency and ideological maturity, something which we wish will be reflected positively on the plans and activities of the said Ministry and on the credentials required of the members of the Islamic propagation and guidance and to the desired awareness. So that the Ministry may not bear a burden more than needed, a radical internal reform is required and an internal domestic reorganization require an ample amount of time.

The letter of Thomas Friedman brought the expected

reactions. The Saudi newspaper *Al-Watan* published an imaginary letter by the Minister of Islamic Affairs, Shaikh Salih Al Shaikh, to the American President. As usual, a number of writers kept writing one article after another responding to that letter, employing a usual style of oratory in their defense of the religious curricula, clearing them from any accusation.

Also, interviews were conducted and debates were held to confront the Western media campaign against the educational curricula in Saudi Arabia. It is natural that most of such responses were fraught with zeal absorbed in a spirit of defiance. Some exaggerated in their response to the extent that they said that if any amendment or alteration was done to the religious curricula, they would take upon themselves to personally tutor their children the said curricula. Surely everyone applauded these responses...

For the past six years and following the Al-Olya [Riyadh] explosions, a number of experts specialized in education, through a number of articles in Saudi newspapers, have called for casting a new look at the religious curricula. That provided an opportunity to make such a review. Those warnings were not taken seriously by decision-makers. Following the September 11 incidents, all of this evaporated, vanishing under the tumult. Some of those who in the past called for reform now adopted a stance to defend and to dissociate; the issue, after all, is one of dignity and sovereignty!

Confusion and bewilderment painted their marks on everyone's face! Everyone wants to do something, yet everyone does not know what to do! Such confusion

manifested itself on the anticipated role played by the theologians and those who specialize in Shari`a, including personalities who participated in the preparation of the religious curricula or in graduating Shari`a specialists from universities and mosques considered as the true incubators for the preparation and graduation of scholars and for producing model religious Muslims. Many did not realize what they were expected to do although we came to hear during the interviews important issues such as Islam's tolerance of those who adhere to other creeds and how to treat and understand others as well as carefully worded statements characterized by generalization and sweeping statements which, when one comes to details, reveal nothing new.

If some people regarded Friedman's letter, no matter what objectives intended by its writer whose intentions and inclinations are not ambiguous at all, as having missed the mark when directed to the Minister of Islamic Affairs, they realize that it was supposed to be directed to the Minister of Education instead. We all know that many lessons, lectures, courses, debates, etc. Are held at mosques, assemblies and camps while hundreds of callers and thousands of public speakers are subject to the supervision of the Ministry of Islamic Affairs. Since the mentors, the callers and the public speakers enjoy a higher say and are more visible in the news media and they themselves are the ones who directly participated, during at least twenty years, in the making of the model religious individual, they are the ones who understood that they were to manage the affairs after the late events, so they monopolized the news media. Due to all of that, I believe that they represent a party in the problem and that a message ought to be directed to them as well.

Affiliation and Dissociation

Among the important issues which we learned in the doctrine's curricula and in textbooks at our mosques, there is the concept of "loyalty and dissociation" or "loving for the sake of Allah and hating for His sake" and "disbelieving in tyranny and believing in Allah." We learned that nobody should smile in the face of an "unbeliever," nor should one greet him, nor should one like him. We learned that the posterity stated that sharpening a pencil for a non-Muslim and bringing an ink-pot to him is regarded as prohibited "loyalty," considering eating and drinking with him as prohibitive.

For years, religious verdicts by a major scholar and a member of a committee that issues verdicts have abounded advocating that "apostates" are those who follow a sect that represents a percentage to reckon with among the citizens of this country [Saudi Arabia] and who, first and foremost, are our brethren in faith, no matter what percentage of disagreement there is between us and them. We used to find the said verdict posted on the doors of mosques and at their entrances. After the commendable trend undertaken by the Saudi government to realize the concept of the national unity by widely opening the doors before its citizens regardless of their various sectarian affiliations to disseminate in various educational regions in Saudi Arabia instead of confining them to a particular region and due to putting an end to the isolation which they lived, following in the footsteps of their Sunni brethren, this was taken quite negatively by some callers and mentors, so they wrote studies and reports warning against the result of such a trend. At an assembly where seekers of knowledge were crowded, one of the latter issued a verdict that it is

permissible to write false reports against "those from among the Muslims who differ from us" if the outcome will be getting rid of them and expelling them "so that we may protect our sons against being taught and educated by those of whose religion we do not approve."

A few years ago, I heard a mentor supplicating thus: "O Lord! Grant us the upper hand over the Shi`as so that we may wade in their blood up to the knees..." as the attendants at the mosque kept repeating "Amen!"

One of those who, on Thul-Hijja 19, 1422 A.H./2001 A.D., contacted the program called "Religion and Life" aired by the Middle East Broadcasting Corporation (MBC) after having heard as he was circling the Ka`ba during one of the scholarly lessons in session at the Haram Mosque that the Abazis are members of a "straying segment" that causes others to stray and that they are apostates because they say that the Qur'an was created. "Why are they calling us apostates?," the caller asked. The program's guest answered saying, "Between us and your selves is the Book of Allah and the Sunnah of His Messenger ﷺ." Yet ibn Taymiyyah did not call the Kharijites apostates although they are the "dogs of hell"!

In the program called "Religion and Life" aired by Channel One of the Saudi television, a caller almost a year ago asked about some of the verdicts issued by Shaikh Yousuf al-Qardhawi without mentioning him by name. One of the program's guests, a well known judge, burst in anger and called upon al-Qardhawi to repent although anyone who has the least amount of knowledge of the bases and branches of the Shari`a knows that such are issues relevant to *Ijtihād*

which revolve around right and wrong, one or two rewards and it is not a sin or misguidance so one has to repent.

Ijtihād

When the *ijtihad* of a dissenting scholar turns into a "sin" or a "transgression," do not be surprised after that if a declaration is issued by the Permanent Committee for the Issuance of Verdicts calling upon Shaikh Dibyan al-Dibyan, a member of the Call and Guidance at the Ministry of Islamic Affairs, to repent and to regret having repeated what most scholars from among the Hanbali and other sects have advocated, that is, that it is permissible to cut whatever exceeds a handful of the beard!

If there is an issue in Fiqh regarding which the scholars of the sect themselves have disputed among themselves, one wherein a dissenter is called upon to repent, I do not know how the situation and the level of dialogue about the "scholarly" ideological differences listed under the title of "doctrine" will be and how one who dissents from them in his belief and religion will be treated!

Why should the others be told differently from what is said to the house's pigeons?! One caller informs me that he once attended a meeting some time ago with one of the men of authority. The latter kept saying that the country cannot be reformed except when all people follow one and the same viewpoint of Islamic jurisprudence (*fiqh*), that different viewpoints produce nothing but dissension and evil. He cited the example of how one *faqih* voided the verdict of another scholar and someone seeking a religious verdict said to him, "Shaikh (mentor) so-and-so issued a verdict in this regard," so he said to him, "Let him then be of benefit to

you!" The one who narrated the incident to me said, "Two weeks later, I was surprised at an interview conducted with that man of authority and which a newspaper published. It contained views which contradict what we know that he holds as convictions and inclinations. When he mentioned it to us during a "closed meeting," I wrote an article praising the said interview and lauding the ideas of His Eminence which were characterized by openness and moderation. But I changed my mind about publishing it when I came to know, through one of the advisers of that man of authority, that he did not recommend that I should write about that interview because the man was forced by the circumstances and interest to make such statements; otherwise, he never swerved from his covenant!

The danger reaches its limit when it comes to judging someone's religion and to calling him, on air, an "apostate" without a prior background investigation of the same issue, its intricacies and circumstances and the extent of quoting, the soundness of comprehension and the taking into consideration of what prohibits and restricts calling one an "apostate." One of the professors of jurisprudence at the Islamic University of Imam Muhammed ibn Saud in Riyadh on the 17th of Ramadan, 1422 A.H./2001 A.D. during the program called "Ask Those Who Know" aired by MBC-FM referred to a novelist who, through one of the personas of his novel, made a statement which the inquirer thought the novelist did not let that persona articulate except because he himself believes in it, being convinced of it, something which requires a true stance to be undertaken by the Committee of Senior Scholars, not by the court system, in order to apply the judgment of the Shari`a to him and to prove that he reneged from Islam altogether. The professor of Shari`a and

directly on air, said that what was attributed to the novelist was a statement which he articulated at a special get-together of some of his friends (while the inquirer asked about the novel), pledging to pursue the matter further and not to ignore it and that the scholars would not remain silent but would do their job.

I learned at the mosque that among our "righteous predecessors" [*al-salaf al-salih*] were some who regarded those who followed their own inclinations, i.e. the Shi`a, the Mu`tazilites, the Jahmis, the Abazis, the Ash`aris and other Islamic parties, as being more dangerous to Islam than the Jews and Christians and that while it may be permissible to befriend a Jew or sit with him, there should be no friendship with a Muslim who believed differently, nor should one who brings about an innovation be accepted in a marriage proposal. They taught us that anyone who befriends or respects someone who brings about an innovation in the creed helps demolish Islam...

We learned from the books of the creed, such as the one titled "Al-Sunnah" by `Abdullah ibn Ahmed, that senior predecessors went as far as calling Imam Ab Haneefah a sinner and that he twice was required to abandon apostasy. We learned from the books of the creed that the corrupt ones from among the Sunnis, those who narrate *hadith* from among the Hanbalis specifically, exclusive of the Ash`aris and others, their thieves and highway robbers..., are much better than the righteous ones, the worshippers, the God-fearing ones from among the Islamic sects. And we learned that if the Sunnis did no good deeds, their beliefs alone raised their status. Why do not we discuss these statements and ideologies?!

Nowadays, we have a good number of those who work hard to recall the most backward ideologies in the Islamic theological legacy, using them as a protective shield for an identity with a purpose, protecting themselves thereby against assaults.

Many ideologies have formed a trend in the literature of the Islamic groups nowadays which did not come from a vacuum. Rather, they were lingering in the pockets and hideouts of our education as mines that could explode, appearing sometimes and disappearing some other longer periods of time, whenever the conditions are conducive for them to come out and be recalled. They are accessible. It is impossible to get rid of them except by getting rid of the causes of their resurgence, getting rid of the causes of their existence, for they are lying in ambush like a virus.

Urgent need is there to comprehend with awareness the Shari`a and the religious texts and their objectives together with the major alterations and the winds of change which storm nations and educational trends. In coming in contact with civilization, faults become unveiled and a heap of statements treated as absolutely holy crumble down into negligible bits and pieces. On the surface there appear crises springing out of practices that find for themselves a cover of legitimacy in the texts, in the legacy of jurisprudence and of the creed.

The ideologies of a number of our Islamic groups do not vary in their fanaticism from those of Christian sects which sprung from the Christian religious legacy and till now have followers. Among their establishments are: the Mormans, the Reformers, the Jehova Witnesses, the Quakers, the

Amish, etc. But many concepts of the Western civilization, whose winds blew centuries ago, reawakened the nationalistic awareness for a number of supreme human values. They were capable of clipping the nails of these extremist religious groups. They were put down due to the criticism with widely opened doors for all its knives and tools a number of major theological ideologies to surgeries and reforming movements.

The freedom to think, to criticize, to subject the most holy of ideologies to a review were behind the self-criticism undertaken by Christianity itself of many of its theological concepts. This is what we, Muslims, need nowadays.

During the recent decades, reforming trends have surfaced, but they were completely aborted..., so they made way to convulsive ideologies subject to time which nowadays seat themselves to preach Islamic fundamentalism, daily embracing supporters...

A number of scholars, including members in the Committee of Senior Scholars, participated in a debate about religions, as well as emissaries to the Vatican, called for opening a dialogue with the West. Yet they failed to open their hearts, minds and ears to their brethren in faith!

The Jail Experience

Ten years ago, I was jailed in a case involving burning a store selling videos. During the investigation, I consumed all the books I could lay my hands on as well as scientific references which I could access. I wanted to formulate a clear legislative vision justifying what I had done or at least would help me avoid the penalty by casting doubt. When I

sat in front of the judge, I was already prepared. He asked me, "are you, son, repentant?" I said, "I did nothing wrong so I should repent it. Give me an evidence from Allah's Book and from the Sunnah of the Messenger of Allah ﷺ, or from the statements of the scholars to whom you yourself refer identifying the error in what I have done and I shall then declare my repentance." Then I stated my arguments and I was careful not to bring about any problem without suggesting a solution for it. The judge kept listening till I finished then said to me, "are you repentant?" I said, "No! Against what should I repent?!"

The scholarly principles, the theological authority and the sectarian school from which the judge set out were the same principles from which I set out; therefore, so long as one is in harmony with his ideologies and authority, no matter how trivial, weak, or backward they may be, the more loyal and honest with his onset he will be and the more pleased by the evidence. The judge had no law to rely on to indict this type of reasoning, as I knew then, regarding places held by the public as abominable. There were verdicts prohibiting trade in movie films, labeling them as banned by the Shari`a and confiscating them did not require a compensation because the ground from which they set out is one and the same. The judge had nothing to say.

A few years ago, some youths were jailed because of some extremist ideologies which they espoused and propagated through leaflets and booklets. Although many judges were careful not to slip into discussions, dialogues often took place which were often embarrassing to them and the sessions would end by advising the individual not to be near the "scholars" and their lessons...

One of the major norms of confusion faced by the [Saudi] religious establishments (i.e. the Ministry of Islamic Affairs, the Committee to Issue Verdicts, etc.) is that there has been no separation from the bases which nourish the ideologies of extremism. It is not strange to find the books by Imām al-Barqawi (Ab Muhammed al-Maqdisi) and others relied upon to label as "apostate" *all* Islamic governments and to call as "unbelievers" the members of the Committee of Senior Scholars of Saudi Arabia, of references such as *Al-Durar al-Saniyya fi Rasaa'il `Ulema al-Da`wa al-Najdiyya* which used to be distributed free of charge by the general presidency of the directorates of scholarly researches, the issuing of verdicts, the call and the guidance. A casual review of both volumes of "Al-Jihad" and "Hukm al-Murtadd" from among Sunni books, as well as the works of Shaikh Hamad ibn `Ateeq, Sulayman ibn Hamdan, Hmoud al-Tuwayjri... suffice to pass a clear judgment.

So you see..., does this explain the complete silence and the satisfaction with just denying when the theological establishment is afflicted by some of those who stray from what is accustomed to, who sing outside the flock...? are not Hmoud ibn `Aqlaa al-Shu`aybi, `Abdullah ibn Matrook al-Haththal, the guest of the program titled "the opposite direction," far from us?

This article was written specifically for *Ilaaf* ايلاف. The writer is a Saudi journalist specialized in Islamic affairs and writes for the *Al-Watan* newspaper. He was previously imām of the Marba' Mosque in Riyadh.

Shaikh Sankoh, a French Sunni Mufti, Converts to the Shi`a Sect of Islam



21 July 2012 Paris -- The Sunni mufti and head of the Sunni scholars in France has embraced Shi`a Islam as have many others. He has stated that at the age of 68, he is very unfortunate to have been all this time in complete "coma" about Shi`a Islam.

Shaikh Sankoh, 68, a top French Sunni mufti, was very impressed with his visit to the holy city of Kerbala, Iraq, so he embraced the Shī`a faith. When asked about his being impressed by Shi`a Islam, he said that Kerbala and Imām al-Hussain عليه السلام are "amazing discoveries" for him. He says now he has discovered (in Kerbala) the reality of Shi`a Islam.

Shaikh Sankoh Muhammadi is the imām (prayer leader) and head of the Fatwa (binding religious edict) Center and head of the Sunni scholars in France. He is originally from the Cameroon and has spent 43 years in France and is a French

citizen. He is very popular in the many mosques he has built.

Shaikh Sankoh visited the holy city of Kerbala recently. He and Shaikh Walid al-Baaj (a Shi`a scholar) held a dialogue in the presence of a Tunisian esearcher, namely Muhammad Saleh al-Hinshir, who acted as translator from Arabic to French.

Shaikh Sankoh was very impressed with his visit to the holy city of Kerbala. When asked on his impression about Shi`a Islam, he said that Kerbala and Imām Hussain عليه السلام are amazing discoveries for him. He said now he has discovered (in Kerbala) the reality of Shi`a Islam. He said his discovery of Shi`a Islam liberated his brain and senses, so he has become a free human being. What he has discovered is incumbent upon him to propagate it to the world that is veiled from this truthful reality, he added.

The Shaikh stated that he was in total "coma" about Shi`a Islam and now, at the age of 68, he rediscovers the truth, so he now will become a soldier for *Tashayyu`* (propagating Shi`a Islam) to the world and that they should inform Ayatollah Sayyid Ali Sistani (Iraq's most senior and prominent Shi`a Muslim `ālim and religious authority) about his plan. He stated that now he has found true Islam as he shed tears visiting the (burial sites) of the Ahlul-Bayt, the immediately family of the Prophet ﷺ, in Iraq. He said that knowledge about the Ahlul-Bayt عليهم السلام of Prophet Muhammad ﷺ has been concealed from the eyes of Muslims. He had visited the holy city of Medina (Saudi Arabia) and did not find them there until he discovered who they are in Kerbala.

Shaikh Sankoh was advised to read and research more about Shi`a Islam in order to spread the message of true Islam to the world. He replied by saying that he is in need of more books and literature in the French language to propagate the message: (Roman Urdu) *Insan ko bedaar to ho lenay do* (Let the People awaken) *her qoum pukare gi humare hain Hussain* A.S (Every Nation will have One Slogan Imām: Hussain Belongs to us).



Prayer time at the fabulous Shrine of Imām al-Hussain عليه السلام in Kerbala, Iraq

The Destruction of Historical Sites in Mecca and Medina

The Cradle of Islam and the Silence of the Muslim Umma

The Saudis are now set on unprecedented onslaught of demolishing the birthplace of Prophet Muhammed ﷺ and other historical structures in the heart of Mecca and Medina, the cradle of Islam, revered by the world's 1.5 billion Muslims. Over the last two decades, most of Mecca's 1,000-year-old historic sites have been bulldozed and replaced by hotels and other concrete jungles. Failure to protect them from destruction is the biggest tragedy for the Islamic architectural heritage.

The Saudi "royal family" claims to be "guardians" of the holy places of Islam and has profited hugely for centuries from visiting believers to Mecca and Medina for the pilgrimage. And yet, they are party to this barbaric desecration of the holiest sites in the Islamic world.

Nowadays, the religious zealots in Saudi Arabia are not alone. Commercial developers, such as the bin Laden Group, have joined hands with them and are making hundreds of millions in profits as they build ugly but lucrative high-rises that are shadowing the Grand Mosque known as the Ka`ba. Saudi petrodollars have the ability to silence even its most vocal critics, but when all is said and done, history will render a harsh judgment on those who try to wipe out its footprints and steal the heritage belonging to all humanity.

The problem is the Saudis' (Wahhābi) interpretation of

Islam, they are opposed to the preservation of the old historic structures due to belief that some Muslims in their ignorance would be overcome with love and awe that historic sites may invoke, leading to idolatrous thoughts. Destruction of the most precious sites in Islam for fear of idolatry by some is like killing a child for fear that he may grow up to be less than pious. In effect, behind the obsessive fear of idolatry lies a complete lack of understanding and total fanaticism of radical Islam, unable even to appreciate its own past.

What is the reason behind the silence of the Muslim Umma? "is it because so-called Muslim nations have become so overwhelmed by the power of the Saudis, or is it because we feel a need to cover up Muslim-on-Muslim violence, Muslim-on-Muslim terror, Muslim-on-Muslim oppression…?

We, Muslims, constantly rally against any wrongs inflicted on fellow Muslims by non-Muslims but hold our silence when Muslims kill, exploit and terrorize other Muslims. Thus, when the Americans kill Iraqis, or the Russians persecute Chechens, we are rightly offended and resentful. But when Saddam Hussein massacred Kurds and Shi`as for years, Muslims around the world maintained a "discreet" silence. So, why is this silence conspiracy?

Thousands demonstrated against the desecration of the Holy Book, Qur'ān, at Guantanamo and in the USA and thousands complained about remarks by Congressman Tom Tancredo of Colorado in reference to Mecca and Medina when he said, "If there is another 9/11, we should take out their holy places." Where are those zealots now?

Why aren't our preachers at mosques or organizations regularly demanding that the Saudi government halt its destructive plans? Alas, these double standards are what now define the Muslim community. It seems we have become completely neutered.

Saudi Arabia, in which Wahhābism is the official form of "Islam", has a long history of vandalizing and demolishing historical monuments. Cultural devastation of Islamic heritage sites is not a new phenomenon. Consider the following:

1. In 1801, Wahabbi Saudis waged a military campaign against the Shi`a Muslims (in Iraq), destroying and defacing the sacred tomb of Imām al-Hussein in Karbala, Iraq.

2. Then in early 1920s, the Saudi rulers from Ā Saud bulldozed and levelled a graveyard in Medina, the Baqee` Cemetery and Jannatul Mu`alla (another cemetery) in the holy city of Mecca that housed the shrines of the grandfather of the Holy Prophet Muhammed ﷺ, those of his family members and companions. This anniversary falls on the 8th of Shawal and is known as Yaum al-Ghamm, the Day of Grief, for the Muslims.

3. The Saudis followed their conquest of Mecca and Medina in the mid 1920s with an orgy of destruction. They levelled the "Jannat al-Baqee`" or the "Heavenly Orchard" at Medina that housed the graves of Prophet Muhammed's son, Abraham, as well as numerous relatives of the Prophet and companions.

4. They also looted the Prophet's Shrine in Medina and

demolished the cemetery in Mecca that included the graves of Prophet Muhammed's mother and grandfather.

5. They completely destroyed mausoleums, mosques and other honoured sites, including Prophet Muhammed's own house.

6. It was even said that they wished to uproot the grave of Prophet Muhammed ﷺ himself and tear down the Ka`ba, the holiest Holy to the Muslims of the world at the center of Mecca. They were prevented from this last act by pressure from Muslims around the world.

7. Wahhābism: Vandalism continues unabated even today. Wahhābism is not about faith but about power. Nothing better illustrates the power of the state, in the mind of the Saudi rulers, than the desecration of holy places, including Islamic sites dating back from the time of t Prophet Muhammed ﷺ himself. What pains is - what type of opium the Muslim masses are on, anyway? What will it take to shake our deep slumber? What is all more disturbing is that the so-called Muslim organizations and nations around the world, except only for Iran, continue to remain silent at the desecration of our Holy sites!

Wahhābism and the Visiting of Graves

Visiting graves and respecting them has been an age-old tradition, an act revered and considered absolutely important. A pilgrim visiting pilgrim the grave of a Holy individual is widely accepted among the people; such a pilgrim expressrd respect for the buried individual, not for the gave itself. This trait is found in all religions of the world and across all nations. People of the past and the present

have always considered visiting graves as means of seeking spiritual benefits. Abu Hatim says that whenever Abu Mashur Abdullah al-Demeshqi al-Ghassani, who died in 218 A.H./833 A.D., used to go to the mosque, people, one after the other, used to salute him and kiss his hands. Abu Sa`ad used to say that whenever Abul Qasim Sa`ad bin Ali Shaikh al-Haram al-Zanjani, who died in 471 A.H./1078 A. D., used to go to the "House of Allāh", the Ka`ba, for circumambulation (*tawāf*), people used to rise from their places to kiss his hands, many more times than they would kiss the Black Stone, al-Hajar al-Aswad. Ibn Katheer, in his *Tārikh*, on pages 12-20 has mentioned the reason for their actions saying that people, by doing this, used to seek an increase in blessings.

Whenever Abu Ishaq Ibrahim al-Shirāzi, who died in 476 A.H./1083 A.D., used to pass through a city, residents of that place used to approach him with their families in quest for blessings. They used to rub themselves against his bridle and grasp the sand from underneath his horse's hooves. When he reached the city of Savah, its inhabitants rushed towards him and wherever he would go, they would shower him with valuable gifts.

