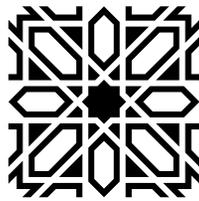


SAUDI ARABIA WAHHÂBÎSM & THE SALAFÎ SECT

UNDERSTANDING THE GREAT
CONSPIRACY



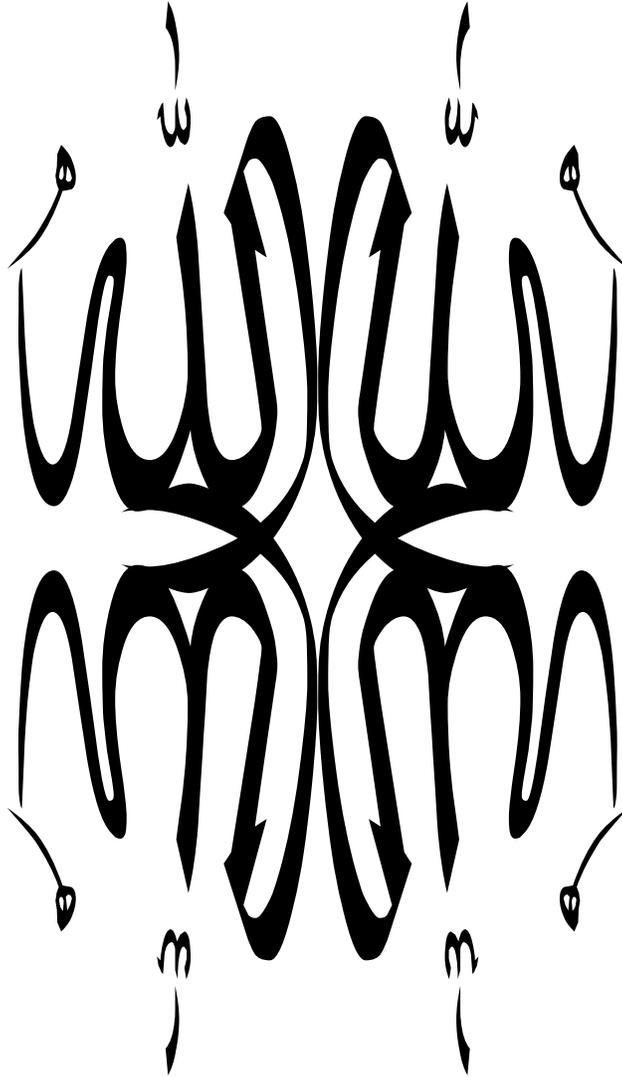
COMPILED BY THE 'ULAMÂ' OF DÂR AL-AHNÂF

*DEDICATED TO
ALL SCHOLARS
WHO ENDEAVOUR
TO PROJECT THE TRUTH*



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PUBLICATIONS

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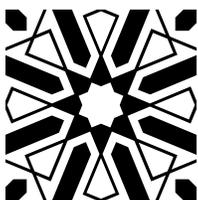
In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah,
Lord of the heavens and the earth and all that is between them,
the Compassionate and Merciful, the Almighty, the Wise
our Loving Guide and Protecting Friend.

May Allah's mercy and blessings be upon our beloved Prophet Muhammad ﷺ,
the best teacher, the finest example of behaviour and a mercy to the worlds,
and upon his blessed family and Companions. *Āmīn*

C O N T E N T S

	Preface	4
PART 1	THE SAUDI-WAHHÂBÎ COMPLICITY IN THE DESTRUCTION OF THE <u>KHALÎFATE</u>	
	Chapter 1	6
	Chapter 2	9
	Chapter 3	14
	Chapter 4	17
	Chapter 5	20
	Chapter 6	25
	Chapter 7	30
	Chapter 8	36
	Chapter 9	38
PART 2	THE SAUDI-WAHHÂBÎ POLITICAL AND MILITARY COLLABORATION WITH THE WEST	
	Chapter 1	40
	Chapter 2	45
PART 3	THE SAUDI-WAHHÂBÎ SUBVERSION OF LEGITIMATE <i>JIHÂD</i> MOVEMENTS	49
PART 4	THE TRAVESTY OF <u>KHÂDIM AL-HARAMAYN</u>	54
PART 5	THE SAUDI-WAHHÂBÎ GOVERNMENT AND WESTERN ORIENTALIST CENTRES	
	Chapter 1	56
	Chapter 2	60
	Chapter 3	66
	Chapter 4	72
	Chapter 5	75
PART 6	THE RISE OF WAHHÂBÎSM AND ÂL-SA‘ÛD	78
APPENDIX I	AL-ALBÂNÎ & FREEMASONRY	95
APPENDIX II	IBN QAYYIM AL-JAWZIYYAH	107
APPENDIX III	IBN TAYMIYYAH	110
APPENDIX IV	THE <u>KHAWÂRIJ</u>	114