From these incidents, it is apparent that the devout find immense prosperity blessings when visiting the graves of pious people, considering it a part of their creed. Religion permits, rather advocates, such an act. It certainly does not consider the pious' graves as unlawful, so how is it possible that it deems visiting the graves of the Prophets ﷺ and Imāms ﷺ as being Islamically prohibitive? Those who claim that visiting the graves of prophets ﷺ and their successors is unlawful make a false claim that has no basis in

Islam; rather, it degrades these Prophets عليهم السلام and lowers their status.

Doubts regarding visiting graves:
While raising questions regarding visiting graves, Ibn Taimiyyah, who is considered by the Wahhābis to be a *mujaddid* (revivalist of the faith), wrote saying that visiting graves is an "innovation", a *bid`a* tantamount to polytheism. To strengthen his argument, he quoted a tradition which has been narrated in three different versions:

1. Do not travel for other than the three mosques: my Mosque (in Medina), al-Masjid al-Harām (in Mecca) and al-Masjidul al-Aqsa (in Jerusalem). Refer to **شفاء الأسقام في زيارة القبور** *Shifā al-Asqām fi Ziyārat al-Quboor*.

2. Travelling is only for three mosques: Masjid al-Kufa, my Mosque and Masjid Eeliyah (the Jerusalem Mosque). Refer to *Wafā Al Wafā'*, Vol. 4, pp. 1, 36.

3. Traveling is undertaken only for three Mosques.

Based on these "traditions", visiting graves has been decreed as being unlawful. Regarding the traditions that have been narrated in *Al-Hidāyat al-Saniyya*, they claim that these traditions that have been narrated with regard to visiting the graves are false and fabricated. Except for Dār Qutni, no other scholar has permitted visiting graves!

Rebutting the Doubts:
To prove the permissibility of such visits, many traditions can be quoted. We present the following synopsis while keeping brevity in mind:

1. Qur'ān
Allāh, the Almighty, declares:

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَاؤُوكَ فَاسْتَغْفَرُواْ اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللَّهَ تَوَّابًا رَّحِيمًا ۞

If only, when they were unjust to themselves, they had come to you and asked Allah's forgiveness and the Messenger had asked for forgiveness for them, (then) they would have found Allah truly oft-Returning, the Most Merciful.
Qur'ān, 4:64

Visiting means to be present at a particular time and place. This term can be interpreted differently as 'to come', which can be either for seeking forgiveness or for the fulfillment of a requirement. In other words, visiting does not mean submitting one's self as one submits to Allāh or putting one's self in the hands of another as one resigns himself to Allāh.

Visiting the Prophet ﷺ is considered as a virtuous act by the Holy Qur'ān. Whether one visits the Prophet ﷺ in his lifetime or thereafter is irrelevant. In both situations, such visiting is a virtuous and commendable act.

In Vol. 2 of his book titled *Wafā al-Wafā,* Sabki narrates from Mas`ūdi saying, "Most scholars have considered ziyāra as a highly commendable (*mustahhab*) act regardless of whether the Prophet ﷺ is alive or dead. This is the view of scholars of all the four Sunni sects.

ibn Asākir, in his Tārikh and ibn Jawzi, in his famous work *Al Sakin*, have both narrated the following from

Muhammand bin Harb al-Hilāli:

'I entered Medina, went to the grave of the Holy Prophet ﷺ and recited his Ziyarat. After that, I sat in front of the grave. I saw an Arab come and recite the Ziyāra of the Prophet. Then he addressed the Prophet ﷺ saying that Allāh mandated in his Holy Qur'ān that we should honor His Prophet alieve and dead." This is recorded on p. 362 of *Kashf al-Irtiyāb*.

2. Sunnah

Al-Samhoodi, also in *Wafā' al-Wafā',* Vol. 3, pp. 394-403, among several other scholars, has narrated scores of traditions under this topic. We present below some of the most reliable traditions mentioned by al-Samhoodi. Both Al-Dār Qutni and al-Bayhaqi narrate from Nafi` who relates from ibn Omar that the Holy Prophet ﷺ said: 'One who visits me, my intercession becomes obligatory for him.'

Al-Suyooti, in his *Al-Jāmi` al-Sagheer*, Ahmad ibn Hanbal, in his *Musnad,* as well as Abu Dawood, al-Tirmidhi and al-Nassā'i have all narrated the following tradition attributed to the Holy Prophet ﷺ from al-Harith: 'One who visits my grave is like one who has visited me during my lifetime.'

In another tradition, this portion is also added: 'One who has not visited me has done injustice to me.'

Abul Fath Azdi has narrated from Haroon bin Kazath that the Holy Prophet ﷺ said, 'One who has performed the obligatory Hajj, visited my grave, fought in a holy war (jihad) and prayed at Baitul Muqqadas (of al-Aqsa), Allāh on the Day of Judgment will not question him about obligatory

actions or deeds.'

Apart from this, many other traditions have been narrated on the virtues of grave ziyāras. The claim of the author of 'Al-Hadiyya al-Sanniyya' that these traditions are false is completely baseless because the raditionalists (muhaddithoon) and the masters in the field of Islamic knowledge and jurisprudence have endorsed the authenticity of these traditions.

His claim that Dār Qutni is the only one who has narrated these traditions is equally misleading as Ahmad ibn Hanbal, Abu Dawood, al-Tirmidhi, al-Nisaa'i and ibn al-Jawzi, to name a few scholars, have all narrated such traditions. Wahhābis have also objected to such traditions. The claim that the most prominent scholars are against performing ziyāras of the graves is again deceptive as all relevant leaders of Ahle Sunnah have been narrators of such traditions and have considered the performing of the ziyāra of the graves as a recommended act and have compiled several books on this topic.

Apart from making such baseless and false claims, Ibn Taymiyyah and his elders have also objected claiming that the Holy Prophet ﷺ replies to the people who salute him after his death. Sabki says that al-Samhoodi, after presenting the arguments in support of ziyāra, has said that the Holy Prophet ﷺ hears the salutation made to him from near the grave, recognizes the identity of the sender and even replies to the salutation. This argument itself is sufficient to prove why Muslims from across the world spend a fortune just for a glimpse of the Prophet's shrine.

3. Ijma` (Consensus)

From the time of the Holy Prophet ﷺ till this date, the entire Islamic nation, with the exception only of these Wahhābis, is of the view that not only visiting graves of the Prophet ﷺ, his successors عليهم السلام and the virtuous, actually performing ziyāra of all believers (the living and the dead), is a highly commendable act. Right from the time of the companions of the Prophet ﷺ, his descendants, companions and those who saw the latter but did not see the Prophet ﷺ as well as those who saw the latter… till the present, the act of performing the ziyāra of their graves is enumerated among the established principles of Islam. There is a complete consensus except for the Wahhābis on this principle. Rather, the consensus is a lot broader as it extends to all people of the world whether they are learned or ignorant, old or young, men or women, rich or poor.

Al-Samhoodi, in *Wafā' al-Wafā',* Vol. 2, p. 412, has narrated from Sabki saying that Muslim scholars are united in their view that visiting the graves is a recommended act. It reminds one of death and instills spirituality in his soul. In fact, some scholars, like Na'eeni, are of the view that ziyāra is among obligatory acts of worship. Al-Samhoodi, in *Wafā' al-Wafā'*, vol. 2, p. 410, wonders how some people in the past have objected to visiting the grave of the Prophet ﷺ while the scholars have deemed such a ziyāra of the graves of the believers as a recommended act. Then, on the basis of the superiority of the Prophet ﷺ, his ziyāra is far more preferable and meritorious.

Taqiyyud-Din Abul-Hassan Sabki's famous book *Shifā' al-Asqām*, a dedicated book on this topic, writes in the Preface that visiting the mausoleum of the Commander of the

Faithful and the grave of the Holy Prophet ﷺ is a medium for attaining Divine proximity. This is a concept that is well-known and well-acknowledged among the Muslims across eras and regions.

ibn Hajar al-Makki, in his book *Jawhar Munazzam Fi Ziyārat Qabr Mukarram* writes, as has been narrated by the author of *Kashful-Zunoon*, has brought many arguments supporting performing the ziyāra of graves on the basis of consensus. After that, he writes saying that anyone who objects and questions why one should visit the grave of the Prophet ﷺ or travel for its sake or seek the fulfillment of his needs from them asks for a proof based on the argument that ibn Taimiyyah objected to such a ziyāra, I say, "Who is ibn Taimiyyah and why should his word be heeded and accepted in religious matters? is not ibn Taimiyyah the one whose outlandish and deviated views have been questioned by the religious scholars who are of the opinion that he is astray and attributes falsehood to others?

4. Characteristics of historical figures

In *Wafā' al-Wafā',* Vol. 2, p. 410, al-Samhoodi, while writing about the characteristics of a believer, has written that traditionalists and historians have narrated many incidents which indicate that the companions of the Prophet ﷺ used to go for ziyāra of graves. Moreover, the Holy Prophet ﷺ himself used to do likewise (i.e. visiting the grave of his martyred uncle, al-Hamzah). Ibn Majah and al-Nisa'i have both narrated from Abu Hurayrah that the Holy Prophet ﷺ visited the grave of his mother and cried over it and that because of his crying, the people around him also started weeping and wailing.

The Holy Prophet ﷺ used to visit the graves of Jannat al-Baqee` and the cemetery where the martyrs of the Battle of Uhud are buried. Muslim narrates saying that whenever the Prophet ﷺ was at Ayesha's house, he ﷺ used to visit the graveyard of the Baqee` in the latter half of the night and greeted those who were buried there.

ibn Abbas narrates that any believer who passes the grave of another believing brother whom he knew when he was alive and who salutes him, (the soul of) that person in the grave replies to the salutation. In another tradition, it has been narrated that the one who visits the grave of his parents or even of one of them on a Friday, Allāh enlists him among the good doers even though his parents would have disowned him in the life of this world.

Apart from these, many other traditions have come regarding Fatima عليها السلام who used to visit the grave of her uncle, al-Hamzah, every second or third day of the week. For a deeper understanding, kindly refer to Allama Sayyid Muhsin Ameen's book titled *Kashful-Irtibāt* **كشف الارتباط**.

5. Reasoning

Every man's intellect testifies to the fact that whosoever Allāh wishes to grant greatness should be awarded due respect. Visiting one's grave is like expressing respect to the indihim/her. Visiting the grave of the Prophet ﷺ or bestowing respect in any other form is to respect the signs of Allāh and those who respect the signs of Allāh are truly pious. Intellect conforms to this rationale and does not consider it a misguided notion.

As for the question about the tradition to which ibn

Taymiyyah objected, scholars have given a string of fitting replies in this regard:

In these three traditions, the word of exception is used, i.e. An exception has been made. An exception can only be made regarding something else. So, if that something else is not mentioned, then obviously it is implied so as to form a meaningful sentence.

So, the tradition about traveling to the three sacred Mosques can mean one of these two statements:

a. Except for these three Mosques, travel for mosques should not be done.
b. Under any pretext, travel should be made only for these three Mosques.

If we accept the second interpretation, the tradition disallows us to travel to any mosque other than those three Mosques mentioned in this tradition, but where does the tradition indicate that a person cannot travel to or visit places other than these three Mosques?

One travels to or visits religious schools, theological seminaries, factories, graves of martyrs and pious men. The odd part over here is that the objection is only for performing the ziyāra of graves! If we take into consideration the first meaning of this tradition, apart from these Mosques, no other mosque should be visited! It is not because it is prohibited to visit other mosques but because performing the ziyāra of these mosques has more merit as compared to that of others. But if one visits other mosques with the intention to glorify Allāh, his act is not considered

as being prohibitive. Also, the argument given for this tradition under both conditions is abrogated as in many other traditions it has come that the Holy Prophet ﷺ used to visit Masjid Quba sometimes on foot, at other times on a best of burden in order to perform his prayers.

Therefore, there is no comparison between this tradition and the tradition quoted by the Wahhābis. Hence, one has to accept that either this tradition is not correct, is not authentic, a fabrication, or has not been correctly narrated especially since the narrator of this tradition is Abu Hurairah (who is known for making up hadīth). Probably this was the reason that ibn Taymiyyah claimed that the ziyāra of the Quba Masjid is a recommended act only for the people of Medina. One should ask ibn Taymiyyah whether the Prophet ﷺ was sent only to the people of Medina, or whether the words and actions of the Prophet ﷺ were only meant for the people of Medina or, for that matter, did Islam only come for the people of Medina?! If we assume that the exception for travel is strictly for these three Mosques, would a common Muslim then accept the ruling that he can only travel to these three Mosques and to none others?! Would a scholar pass a ruling on that in the present day? Don't Wahhābis visit mosques in their localities? Even then, this question can be raised: Were not the Prophet ﷺ and his companions traveling during Hajj or other than Hajj to different places? Aren't there several verses of the Holy Qur'ān and traditions urging Muslims to travel whether in the way of Allāh, holy wars, meeting relatives/friends, propagating the faith or for gaining knowledge? For instance, in Surat al-Tauba (Ch. 9), verse 122, Allāh says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَافَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُواْ فِي الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۞

Nor should all the believers go forth together: If (members of) a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people when they returned to them (so) that thus they (may learn) to guard themselves (against evil).
Qur'ān, 9:122

Moreover, we have also been ordered to travel seeking sustenance, *rizq*. We finish our discussion by quoting the words of al-Ghazali in Ihyā' al-`Uloom in which he mentions the second type of travels which is done for worship, such as the pilgrimage, jihad (holy war) or to perform the ziyāra of the graves of the Prophet ﷺ, his ompanions, the *tabi`een*, scholars and the pious. In the same way, visiting a person carries some reward, the same reward is bestowed upon the one who visits him after his death.

We plead to Allāh Almighty through the mediation of His Last Proof ﷺ to strengthen our faith and counter such Wahhābi doubts. We invoke Him to give us the opportunity to visit the graves of the Holy Prophet ﷺ and those of his pure progeny عليهم السلام and to forgive our sins through their intercession.





One of the gates of the Shrine of Imām al-Abbās عليه السلام , Kerbala, Iraq: Walls and columns are covered with gold bricks, floors with donated Persian rugs.

PART FIVE

THE SAUDIS' TIES TO TERRORISM

Saudi Arabia and the September 11, 2001 Terrorist Attack



By James Gordon and Ollie Gillman for Dailymail.com

Saudi Arabia is Involved in the 9/11 Attack – But As Usual, their Money Power Silences all Nations of the World. It Could Also Have The Involvement of Corrupt U.S. Bureaucracy Officials.

Saudi Arabia threatens to pull $750 billion in U.S. Assets if Congress passes bill making its government liable for 9/11-

related lawsuits.

The administration has tried to stop Congress from passing the legislation

(Former) Saudi Foreign Minister Adel al-Jubeir told Washington lawmakers the country would be forced to sell $750 billion in Treasury securities. His revelations come as President Obama decided whether to declassify 28 pages of sealed 9/11 documents. The White House will make a decision by June. Bush and Obama administrations have refused to unseal the documents, arguing their release would jeopardize national security.

Suggestions the files could expose a Saudi connection to the 9/11 attacks

Fifteen of the nineteen hijackers - and Osama bin Laden - were from Saudi Arabia. President Obama will arrive in Riyadh on Wednesday for meetings with King Salman and other Saudi officials. Officials in Saudi Arabia have reportedly told the Obama administration they will sell off hundreds of billions of dollars of American assets if Congress passes a bill that would allow the Saudi government to be held responsible for any role in the September 11 attacks. The warning was delivered by Saudi Foreign Minister Adel al-Jubeir last month during a visit to Washington, the New York Times reported. The minister said his country would sell up to $750 billion in US treasury securities and other assets before the bill puts them in jeopardy.

Officials in Saudi Arabia have told the Obama administration they will sell off hundreds of billions of dollars of American assets if Congress passes a bill that

allows the Saudi government to be held responsible for 9/11.

The administration has tried to stop Congress from passing the legislation, a bipartisan Senate bill. Al-Jubeir purportedly informed the lawmakers during a trip to Washington that Saudi Arabia would be forced to sell a huge chunk of American financial assets on the world market, fearing the legislation could become law and U.S. courts would then freeze the assets. The Times said Riyadh's resolve to actually deliver on the threat is dubious, since selling off those assets would be technically challenging and would damage the dollar, against which the Saudi national currency is pegged.

Under the current U.S. law, foreign nations have a degree of immunity from being sued in American courts.

President Obama will decide whether to declassify 28 pages of sealed documents that are rumored to show Saudi Arabia's connection to the 9/11 attacks, a senator said.

Veiled threat: Adel al-Jubeir, the Saudi foreign minister, told Washington that Saudi Arabia would be forced to sell up to $750bn in treasury securities and other assets in the U.S. before they could be frozen by American courts. The Foreign Sovereign Immunities Act of 1976 is one of the reasons why families of the September 11, 2001 terrorist attacks largely failed to bring to court the Saudi “royal family” and charities over suspicion of financially supporting the attacks. 15 of the 19 men who hijacked four planes and flew them into targets in New York and Washington in 2001 were Saudi citizens, though Riyadh has always denied having any role in the attacks.

A US commission established in the aftermath of the attacks also concluded there was no evidence of official Saudi connivance. However, the White House has been under pressure to declassify a 28-page section of the report that was never published on the grounds of national security.

President Obama will decide whether to declassify the sealed documents by June. The pages are rumored to expose Saudi Arabia's connection to the attacks.

Former Florida senator Bob Graham said the White House made it clear to him that a decision on the secret files would be made in the next two months. Graham told Fox News he was 'pleased that after two years this matter is about to come to a decision by the president'.

The former senator has long campaigned for the documents to be declassified, but both the Bush and Obama administrations have argued doing so was a national security risk.

Graham and other critics believe the files expose Saudi Arabia's involvement in the attacks - something the U.S. government has allegedly sought to keep quiet. The timing of the release could be highly significant, with the president heading to Saudi Arabia to meet leaders in the region next week.

New York Senator Kirsten Gillibrand called for the documents to be released ahead of that summit so Obama could discuss any consequences with the Saudi government. ‘If the president is going to meet with the Saudi Arabian leadership and the royal family, they think it would be

appropriate that this document be released before the president makes that trip, so that they can talk about whatever issues are in that document,' Gillibrand said. She told CBS' 60 Minutes that she was unsure how the Saudis would react to the release, but said the family members of 9/11 victims deserved to know what the documents said.

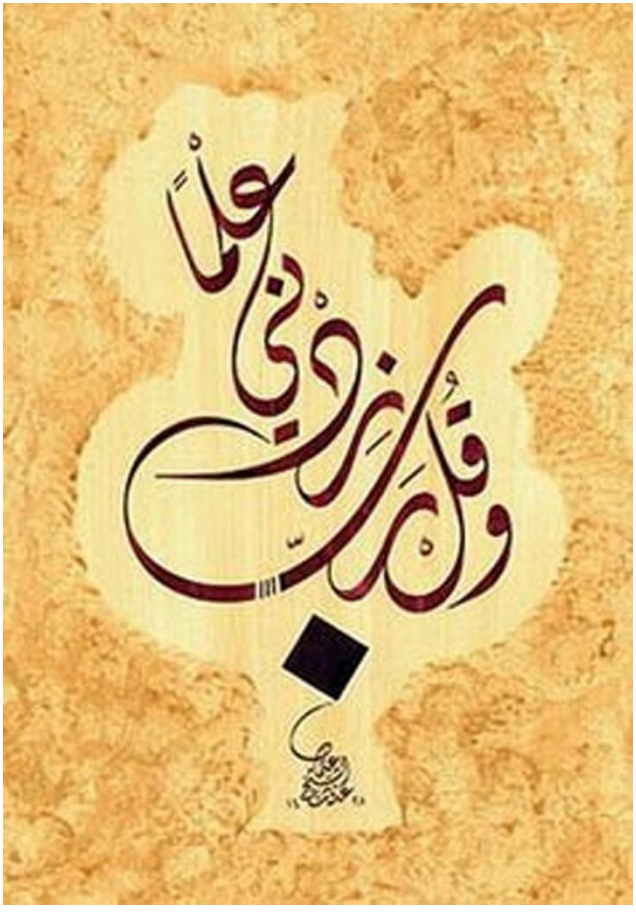
The 9/11 attacks left 2,977 innocent people dead after four passenger planes were hijacked and crashed into the World Trade Center towers, the Pentagon and a field in Shanksville, Pennsylvania. There have long been questions over Saudi Arabia's involvement in the attacks.

Apart from the hijackers, al-Qaeda mastermind Osama bin Laden, who was killed in a U.S. raid on his lair in Abbottabad, Pakistan, in May 2011, was also of Saudi origin. He was the son of a Saudi billionaire with close ties to the kingdom's royal family. 'The Saudis know what they did. We know what they did,' Graham told 60 Minutes.

'There are a lot of rocks out there that have been purposefully tamped down, that if were they turned over, would give us a more expansive view of the Saudi role.' Graham added that he believes the terrorists were 'substantially' helped by the Saudi Arabian government, financiers and charities. House Minority Leader Nancy Pelosi also called for the 28 pages to be declassified, saying that the refusal to do so was 'a mistake' as she added to the Democrats piling pressure on Obama.

'I have always advocated for providing as much transparency as possible to the American people consistent with protecting our national security,' she said. White House

Press Secretary Josh Earnest said he did not know whether Obama had looked at the sealed documents himself. He confirmed the files were being reviewed but mentioned that the 9/11 Commission's report found no evidence of al-Qaeda being funded by Saudi officials.



New Evidence for Condemning Saudi Arabia in Favor of 9/11 Bill

By Anna Palmer - 10/17/16

While top Obama administration officials were trying to exert last-minute pressure on lawmakers to help sustain Obama's veto of legislation that would allow families of the victims of the Sept. 11, 2001 attacks to sue Saudi Arabia, on October 16, 2016, Chuck Grassley, the chairman of the Senate judiciary committee and the senior United States Senator from Iowa, in an interview with Politico, voiced the Senate's serious support for 9/11 bill. He stated that some newly obtained documents showed that the assassination of Rafic Hariri, the former Lebanese Prime Minister, was carried out by Israel with help from Saudi Arabia.

"In the Congress, some definite evidence proposed by a retired pentagon member proves Saudi Arabia's direct role in other terrorist operations, including Rafic Hariri's assassination. I'll firmly back the legislation", Grassley said. Senate Majority Whip John Cornyn (R-Texas) also in a private meeting with 9/11 families in his office, pointed out to the lately revealed evidence and said he will continue to work with colleagues in the Senate to back the legislation.

"It should be 100-0, but I don't expect that it will be,"Grassley said of a vote to override a veto of the 9/11 bill. "If people don't want to override the veto, they should've expressed their opposition earlier."

Rafic Hariri, the former Prime Minister of Lebanon, was killed along with 21 others in an explosion in Beirut on 14

February 2005. During that time, media, especially the Israeli daily Ha'aretz, condemned Lebanese militia Hezbollah and made them responsible for the assassination.

Along with submitting 9/11 bill allowing families of victims to sue Saudi Arabia, voices came out that Saudi Arabia was also involved in Rafic Hariri's assassination planned by Israel in 2005 and also it had a role in promoting terrorism in the United states and Europe. This is why the senators are vowing to decisively support 9/11 bill and override President Obama's veto.



The US-Saudi Nexus is Behind most acts of terrorism[1]

In Syria, it is basically a West-versus-Russia strategic struggle converted into a Sunni-Shi`a war in which the Sunnis, i.e. Gulf monarchies, Jordan, Turkey, Egypt up to a point and much of north Africa – have aligned themselves against the Shi`as – the Iranians, the Alawites, Hezbollah and a minority Shi`a population in Saudi Arabia. No one talks of the oppressed Shi`a majority in Bahrain under a Sunni ruler. (Chinese) Sunni Uighurs and Sunni Chechens are now getting on the job training and experience in terrorism in Syria. So are many European Muslims.

Let us roll back our memories. When questioned if he had any regrets in supporting Islamic fundamentalism in Afghanistan during 1980s, Zbigniew Brzezinski in a January 1998 interview with Le Nouvel Observateur, Paris, replied, "What is most important to the history of the world? The Taliban or the collapse of the Soviet empire? Some stirred-up Moslems or the liberation of Central Europe and the end of the cold war?" "Nonsense −" responded Brzezinski when asked "If Islamic fundamentalism represents a world menace today." Brzezinski was President Jimmy Carter's National Security Adviser.

To Le Nouvel Observateur's query, "When the Soviets justified their intervention by asserting that they intended to fight against a secret involvement of the United States in

[1] Most of this text was written by K. Gajendra Singh, but I, author of this book, edited it.

Afghanistan, people didn't believe them. However, there was a basis of truth. You don't regret anything today?" Brzezinski replied, "Regret what? That secret operation was an excellent idea. It had the effect of drawing the Russians into the Afghan trap and you want me to regret it?

"The day that the Soviets officially crossed the border, I wrote to President Carter. We now have the opportunity of giving to the USSR its Vietnam War. Indeed, for almost 10 years, Moscow had to carry on a war unsupportable by the government, a conflict that brought about the demoralization and finally the breakup of the Soviet empire."

Brzezinski admitted that on July 3, 1979, unknown to the public and to the Congress, President Carter secretly authorized $500 million to create an international terrorist movement that would spread Islamic fundamentalism in Central Asia to destabilize the Soviet Union. This was called 'Operation Cyclone'.

"Terrorism is a tactic, a technique, a weapon that fanatics, dictators and warriors have resorted to throughout history. If, as Clausewitz wrote, war is the continuation of politics by other means, terrorism is the continuation of war by other means." − Patrick J. Buchanan.

"The United States has supported radical Islamic activism over the past six decades, sometimes overtly, sometimes covertly," and is thus "partly to blame for the emergence of Islamic terrorism as a world-wide phenomenon." − Robert Drefuss.

Hugely wealthy and petrodollar rich Saudi Arabia's clout under an upstart and medieval Saud dynasty aligned with most obscure and backward Wahhābism can be felt everywhere. Its wealth and religious support owing to its being the "Guardians of holy cities of Mecca and Medina" to US led West in Afghanistan helped unravel the Soviet Union. Pakistan and most Sunni Muslim states depend on its largesse and suffer from collateral damage from its evil designs. Pakistan is now a failed state under the guns of terrorists and opium addiction which has penetrated India's Punjab, too. Over more than two decades, Saudi Arabia has lavished around $100 billion or even more on the worldwide promotion of the violent, intolerant and crudely puritanical Wahhābist sect of Islam that the ruling "royal family" promotes abroad. No one dare criticize it. Vancouver Sun recently reported: "The Saudis began exporting Wahhābism in the early 1970s when the country's oil wealth began growing at an ever-increasing rate. The amount the Saudi royal family, both by government donations and the generosity of individual princes, now lavishes on Wahhābist schools, colleges, mosques, Islamic centers and the missionary work of fundamentalist imāms around the world is extraordinary. In 2003, a United States Senate committee on terrorism heard testimony that in the previous 20 years, Saudi Arabia had spent $87 billion on promoting Wahhābism worldwide. This included financing 210 Islamic centers, 1,500 mosques, 202 colleges and 2,000 *madrassas*, religious schools. Various estimates put the amount the Saudi government spends on these missionary institutions as up to $3 billion a year. This money smothers the voices of moderate Muslims and the poison flows into every Muslim community worldwide. Key figures in the September 11, 2001 attacks on the United States were radicalized at

mosques in Germany. Britain is now reckoned by some to be the worst breeding ground anywhere for violent Muslim fundamentalists.

Indian newspapers recently reported Saudi Arabia has a massive $35-billion program to build mosques and religious schools across South Asia, where there are major Muslim communities in India, Pakistan, Bangladesh and the divided territory of Jammu and Kashmir. Indian police and Central Intelligence officers were quoted as saying their information came from American intelligence agencies. There are unconfirmed reports that Saudi Arabia and members of the "royal family" have donated millions of dollars to fund mosques and Islamic centers in Toronto, Ottawa, Calgary and Quebec. The money and the emphasis on Wahhābist teaching that comes with it, has caused sharp divisions among Canadian Muslims." Saudis and other Gulf States, protected by USA, Saudis since Roosevelt's commitment in the 1930s wasted money on arms in 1990 when Saddam invaded Kuwait, no defense was put up, the Kuwaiti ruling elite got into their automobiles and crossed over into Saudi Arabia. Samir Amin talked to Ahram Online April 2013 on the future of Egypt's revolution. Samir, now 80, is a leftist intellectual who lives in Dakar, Senegal, whom the author met a few times during his assignment there, 1978-81. On real income growth in the Arab region, Samir said, "At the start, it is important to realize that per capita real income growth in the Arab region in the 70s and 80s was zero, according to statistics published by the World Bank, while in comparison it was seven percent in East Asia, five percent in Southern Asia and 3.5 percent in South America," states Amin, contextualizing Egypt's revolution two years on. Only Sub-Saharan Africa had similar zero growth in this period.

"Real per capita growth in the Arab region remained by far the lowest in the world in the 90s and during the past 10 years and this includes economic performance in oil rich countries like Iraq, Algeria, Libya and even Gulf countries like Saudi Arabia and the Emirates." Indeed, during this period, the region ranked below Sub-Saharan Africa. The "social disaster" that resulted from this situation, according to Amin, was primarily the result of Arab adoption of neoliberal economic policies, privatization, reduction of state subsidies, trade liberalization, monopoly of multinationals, deregulation of the financial market, etc. "The uprising in the region was no coincidence, then," Amin asserts." These developments were not due to dictatorship but [were primarily a reaction] to the neoliberal logic implemented over the years," Amin says. The uprisings, however, both in Egypt and Tunisia, did not manage to change these policies and thus did not bring about an actual change in the regime, at least not yet. My Note, How Allāh bestowed oil wealth has been criminally wasted and has only benefitted the Western nations and miniscule local ruling Arab dynasties and elites, US Led Wars on Afghanistan and Iraq.

After the collapse of the Berlin Wall and the dismantling of USSR and the Soviet empire in East Europe and influence elsewhere, puffed up by military hardware testosterone and hubris, Washington first bombed and invaded Afghanistan without UN sanction then invaded Iraq in 2003 in spite of UN opposition. The result in cold figures is below:

According to the web site of the Information Clearing House, the number of Iraqis slaughtered in the 2003 U.S. war and occupation of Iraq is 1,455,590.

The number of U.S. military personnel killed during the 2003 ccupation of Iraq is 4,801.

It is estimated that up to 80,000 US troops suffer from the ill effects of the war stress and need treatment. Suicide deaths among former GIs is now larger than on the battlefield. The number of the international occupation force troops slaughtered in Afghanistan: 3,348. The cost of the American waged wars on Iraq and Afghanistan: $1,455,259,200,645. However, after the disaster of the Iraq war, during a Senate Foreign Relations Committee Testimony, Zbigniew Brzezinski said on February 1, 2007, "It is time for the White House to come to terms with two central realities:

1. The war in Iraq is a historic, strategic and moral calamity. Undertaken under false assumptions, it is undermining America's global legitimacy. Its collateral civilian casualties as well as some abuses are tarnishing America's moral credentials. Driven by Manichean impulses and imperial hubris, it is intensifying regional instability.
2. Only a political strategy that is historically relevant rather than reminiscent of colonial tutelage can provide the needed framework for a tolerable resolution of both the war in Iraq and the intensifying regional tensions."

See how the military power-mad Brzezinski has changed his tune after US and allied forces have been forced to scurry for cover and exit from Afghanistan, the graveyard of another imperial power and the quagmire in Iraq. The author has written profusely, predicting accurately the outcome of the US led illegal war and brutal occupation since August 2002. The author feels that in the inability of US ground forces to defeat the resistance in Iraq and the fatalities and treasure

wasted its killing field can be compared to sacrifices of the Soviet Union which destroyed 80% of Nazi war machine in WWII. The US now did not dare put its boots in Libya earlier and Syria now. Like cowards, it can only bomb from the safety of the missiles, jets, helicopters and drones. Who and how will US hold the ground? It may be noted that it were the troops of the northern Alliance which entered Kabul at the end of 2001. Most Taliban had crossed into the safety of Pakistan whereas its leadership resided in Quetta, Pakistan. Before NATO-led aerial destruction began over Libya, reportedly 10,000 people had been killed in the rebellion against Qaddafi, but after the misinterpretation and abuse of the UNSC resolution 1973, the number of Libyans killed has reached 100,000, not including US Amb Stevens and other US operatives. The country has been destroyed, divided and chaos reigns. Before the crude, bully USA never minds the color of the nominal US ruler controlled by military-Industry Complex, Banksters and other corporate interests took over from the British following WWII, London created the Muslim League in India and the Muslim Brotherhood in Egypt, later Hamas was created by Israel in Occupied Palestine, to counter nationalist and socialist movements and parties which had struggled to eliminate colonialism and exploitation.

When the powerful US Vice-President Dick Cheney made a rare long haul to Riyadh in November, reportedly it was to create against Iran, Syria and Hezbollah in Lebanon, a new US-led Sunni alliance in the region, composed of the six Gulf Co-operation Council states, pro-US Arab governments in Cairo and Amman and willing NATO allies with covert support from Israel. On 12 December the New York Times claimed that according to US and Arab diplomats, Cheney

was told that Riyadh might provide financial backing to Iraqi Sunnis in any war against Iraq's Shi`as if the United States pulled out its troops. The Saudi King Abdullah also expressed strong opposition to any diplomatic talks between the United States and Iran and demanded that Washington encourage the resumption of peace talks between Israel and the Palestinians. The Saudi position reflected fears among USA's Sunni Arab allies at Tehran's increasing influence in Iraq with its ally, the Lebanese Hezbollah, getting the better of Israeli ground forces coupled with Tehran's nuclear ambitions. King Abdullah II of Jordan had earlier expressed concern about the rising Shi`a influence and warned of the emergence of a Shi`a crescent from Iran via Syria to Lebanon. Riyadh also warned of the prospect of a Shi`a dominated Iraq government. Saudi Arabia supports a Government of unity in Baghdad. The New York Times added that the Saudi King told Cheney: "If you retreat and it comes to an ethnic cleaning against the Sunnis, we will feel like we are being dragged into the war". The long and bloody 1980-88 Iraq- Iran war was basically a Sunni-Shi`a conflict in which Saddam Hussein was encouraged, supported, financed by all Sunni Arab governments except Syria, specially Saudi Arabia, Kuwait and the Emirates as well as Western powers to neutralize the awesome rising Shi`a power and its aspirations to transform the Islamic world in the wake of the 1979 Ayatollah Khomeini-led revolution in Iran. Millions of Iraqi and Iranian Muslims were killed in that war. Compared to that war, the coming Shi`a-Sunni conflagration, which could be encouraged by a desperate US-led West would be a veritable holocaust for the region and Muslims. And Washington could even succeed but it would be a catastrophe for the world, including the energy dependent West.

The US-Ibn Saud family–Wahhābi Nexus

The Saudi State, proclaimed by Abdul-Aziz in 1932, was in fact the third Āl Saud Kingdom. The first Saudi "state" was founded in 1744 by the first great Āl Saud leader, Muhammed ibn Saud, who made the historic alliance with Muhammed ibn Abdul-Wahhāb, the founder of "Wahhābism". After its defeat by Egyptian forces in 1818, it rose anew in 1822 and survived as the dominant power in central Arabia. Of 14 successions within the Āl Saud dynasty between 1744 and 1891, only three were peaceful. The transfer of power nowadays is more "peaceful": Abdul-Aziz was encouraged by the British to take over Mecca and Medina as Sharif Hussain, the ruler of Mecca, great grandfather of King Abdullah II of the Hashemite Kingdom of Jordan, was not so pliable to the British demands and interests. Remember the Arab revolt led by Sharif Hussein and his sons, Emirs Faysal and Abdullah, as depicted in the film 'Lawrence of Arabia' which helped the British forces under Gen Allenby to defeat the Ottoman forces in the region. So much for the British gratitude! of course, when Kemal Ataturk abolished the caliphate, Sharif Hussain offered to take over the mantle.

Massive Saudi Arms Purchases

During 1990 to 2004, Saudi Arabia spent a whopping $268.6 billion on aArms, the United Arab Emirates $38.6 billion with a population of 2.6 million. The Saudi arsenal has more than 1015 tanks, including 315 high quality M1A2s, over 5000+ APCs/ AFVs, 780 artillery pieces, over 2000 anti-tank missile launchers, over 340 high quality combat aircrafts, including F15S/C/Ds and Tornados, with 48 Typhoons Euro-fighter delivered in 2008. On top of this, they own over

228 helicopters, 160 training and liaison aircrafts and 51 transport aircrafts. The Saudi navy operates over 27 major combat vessels, including missile frigates and missile corvette.

Threats from Within

Actually, the threat to Saudi Arabia emanates from within: With many attacks by al-Qaeda with large segments of a conservative population sympathetic to its cause. And the threat does not come only from the Jihadists. There are other sources of threat from within the general population. There were rebellions against the House of Saud by various Saudi groups in 1969, 1972 and 1979. Only approved loyal tribes can enter the military. Until late 1980s, Pakistan provided a protection force of 11,000 to 15,000 troops to the Saudi government. After the relocation of US troops from Saudi Arabia to Qatar and elsewhere, the Saudis are again looking to Pakistan for troops as reported in the Financial Times. The military cooperation between Saudi Arabia and Pakistan is old and broad based. The majority of planes and other equipment is kept in order by Pakistani personnel with whom the Kingdom has very close defense relations. There have been many reports of Pak- Saudi cooperation in the nuclear bomb technology. If Sunni Pakistani metallurgist Dr. AQ Khan could peddle nuclear bombs know-how to Libya and Shi`a Iran − among others − then why not to Saudi Arabia?! There have been many such reports in the German media. It was expected and logical for an imperial power to create divisions, which US has done successfully.

Beware! The USA and Allies Stoking Shi`a-Sunni Divide

In his State of the Union address, President George Bush once said, "We could expect an epic battle between Shi`ite

extremists backed by Iran and Sunni extremists aided by al-Qaeda and supporters of the old regime. A contagion of violence could spill out across the country [Iraq] - and in time the entire region could be drawn into the conflict." [This is what Bush desired.]

From inside Pakistan's border to the Mediterranean, almost every Muslim land is now in crisis. Suddenly, all Western talk of a Sunni-Shi`a war looks troublingly real.

Extracts

US-led Western talk of a Shi`a-Sunni war looks troublingly real, although the option is now on a slow backburner. The colonialist and now the imperialist, policy of "divide and rule" is as old as the Roman Empire – a constant guide to the Christian West and implemented ruthlessly during its colonial onslaught on the rest of the world and it is still ongoing. The evolution of Western nationalism based on a narrow definition of shared religion, ethnicity, language, culture or history after centuries of religious and ethnic wars was then employed to divide multi-religious and pluralistic empires and kingdoms in the East and South during its crusade of colonial wars and expansion, masked as 'civilizing mission' or 'white man's burden' or 'saving the soul' by converting natives to Christianity. Europe and Orthodox Russia became self-proclaimed 'Guardians of Christians' or nationalities like Serbs, Bulgarians, Greeks, Armenians and others to divide and break up the far flung Ottoman empire which had reached right up to the gates of Vienna. Religious 'millets' had full freedom of faith and Christians and Jews dominated trade and industry in the Ottoman empire. So, from the very beginning, as Scott Ritter, a former UN Chief Weapons Inspector assigned for Iraq,

revealed after occupying Baghdad and Northern Iraq, i.e. Kurdistan, that the Kurdish region has been a US protectorate since the end of 1991 Gulf War. US and allied special forces provided information on dethroned ruling Sunni elite for taking revenge, to the Iraqi exiles like Ahmed al-Chalabi, a convicted embezzler, Iyad Allawi, both intelligence assets of CIA, MIV and others, Shi`a outfits like SCIRI and Badr corps nurtured, opportunists, carpetbaggers and others who rode into Baghdad on US tanks, helicopters and F-16s. Scott Ritter also revealed that the Baathist regime under dictator Saddam Hussein was quite realistic about West's objectives and had planned Iraqi resistance much before the invasion. Later, Washington, London and Tel Aviv also looked at the option of separating Kurdistan from Iraq. Iraqi Kurdistan, with almost half of Iraqi oil wealth, would remain forever subservient to the West. Its oil can be easily sent to the Mediterranean via the Kirkuk Ceyhan pipeline. Perhaps even a defense alliance could be signed with the Kurds. Washington had in fact planned to have an air base in north Iraq on the pretext of saving the Kurds from Saddam's forces in 1991, so an anxious Ankara offered its Incirlik airbase for US-UK jets to patrol over Iraq and bomb it at will. Of course, the grateful Shi`as of South Iraq, masters of the remaining oil wealth, would fall in line. The Sunni rump, without any oil as yet, could stew in its own anger; such was and perhaps still is the Western thinking. It was most surprising that Defense Secretary Donald Rumsfeld and others were surprised by the Iraqi resistance which they first tried to wish away as composed of "dead enders and disgruntled remnants of the old regime", in its last throes, in Dick Cheney's famous words. Only if they had read long Iraqi resistance to the British colonial rule in 1920s and 30s who finally got rid of the British and killed the Hashemite

ruler foisted on Iraq. The continued divisions in and exploitation of the Arabs and Kurdish problems in the region are the consequences of British policy of "divide and rule" after World War I, now being pursued by USA. Like the British then, George Bush now [at the time when this essay was written] never tires of "bringing" liberty and democracy to the Arabs. Pentagon even called US-led illegal naked 'shock and awe' invasion of Iraq as 'Operation Iraqi Freedom' - some cheek. Whose intelligence are they insulting? Their own as no one believed them except the info-challenged Americans. And even they have wised up.

Established to cut into the profitable East Indies trade on silk routes controlled by Arabs and Turks, the British East India Company and others in Europe explored new sea routes. First, they nibbled at the decrepit Moghul empire piece meal. After the Indian war of independence against the English company forces in 1957, most of the Moghul Empire passed on to the British crown. In the wake of the rebellion and resistance, the citizens of Delhi, especially Muslims, were treated like those of Falluja, Tel Afar and Haditha. It must be remembered that Marathas, Rajputs, Jats and other Hindu kings, who ruled almost independent fiefs, accepted the Moghul emperor in Delhi as their sovereign before he was exiled by the British. British historians and colonial rulers then successfully sold the theory to Brahmin and other upper castes. At least, like Hindu Aryans and others from central Asia earlier, the Muslims from Turkestan and elsewhere made Hindustan their home. When the European traders arrived in the subcontinent, Hindustan's share in world manufacturing was 24.5 percent in 1750 and after the British had done with India, the subcontinent's share had fallen to 1.7 percent in 1900 and that of Britain had increased

from 1.9 percent in 1750 to 22.9 percent in 1880. Refer to *Rise and fall of Big Powers* book by Professor Paul Kennedy. In these bald figures lie buried multiple famines and deaths millions of impoverished Indians when the British exported food even in times of scarcity. It left the people of Hindustan degraded with deficit not only in calories but proteins and physically dwarfed. After 60 years of freedom and no famines, Indians have partially recovered their physical wellbeing and are surging ahead economically and intellectually.

How do brilliant Indians now dominate the Silicon Valley in the USA? After the Second World War, the British realized that there was no option but to quit the subcontinent. But India, being a vital strategic asset, "a base for Britain to continue the domination of the Indian Ocean and the oil-rich Persian Gulf with its wells of power," was partitioned. Mahatma Gandhi opposed violence and war in principle and Jawaharlal Nehru, with his idealism and vision of spreading friendship and understanding among colonized and exploited people of Asia, Africa, the Middle East and elsewhere, would not join Western military pacts. The aim was to retain parts in the North and West of India "for defensive and offensive action against the USSR in any future dispensation in the sub-continent". Britain achieved its objective by using Muhammed Ali Jinnah as a tool to create a weak and hence a willing and subservient allied Pakistan bordering Iran, Afghanistan and Sinkiang, just below the Soviet underbelly. The Americans would love to do something similar in north Iraq. A retired Indian diplomat has brought to light these British machinations, based on records in London in his book titled *The Shadow of the Great Game: the Untold Story of India's Partition*. The

author also traces the roots of the present Kashmir imbroglio and how the matter was distorted in the UN to help Western ally Pakistan like UN resolutions now against Iran for its supposed enrichment of nuclear power fuel! But Pakistan's President Gen. Pervez Musharraf and Islamabad now hover between the deep sea and the devil, i.e. threat to be bombed back to the Stone Age or a civil war between its troops and Pushtoons and other fierce tribes in its north West region and Afghanistan, if they do not obey US dictates.

Following the Second World War, President Marshal Joseph Tito created a composite secular and socialist state of southern Slavs and others in Yugoslavia with natural affinity to Orthodox Russian Slavs. But after his death and the collapse of the Soviet Union, the multi-religious, multi-ethnic and multilingual state was broken apart by West Europe and USA, by sheer aggression. The last word in this bloody dissolution is yet to be written, now centered in Kosovo, where north European diplomats have ruled as in the old colonial era. When the fulcrum of imperialism shifted from London to Washington and New York after the Second World War, exploitation of the East and South was continued through IMF, IBRD and now after the fall of the Berlin Wall by Globalization and WTO, with struggle over control over energy pipelines instead of over sea trade routes earlier. Western troops would now guard the energy pipelines, like the Baku-Tbilisi-Ceyhan one.

Middle East Quagmire! No wonder Patrick Cockburn [reporter for the Independent British newspaper] said in a counterpunch last month, "The U.S. has a very weird policy – the Shi`a and Iran are the enemy, suddenly. But the government of Iraq is Shi`a – it is led by the Shi`a and the

Kurds. Bush seems to be trying to create a common front of Sunni states − Egypt, Saudi Arabia, Jordan − against the Shi`a and Iran." A fascinating revelation concerns the 'disappearance' of billions of US dollars in Iraq to create "pots of black money" for covert purposes - with echoes of the Iran-Contra scandal of the Reagan presidency in the 1980s and even help Fuad Siniora's beleaguered pro-Western government in Beirut "to enhance the Sunni capability to resist Shi`a Hezbollah and Amal influence" by funding Sunni radical groups with ideological ties to al-Qaeda. Walid Jumblatt, the anti-Hezbollah Lebanese Druze leader, was quoted telling Cheney to support the banned Syrian Muslim Brotherhood and to undermine the Bashar Assad regime in Damascus. Seymour Hersh revealed last month that US military and special operations teams have escalated activities in Iran, entering from Iraq to gather intelligence, etc., confirming allegations made by Tehran. Iran has accused the US, Britain and Israel of fomenting separatist attacks in Arab-majority Khuzestan in the south-West of Iran, in Baluchi province bordering Pakistan and in Azeri and Kurdish border regions. In Riyadh, the emergence of a "Shi`a crescent" from Tehran to Damascus and Hezbollah in Lebanon and Hamas in Palestine raises the nightmare of a shift in the balance of power not only in the Arab world but also in the Middle East and beyond. "That Iran should control Lebanon through Hezbollah is a red line that Arabia cannot accept," say Saudi officials. This was also echoed by King Abdullah II of Jordan and President Hosni Mubarak of Egypt at the time of the Israeli-Hezbollah war last year. Hezbollah's victory and crescendo of popularity for Hezbollah leader Hassan NasrAllāh and Mahmud Ahmedineijad caused fears of Arab Street turning against the conservative and unpopular Sunni rulers in the region.

The Sunni-Shi`a Divide

It is necessary to look at the historic Shi`a-Sunni divide in depth in order to comprehend the problem. Not only Christians, even many Sunnis know little about the Shi`as and their history. The fissures in Islam are almost as old as the faith itself. In the Muslim community Umma of over a billion faithfuls spread almost all around the world, nearly 12% are Shi`as [other estimates put it at 20% to 25%]. The majority of Shi`as are Twelvers (Ithna-`Asheris or Ja`faris) – believers in 12 Imāms as in Iran, in a majority. But there are others, too, like the Ismailis of the Agha Khans, Muhammed Ali Jinnah, Alevis (Alawis) in Turkey, around 15%, ruling Alawite elite, 12% in Syria, Hezbollah and Amal in Lebanon over 40% and Bahrain a majority, Kuwait, UAE, Saudi Arabia, Pakistan. In Iraq, nearly 60% [the correct percentage is 75%] of its population are Shi`as, the rest are mostly Sunnis. India has a large Shi`a population of about 25 million in a total Muslim population of 130 million, making it perhaps the 2nd largest Shi`a community in the world after Iran. After the US attacks on Najaf, Iraq, in 2004, the Muslims of Lucknow, India, a big Shi`a center, had declared that Americans were not welcome there.

The Tangled Sunni-Shi`a History

The Shi`as emerged out of seeds of disunity in the embryonic Muslim Umma sown as soon as Prophet Muhammed ﷺ lay dead in Medina. As his cousin and son-in-law, Ali عليه السلام and immediate Heshemite family members were all preparing the body for burial, another clan of the Quraysh tribe "elected" [with pressure and Sayyid Abdul-Razzāq al-Muqarram twisting by Omar ibn al-Khattab] Abu Bakr as the first caliph, i.e. Prophet's successor. Thus, they countered the claims of the Ansars of Medina who had

welcomed the Prophet in Hijra. Abu Bakr's supporters claimed that he was closer to Muhammed, one of the very first converts to Islam and was from Mecca's Quraysh tribe. His daughter, A'isha, was wedded to the Prophet. According to the Shi`as, Prophet Muhammed ﷺ had given enough indications for Ali to be his successor and cite many hadiths in support of this claim [in addition to the famous historic allegiance to Ali عليه السلام known as the Ghadir Khumm incident which was attended by both Abu Bakr and Omar and tens of thousands of other Muslims who performed *hijjat al-wad`aa*, the Farewell Pilgrimage, the last pilgrimage performed by the Prophet prior to his bidding this world farewell, in the Prophet's company]. The Prophet had lived with his uncle Abu Talib, Ali's father and Muhammed's only child, Fātima عليها السلام, was married to Ali عليه السلام. Ali عليه السلام also became Muslim even before Abu Bakr and had decoyed for the Prophet when he escaped from Mecca. Ali was the Prophet's most trusted and closest companion, even though he was much younger than the Prophet in whose laps he grew up. Ali's election as the caliph would have denied a chance to the older generation of power brokers [such as Omar and Othman], so they played politics and got their way. Ali عليه السلام was overlooked twice with Omar and Othman succeeding Abu Bakr in cleverly and maliciously manipulated successions to keep Ali عليه السلام out. As a result, Ali عليه السلام mostly kept to himself and stayed aloof. Following the murder of Othman [at the hands of Muslims who fiercely opposed his un-Islamic policy of favoritism and plunder of the wealth of the Muslims for distribution to his Omayyad kinsmen], Ali عليه السلام was invited by the Muslims of Medina to accept the caliphate. Reluctantly, he agreed but only after long hesitation. His brief reign was marked by problems of inheriting a very corrupt state, as the Qur'ān and the

traditions of Prophet Muhammed ﷺ had long been neglected [and the Sunnah distorted]. Ali عليه السلام based his rule on the Islamic ideals of social justice and equality which clashed with the interests of the Quraysh aristocracy of Mecca grown rich through the Muslim "conquests" [actually, they were more of plundering and persecuting non-Muslism than opening lands to Islam as most Sunni writers allege. These "conquests" fostered hatred towards Islam and Muslims due to their brutality and the bloodshed they caused]. A rebellion was instigated against him [which was encouraged, masterminded and funded by Mu`awiyah ibn Abu Sufyan, self-claimed ruler of Syria]. Ali was victorious in many wars but was trapped into arbitration. He was assassinated by a Kharijite and Mu'awiyah of the Umayyads established the Umayyad dynasty rule in Damascus.

Ali عليه السلام was the most devout Muslim with an outstanding reputation for justice, unlike Othman or the Umayyad dynasty that followed him, mired in nepotism with worldly and autocratic ways. Many Muslims feel this way about the Umayyad caliphs except for Omar II [namely Omar ibn Abdul-Aziz, the only just Umayyad ruler]. To many, it was a betrayal of the Qur'ān which enjoins creating a just and equal society as the first duty of Muslims [one in which Muslims and non-Muslims live as equal citizens with all rights respected and protected as was the case when Ali عليه السلام was the caliph]. Those opposed to Umayyads called themselves Shi`a't-Ali, partisans or supporters of Ali and developed a doctrine of piety and protest, refusing to accept the Umayyad caliphs. They regarded Ali's descendants as the true leaders of the Muslim community. This schism became an unbridgeable chasm and remains so, when in 680,

Shi`as of Kufa called for the rule by Ali's second son, al-Hussein عليه السلام and invited him. Hussein set out for Iraq with a small band of relatives and followers: 72 armed men and women and children in the belief that the spectacle of the Prophet's family, marching to confront the caliph, would remind the regime of its social responsibility. But Umayyad caliph Yazid dispatched a large army [of, according to some accounts, included as many as 63,000 warriors] which slaughtered Hussein and most of his followers keeping only Hussein's ailing son, Ali, alive, on the plain of Karbala with Imām Hussein being the last to die, holding his infant son, Abdullāh, in his arms, an infant who was shot and killed by an arrow there and then... This event is now commemorated during the days of the month of Muharram because these details took place during it. Both Karbala and Najaf, where Imām Ali عليه السلام is buried, are very holy places especially for Shi`as. For Shi`as, the Karbala tragedy symbolizes the chronic injustice that pervades the human life. Shi`a Islam provides spiritual solace and shelter for the poorest and the deprived among the Muslims, as is the case now in al-Sadr City in Baghdad and elsewhere in the Muslim world. In almost all Sunni majority countries, the Shi`as are ill-treated and persecuted and now killed by the Wahhābis. The 1979 Islamic Revolution in Iran was viewed by many as a re-enactment of Karbala - with the Shah Reza Pehlavi cast as a latter day Yazid. Many Yazids now rule the Islamic world… This is why the Muslims of the world remain to be the underdogs ruled by weak, meek, powerless, toothless and cowards.

There is no agreement among the Muslims on the caliphs. Shi`as do not recognize the first three. For them, Ali عليه السلام is the first rightful caliph and Imām. For Sunnis, Imām is only

a prayer leader and could be anyone. But for Shi`as, he is a spiritual leader with a divine spark and must act as a jurist, *faqih*. The sacred Islamic law, Shari`a, enacted under different situations and times, has many schools among Sunnis who, unlike the Shi`as, have closed the doors of *ijtihad*, independent reasoning in Islamic Law to meet new situations. The Turks, who came as slaves or warriors to the Arab lands, captured power by the sword and raised the minor office of the Sultan to a powerful one, by now are the "protectors" of a hapless caliph. Then Turkish Ottoman Sultans in Istanbul appropriated the title of "caliph" for themselves. After the first dynastic Umayyad caliphate based in Damascus had come to an end, another branch of Quraysh tribe, the Abbasids, took over and shifted to Iraq in 750 only after having made false promises of installing the Prophet's family as the caliph. The Muslim Umma's unity under a Sunni caliph was finally broken when the Fatimids [of North Africa] appointed their own caliph first in Tunisia, then in Egypt in the 10th century. So, an Umayyad prince in Cordoba, too, declared himself the third caliph…

Evolution of Shi`ism

There are two things to note: First, political Shi`ism indicates a belief that members of the Hashim clan in the Quraysh tribe are the people most worthy of holding political authority in the Islamic community, but has no belief in any particular religious position for the family. As for religious Shi`ism, it is about the belief that some particular members of the house of Hashim were in receipt of divine inspiration and are thus the channel of God's guidance to men whether or not they hold any defacto political authority. This view was augmented by the Iranians who believe in the tradition that the mother of fourth Imām Zaynul-Abdin was

Shahrbanu, the daughter of Yazdigird, the last Sassanian King of Iran. From the very beginning, all Shi`a Imāms, descendants of Ali عليه السلام, every single one was imprisoned, exiled or executed or poisoned by the caliphs who could not tolerate an alternative center to their rule. So, by the 8th century, most Shi`as held aloof from politics and concentrated on the mystical interpretation of the scriptures. Says scholar Karen Armstrong, "Long before Western philosophers called for the separation of church and state, Shi`as had privatized faith, convinced that it was impossible to integrate the religious imperative with the grim world of politics that seemed murderously antagonistic to it." "The separation of religion and politics remains deeply embedded in the Shi`a psyche. It springs not simply from malaise, but from a divine discontent with the state of the Muslim community. Even in Iran, which became a Shi`a country in the early 16th century, the ``ulema, religious scholars, refused public office, adopted an oppositional stance to the state and formed an alternative establishment that – implicitly or explicitly - challenged the Shahs on behalf of the people."

It is only after 6th Imām Jaf`ar al-Sadiq عليه السلام died in 765 that there is any firm evidence that any kind of religious leadership was being claimed for Twelver Imāms. He was a well-known and influential figure in the Islamic world. Several of his students later became prominent jurists and traditionalists even among non-Shi`a Muslims. Ja`far al-Sadiq did not make an open claim to religious leadership, but his circle of students evidently looked to him as Imām.

Creating Frankenstein: The Saudi Export of Wahhābism

By James M. Dorsey

There has long been a debate about the longevity of the Saudi ruling family. My initial conclusion when I first visited Saudi Arabia exactly 40 years ago was: this [ruling family] can't last. I would still maintain it cannot last even if my time linehas changed, given that the Saudi monarchy obviously has far greater resilience than I initially gave it credit for.

One major reason for the doubts about the Āl Saud's viability is obviously the Faustian bargain they made with the Wahhābis, proponents of a puritan, intolerant, discriminatory, anti-pluralistic interpretation of Islam. It is a bargain that has produced the single largest dedicated public diplomacy campaign in history. Estimates of Saudi spending on the funding of Muslim cultural institutions across the globe and the forging of close ties to non-Wahhābi Muslim leaders and intelligence agencies in various Muslim nations that have bought into significant elements of the Wahhābi worldview, range from $75 to $100 billion…

The campaign is an issue that I have looked at since I first visited the kingdom, numerous subsequent visits, when I lived in Saudi Arabia in the wake of 9/11 and during a 4.5-year court battle that I won in 2006 in the British House of Lords. It is an issue that I am now writing a book about that looks at the fallout of the campaign in four Asian, one African and two European countries.

The campaign is not simply a product of the marriage between the Āl Sauds and the Wahhābis. It is central to Saudi soft power policy and the Āl Saud's survival strategy. One reason, certainly not the only one, that the longevity of the Āl Saud is a matter of debate is the fact that the propagation of Wahhābism is having a backlash in countries across the globe. More than ever before, theological or ideological similarities between Wahhābism or, for that matter, its theological parent, Salafism and jihadism in general and the Islamic State in particular…, are under the spotlight.

The problem for the Āl Saud is not just that their legitimacy is wholly dependent on their identification with Wahhābism. It is that the Āl Saud since the launch of the campaign were often only nominally in control of it and that they have let a genie out of the bottle that now leads an independent life and that can't be put back into the bottle. That is one major reason why I argue and will do so in greater detail in these remarks that the Āl Saud and the Wahhābis are nearing a crunch point, one that will not necessarily offer solutions, but in fact one that could make things worse by sparking ever more militant splits that will make themselves felt across the Muslim world and in minority Muslim communities elsewhere in multiple ways, including increasing sectarian attitudes in countries like Indonesia, Malaysia, Bangladesh and Pakistan.

The recent shooting in the southern Philippines of a prominent Saudi Wahhābi cleric whose popularity is evident in his following of 12 million on Twitter suggests that it is not just the government but the ``*ulema* who are becoming

targets, not just *`ulema* who are totally subservient to the Saudi government [that generously funds their activities]. Shaikh Aaidh al-Qarni is a product of the fusion between Wahhābism and the Muslim Brotherhood that produced the Sahwa, a Saudi Salafist political reform movement. While Philippine investigators are operating on the assumption that IS [Islamic State, i.e. Daesh] was responsible for the shooting, Saudi media were quick to report that Saudi authorities had warned the Philippines days earlier that Iran's Revolutionary Guards were "planning an attack".

Let's take a step back to paint a framework in which the Saudi funding campaign should be viewed. For starters, one has to realize that while it all may be one pot of money, the goal of the campaign differs for different parties. For the Wahhābi *`ulema*, it is about proselytization, about the spreading of the faith [Wahhābism, NOT Islam]. For the government, it is about soft power. At times, the interests of the government and that of the *`ulema* coincide and at other times they diverge. By the same token, the campaign on some levels has been an unparalleled success; on others, success is questionable and one could go even a step further to argue that it risks becoming a liability for the government.

It may be hard to conceive of Wahhābism as "soft power", but the fact of the matter is that Salafism was a movement that had only sprouted miniscule communities in the centuries preceding the rise of Muhammed ibn Abdul-Wahhāb and only started to make real inroads into Muslim communities beyond the Arabian Peninsula 175 years after his death. In countries like Malaysia, Indonesia, Bangladesh and Pakistan, sectarian attitudes and attitudes towards minorities and Iran are hardening.

Let me illustrate this with an anecdote. The man who was until recently deputy head of Indonesian intelligence is deputy head of Nahdhatul `Ulema, one of the world's largest Islamic movements that profess to be anti-Wahhābi. He is a fluent Arabic speaker. He spent 12 years in the Middle East representing the Indonesian intelligence service, eight of those in Saudi Arabia. This man will profess in the same breath his dislike of the Wahhābis. This man is not instinctively anti-Shi`ite but sees Shi`ites as an Iranian "fifth wheel". This is the impact of Saudi funding. Wahhābism and Salafism are such that even Nahdhatul `Ulema or NU is forced to adopt Wahhābi language and concepts.

Wahhābism's proselytizing character served the Āl Saud's purpose as they first sought to stymie Arab nationalism's appeal and later that of Iran's Islamic revolution, tectonic developments that promised to redraw the political map of the Middle East and North Africa in ways that potentially threatened Saudi Arabia's rulers. Both developments were revolutionary and involved the toppling of Western-backed monarchs. Arab nationalism was secular and socialist in nature. The Islamic Revolution in Iran brought about the first toppling of a US icon [stooge, lackey, puppet] in the region and a moreover involved a monarch. The Islamic Republic represented a form of revolutionary Islam that recognized a degree of popular sovereignty. Each in their own way posed a threat to the Āl Saud who cloaked their legitimacy in a religious puritanism that demanded, on "theological grounds", absolute obedience of the ruler [though he may be a despot].

Ultimately, the Saudi campaign benefited from Arab

socialism's failure to deliver jobs, public goods and services and the death knell to notions of Arab unity delivered by Israel's military victory [which was scored due to full support from the U.S. forces in the Mediterranean] in the 1967 Middle East during which it conquered East Jerusalem, the West Bank and the Gaza Strip, the Golan Heights and the Sinai Peninsula. Moreover, Egyptian leader Gamal Abdel Nasser's early rupture with the non-Salafist Muslim Brotherhood led many Ikhwan, Brothers, join the stream of migrant workers that headed for the Gulf. They brought their activism with them and took up positions in education that few Saudis were able to fill. They also helped create and staff organizations like the Muslim World League, initially founded to counter Nasser's Pan-Arab appeal.

The campaign further exploited opportunities created by Nasser's successor, Anwar al-Sadat, who defined himself as "the believing president." Sadat, in contrast to Nasser, allowed Muslim groups like the Brotherhood and Salafis to re-emerge and create social organizations, build mosques and found universities.

The rise of the Brotherhood in the kingdom sparked a fusion of the group's political thinking with segments of the Wahhābi and Salafi community but also accentuated stark differences between the two. Saudi establishment clergy, as well as militants, took the Brotherhood to task for its willingness to accept the state and operate within the framework of its constrictions. They also accused it of creating division or *fitna*, sedition, among the Muslims by endorsing the forming of political groups and parties, demanding loyalty to the group rather than to God, Muslims and Islam.

The Saudi campaign was bolstered by the creation of various institutions, including not only the Muslim World League and its multiple subsidiaries but also Al Haramain, another "charity" and the likes of the Islamic University of Medina. In virtually all of these instances, the Saudis were the funders. The executors were others often with agendas of their own, such as the Ikhwan, Brotherhood, or in the case of Al Haramain, more militant Islamists, if not jihadists. Saudi oversight was non-existent and the laissez faire attitude started at the top.

Let me give you an example. The National Commercial Bank, when it was Saudi Arabia's largest financial institution, had a department of numbered accounts. These were all accounts belonging to members of the ruling family. Only three people had access to those accounts, one of them was the majority owner of the bank, Khalid bin Mahfouz. Khalid would get a phone call from a senior member of the family who would instruct him to transfer money to a specific country, leaving it up to Khalid where precisely that money would go. In one instance, Khalid was instructed by Prince Sultan, the then defense minister, to wire $5 million to Bosnia. Sultan did not indicate the beneficiary. Khalid sent the money to a charity in Sarajevo that in the wake of 9/11 was raided by US law enforcement and Bosnian security agents. The hard disks of the foundation revealed the degree to which tha institution was controlled by [Sunni] jihadists. In one instance, the Saudis suspected one of the foundation's operatives of being a member of Egypt's Islamic Jihad. They sent someone to Sarajevo to investigate. The investigator confronted the man saying: 'We hear that you have these connections and if that is true, we need to part ways.' The

man put his hand on his heart and denied the allegation. As far as the Saudis were concerned, the issue was settled until the man later in court testimony described how easy it was to fool the Saudis.

It took the al-Qaeda bombings of 2003/4 rather than 9/11 to persuade the Saudis to really take control by banning charity donations in mosques, putting the various charities under a central organization, controlling the transfer of funds abroad and working with the United States and others to clean out some of the charities or, like in the case of Al Haramain, close them down.

The problem is that by that time it was on the one hand too late and, on the other, the soft power slash proselytization campaign still served a purpose. Let me start off with the purpose. The Saudi campaign shifted into high gear in the wake of the 1973 oil crisis that left the kingdom flush with cash. It allowed King Faysal to pay back a debt to the `ulema for their support in his rivalry with King Saud. But more importantly it was an important tool in countering the appeal of the 1979 Islamic Revolution in Iran.

I want to dwell for a little bit on the Saudi-Iranian relationship because it is a key driver of Saudi Arabia's soft power strategy not only then but up until today. Underlying the Saudi-Iranian rivalry, from the Saudi perspective, is an existential battle sharpened by uncertainty about the kingdom's relationship with the United States. US officials, for much of their country's relationship with Saudi Arabia, have insisted that the two countries do not share common values, that their relationship is based on common interests. Underlying the now cooler relations between Washington

and Riyadh is the fact that those interests are diverging. The divergence became evident with the eruption of popular revolts in 2011 and particularly US criticism of the Saudi military intervention in Bahrain to squash a rebellion and hesitant American support for the toppling of Egyptian President Hosni Mubarak. It is also obvious in the US persistence in reaching a nuclear agreement with Iran that is returning the Islamic Republic to the international fold despite deep-felt Saudi objections.

The result of all of this has been with the rise of the Salmans, King Salman and his powerful son, deputy crown prince Muhammed bin Salman, a far more assertive foreign and military policy. Make however no mistake, Saudi Arabia's new assertiveness is not a declaration of independence from the United States. On the contrary, Muhammed bin Salman made that very clear in a recent Economist interview. It is designed to force the United States to reengage in the Middle East in the belief that it will constitute a return to the status ante quo: US support for the kingdom in the belief that it is the best guarantor for "regional stability". The Saudis appear to be operating on the basis of Marx's Verelendungstheorie: things have to get worse to get better. That is the part of the backdrop of the stalled military intervention in Yemen, Saudi moves in Syria.

To be clear, Saudi government leaders, in contrast to Wahhābis, do not necessarily hate Shi`as so much as that they see them as an Iranian "fifth wheel" and a tool for countering Iran by motivating Sunnis to fear and resist Iranian influence. Anti-Shi`ite sectarianism helps Saudi Arabia mobilize both Muslims to take up arms as part of the kingdom's struggle with Iran for regional hegemony. Saudi

Arabia has repeatedly accused Iran of fuelling sectarianism by backing Shi`a militias who have targeted Sunnis in Iraq, Yemen, Lebanon and Syria. The Saudi allegations notwithstanding, a Carnegie Endowment for International Peace concluded that anti-Shi`a rhetoric was much more common online than anti-Sunni rhetoric.

Fact of the matter is that Saudi Arabia had real concerns in the immediate wake of the Islamic Revolution. The fall of the autocratic pro-US regime of the Shah made place for a regime that was revolutionary and keen on exporting its revolution to the Gulf. Iran made no bones about it. The headquarters, for example, of the Islamic Liberation Front of Bahrain was initially housed in the diwan of Ayatollah Hussein-Ali Montazeri.

Revolution, not Shi`ism, was what Iran hoped to export. It took, however, less than a year for nationalism to trump revolution in Iran. The process was accelerated by the Saudi-backed Iraqi invasion of Iran and the eight year-long bloody Iran-Iraq war which together with the soft power campaign marked the beginning of a largely covert war that has been ongoing now for almost four decades despite periods in which relations between Saudi Arabia and Iran temporarily [slightly] improved.

The Saudi determination to counter the Iranian "revolutionary threat" by defeating rather than containing it has ever since shaped Saudi policy towards the Islamic Republic and towards the Shi`ites. Nonetheless, much like the Āl Saud's Faustian pact with Wahhābism, the kingdom's handling of relations with revolutionary Iran was certain to ultimately backfire and position the Islamic Republic as an

existential threat. Rather than embrace its Shi`ite minority by ensuring that its members had equal opportunity and a stake in society and countering discriminatory statements by the clergy and government institutions, the kingdom grew even more suspicious of Shi`as who populate the country's oil-rich Eastern Province. In doing so, they provided Iran with a golden opportunity to forge closer ties to the disgruntled Shi`a communities in the Gulf.

A Kuwaiti Shi`ite businessman who visited Tehran shortly after the 1979 toppling of the Shah saw the revolution as opening the door to a new era. "We are citizens of Kuwait, Bahrain and Saudi Arabia. We are Shi`ites, not Iranians. What happened in Iran is good for everyone. It will persuade our governments to treat us as equals," the businessman said at the time. It was an attitude that was manifested in the fact that up to a million Shi`ites died in the Iran-Iraq war.

The businessman's words went unheeded. Instead of acknowledg-ing legitimate grievances, the kingdom accused Iran of Interference in its internal affairs and those of its allies. It relied on autocratic minority Sunni leaders to keep a grip on majority Shi`a populations in Iraq and Bahrain.

The US effectively thwarted Saudi policy with its 2003 invasion of Iraq which brought majority Shi`ites to power. In Bahrain, the Sunni minority rulers retain power through harsh repression. Saudi decisions in February and March 2016 to cancel $4 billion in aid to the Lebanese, ban Saudis from visiting Lebanon and outlaw Hezbollah as a "terrorist organization" constitute an attempt to deny Lebanese Shi`ites opportunities that come with constituting a majority

of the country's multi-ethnic, multi-cultural society. Saudi leaders failed to recognize that Tehran's perception of itself as Shi`a Central was no less legitimate than Riyadh's insistence on being Sunni Central or Israel's claim that it is the center of the Jewish world.

As a result, the 2003 US invasion of Iraq that brought the Shi`ite majority for the first time to power left the Saudis incredulous. "To us, it seems out of this world that you do this. We fought a war together to keep Iran from occupying Iraq after Iraq was driven out of Kuwait in 1991. Now we are handing the whole country over to Iran without reason," Saudi Foreign Minister Prince Saud al- Faysal told an American audience in 2005.

Similarly, the perceived Iranian threat to Saudi dominance prompted Saudi Prince Bandar bin Sultan, for decades a key player in the shaping of Saudi security policy and the kingdom's relations with the United States, to warn Richard Dearlove, the head of the British Secret Intelligence Service, MI6, already more than a decade ago that: "The time is not far off in the Middle East, Richard, when it will be literally 'God help the Shi`a'. More than a billion Sunnis have simply had enough of them. As recently as October 2015, Saudi TV Host Abdulellah al-Dosari celebrated uncontested the death of some 300 Shi`ite Iranians, including Iranian diplomats, in a stampede during the hajj, pilgrimage, in Mecca. "Praise be to Allāh who relieved Islam and the Muslims from their evil. We pray that Allāh will usher them into hell for all eternities..."

The Saudi approach created the seeds for intermittent domestic unrest and repeated tit-for-tat attempts to weaken

and undermine the legitimacy of the other. It set the stage for a global effort to ensure that Muslim communities across the globe empathized with Saudi Wahhābism rather than revolutionary Iranian ideals and with Saudi support for Saddam Hussein's bloody eight-year long war against Iran poisoned relations despite occasional attempts by the two states to paper over their differences.

The execution of Nimr al Nimr in January was not simply designed, as many analysts maintain, to send a message to domestic opposition, nor was it simply intended to send a message to Iran. The message, 'don't mess with me,' has long been loud and clear. The execution was part of a deliberate strategy to delay if not derail implementation of the nuclear agreement and Iran's return to the international fold. Iranian hardliners played into Saudi hands with the storming of the Saudi Embassy. It is the hardliners that Saudi Arabia failed to strengthen in last week's elections in Iran for parliament and the Assembly of Experts, the council that eventually will elect Iran's next spiritual leader.

Saudi regional leadership amounts to exploitation of a window of opportunity rather than reliance on the assets and power needed to sustain it. Saudi Arabia's interest is to extend its "window of opportunity" for as long as possible. That window of opportunity exists as long as the obvious regional powers – Iran, Turkey and Egypt – are in various degrees of disrepair.

Speaking of Nimr Bāqir al-Nimr, below are statements he made which are thought provoking:



Martyr Shaikh Nimr al-Nimr: "For the past 100 years, we have been subjected to oppression, injustice, fear and intimidation. From the moment you are born, you are surrounded by fear, intimidation, persecution and abuse. We were born into an atmosphere of intimidation. We feared even the walls. Who among us is not familiar with the intimidation and injustice to which we have been subjected in this country? I am 55 years old, more than half a century. From the day I was born and to this day, I've never felt safe or secure in this country.

"You are always being accused of something. You are always under threat. The head of the State Security Service admitted this to me in person. He said to me when I was arrested: 'All you Shi`ites should be killed.' That is their logic. The head of the State Security Service in the Eastern Province said so himself.

"They are still plotting to carry out a massacre. They are

more than welcome. We are here. Our blood is a small price to pay in defense of our values. We do not fear death. We long for martyrdom.

"A few months ago, the flame of honor was sparked in the spirits of the youth. The torch of freedom was lit. The people took to the streets demanding reform, honor and freedom. There are people who have been held in prison unjustly for more than 16 years. In addition, the Peninsula Shield Force and the Saudi army invaded Bahrain. Then there were more and more arrests.

"So, who was it who instigated strife and unrest?

"The strife and unrest in Awwamiya were instigated by the regime, not the people.

"We will continue to defend both the veteran and the new prisoners. We will stand by them. We don't mind being arrested and joining them. We don't even mind shedding our blood for their sake. We will continue to express even stronger solidarity with Bahrain. It is our own kin in Bahrain. Even if the Saudi army and the Peninsula Shield Force had not intervened, it still would have been our duty to stand by the people of Bahrain, our kin, let alone when the Saudi army takes part in oppression, the killing, the violation of women's honor and the plundering of money.

"[The Saudi regime says] that we are acting 'at the behest of a foreign country.' They always use this false pretext. By 'foreign country' they mean Iran, of course. You can't really tell if it's Iran, Turkey, a European country, or the U.S., but they usually mean Iran. In December 1978, there was an

Intifada (uprising) to defend the honor of Awwamiya when the riot police attacked the town. This was on December 10, 1978, before the Shah was deposed, before the Islamic Republic of Iran was even established.

"It was in 1978 – four months before the fall of the Shah. A group of people convened to perform the religious rite of *ta`ziyeh* for Imām Hussein. It had nothing to do with political or security matters, but the security forces arrived and attacked them and a confrontation ensued. People were defending themselves, as well as their faith and honor. That night, they arrested 100 people. This was in December 1978, prior to the fall of the Iranian [Shah]. So how can they talk about foreign interference?

"You should be ashamed of yourselves. Iran has been developing its military capabilities. If you are worth your salt, develop capabilities of your own, instead of talking. Iran is doing actual work. It has a military industry and is making progress. Instead of talking about 'the behest of a foreign country,' go ahead and sever your relations with Iran.

"You keep talking about 'a foreign country.' I dare you to name that country. Do you not dare to even mention its name? Do you not dare to even mention its name?

"At the end, [the Saudi statement] read: 'We will use an iron fist.' Go ahead and use your 'iron fist' against that 'foreign country.' Why are you using it against us, against 40 or 50 wretched people? If such a 'foreign country' exists – attack the head of the serpent. If you mean Iran, go ahead and attack Iran, or any other country. Let's see your 'iron fist.' It

will turn out to be a cardboard fist in the face of that 'foreign country.'

"We have no ties with Iran or any other country. We are connected to our values and we will defend them, even if your media continues with its distortions.

"The Peninsula Shield Force and Saudi army are mired in the quagmire of Bahrain. They are finding it difficult to leave. They are entangled there. They haven't accomplished their goals and they cannot leave. They are stuck in a quagmire and they will find themselves stuck in a worse quagmire [now in Yemen]. If they come here, they will find themselves in a worse quagmire because we are in Saudi Arabia. Not by violence, but by our determination, by our belief and by our steadfastness shall your power be defeated.

"We have the determination to resist your injustice and we will not surrender. The most you can do is kill us and we welcome martyrdom for the sake of Allāh. Life does not end when a man dies. Real life begins when he dies. Either we live on this land as free men, or die and be buried in it as pious men. We have no other choice.

"We submit to the authority of Allāh, His Messenger and his family and that's it. We do not submit to the authority of a ruler. Never. No ruler, whoever he may be, has authority over us. [Political] power does not grant a ruler legitimate authority. The legitimacy of authority emanates from Allāh. Authority is bestowed by Allāh and He does not bestow it upon the unjust.

"We are not loyal to other countries or authorities, nor are

we loyal to [the authority of] this country. What is this country? The regime that oppresses me? The regime that steals my money, sheds my blood and violates my honor? What does a country mean? The regime? The Ruling clan? The soil? I don't know what a country means. Loyalty is only to Allāh! We have declared and we reiterate, that our loyalty is to Allāh, not to the Saud clan. Our loyalty is to Allāh, not to this country. Our loyalty is to Allāh, not to any foreign country. Our loyalty is to Allāh and to those whom Allāh grants authority. That's it.

"If they are worth their salt, they should use their 'iron fist' against the country that has led the people astray, or so they claim. You assault the weak people? Go crush the head of the serpent. Let's see you. Your media is going on and on saying 'we will crush Iran.' Go ahead and crush Iran so no one leads us astray anymore. Relieve us of them. Strike them with an iron fist. Why is that iron fist directed against us and against Bahrain?"

That is what is changing. Iran may not be Arab and maintains a sense of Persian superiority, but it has the assets Saudi Arabia lacks: a large population base, an industrial base, resources, a battle hardened military, a deep-rooted culture, a history of empire and a geography that makes it a crossroads. Mecca and money will not be able to compete and certainly not with Wahhābism in control.

And that may prove to be the Āl Saud's second existential challenge. I would argue that increasingly the domestic, foreign policy and reputational cost of the Āl Saud's marriage to Wahhābism is changing the cost benefit analysis. Visitors to the kingdom in the 1990s would see the slogan of

"progress without change" plastered all over the place. Fact of the matter is that change today more than ever is the key to progress.

Tumbling commodity and energy prices are forcing the Saudi government to reform, diversify, streamline and rationalize the kingdom's economy. Degrees of change are already obvious with the cutting of subsidies, the raising of prices for services, the search for alternative sources of revenues and moves towards a greater role for the private sector and for women. Cost cutting is occurring at a time that Saudi Arabia is spending effusively on efforts to counter winds of political change in the region not only with regard to its new military assertiveness but also with massive financial injections into regimes like that of Egypt that have yet to perform. Reduced income, cost cutting and reform will ultimately change the country's social contract that promised cradle-to-grave welfare in exchange for a surrender of political rights and acceptance of the pact with Wahhābism and repression. Reform that enables the kingdom to become a competitive, 21st century knowledge economy is difficult if not impossible as long as it is held back by the strictures of a religious doctrine that looks backwards rather than forwards and whose ideal is the emulation of life as it was at the time of the Prophet ﷺ and his companions.

Saudi Arabia was shell shocked on September 11, 2001 when it became evident that the majority of the perpetrators were Saudi nationals. Saudi society was put under the kind of scrutiny the kingdom had never experienced before. The same is in some ways happening again today in the wake of the execution of Shaikh Nimr al-Nimr The Saudis expected

human rights criticism. The criticism goes in one ear and out of the other. What they didn't expect fuelled by the emergence of the "Islamic State" was that the focus would rather be on Wahhābism and Salafism itself.

As a result, the cost is beginning to become perhaps too high as Saudi Arabia finds itself being increasingly compared to the terrorist "Islamic State". Not unfairly. Wahhābism in the 18th century and at the beginning of the 20th century with the creation in 1932 of the second Saudi State was what the "Islamic State" is today. Saudi Arabia is what the "Islamic State" will become should it survive. Saudi clerics, despite their denunciations of IS as a deviation from Islam, admit this.

Adel Kalbani, a former imām of the Grand Mosque in Mecca, was unequivocal. "Daesh is the Arabic reference to IS ["Islamic State"] has adopted Salafist thought. It's not the Muslim Brotherhood's thought, Qutubism, Sufism or Ash`ari thought. They draw their thoughts from what is written in our own books, from our own principles…. The ideological origin is Salafism. They exploited our own principles that can be found in our own books… We follow the same thought but apply it in a refined way," Kalbani said. Muhammed bin Salman summed up the Āl Saud's dilemma when he told The New York Times in November: "The terrorists are telling me that I am not a Muslim. And the world is telling me I am a terrorist."

One can question the effectiveness of the Saudi "soft power" effort on multiple levels. True, the Islamic Conference Organization recently backed Saudi Arabia in its conflict with the Islamic Republic. But only four countries broke off

diplomatic relations with Iran following the storming of the Saudi Embassy in Riyadh. All four – Bahrain, Djibouti, Sudan and Somalia – were [financially] dependent on the kingdom. None of the other Gulf States did so although some lowered the level of their diplomatic representation in Tehran. Only the move by Sudan had more than symbolic value. It threatened to disrupt Iranian logistics in the region. Sudan was rewarded with a pledge of $5 billion in military aid, funds that included money originally earmarked for Lebanon. Similarly, the Gulf States similarly followed Saudi Arabia in advising their nationals not to travel to Lebanon because of Hezbollah, the Shi`ite militia.

Nonetheless, the potential risk of Wahhābism and Salafism's identification with the "Islamic State" or at the least as a breeding ground for more militant, more violent strands of Islam, is increasing.

Two major political parties in the Dutch parliament recently asked the government whether there was a legal basis for outlawing Wahhābi and Salafi institutions, schools, academies, social services that are funded by Saudi and Kuwaiti institutions. The question arose as a result of graduates of those institutions increasingly refusing to interact with Dutch society and allegations that a minority had joined ISIS in Syria. The government has yet to respond to the questions. Nonetheless, imagine a scenario in which the government did move to a ban that would likely be challenged in the courts and imagine that the ban would be upheld in the courts. The next step would be the banning of Saudi funding and ultimately the expulsion of the Saudi embassy's religious attaché. It's not a development that the Saudi state can afford.

The Āl Saud's risk was also evident late last year when German vice-chancellor Sigmar Gabriel, in a rare attack on Saudi Arabia by a senior Western government official while in office, accused the kingdom of financing extremist mosques and communities in the West that constitute a security risk and warned that it must stop. "We have to make clear to the Saudis that the time of looking away is over. Wahhābi mosques all over the world are financed by Saudi Arabia. Many Islamists who are a threat to public safety come from these communities in Germany," he said.

Changing international attitudes towards Saudi sectarianism and the fighting of proxy wars against Iran are evident in a quiet conclusion in Western intelligence and policy circles that the crisis in Syria is in part a product of the international community's indulgence of Saudi propagation of Wahhābism. Central Intelligence Agency (CIA) director John Brennan unsuccessfully tried in 2011 as peaceful anti-regime protests in Syria descended into violence to persuade Saudi Arabia at a meeting in Washington of Middle Eastern intelligence chiefs to stop supporting militant Sunni Islamist fighters in Syria.

In sum, the complex relationship between the Āl Saud and Wahhābism creates policy dilemmas for the Saudi government on multiple levels, complicates its relationship with the United States and its approach towards the multiple crises in the Middle East and North Africa, including Syria, ISIS and Yemen. Historian Richard Bulliet argues that Saudi "King Salman faces a difficult choice. Does he do what President Obama, Hillary Clinton and many Republican presidential hopefuls want him to do, namely, lead a Sunni alliance against the "Islamic State"? Or does he

continue to ignore Syria, attack Shi`as in Yemen and allow his subjects to volunteer money and lives to the ISIS war against Shi'ism? The former option risks intensifying unrest, possibly fatal unrest, in the Saudi kingdom. The latter contributes to a growing sense in the West that Saudi Arabia is insensitive to the crimes being carried out around the world in the name of Sunni Islam. Prediction: In five years' time, Saudi Arabia will either help defeat ISIS or become it.

The Āl Saud problems are multiplied by the fact that Saudi Arabia's clergy is tying itself into knots as a result of its sell-out to the regime and of its close ideological affinity to more militant strands of Islam. Saudi scholar Madawi al-Rasheed argues that the sectarianism that underwrites the anti-Iran campaign strengthens regime stability in the immediate term because it ensures "a divided society that is incapable of developing broad, grassroots solidarities to demand political reform… The divisions are enhanced by the regime's promotion of an all-encompassing religious nationalism, anchored in Wahhābi teachings which tend to be intolerant of religious diversity… Dissidence, therefore, centers on narrow regional, tribal and sectarian issues."

The knots are also evident in approaches towards Syria. A Saudi royal decree banning Saudis from granting moral or material aid to groups including "the Islamic State, ISIS" and al-Qaeda's official offshoot in Syria, the Al Nusra Front, was countered more than a year later by a statement of more than 50 clerics that called on Sunni Muslims to unite against Russia, Iran and the regime of Bashar Al Assad. The statement described groups fighting the Assad regime as "holy warriors" in what was widely seen as an endorsement of jihadist groups.

By the same token, Saudi Arabia's intervention in Yemen in a bid to defeat Houthi rebels, the only group to have challenged al-Qaeda, advances in the country, but that also threatened to undermine the kingdom's dominant role in Yemeni politics, has effectively turned the Saudi air force into the jihadists' air wing as al-Qaeda expands its reach in the country.

Whether Bulliet is right or not in his prediction, Wahhābism is not what's going to win Saudi Arabia lasting regional hegemony in the Middle East and North Africa. In fact, as long as Wahhābism is a dominant player in the kingdom, Saudi Arabia is even less likely to win its battle for hegemony. At the end of the day, it is a perfect storm. The stakes for Saudi Arabia are existential and the kingdom may well be caught in a Catch-22.

Iran poses an existential threat, not because it still projects itself as a revolutionary state, but simply by what it is, the assets it can bring to bear and the intrinsic challenge it poses. But equally existential is the fact that Wahhābism is likely to increasingly become a domestic and external liability for the Āl Saud. Their future is clouded in uncertainty, no more so if and when they lose Wahhābism as the basis for the legitimacy of their absolute rule.



Saudi Arabia: The Real Terror Tyrant

By Nu`man Sādiq

Social selection plays the same role in the social sciences which the natural selection plays in the biological sciences: it selects the traits, norms and values which are most beneficial to the host culture. Seen from this angle, social diversity is a desirable quality for social progress since when diverse customs and value-systems compete with each other, they take the best and reject the worst from each.

A decentralized and unorganized faith or practice, like Sufism, engenders diverse strains of beliefs and thoughts which compete with one another in gaining social acceptance. A heavily centralized and tightly organized religion, on the other hand, depends more on authority and dogma than value and utility. A centralized religion is also more ossified and less adaptive.

When we look at religious extremism and the consequent militancy and terrorism, in Pakistan in particular and in the Islamic world in general, in the natural evolution of religion, some deleterious mutation must have occurred somewhere which has infected the whole of the Islamic world.

Most Pakistani political scientists blame the Pakistani military establishment for a deliberate promotion of religious extremism to create a jihadi narrative which suits the institutional interests and strategic objectives of the Pakistani military. There is no denying this obvious fact, but it is only one factor in a multifactorial equation. The

phenomenon of religious extremism is not limited to Pakistan, the whole of Islamic world from Tunisia, Morocco and Algeria to Indonesia, Malaysia and even the Muslim minorities of Thailand, China and the Philippines bear witness to it.

The real culprit for the rise of religious extremism and terrorism in the Islamic world is Saudi Arabia. The Āl Saud, the descendants of the Saud dynasty, have no hereditary claim to the Throne of Mecca since they are not the descendants of the prophet, nor are they from Quresh. They were the most primitive marauding nomadic tribesmen of Najd who defeated the Sharifs of Mecca violently after the collapse of the Ottomans in World War I. Their title to the throne of Saudi Arabia is de facto, not de jure, since neither do they have a hereditary claim nor do they hold elections to ascertain the will of the Saudi people. Thus, they are the illegitimate rulers of Saudi Arabia and they feel insecure because of that, which explains their heavy-handed tactics in dealing with any kind of dissent, opposition or movement for reform.

Religious extremism all over the Islamic world is directly linked to the Wahhābi-Salafi madrassas, religious schools, which are sponsored by the Saudis and Gulf petro-dollars. These madrassas attract children from the poorest backgrounds in the Islamic countries because they offer the kind of incentives and facilities which government-sponsored public schools cannot provide: free boarding and lodging, no tuition fee at all and free books and stationery.

Aside from madrassas, another factor that promotes Wahhābi-Salafi ideology in the Islamic world is the ritual of

the Hajj and Umrah to Mecca and Medina. Every year, millions of Muslims travel from all over the Islamic world to perform the ritual and wash their sins. When they return to their native countries, after spending a month or two in Saudi Arabia, along with clean hearts and souls, tasty dates and Zamzam water, they also bring along the tales of Saudi hospitality and their true puritanical version of Islam which some, especially rural-tribal folk, find attractive.

Authority plays an important role in any thought system, the educated people accept the authority of the specialists in their respective fields, the lay people accept the authority of the theologians and clerics in the interpretation of religion and scriptures and so on. Aside from authority, certain other factors also play a part in individual psyches: loyalty, purity or the concept of the sacred, originality and authenticity as in a concept of being close to an authentic ideal.

Just like modern naturalists, who prefer organic food and natural habits and lifestyle because of their belief in the goodness of nature or their disillusionment with manufactured fuss, religious folks prefer a true version of Islam which is closer to the putative authentic Islam as practiced in Mecca and Medina: the Gold Standard of Petro-Islam.

Yet another factor contributing to the rise of Salafism throughout the Islamic world is immigration. Millions of Muslim men, women and families from Third World Islamic countries live and work in Saudi Arabia, Qatar, the UAE, Kuwait and Oman. Most are on temporary work permits.

Just like the pilgrims, when they come back to their native

villages and towns, they bring the alluring perception of having an Oxbridge degree and an attractive English accent, not literally but figuratively. Spending time in Arab countries entitles one to pass authoritative judgments on religious matters and having a cursory understanding of the language of the Qur'ān makes you an equivalent of a Qazi, judge, among illiterate village people. And they just reproduce to their compatriots the customs and attitudes of the Arabs as an authentic version of Islam.

Shi`ite Muslims have their Imāms and Marj`s, religious authorities, but it is generally believed that Sunni Islam discourages the authority of the clergy. In this sense, Sunni Islam is closer to Protestantism, theoretically, because it promotes an individual and personal interpretation of scriptures and religion. It might be true about the Hanafis and other educated schools of thought in Islam, but on a popular level, the House of Saud plays the same role in Islam that the Pope plays in Catholicism. By virtue of their physical possession of the holy places of Islam – Mecca and Medina – they are viewed as the ex officio caliphs of Islam. The title of the Saudi King, *Khadim-ul-Haramain-al-Shareefain,* Servant of the Two Sacred Houses of God, makes him a vice-regent of God on Earth. And the title of the caliph of Islam is not limited to a nation-state, he wields enormous influence and clout throughout the Commonwealth of Islam: the Muslim Umma.

Now, when we hear a slogan like "No democracy, just Islam" on the streets of Third World Islamic countries, one wonders: What kind of an imbecile would forgo his right to choose his ruler through a democratic process? It is partly due to the fact that the masses often conflate democracy with

liberalism, without realizing that democracy is only a political process of choosing one's representatives and legislators through an election process, while liberalism is a cultural mindset which may or may not be suitable in a native Third World society, depending on its existing level of social progress in an evolutionary perspective - which prefers a bottom-up, gradual and incremental changes over a top-down, sudden and radical approach.

One feels dumbfounded, however, when even educated Muslims argue that democracy is un-Islamic and an ideal Islamic system of governance is a caliphate. An ideal caliphate could be some Umayyad or Abbasid model that they conjure up in their heads, but in practice the only beneficiaries of such an anti-democratic approach are the illegitimate tyrants of the Arab World. They claim to be the caliphs of Islam albeit indirectly and in a nuanced manner: the Servants of the House of God and the Keepers of the Holy places of Islam.

These illegitimate, hence insecure, tyrants adopt different strategies to maintain their hold on power. They heed the pragmatic advice of Machiavelli: "Invent enemies then slay them in order to control your subjects." The virulently anti-Shi`ite rhetoric of the Salafis and Takfiris is a Machiavellian approach. The Salafis and Takfiris cannot construct a positive narrative that specifies their achievements, that's why they construct a negative narrative that casts the Evil Other in a negative light.

The Sunni-Shi`ite conflict is essentially political and economic but is presented to the lay Muslim in a veneer of religiosity. Since Saudi Arabia produces 10 to 15 million

barrels of oil per day, the equivalent of 15% to 20% of global oil production, it can single-handedly bring down the price of a barrel of oil to US $50 or single-handedly raise it to $200, a nightmare for the global industrialized economies. With 90% of the Saudi oil installations situated along the Gulf, this sparsely populated region comprises the Eastern Province of Saudi Arabia and its Shi`ite majority. Any separatist tendency is accordingly met with sternest possible reaction. Saudi Arabia sent its own battalions to help the Bahraini regime quell the Shi`ite majority rebellion there, which is also geographically very close to the Eastern Province.

Al-Qaeda inspired terrorism is a threat to the Western countries, but the Islamic countries are encountering a much bigger threat of inter-sectarian terrorism. For centuries, Sunni and Shi`ite Muslims lived peacefully side by side, but now vested interests are provoking inter-sectarian strife to distract attention away from the popular movements for democracy throughout the Middle East and North Africa region.

The ultimate goal of the "Arab Spring" is to overthrow the illegitimate House of Saud and this tide will not subside until its objective is achieved. There are ebbs and flows in any grassroots political and social movement. It ebbed in Egypt but it will rise again to flood the whole region. What is unfortunate is the fact that the so-called champions of democracy can't even lend moral support, let alone material support, because their interests always outweigh their principles and ideals.

Nu`man Sādiq is an Islamabad-based lawyer.

PART SIX

UN-ISLAMIC EXTRAVAGANCE OF THE SAUDI RULING DYNASTY

Saudi Royals' Secret $1bn US Empire

BP and BAE Systems among the tenants of portfolio of properties associated with king's son Prince Abdul-Aziz bin Fahd

A secret $1bn US property empire amassed by members of the Saudi "royal family" is the subject of a bitter legal dispute that threatens to reveal the extent of the family's American business interests.

The oil giant BP and the British defense contractor BAE Systems are among the tenants of companies associated with Prince Abdul-Aziz bin Fahd, the playboy son of the late King Fahd, according to court documents.

Lawyers for the companies are asking a judge to keep their ultimate ownership secret, but correspondence between the two sides currently remains on the record in a New York courthouse.

The documents reveal that over the past 15 years, Prince Abdul-Aziz and a relative, Shaikh Khalid N. Al Assaf, amassed a property portfolio that spans the US, from BAE offices in Reston, Virginia, near the capital Washington, to the headquarters of the television company Starz in California. They also purchased two of the four buildings in the office complex that BP uses as its US headquarters in Houston, Texas.

In an affidavit provided to the court by David Hill, a Texan real estate executive who says he helped manage the

portfolio, it is claimed that the “royal family” held ownership of the properties through a complex network of foreign and US companies. Since 1996, Prince Abdul-Aziz and his co-owners made a profit of $379 million buying and selling properties in the US and they still own 15 complexes across nine states for which they paid $978 million, Mr. Hill says.

Prince Abdul-Aziz is the youngest son of King Fahd, with a personal fortune estimated in the billions of dollars. He has few governmental responsibilities of his own and his international playboy lifestyle was on show in another New York court earlier this year when one of his entourage was convicted of raping a woman at the swanky Plaza Hotel where the prince had rented more than 50 rooms.

The claims about the Saudi royal family's extensive US property holdings have come to light in a case in New York Supreme Court involving Mr. Hill and a business partner, Howard Hallengren. The two men and the firms they worked for mismanaged the portfolio and took unapproved fees, it is claimed. The pair says the claims are untrue and are petitioning the court to prevent themselves being dragged into arbitration.

One of the claims is that their firm took illegal payments running into hundreds of thousands of dollars when BP negotiated with them to extend its lease in Texas in a new five-year deal worth $49 million.

Lawyers for the portfolio companies, meanwhile, are fighting to keep the prince's identity secret. Naming the "ultimate and beneficial owners" is irrelevant because the

case involves only US-incorporated entities, attorney Justin Garbaccio wrote to the judge and Mr. Hill and Mr. Hallengren have named them "solely to harass and/or embarrass those parties... When faced with the instant application to seal [the names], petitioners took the opportunity in their response to repeatedly and gratuitously name said 'owners' as often as possible."

Lawyers for the two sides in the court case did not return phone calls requesting comment.

Saudi Prince Waleed's 38th Diamond Studded Car!

The World's Most Expensive Mercedes Car With 300,000 Diamonds, $4. 8 Million Diamond Car

By Philipp Meister



Diamond Mercedes SL 600 front view

This car is the property of Saudi Prince, *amir,* al-Waleed bin Talal bin Abdul-Aziz, one of the top 10 richest people in the world according to Forbes. Prince Waleed has 50 cars in his collection...

It is certainly that no car could be more gorgeous than this diamond encrusted car on the street.

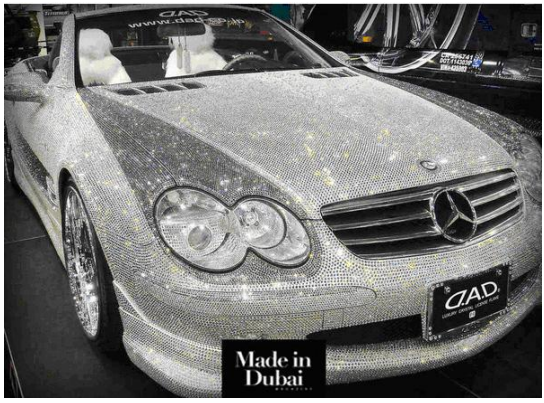
Have you ever imagined how the most expensive car in the world looks like? Some of you might think about a super car with a powerful engine, astonishing speed and gorgeous design. You are right but it is not enough to make a car become the most expensive one. The secret is simple. You just need to attach diamonds as much as possible to turn it into a diamond car.

This most expensive Mercedes is a diamond car, mink-furnished Mercedes SL600 worth $4.8 million and it was unveiled at a Dubai auto show to celebrate the 50th anniversary of the Mercedes-Benz SL550 in 2007. The car is the property of Saudi Prince al-Waleed bin Talal bin Abdul-Aziz, one of the top 10 richest people in the world according to Forbes. Prince Waleed has 50 cars in his collection.

This diamond studded car is one of the hottest and most expensive Mercedes in the world. To have a sparkling cover with 300,000 diamonds, 13 experts worked on the car throughout two weeks. Just to touch it you will have to pay $1,000. Certainly no car could be more gorgeous than this diamond encrusted car on the street. However, are you brave enough to drive it on the road? Just a small scratch will cost thousands of dollars.

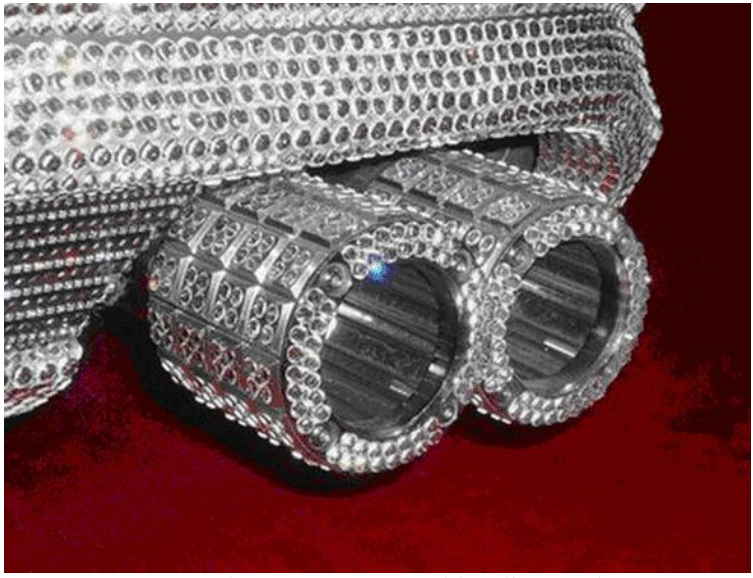
There are 2 versions of diamond Mercedes, one is original white color and one is gold color:

The Original White Color Version:

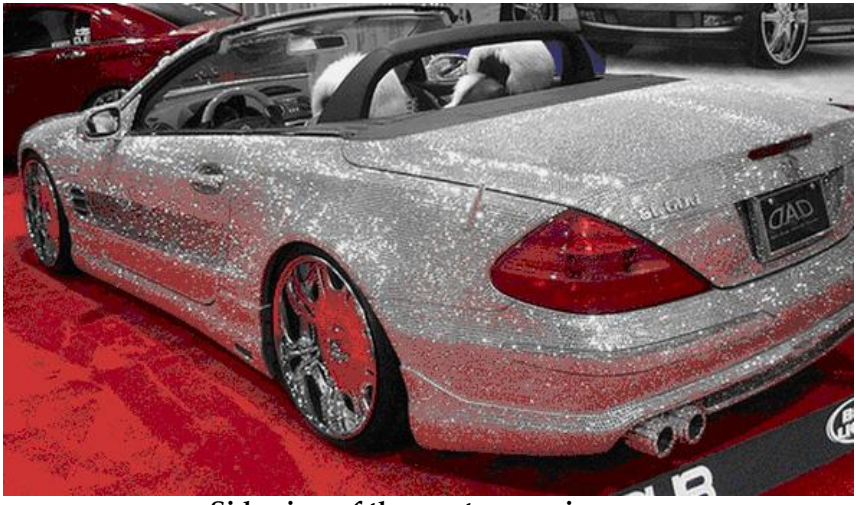




300,000 diamonds are sparkling.



Even exhausts are covered by diamonds.



Side view of the most expensive car

What's Inside this Diamond-Studded Cover?

Inside the gorgeous and luxury decoration is a Mercedes-Benz SL600 2007. This is a dream car with many people because of its elegant styling, cutting-edge technology and impressive performance. Not only having a seductive style, Mercedes-Benz SL600 2007 is equipped with a powerful V8 and V12 engine which could help Mercedes accelerate from 0 to 60 mph in 4.4 seconds.

Philipp Meister is an amazing part of Car From Japan's blogger team. After obtaining a degree in Automotive Technology from Technical University of Munich, Philipp worked as a technician in various Volvo dealerships. He has long been a car owner and enthusiast. With over 20 years experience in the automotive industry, he has great discussions about car that provide you interesting information of most famous cars. If you are a car lover and want to get most-updated trend of automotive industry, Philipp's blog is a must-visit site.



King Abdullah of Saudi Arabia gifted a toilet made completely of gold to his daughter on her marriage



This gold-rich toilet is being showcased as part of the 11th World Toilet Summit held in the city of Haikou. The capital

of the island province of Hainan, also touted as the Chinese Hawaii, which attracts a plethora of tourists from all over the globe, seems to be the most suitable venue to display this immaterial luxurious masterpiece.

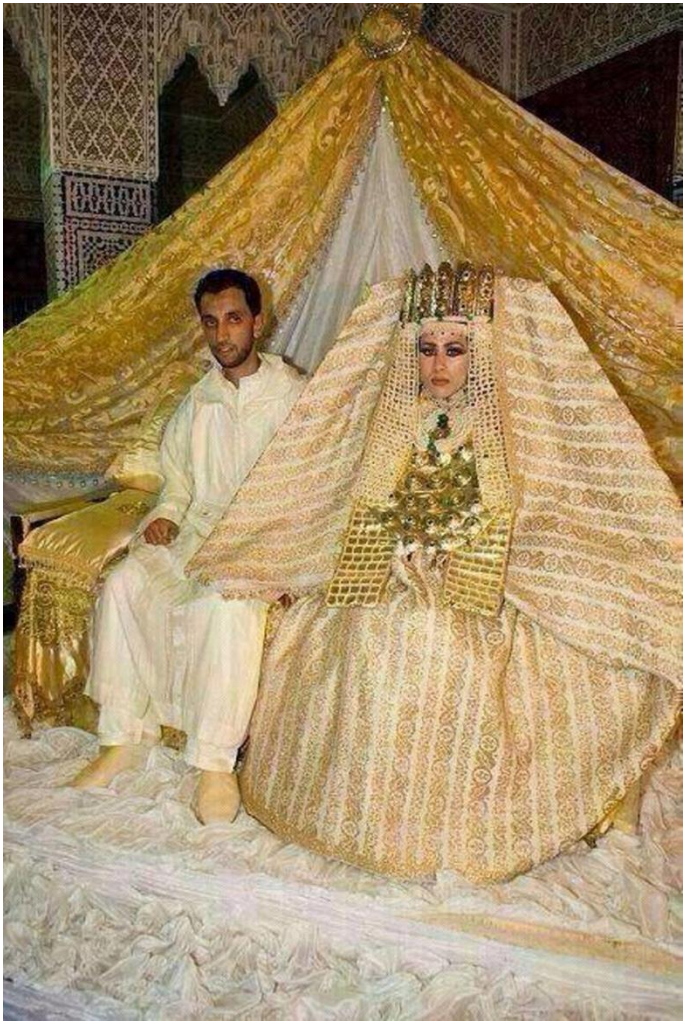
In 2011, Forbes estimated his and his immediate family's documentable wealth at US $21 billion. He has been named as the most influential Muslim among 500 Muslims for the past 4 years.



The bride's dress was made out of gold which costs $3,00,00,000 alone which was designed to give her a 'Pyramid' kind of look!



To top it all, King Abdullah's daughter wedded to a man who has had over 11 wives and has fathered more than 16 children.



We think why to buy a toilet of gold when you can buy the world's most technologically advanced toilet, 'Kohler Numi' for only $7,000. . . ?!

SUPPLEMENT I

REBUTTAL

to Samuel P. Huntington's article

"The Clash of Civilizations?"



In the Name of Allah, the Most Gracious, the Most Merciful

Prophecies made by Prophet Muhammed ﷺ in which he forewarned the Muslims against falling prey to their enemies are numerous in the books of *hadith*. The gist of one of them is that Muslims will be attacked in time to come as a carcass is attacked by hungry wolves. Such time has already come and if you do not believe it, read Samuel P. Huntington's article "The Clash of Civilizations?" in the Summer 1993 issue of *Foreign Affairs* magazine. This article brings the following Qur'anic verse to memory:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾

O you who believe! Do not take for intimate friends from among those other than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from their mouths and what their

breasts conceal is greater still... (Qur'ān, 3:118)

﴿وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ؛ قُلْ: إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى؛ وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ﴾

Neither the Jews nor the Christians will ever be pleased with you (O Muḥammed!) unless you follow their form of religion. Say: "God's guidance—that is the (only) guidance." Were you to follow their desires after the knowledge which has reached you, then you would find neither protector nor helper against Allāh. (Qur'ān, 2:120)

Let us review this article and assess the extent of vehement hatred in it and judge thereby what plots Huntington *et al* have in store for the Muslims of the world.

Most Attacks on Islam and Muslims are Launched by Jews

First of all, the writer, a Jew living (at the time when this essay was written, he died in 2008) and working in the largest Jewish community in the United States, claims, perhaps hopes, that a war between Christianity and Islam has been raging for the past 1,300 years. This, unfortunately, is how some Christians see it and how Jews would like to portray it and, if possible, fuel it. They regard the advent of Islam as a harbinger of the fall of Christianity. Muslims do not regard Christians, Jews, Hindus, or adherents of any other faith as their enemies; they have better Islamic ethics and principles than that. One *hadith* (tradition) tells the faithful that the Almighty sent throughout history as many as twenty-four thousand prophets and messengers to various nations and tribes of the world. Each of them spoke the language of the people to whom he was sent and argued with them in the way they understood best and that the Almighty revealed to each and every one of them the same

truth. Their nations, unfortunately, changed that truth; nevertheless, the Muslim faithful are taught to respect others' beliefs and not antagonize them or hurt their feelings. At the same time, it is the Muslims' obligation to explain to non-Muslims the message of truth revealed to Prophet Muhammed ﷺ, perhaps they may benefit from it and they may even see in it the true solutions to their multitude of individual, social, global, economic, physical and spiritual problems. They may accept it, as we have been blessed, honored and privileged to accept it, as the ultimately fulfilling way of life, for this is what Islam really is. It may emancipate them from whatever man-distorted creeds they have been raised to follow.

Religious beliefs held by Christians and Jews, as a matter of fact, are respected by the Muslim faithful more than those of followers of any other religion. Adherents of these creeds are referred to throughout the Holy Qur'an as *ahlul kitab*, People of the Book, namely the Old and New Testaments, the originals of which (and only the originals) are accepted by Muslims as the word of God revealed to both Moses and Jesus عليهما السلام, peace with them. Islam does not enjoin the faithful to wage an all-out war against these *ahlul kitab* so long as the latter do not fight them. Unfortunately, though, some Christians (and certainly many, if not most, Jews) regard the mere existence of Muslims as a threat to their religion and "civilization." Such paranoia reflects a great deal of lack of self-confidence and rests at the core of the problem. The knowledge these paranoid individuals have about Islam, if any, comes from what they were told by their ill-informed and biased clergy, or from the writings of those who wrote about Islam neither to explain nor to understand it, but to distort and attack it. They either deliberately ignore or are

ignorant of the fact that Muslims and the People of the Book believe in the same Creator, in His heaven and hell, in the Day of Judgment and in the fact that we all descended from Adam and Eve, so we are members of one large family. Muslims regard churches and synagogues as sacred houses of God; they believe in and sanctify all Biblical prophets the stories of whom are quite often so similar to what is contained in the Holy Qur'an that many Christians have accused the Prophet of Islam ﷺ of having derived his faith from Christianity and Judaism. And they believe in and honor Christ and his virtuous and sinless mother عليهما السلام, peace with them both. The best Christians and Jews in the world, in fact, are Muslims. The Holy Qur'an testifies to all the miracles of Jesus as narrated in the Bible in addition to one more: that he spoke at the time of his birth. Muslims are permitted to marry Christian or Jewish ladies; even Prophet Muhammed ﷺ did so. He married Mary, the Christian Egyptian Copt, mother of Ibrahim and two Jewish ladies. Here are more details for you:

The Prophet ﷺ married Maria (Mary, or Maryam) daughter of Sham`un (Simon) the Christian Copt. She was gifted by the ruler of Alexandria and Egypt, known then as the Muqawqis, in 7 A.H./628 A.D. and it was then that she accepted Islam and so did her sister Sirin who also was gifted to the Prophet ﷺ, on her way from Egypt to the Arabian Peninsula at the hands of the famous *sahabi* Hatib bn Abu Balta`ah[1] who was bringing both women to Medina.

[1]The biography of Ha§ib ibn Abu Balta`ah **حاطب بن أبي بلتعه** is detailed on pp. 491-2, Vol. 1 of Ibn al-Athir's *Usd al-Ghaba* encyclopedia. Ha§ib is "Abu Abdullah" son of Omar ibn Omayr ibn Salamah ibn Sa`ab ibn Sahl ibn al-`Ateek ibn Sa``ad (**سَعَاد بتشديد العين**) ibn Rashidah ibn Jazilah ibn Lakhm ibn `Adiy. A couple of

On p. 264, Vol. 6 of Ibn Kathir's encyclopedia *Usd al-Ghaba*, it is stated that the said Muqawqis included in his gift a eunuch named Ma'bur in addition to a mule, most likely the same Duldul which the Prophet ﷺ very shortly before his demise gifted to his cousin and son-in-law Ali عليه السلام and a silk outfit, not knowing that the Prophet prohibited Muslim men from wearing silk.

The Prophet عليه السلام emancipated and married Maria in Medina in the same year. In the next year, she gave birth to Ibrahim (Abraham or Abram) who, according to many history accounts, lived almost two years. Maria's mother is said to have come originally from Rome or one of the lands under the Byzantine rule. The Prophet ﷺ gifted Sirin to his favorite poet, Hassan ibn Thabit and Sirin later became mother of Hassan's famous son Abdur-Rahman.

Historians do not tell us how old Maria (Mary) was when the Prophet ﷺ married her, but they say that she died in the year 16 A.H./637 A.D. during the caliphate of Omar ibn al-Khattab who led the funeral prayers for her according to pp. 153-56, Vol. 8 of Ibn Sa`d's *Tabaqat*.

What was Hatib ibn Abu Balta`ah doing in Egypt? He actually was emissary, envoy, of the Prophet of Islam ﷺ to the Muqawqis inviting him to accept Islam as he did to other

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Qur'anic verses indirectly refer to him as we are told by Ibn al-Athir. He participated earlier in the Battle of Badr which took place on March 15, 624 A.D. He attended the signing of the Hudaybiya treaty between the Prophet ﷺ and the polytheist tribes of Quraysh in 627 A.D. Ibn al-Athir says that the man's date of birth is not known, but he died at the age of 65 in 30 A.H./650 A.H. This puts the year of his birth at around 585 A.D.

rulers of countries outside Arabia during what is called by historians the "year of deputations", that is, 7 A.H./628 A.D. Hatib had a very interesting dialogue with the Muqawqis about Islam and the Prophet ﷺ which impressed the Coptic ruler very much, so he decided to send the Prophet the said gift. Ibn al-Athir indicates that there was another, third, woman with Maria and Sirin whom the Muqawqis gifted to the Prophet and the Prophet gifted her to Abu Jahm ibn Hudhayfah al-`Adawi whose biography is detailed on pp. 57-58, Vol. 5 of the same encyclopedia, namely *Usd al-Ghaba,* which is used as a major reference for this book. But ibn al-Athir makes no mention of this third woman on p. 264, Vol. 6 of *Usd al-Ghaba* as indicated above.

The Prophet of Islam ﷺ married two Jewish ladies: One was Juwayriyya, whose real name was Barra, daughter of al-Harith ibn Abu Zarar, then head of the Banu Mostaliq Jews of Medina. Her husband, her cousin Musafi` ibn Safwan ibn Abu al-Shafr, was killed in a battle referred to as the "Battle of Banu Mostaliq" between his Banu Mostaliq Jewish tribesmen and the Muslims in 5 A.H./627-628 A.D. The other was Safiyya daughter of Huyay ibn al-Akhtab. Her father was the Jewish arch-enemy of the Prophet of Islam ﷺ and master of the Banu Nadir Jews. She was wife of Kinanah ibn al-Rabee` ibn Abul-Haqiq, a Jewish chief and her marriage to the Prophet took place in Medina in 7 A.H./628 A.D. After the Battle of Khayber. Her lineage is traced back to Prophet Aaron (Harun), older brother of prophet Moses (Musa), عليهما السلام peace with them both. The Prophet ﷺ married these Jewish ladies in order to save them from slavery: During those times, war captives were treated as slaves if they could not be ransomed.

"Christian" Europeans, not Muslims, massacred the Jews and persecuted them. Muslims do not regard themselves as enemies of the people of the Book; why should they? In times of turmoil such as these, we have to look for what we agree on, not on what divides us. Surely there are numerous theological differences not only between Islam and these creeds, but even among various Christian and Jewish sects. This holds true about any religion and it encourages scholarship and the study of comparative religion.

"Islamic Terrorists"?! What about Christian and Jewish Terrorists?!

Here let us come to the worst part of Huntington's article. We have no choice except to quote his rather lengthy statement in order to see how blind some people can be and how unaware they are of the atrocities they inflict on other nations while accusing the latter of the same; he says,

After World War II, the West, in turn, began to retreat; the colonial empires disappeared; first Arab nationalism and then Islamic fundamentalism manifested themselves; the West became heavily dependent on the Persian Gulf countries for its energy; the oil-rich Muslim countries became money-rich and, when they wished to, weapons-rich. Several wars occurred between Arabs and Israel (created by the West). France fought a bloody and ruthless war in Algeria for most of the 1950s; British and French forces invaded Egypt in 1956; American forces went into Lebanon in 1958; subsequently American forces returned to Lebanon, attacked Libya and engaged in various military encounters with Iran; Arab and **Islamic terrorists**, supported by at least three Middle Eastern governments, employed the weapon of the weak and bombed Western planes and installations and seized Western hostages. This warfare between Arabs and the West culminated in 1990, when the United States sent a massive army to the Persian Gulf to defend some Arab countries against aggression by another.

The "oil wealth" Huntington is talking about is quite deceptive and so is the West's dependence on oil in Arab and Muslim countries. The West simply prefers to buy dirt cheap oil from these countries rather than tap and use its own oil and other energy resources, including nuclear and solar energies. For example, there are oil fields in the Unites States in these areas: Texas, Oklahoma and Alaska, but it is kept there on purpose and very little of it is being extracted. The same countries that sell their oil to the U.S. for pittance buy U.S. Arms and manufactured goods. And the only arms they are sold by the United States are low quality and obsolete defensive weapons, actually the surplus of the U.S. Army. Sophisticated weapons are reserved for other countries such as "Israel," a creation of the West as the writer himself admits, that gets them free of charge under "defense aid packages." Such weapons include biological, chemical and nuclear weapons. The plan is very simple: keep arming "Israel" in order to use it as a spear-head against any nation that refuses to become a U.S. lackey. And the "several wars" between Arabs and "Israel" have taken place with the complete knowledge and backing, with arms and political support, of Western countries in general and the U.S. In particular, hence the Arabs in all reality have not been fighting "Israel" but the U.S., thus draining their resources, weakening their economies and remaining under-developed: this is exactly how the West would like to see them.

In 956, not only the British and the French attacked Egypt but also "Israel." Why did the writer not say so? is he ignorant of this fact or is he deliberately covering it up? Three advanced countries attacked one single poor and under-developed Muslim country. Such is the policy of

ganging up, the same policy whereby the U.S. ganged up with thirty other European "buddies" to attack the Muslims of Iraq in 1991 and to keep their tyrant in power in order to have an excuse to attack them again and again. The role played by France, Britain and "Israel" in our Muslim world is an open book: even children know who enjoys raining bombs on them then turns around and calls them "terrorists."

Who Kept the West Living in the Dark for Centuries?

What were people in the West before World Wars I and II doing anyway, I mean before their guns became large enough to reach Muslim lands in Asia and Africa? Did they have a sound civilization one would be proud of? Or were they living in ignorance, invading one another, taking to the seas and making a living as pirates? Any fair-minded judge would deny that people in the West have had any significant form of civilization for many centuries following the advent of Christianity. Actually, it was only when they put an end to the Church's interference in their scientific research, leaving their dark ages behind, that their Renaissance flourished. Do you remember poor Galileo Galilei (1564-1642), the Italian mathematician, astronOmar and physicist who proved that the earth revolves around the sun and that it is not the center of the universe and how the Church treated him? He was denounced, accused of blasphemy, almost brought before the horrible Court of Inquisition in Rome and pressured to publicly deny what he knew to be a scientific fact. It took him seven years of seclusion to get over the fuss created by the Church about his scientific discoveries. Can anyone in the West accuse Muslims of hampering science and scholarship like that? The Renaissance cannot be traced back before Galileo's time; he

is one of its pioneers. What does this mean? It simply means that for one thousand and six hundred years, people in the West were as backward as can be. Muslims, by contrast, ascended to supremacy as early as the sixth century, thus surpassing those in the West by one thousand years and going beyond that a few hundred years more till World War I which lasted from 1914 -1918. The year 1922 is the year that witnessed the complete dissolution of the last Islamic power, the Ottoman Sultanate, when Turkey as we know it today proclaimed itself a Republic. Applying simple mathematics, we can conclude that Islam's power continued for at least thirteen centuries, the longest life-span of any civilization in history. The British rose to power and the sun once did not set over their domain, then they gradually weakened and waned and so did the Italians and the Germans. Now comes the turn of the United States the domestic and foreign debts of which will gradually reduce it to a nation living in abject poverty, it is only a matter of time and it will not be long.

Signs of Collapse of the "Western Civilization"

For how long do you think the Americans in particular and people in the West in general will be able to maintain their power which is based on military might and scientific progress? Two huge cracks have already appeared in their power structure:

1) Their moral decay. History testifies to the fact that when powerful men become corrupt (are politics in the West not corrupt?)—and power by itself corrupts—, they will eventually lose their power. They say that the fool and his money will soon be parted; we say tht the corrupt and their power will soon be parted. It happened to ancient Romans, Greeks, Chinese, Pharaohs, Babylonians, Persians and Arabs

and it is happening these days to those who regard themselves as the people most fit to live and prosper, even if their life means the death of other nations—Westerners have killed people in all the corners of the earth—and even if their prosperity is based on robbing other nations. Even the most corrupt nations in history did not reach the level of immorality, promiscuity and lawlessness reached by today's Western "civilization;" consider the following facts: drugs, homosexuality, pornography and sexually-transmitted diseases are reaching epidemic proportions. In the "Western Civilization" which Huntington defends, elderly women get raped or shot, homicide is everywhere, fathers commit incest, preachers impregnate their church women or molest children, teachers coerce their students to have sex with them, teenagers get pregnant, mothers get rid of their newly born babies by putting them in dumpsters, the number of the homeless and beggars is sharply rising although the U.S. which is regarded, I do not know why, as the wealthiest nation on earth... The list goes on and on. Is this the "civilization" Mr. Huntington is defending and promoting?

Signs of moral decay are depicting an ugly picture of the West's lack of concern about human lives, especially the lives of non-Westerners. Now they have even turned their guns to their own chests; the new generation is the most violent one history has ever witnessed. Consider the following facts: Most murders nowadays are committed by teenagers ages 14 to 17; school children are forming armed gangs all over the U.S., so much so that many parents are afraid of sending their children to school; automatic and semi-automatic guns are increasingly becoming available to children and teenagers, including AK-47s; shooting is no longer confined to open streets or night time: hospitals,

shopping malls, schools, churches, restaurants, libraries, even court rooms are witnessing violent incidents in broad daylight.

Scary Data about the "Western Civilization"

A few staggering statistics have been collected from a number of sources which point out to the following: One out of four deaths occurs among teenagers; bullets killed about 4,200 teenagers in 1990, up from 2,500 in 1985; an estimated 100,000 students carry a gun to school; in a poll, fifteen percent of students in the sixth through twelfth grades said they have carried a handgun in the past thirty days, 11% said they have been shot at and 59% said they know where to get a gun if they needed one. Sometimes crimes are totally senseless and do not seem to have a motive: a 15-year old girl killed two of her younger sisters with a .22 caliber pistol; some children kill or torture animals for fun by shooting them with BB guns, place a lit fire cracker in their mouths or leave them on the highway to watch them being run over by speeding cars... What happened to the innocence of childhood in the civilization which Huntington defends and of which he is proud? If children are capable of committing such mischief, what will they do when they grow up? In the words of one Omaha police officer, "For some reason this particular generation of kids has absolutely no value for human life." is this the type of "civilization" the West wishes to force other nations to accept? Have you heard anything as horrible as these incidents taking place in any Muslim country, at any age, in the past or in the present? There may be poverty throughout the Muslim world because the Muslims' wealth is being robbed by *ahlul kitab*, People of the Book (Christians and Jews), but there is neither immorality nor lawlessness of such a horrible magnitude. Western

civilization, Mr. Huntington must be told, is at war with itself.

Under Islamic Rule, Muslims Enjoyed Security and Prosperity

Here we would like to stop for a moment to narrate an incident. It took place during the government of the great caliph 'Omar ibn Abdul-Aziz (c. 682 – 720 A.D.). His *wali* over North African Muslim lands was Kafur al-Akhshidi who, like Omar, was one of the best rulers. Having collected all the taxes from African Muslims, Kafur ran out of place to store them, so he dispatched a messenger to the caliph asking him for suggestions. "Call on the people," the answer came, "to come to *baytul mal* (state treasury) and invite them to take what they need: each according to his particular need." So Kafur sent callers throughout North Africa inviting the Muslims to go there or send someone to fetch whatever items they needed. Not a single person showed up. He sent the callers a second time; still nobody showed up and the same happened even after the third time. All people had had they needs met; they were satisfied, secure and happy; look at them now, go to Somalia or Ethiopia… Everyone was happy except poor Kafur who had to send a second message to Omar ibn Abdul-Aziz who this time instructed him to give the perishable items away as gifts to outstanding individuals as tokens of appreciation of their services, to keep at *baytul mal* as much as his discretion dictated of precious metals and currency and to ship the rest to Damascus. This is the fruit of implementing Islam as it ought to be implemented. During horrible Medieval times, nobody in Europe could leave his house after the dark without an armed escort. During our time, the same is true. What has changed?

Western Systems Falling, One After Another

Here is the second indication of the decay of the present day "Western Civilization":

2) After the failure of Communism (which did not gain much support in Muslim countries because it was regarded as a form of atheism), it will not take long before we witness the crumbling down of capitalism. Economists who have studied the famous book *Das Kapital* by Karl Marx (1818 - 1883) conclude that both communism and capitalism are two interpretations of one Marxist theory in economics: the East interpreted it in its way and it was communism, whereas the West understood it differently and it was capitalism. Both ideologies have no concern for basic human values. Remember that Marx derived his theories after studying mid-19th century economic system in England, the system of private enterprise and free competition. It is now a fact that the country described as being the largest industrial giant in the world, namely the U.S., is now incapable even of servicing the interest on its national debt; this by itself is the death knell of capitalism. Add to this the fact that manufactured U.S. products are finding it increasingly difficult to compete with similar products manufactured overseas in terms of quality and price. Overseas, antagonism towards the U.S. Is skyrocketing because of a short-sighted "gun boat" foreign policy, one based on brutal military force, hence nations prefer to buy non-American products on that account alone. Massive lay-offs, ever-increasing unemployment, a continuous decline of domestic markets for American products, an increasing budget and trade deficits... All point out to one conclusion: the days of prosperity for Western "civilization" are numbered.

What Some "Civilized" Westerners did to Muslims

Let us take a close look at what "civilized" Catholic France did in once peaceful and prosperous North Africa and let us confine our study to one of its victims: Algeria. As many as one million Algerians were killed by the French during Algeria's struggle for independence which lasted from 1954 to 1962. Huntington says that, "Islam has bloody borders;" we say that such blood is the blood of Muslims which colonial Europe first shed and which is now being shed by imperialist U.S., as is the case with Iraq which the U.S. And its buddies reduced to rubble in the pretext of "liberating Kuwait." France's mischief extended to Syria, Lebanon, North Africa, Chad, Mauritania and Djibouti. If the writer implies that Islam was disseminated by the sword, a popular lie in the books of many unfair and prejudiced writers in the West, we ask him and them to explain why Indonesia is now the largest Muslim country in the world without ever being invaded by Muslims militarily and why Muslims refrained from invading followers of other creeds in, say, China, Japan, Korea, Vietnam, Laos, or anywhere else in Asia. Although Islam was born in Asia, it spread more rapidly in Africa and it is now spreading rapidly here in America where, according to calculated predictions, after no more than five years, Muslims will outnumber Jews and Islam will thus become the second largest religion in America. Had Islam been spread by the sword, nations that accepted it would have reverted to their previous creeds. The Holy Qur'an outlines the method to propagate Islam in these beautiful verses:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

Invite to the way of your Lord with wisdom and goodly exhortation and

dispute with them in the best manner; surely your Lord best knows those who stray from His path and He knows best those who follow the right way. (Qur'an, 16:125)

Since the list of Western countries that shed the blood of Muslims is lengthy and the space here is limited, let us stick to France; what applies to France applies to other European countries and the U.S. (which was populated by European immigrants escaping religious persecution in intolerant Europe).

France's policies aimed at spreading its language and culture in all countries which it subjected to its control by sheer brutal force, the establishment of settlements and the engagement of Christian missionary activities. It can safely be said that France's efforts continued for one thousand years without reaping any significant success. Its first attempts date back to 670 A.D. when Uqbah ibn Nafi' succeeded in spreading Islam in North Africa, then from 711 - 714 during the campaign of ibn Naseer and Tariq ibn Ziyad (after whom Gibraltar, that is, *jabal Tariq*, Tariq's mountain, is named ever since he and his Muslim troops landed on it in 711 A.D.) and the fall of Byzantium which paved the way before it to take control of some lands in Africa and the Middle East, including Jerusalem. Then the Crusades came. These were wars called for by the Church in the pretext of looking for the "original cross" on which Christ عليه السلام, peace with him, was supposedly crucified. Tell us, dear reader, why should the French look for that cross in Africa?! Was Christ crucified in Algeria or Chad, or was he crucified in Mauritania?! Those crusades were led by rulers and monarchs whom the Church supported and regarded as "God's shadow on earth." We do not think that God endorses the death and destruction committed by those

crusaders and we do not think that Christ عليه السلام was pleased with them, knowing that he was the "Prince of Peace." But it is just an excuse. Nevertheless, Muslims demonstrated a great deal of clemency to these invaders and one example is that of Emperor Romanus IV Dogenes who attempted to stop the Turks from advancing on Byzantine territories. Led by Alp Arsalan, Turkish Muslims fought the emperor's army at Manzikert in August of 1071. The Byzantines were defeated and their emperor was taken prisoner. Alp Arslan did not press his advantage; instead, he released the emperor on easy terms. Not so easy were the terms whereby the government of Iraq was "released" in the aftermath of the "Gulf War." The price is yet to be realized by present day Iraqis and their future generations.

The "Crusades" are Still Alive and Well

Western writers have not hesitated to label the attack on Iraq in 1991 as a Crusade. On October 3, 1993, *Washington Post* staff writer Rick Atkinson chose the title: "Crusade: The Untold Story of the Persian Gulf War" as the heading for his front page article which featured the picture of an American F-16 fighter jet flying over a Baghdad mosque. The message is unmistakably clear: "O Muslims of Iraq! Here we come! The Crusades are very much alive and well!" Congratulations, therefore, to the Al Sabah and Al Saud clansmen for inviting these crusaders to kill their brothers and neighbors... The future generations of these "brothers and neighbors" will definitely deal with these lackeys, you just wait and see, since the present ones are toothless. In 1099, the French entered Jerusalem, sparking far-reaching reactions throughout the Muslim world who consider it their first *qibla* and the third holiest of their shrines. French writers raced with one another to attack Islam, just as Huntington

and his likes are doing nowadays, without reaping any results other than stirring the feelings of resentment towards them.

Palestinians who since 1948 are being killed by bullets donated to the Israelis by the U.S. may number as many as their Algerian martyr brethren. All this shedding of blood is caused by those who do not value Muslim lives at all. It was only through Islam that the Algerians won their independence and it will likewise be the case with Palestine. It was Abdul-Qadir al-Jaza'iri who led, in the name of Islam, the Algerians to kick the French out and the Palestinians need another Abdul-Qadir al-Hussaini to likewise kick the Israelis out and send them back to Europe, the U.S. and anywhere else where they had originally come from.

What the French and British did to the Muslims

During the period from 1756 - 1763, Great Britain was struggling to firm its control over its colonies, causing France to lose its influence in the then important economic part of the world. France, therefore, started looking for other areas to colonize and settle its people and Algeria was its choice which it invaded in 1827 and succeeded on July 5, 1830 in firming its grip on it when its ruler, Hussain Pasha, surrendered. The Algerians withdrew from the main cities and organized guerilla warfare against occupying French forces under the leadership of heroes like Bey Mustafa bu Marzooq, al-Hajj Ahmed Bey Qisanteenah, Prince Abdul-Qadir al-Jazairi (b. 1808 and d. 1883, the most prominent among them), al-Maqrani, Shaikh al-Haddad, the descendants of Sidi al-Sheikh, Bu 'Imamah, Ibn Za'moon, Sidi al-Sa`di, Agha Muhyud-Deen bin al-Mubarak..., to name few. On July 25, 1830, the French fought Algerian *mujahidin*

defending al-Midya and when they entered the city, they did not find one person in it alive. The residents were either martyred or withdrew to fight the French later. Such heroism is what is lacking these days in our Muslim world. In the summer of 1831, Ibn Za`moon's troops set fire to the farms planted by the French and other European settlers and missionaries, igniting a battle that lasted several days during which Algeria could have fallen in the hands of the *mujahidin* had no additional French forces been sent to rescue the besieged troops. On April 7, 1832, the French, out of a sheer desire for revenge, moved during the night on the houses inhabited by members of the tribe of al-'Ofiyya and wiped them out completely, killing all the children, the elderly, the women and everyone else in them. Menachem Begin, the world renown leader of the Jewish terrorist gang, Irgun, did the same in 1947 to the village of Deir Yasin, killing all its 254 inhabitants... and examples like these are too many to count here. True, the borders of Islam are bloody; they have been bloodied by *ahlul kitab*, the people of the Book (Jews and Christians). It was only through the efforts of Jewish spies in Algeria, such as Ibn Baju and Bu Janah, that the French were able to enter Constantine City in northeast Algeria. On page 147 of *Lectures on Algeria's Modern History* by Dr. Abul-Qasim Sa`d-Allah, al-Hajj Ahmed is quoted commenting on those Jews saying, "It is they who always corrupted all the politics in which they interfered; they take no part in fighting, but they have a vested interest in seeing all others torn by dissension; they are like the wolves that come to take the lion's leftovers."

France followed in Algeria what "Israel" has been following in Palestine: a policy of bloody suppression, forced settlement of Europeans and economic strangulation. French

crusaders invaded Muslim lands and shed the blood of Muslims during a period of about three hundred years during which Muslims were massacred, their farms and orchards burnt and trees uprooted, their possessions confiscated and their free men and women brought to Europe as slaves. It is true, "Islam has bloody borders," borders which the crusaders of the past and of the present stained and are still staining with Muslim blood. The last French crusade on Africa took place in 1270. It was led by Louis XIX. It failed to achieve its objectives; the heroic Africans resisted the invaders and Africa is now predominantly Muslim.

Another Frenchman with bloody hands is Charlemagne (768-814) who is very well known for terrorizing the Muslims of Spain through his own Court of Inquisition which was set up by the Catholic Church and which employed innovative torture methods. His massacres put an end to the presence of Islam in some parts of Spain called Andalusia that had lasted for more than eight centuries. Those centuries were the best of times. They witnessed the establishment of a great civilization the remnants of which can still be seen in Barcelona, Grenada, Cordoba, Lisbon and many other cities. Once the Islamic torch of enlightenment was put out by Charlemagne andalusia and the rest of Spain gradually became one of the poorest nations in Europe after a brief period of Spanish supremacy built on the once formidable navy known as the "Invincible Armada." The defeat of that Armada at the hands of the British on July 29, 1588 signaled the decline of Spain as a world power and the rise of "Great Britain." Charlemagne will probably be burning with rage in his grave if he comes to know that more than one thousand mosques have already been built

throughout France and that less than three miles away from the Vatican, a mosque and an Islamic center have also been built. You see, shedding the blood of Muslims and causing Islam to have bloody borders, as Huntington puts it, does not stop the progress of the Islamic message; on the contrary; it kindles the fire of zeal in the heart of every Muslim no matter where he or she lives; Muslims are one *umma*. And this is exactly what frightens Huntington and his likes.

"Islamic Terrorists"?!

Yet the term "Islamic terrorists," which Huntington and his likes use, is by itself a clue from which one can easily detect where he comes from. This term is one of the inventions of international Zionism; it is both offensive and self-contradictory. On one hand, Islam has nothing to do with terrorism. The word "Islam" itself is derived from *salam* (Shalom in Hebrew) which means peace: peace with one's own soul, peace with all other human beings, peace with the environment and peace with the Almighty. When certain individuals are carried away by their frustration to do something as abhorred and detested as taking hostages or killing innocent civilians, Muslims condemn their acts before all others. But why do you involve the name of Islam in what they do? When the West uses the term "Islamic terrorists" so loosely, should the Muslims refrain from doing the same when they refer to the Serbs and Croats who terrorized their Bosnian brethren as the "Christian" world ties the hands of Bosnian Muslims and forbids them from having access to weapons to defend themselves, dropping a few bread crumbs on them so that they may not die of starvation but be killed by the bullets of the Serbs and Croats? Should they refrain from applying the term "Jewish terrorists" to the Israelis who daily terrorize our Palestinian

Muslim brethren and to those who dole out arms to them and give them funds and plenty of veto power at the United Nations? Why has the West been reluctant to call members of the Irish Republican Army (IRA) "Catholic terrorists" although they categorize their actions as being typical of "terrorists"? If the shoe fits, wear it. What is right for them is right for us, too and this is the way it should be. On the other hand, often those who apply this term are themselves responsible for numerous acts of terrorism world-wide. If those European writers wish to see the ugly face of terrorism, they just have to look in the mirror. What is indicated above regarding France is true about Britain, Italy and the U.S. They all have shed a great deal of the blood of innocent Muslims. U.S. planes and boats, or their proxy Israeli forces, have strafed, invaded and bombed many areas in Lebanon (the latest Israeli invasion of Lebanon is an example), Jordan, Syria, Libya, Tunisia, Egypt, Iraq and will not hesitate to attack Iran, Pakistan, the Sudan, or any other Muslim country if they can.

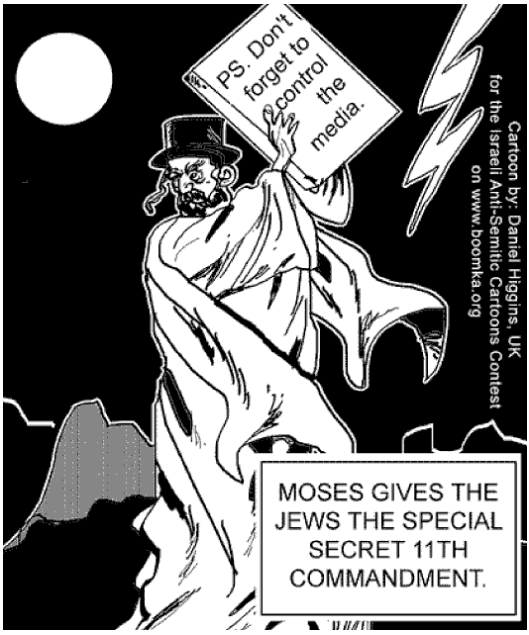
Another Bloody History

Needless to say, it is American Zionist Jews who promote writings like Huntington's. In this article and commenting on the quotation cited above, we cannot escape detailing the bloody history of "Israel" which the writer admits to be a creation of the West; so, let us tell the inquisitive reader the following, reminding him that U.S. policies are in full conformity with those of "Israel" and the U.K.:

Before the close of World War I and to be exact in 1917, Great Britain was great no more and its coffers were almost empty. European Jews succeeded in buying the post of Foreign Secretary for one of their co-religionists, namely

Lord Arthur James Balfour (1848 - 1930), a nephew of Robert Cecil, third marquess (marquis) of Salisbury, whom he succeeded as Prime Minister. He was Secretary for Scotland, Chief Secretary for Ireland and a bitter opponent of the independence of Ireland from British domination. In a letter he sent to the renown Jewish billionaire Lord Lionel Rothschild on November 2, 1917, he wrote saying, "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people," a letter now referred to as the ill-famed Balfour Declaration that set the foundations for an "Israel" in the heart of the Arab and Muslim *umma*. The following year, 1918, U.S. President Wilson read a Fourteen Point declaration to the U.S. Congress in which he said, "The other nationalities which are now under Turkish rule should be assured an undoubted security of life and absolutely unmolested opportunity of autonomous development." Did the U.S. Act upon this statement and if not, why not? We do not think it is necessary to answer this question, especially since everyone knows how much influence American Jews have maintained over U.S. politics even as early as the beginning of the present century. After World War II, the recipe for the creation of "Israel" had already been cooked and was ready to serve. During the war, Jews were being trained on terrorism and sabotage throughout Europe and the U.S. Both the Jewish Defense League (JDL), one of whose terrorists was rabbi Meir Kahane and the American Defense League (ADL), are still pursuing such training in their U.S. camps even today.

Let us digress for a moment to provide you with the following list of acts of terrorism committed by American Jews which did not receive any significant publicity in the



biased news media which is owned and managed by Zionist Jews: the complete destruction by the Jewish Defense League of the Institute for Historical Review for publishing reports of acts of terrorism committed by Jews in the U.S.; the bombing of the Boston office of the Arab-American Anti-Discrimination Com-mittee (ADC) followed by the murder of Alex Odeh, a Christian American of Palestinian descent, after bombing the Santa Ana, California, office of the ADC, then the bombing of the Washington, D.C., office of the ADC (an action which excited Jewish militants such as Mordechai Levy and Irv Rubin of the JDL); the breaking of the windows of the San Francisco Mosque on June 16, 1985, of the windows of the Islamic Institute of Dearborn, Michigan, on June 21 of the same year and of the windows of the Islamic Education Center (IEC) in the Potomac, Maryland, on the same day; and the throwing of home-made pipe bombs through the window of the Houston Mosque on June 22, 1985... Had any of these targets been a synagogue, the news would have been carried by all news media networks and published on the front pages of all publications owned by or sympathetic to Jews. The terrorist Zionist organizations that prepared for the establishment of "Israel" include the following:

1) Irgun Zvai Leumi (National Military Organiza-tion), which was founded in 1931 and one of whose most famous terrorists was Menachem Begin (1913 – 1992) who became the sixth prime minister of "Israel" in 1977. According to the Encyclopedia Britannica, Irgun "committed acts of terrorism and assassination against the British, whom it regarded as illegal occupiers (of Palestine) and it was also violently anti-Arab. Irgun also participated in the organization of illegal immigration into Palestine," and it participated in hostage-taking. If Americans, like this Huntington, consider taking hostages as a terrorist act, they should likewise consider Irgun terrorist since it in 1939 took British army officers hostage and executed them. And who has supported its leader Menachem Begin other than the U.K. And the U.S.? What do you call those who support terrorism? Or is it the usual double-standard of "some people's honey is other people's poison"?

2) Haganah (Defense), which was established in 1920 to terrorize Palestinian Arabs in preparation of settling Jews in Palestine. It became in 1941 a full-time commando force;

3) Haddassah, which recruited Jewish women to "entertain" Jewish terrorists and to dress their wounds; and

4) Stern (pronounced "Shtern,") or the Stern Group, another terrorist Jewish organization established mostly by German Jews. Its activities did not differ much from those of Irgun.

When the British wanted to leave Palestine in 1948, after the expiration of their U.N. mandate over Palestine, they did not want to transport all their heavy military equipment back home, especially since many of them had by then become

outdated and obsolete, so they offered them for sale. Jews were swift to take advantage of that opportunity, especially since they knew that the Arabs did not have the money, thus gaining an edge over the poorly armed and trained Arab volunteer armies that resisted the establishment of "Israel" on May 15, 1948. Most Arab countries were by then under Western control: Iraq and Jordan, as well as Egypt, were *de facto* British colonies, while Syria, Lebanon and many other Arab countries were under French and Italian domination. Since both Britain and France were already collaborating with the Zionists, they did all they could to firmly plant the seed of the Zionist entity in the midst of the Arab world and now they are doing everything they can to keep it alive.

This is why "Israel" has survived the odds; it is not because the Arabs are weak, but because they simply are no match to these Western countries with all their planes and naval fleets. And the Jews have been, since then and even before then, trying their best to buy power and authority in all important Western countries, so much so that no politician in his right mind in the West dares to say or do anything that may anger "God's Chosen People," as the Jews like to call themselves. In Vol. II (1955) of his memoirs titled *Years of Trial and Hope*, p. 132, President Harry S. Truman recounted one of his statements in which he said, "I'm sorry, gentlemen, but I have to answer to hundreds of thousands who are anxious for the success of Zionism. I do not have hundreds of thousands of Arabs among my constituents."

What is the price of keeping "Israel" alive and how have the Israelis rewarded their benefactors? Many books have been written on this subject, some of them by Christians and Jews (such as Edward Said, Lt. Col. Gordon "Jack" Mohr, Roger

Garaudy, Efraim Sevela, Haviv Schieber, Samir Abd-Rabbo and rabbi Elmer Berger, to name a few), all concluding that Zionism is racism and has nothing to do with Judaism and that today's Jews are taking advantage of Gentiles in general and Christians in particular. More than 18 Jewish organizations in Paris alone are anti-Zionist. If you combine the military with the economic U.S. Aid "packages" doled out to the Israelis, you will come to the staggering figure of more than three and a half billion dollars a year of tax money that goes to Israeli coffers in one form or another. No other nation in the world receives from the U.S., which is deep in debt, so much money and weapons. And "Israel" is the only country in whose Army Americans are permitted to serve and, believe me, they have been... Intelligence sharing is another bonus. The Central Intelligence Agency (CIA) always hands over to the Israelis whatever intelligence its agents, as well as satellites and spy planes and lately U.N. weapons inspectors, collect about Arab armies and their weapons. In all the wars which "Israel" fought against the Arabs, the Americans were more than forthcoming in providing "Israel" with all its economic, political and military needs and the American veto is always ready at the U.N. At Israel's service. This comes despite the fact that the Americans fully know the extent of violations of human rights in "Israel." This highlights the persistent double standard policy of the U.S. when it comes to human rights. The same can be said about other countries assisted by the U.S. In the past or in the present (and definitely in the future as well): Iran under the Shah, Saudi Arabia, Kuwait, Bahrain, the United Arab Emirates and Iraq when it was fighting the Iranians. Speaking of Iraq, it was the U.S. that hand picked Saddam Hussein in 1959 to be its lackey and then obedient servant. The Americans financed Saddam's studies and

living expenses when he was in Egypt, protected him against deportion when he killed an Egyptian citizen, helped him ascend the ladder of power till he became Iraq's sole dictator. Then the U.S. chose him to replace the Shah of Iran when the latter was toppled by a popular revolution which the U.S. Opposed, fought, resisted and is still doing so till this day! All these countries received some sort of assistance from the U.S. while the latter was fully aware of their dismal human rights records. The U.S. opts to ignore human rights whenever and wherever it is convenient for it.

In order to detail the way whereby the Jews have been rewarding their Christian benefactors, one will never run out of material. Such material reflects the very fact that while good-hearted Christians earn their living with the sweat of their forehead and send their tax money to the Jews in "Israel," American Jewish financiers are getting more and more rich due to the economic system in the West the architects of which are none other these same Jews, the system based on usury which takes the form of high interest rates as well as the credit card system which is based on a form of usury known as "compounded interest." Consider the interest rate and calculate the compounded interest, which is one of the Jewish inventions in the monetary world, on any given amount of money and see how much one has to pay for interest which ranges from five to twenty-three percent. One may end up paying three times as much as he would have paid for anything he buys in cash. Since not many people can afford these days to pay for what they need in cash, they have to borrow money today in order to pay it back tomorrow and when tomorrow comes, they will lose their house because they can no longer afford to pay its mortgage installment or their credit card payment, and we

will not talk here about loan sharks and pawn shops. Thus, money-hungry dealers in usury will end up owning a piece of property as much as one hundred times more in value than what they had lent its prospective owner.

John Cummuta, an American financial expert, puts it this way: "If you charge $2,000 on a credit card and pay the minimum payment, it will take you over thirty years to pay it off and you will have paid more than ten thousand dollars in payments. In other words, you will pay the credit card company over $8,000 for the privilege of using their $2,000!" Go back to the days of Henry Ford I, founder of the Ford Motor Corporation, and let him tell you how the Jews are in total control of America's economy. Look in any library for his book *The International Jew* and see if it can be found at all. Jews make sure that nothing is published, broadcast, televised, displayed at theater… that tarnishes their image. With the news and information media totally in their hands, Jews will never tell the American people the truth. "When ignorance is a bliss, it is folly to be wise," says an old axiom. How many Americans know about the 34 Americans killed and 171 wounded after 821 rocket and machine-gun holes ripped the *USS Liberty* battleship which came under attack in the Mediterranean from Israeli jets and torpedo boats during the so-called "six-day war" of June 5, 1967? The attack lasted more than two hours and when the Israelis saw that the vessel did not sink, they ripped its life rafts and sent their helicopters to finish it up knowing exactly what vessel it was, having put it under their intense low-level surveillance for more than six hours by photo-reconnaissance aircraft flying as low as 200 feet directly overhead...

Huntington refers in the same quotation to the U.S. helping the Kuwaitis put an end to Iraq's occupation and annexation of their country without stating the real reasons for such "help." The truth of the matter is that the U.S. did not rush to the Kuwaitis' rescue because it is fond of them. Rather, it was a God-given opportunity to crush the mightiest Arab army in order to give "Israel" a leverage over the Arabs and oblige the British, who have always had a major interest in Kuwait, a "country" they helped create just as they did to "Israel". The U.S. surely did not have any fight with the Iraqis, nor is Kuwait vital to its interests; five percent only of U.S. Oil imports come from there, but the British do not wish to relinquish their control over Kuwait. Since they did not want to fight the Iraqis, the British got the Americans to do the dirty job for them. On the other hand, the extent of brutality of the U.S. Attack on Iraq, the total destruction of Iraq's army and economic infrastructure, the huge loss of civilian lives, the destruction of all types of civilian installations comprising Iraq's infrastructure which had no impact whatsoever on Iraq's military capability (such as sewer pumping stations, power generators, warehouses, irrigation canals, schools, mosques, churches and even highways) gives one the impression that the Americans had a much bigger goal in mind when they dragged 29 other countries to stain their hands with the blood of the people of Iraq; they simply have no value for the lives of Iraqis even when the latter had nothing to do with the madness of the Butcher of Baghdad, Saddam Hussein; after all, Iraqis are *only* Muslims. That is sufficient reason to kill as many of them as possible and to leave the rest to starve through economic sanctions. Economic and political sanctions are being enforced not only on Iraq but also on Syria, Iran, Libya and recently the Sudan which are all accused of "sponsoring

terrorism." Tomorrow, Pakistan's turn will come to be added to the same list and after that..., who knows? Notice how those on the U.S. list of countries that allegedly support terrorism are all Muslims. This is deliberate, my friend. It is time the Muslims of the world started blacklisting those who try their best to harm them and call them names and take strong trade and political measures against them. Notice also how the U.N. has become an easy tool in the hands of the West to carry out and legitimize the latter's assaults on Muslims world-wide, especially those who live in the Arab world. Should the Muslims of the world remain silent as the West keeps branding them as "terrorists"? What a horrible price they are paying for remaining thus silent.

Is there Racism and Slave Trade in Islam?

If we were to comment on all items in Huntington's article, we would need to write a voluminous book, yet one more issue we simply cannot ignore: We feel it is our obligation to respond to it as follows:

"Historically," says Huntington, "the other great antagonistic interaction of Arab Islamic civilization has been with the pagan, animist and now increasingly Christian black peoples to the south. In the past, this antagonism was epitomized in the image of Arab slave dealers and black slaves." While this statement is made regarding the Sudan's war with its armed separatists in the south, the explicit reference to Arab slave dealers is both offensive and ironic, especially since it is made by someone who claims to be a promoter and a defender of "civilization" and an adherent to the faith that permitted, encouraged and actively participated in slave trade for almost one thousand and nine hundred years. Till the year 1807, slavery was permitted and

practiced in "Christian" America. If there is any antagonism, we assure Huntington that its source is neither Arab nor Islamic; rather, its roots and origins are European.

Let us briefly review how Christianity dealt with slavery, then we will see how Islam, on its part, emancipated slaves. Remember that Jews have always been the "money people", so they always play a part in financing projects that yield profit for them and such projects include the slave trade. Writing about this subject in his book *Spirit of Islam* (London: University Paperback, 1965, pp. 259-261), Justice Emir Ali says that the established Church adopted the system of slavery which was already in effect during the Roman Empire without any effort to mitigate its baneful character or promise its gradual abolition, or even improve the status of slaves. Under civil laws, slaves were mere chattels. On page 61, Vol. 2, of *History of European Morals* (New York, 1926), W.E. Lecky indicates that, "The Church did not condemn slavery. Orthodox and heretic, Roman and barbarian alike assumed the institution to be natural and indestructible. Pagan laws condemned to slavery any free woman who married a slave; the laws of Constantine ordered the woman to be executed and the slave to be burned alive. The emperor Gratian decreed that a slave who accused his master of any offence except high treason to the state should be burned alive at once, without inquiring into the justice of the charge." Even the word "slave" itself is of European origin: the French used to supply the Spanish slave market with what they called "barbarians" who were actually Muslims of Turkish descent inhabiting Slovakia. They were called "Slavs" or "Slavics," hence the word "slave". According to Encyclopedia Britannica, all in all, as many as fifteen million blacks may have been transported to the Western

Hemisphere from Africa. The slave system aroused little protest until the 18th century. The movement to emancipate blacks was started by American Quakers who established in 1788 the "Society of the Friends of the Blacks." British Quakers started the same campaign only five years earlier. Attempts failed in 1787 to consider a ban on slavery in the U.S. constitution; finally, it was only in 1807 that the U.S. officially banned it. Such an official ban, however, was not actually enforced, as Arnold J. Toynbee tells us in his book *Mankind and Mother Earth* (New York: Oxford University Press, 1976) till 1862. Even when his book went to the press, the author conceded that the blacks in America were "with good reason, feeling now, more than a century later, that they are still being denied full human rights by the white majority of their fellow citizens."

Huntington is a Jewish writer who falsely claims that Islam not only tolerated but even encouraged slavery, truly reflecting a typical Jewish prejudice which since the inception of Islam manifested itself on the behavior of many members of the Jewish communities of the world; so, we understand where he comes from. Many books written by malicious writers in the West, most of whom are either Jews or paid by Jews, contain the same lie. Islam adopted a gradual process to emancipate slaves, a process which may be divided into two major steps:

First, Islam put a very strong restriction on the acquisition of slaves. This restriction (the one and only) included an enemy who adheres to the idol-worship and who is captured in a war fought either in self-defense or with the permission of the Prophet of Islam or one of his rightful successors.

Second, Islam actually set out on a campaign to emancipate slaves as an atonement of a number of sins. For example, if a Muslim fails to fast during the month of Ramadan without a valid excuse, he has to free one slave for each day of the fast which he misses. Another is if he fails to fulfill his vow. Even if he, in a state of extremely uncontrollable grief (such as the sudden death of a dear one like a child, spouse, etc.), tears his shirt, he has to free a slave as an expiation. Likewise, if a woman beats herself or pulls her hair while grieving over the death or homicide of someone, she has to free a slave. If a Muslim accidentally kills someone else, he must free a slave. These are only sample cases and to review more, refer to any book dealing with *fiqh*. It is also interesting to notice the fact that some of the greatest personalities in the history of Islam were, for one reason or another, slaves. Some such slaves received an implicit honoring mention in the Holy Qur'an such as Zayd ibn al-Harithah who belonged to Khadija ﵂ wife of Prophet Muhammed ﷺ and whom she gifted to the Prophet ﷺ. He was freed by the Prophet ﷺ and later on came to be the general commander of one of the armies raised by the Messenger of Allah ﷺ at the dawn of Islam. Even Zayd's son Usamah enjoyed the same honor later on. And who can forget Bilal ibn Rabah, the Ethiopian *muadhin*, caller to prayer and Salman al-Farisi, about whom the Prophet of Islam ﷺ said, "Salman is one of us, we Ahl al-Bayt (people of the household of the Prophet)"? All these examples date back to the sixth century, almost fourteen hundred years ago, when Christians were freely trading with slaves, mistreating them and looking at them as objects or household items. Islam, contrariwise, enjoined the faithful to treat slaves as human beings, ordering them to feed their slaves the same food as they themselves eat and to clothe them as they themselves wear. Cherfils, the French writer of

Bonaparte et l'Islam (Paris, 1914) quotes Napoleon Bonaparte (1769 - 1821), who invaded Egypt, expressing his astonishment at slaves' conditions in Egypt then by saying, "The slave inherits his master's property and marries his daughter. The majority of Pashas had been slaves [i.e. *Mamlukes* or *Mamaleek*]. Many grand viziers are *Mamlukes*. Ali bin Murad Beg had been a slave. They began their lives by performing the most menial services in the houses of their masters and were subsequently raised in status for their merits or by favor. In the West, on the contrary, the slave has always been below the position of the domestic servants; he occupies the lowest rung."

The idiosyncrasies peculiar to Huntington and his likes are the reason why he and they think that they are the ones who, rather than anyone else in the world, deserve to live and prosper. It is blind prejudice and bigotry compounded with the lack of a sincere desire to examine history, our greatest teacher, to see how civilizations rise and fall.

Our final word is addressed to our dear Muslim readers whom we request to support our humble effort to defend Islam against the attacks to which it is subjected daily by writers like this Huntington whose article is a drop in the ocean of what is being falsely written about Islam and Muslims. Remember: The Zionists have controlled the public by controlling (buying and/or managing) the news media and we can and must do something about their misrepresentation of our creed. If you do not care, your children may find themselves in the same situation in which our Bosnian brethren found themselves: too many enemies, while not enough friends..., *Wassalamo Alaikom*.

Yasin T. Al-Jibouri

SUPPLEMENT II

Prophet Muhammed ﷺ and the Jews of Medina[1]

Let us not forget history but rather learn from it.

EXPULSION OF BANU NADHIR JEWS FROM MEDINA (625 A.D.)

In 625 A.D., Medina's Jews plotted to kill the Prophet of Islam ﷺ, encouraged by the polytheists of Mecca and by `Abdullah ibn Ubay who dreamed of being the King of Medina. The Prophet was once with some of his companions when he paid the Jews a visit, seeking their help in arranging the payment of blood-money of two persons from the tribe of Banu `Amir. The Jews asked the Prophet to come inside their fortress, but he did not like the idea. Instead, he sat outside the fortress's wall. They sent one man to climb the wall from inside the fortress and kill the Prophet by throwing a big boulder on his head.

The Prophet ﷺ, through divine revelation, came to know of this treacherous scheme in the nick of time and immediately left the place.

Then he sent Banu Nadhir an ultimatum with Muhammed ibn Maslamah: Since they had broken their treaty with the Prophet ﷺ, they should leave Medina within ten days. They wanted to migrate when `Abdullah ibn Ubay encouraged them not to leave, promising them help with 2,000 fighters. The Jews then refused to leave Medina.

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[1] Excerpted from Volume Two of my book titled *Allah: the Concept of God in Islam.* Amazon and affiliates market it globally and is in demand.

Their fortress was besieged and `Abdullah ibn Ubay did nothing to help them as predicted in Qur'ān, 59:11-12. After 15 days, they agreed to leave Medina. They were allowed to take away all their movables with the exception of weapons of war.

Those Jews passed through Medina's market singing and beating drums to show that they were not disheartened by that banishment and that they would soon avenge this defeat. Some of them went to the Levant while others settled with other Jews in Khaybar.

Since there was no war, according to the command of Allāh (see Sura 9, verses 6 to 10), all the wealth left by them became the personal property of the Prophet ﷺ who, having consulted with the Ansar, distributed all movable property to poor Muhajirun and three poor companions from among the Ansar: Sahl ibn Hani, Abu Dajjanah and Zayd ibn Harithah. He gave the immovable property to Ali ibn Abu Talib عليه السلام who made it *waqf* (trust) for the descendants of Fatima.

The 9th Chapter of the Qur'ān (The Banishment) describes various aspects of Banu Nadhir's expulsion.

BATTLE OF THE KHANDAQ (627 A.D.)

Upon settling down at Khaybar, Banu Nadhir Jews decided to seek revenge against the Muslims. They contacted the Meccan polytheists and 20 leaders from among the Jews and 50 from Quraysh made a covenant in the Ka`ba that as long as they lived, they would fight Muhammed ﷺ. Then the Jews and Quraysh contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja`, Banu Kinanah and Banu Fizarah readily responded. The Meccans, for thousand strong, including three hundred cavaliers and fifteen hundred camels, were joined by six thousand allies from among the Jews and the Bedouin tribes. The three armies set out, ten thousand strong, under the command of Abu Sufyan in the beginning of the month of Shawwal, A.H. (the end of February 627

A.D.) to attack Medina.

When news of these preparations reached Medina, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a long distance except in the north-west where a wide open space could afford the enemy an easy entry. At this place, with the suggestion of Salman al-Farisi, who was familiar with the mode of defending cities in other countries such as his (Persia), a trench, fifteen feet in width and fifteen feet in depth, was dug. Muslims were divided into parties of ten each and each party was allotted 10 yards to dig. The Prophet himself participated in this task, carrying the excavated earth away. The *khandaq* (moat, ditch) was completed in the nick of time: just three days before the host of the enemies reached Medina. The houses outside the city were evacuated and the women and children were accommodated for safety on the tops of the double-storied houses at the entrenchment. Muslims could muster only three thousand men to face this huge army and they immediately took cover behind the ditch. The Propeht ﷺ camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. The camp had the rising ground of Sila` on its rear and the trench in the front.

Huyaiy ibn Akhtab, the chief of Banu Nadhir Jews, met secretly with Ka`b ibn Asad, head of Banu Quraizah, a Jewish tribe which was still in Medina. Huyaiy was the most antagonistic Jew towards the Prophet. Banu Quraizah, on his instigation, tore down the treaty which they had concluded with the Muslims. The Jews decided that they would assist the pagan Qurayshites after ten days' preparations and would attack the rear of Muhammed's army from the north-western side of the city which was located on the south-east side of their fortress and which was easily accessible to them.

Rumors reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj: These were Sa`d ibn Mu`ath and Sa`d ibn `Abadah respectively to ascertain the truth. Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper of the Jews was even worse than it had been feared. This news was alarming. It was then necessary to take precautions against any surprise attack or treachery from the side of those cunning and conniving Jews. The northwestern part of the city, which was located on the side of the Jewish stronghold, was the weakest of all defences. In order to protect the families of his followers throughout the city, the Prophet ﷺ, as a meager measure of safeguard, had no choice except to send a considerable number of his men from his already small army of three thousand to afford them such a protection. His men's supplies were hardly adequate due to the length of the entrenchment that formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Hārithah, his freed slave and adopted son and another of two hundred men under the command of a tribal chieftain from Medina. Their job was to patrol the streets and alleys of the city night and day.

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for 24 days. Their number increased day by day and many Muslims were extremely terrified, as the Qur'ān portrays for us in Verses 10-11 of Surat al-Ahzab.

At that time, many hypocrites and even some Muslims, asked permission to leave the ranks of the Muslims and to go home.

The bulk of the army, however, steadfastly withstood the hardship

of inclement weather and rapidly depleting provisions. The coalition's army hurled arrows and stones at the Muslims.

Finally, a few of Quraysh's more valiant warriors, `Amr ibn `Abdwadd, Nawfal ibn `Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abu Wahab, `Ikrimah ibn Abu Jahl and Mirdas al-Fahri, succeeded in crossing the moat.

`Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.

Three times did the Prophet ﷺ exhort the Muslims to battle `Amr. Three times it was only Ali who stood up. In the third time, the Prophet ﷺ allowed Ali عليه السلام to go. When Ali عليه السلام was going to the battlefield, the Prophet ﷺ said: "The whole faith is going to fight the whole infidelity; the embodiment of the former bounds is to crush the entirety of the latter." The Prophet ﷺ put his own turban on Ali's head, his own coat of mail over Ali's body and he armed Ali عليه السلام with his own sword, Thul-Fiqar, then he sent him to meet his opponent. Then the Prophet ﷺ raised his hands to supplicate thus: "O Allāh! `Obaydah, my cousin, was taken away from me in the Battle of Badr, Hamzah, my uncle, in Uhud. Be Merciful, O Lord, not to leave me alone and undefended. Spare Ali to defend me. You are the best of defenders." Ali عليه السلام invited `Amr to accept Islam or to return to Mecca, or to alight from his horse since Ali عليه السلام had no horse and was on foot.

Being a friend of Ali's father Abu Talib, Amr said to Ali عليه السلام, "Nephew, by God I do not like to kill you." Ali عليه السلام replied, "By God, I am here to kill you!" `Amr, now became outraged by this reply, so alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield but either to conquer or to perish, he advanced towards Ali عليه السلام. They

were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so much so that for a good while, only the strokes of their swords could be heard while they themselves could not be seen. `Amr succeeded once in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "*Allāhu Akbar! Allāhu Akbar!*" That was his cry of victory. It always is Muslims' cry of victory. Seeing how the most brave among them was killed by Ali, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As the Muslims showered him with a hail of stones, he cried out thus: "I rather die by the sword than by the stones!" Hearing this, Ali عليه السلام leaped into the moat and fulfilled his last wish, dispatching him straight to hell!

Ali, contrary to the Arab custom then, did not, however, strip either men of their armor or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behavior of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique champion of spotless character. She said, as recorded in *Tarikh al-Khamis*, "Had his conqueror been someone else other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion." Ali, the "Lion of God," thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said, "Verily, one attack of Ali in the Battle of Khandaq is better than the worship of all human beings and jinns up to the Day of Resurrection."



و آخر دعوانا أن الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين طه الأمين و على آله الطيبين الطاهرين و أصحابه الغر الميامين