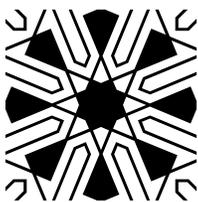


P R E F A C E

All praise is due to Almighty Allâh. We praise him and seek his help and forgiveness. And we seek refuge in Allâh from *Shaytân*, the Accursed, and from the evil of our own selves and wicked deeds. Whosoever has been guided by Allâh, there is none to misguide him. And whosoever has been misguided by Allâh, none can guide him. I bear witness that there is no god except Allâh, alone, without partner or associate. And I bear witness that Muhammad ﷺ is His Servant and Messenger. May Allâh, the Exalted, bestow His peace and blessings on Prophet Muhammad ﷺ, upon his good and pure family, as well as upon all the noble Companions ﷺ and upon those who follow them in righteousness until the Day of Reckoning.

Verily, the most truthful speech is the Book of Allâh, and the best guidance is the guidance of Muhammad ﷺ; while the worst affairs are heretical novelties, for every novelty is a blameworthy innovation. Every innovation (in matters of religion) is misguidance and every misguidance is in the Fire.

‘ The modern godless world is waging a war on Islam, and it is time that Muslims wake up to that fact and respond to it appropriately. No one can possibly respond appropriately to a challenge unless and until he first recognizes and understands the nature of the challenges. And that is the purpose of this monograph : to teach Muslims to recognise and understand the nature of the challenge involved in the destruction of the *Khalîfate* and the emergence of the Saudi-*Wahhâbî* Nation-State on its ruins. It also seeks to provide Muslims with the means whereby they can avoid being duped, and led astray, by those who have betrayed Islam in order to seek the good of this world. ’



ACKNOWLEDGEMENTS

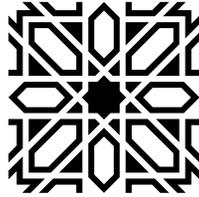
‘ Whosoever is not grateful to people is not grateful to Allâh. ’

We wish to express our heartfelt gratitude in appreciation of the selfless contribution of several honorable ‘*Ulamâ*’ of the *Ahlu-Sunnah w-al-Jamâ‘ah*, various Muslim scholars and individuals to the production of this short treatise. Our contribution was negligible.

May Allâh, the Exalted, grant them all the best of rewards in this world and the hereafter.

Mawlânâ Feizel Chothia

PART 1



THE SAUDI-WAHHÂBÎ COMPLICITY IN THE DESTRUCTION OF THE KHALÎFATE

CHAPTER 1

If this Ummah is ever to succeed in restoring the supremacy of Islam over the 'Nation State' in the world of Islam, it is imperative that Muslims be taught the history of the collapse of the Khalifate and its replacement, in the heart-land of Islam, by the secular Saudi-Wahhâbî Nation-State. This was an act of supreme betrayal of Islam.

One of the essential characteristics of the religion of Islam is its insistence that the sovereignty of Allah, the Most High, requires that the State and all its institutions submit to Allah's laws. If Allah, the Most High, is Sovereign, then Parliament, for example, cannot be sovereign. The Sovereignty of Allah, the Most High, implies the supremacy of the religion of Islam and, in particular, the sacred law or Shari'ah. That supremacy of Islam over the State, and over public life, was symbolized by the institution of the Khalifate. Even when the office of the Khalifate had been transformed into dynastic monarchy, the Khalifate still performed that symbolic role of supreme strategic importance.

European civilization, on the other hand, experienced a conflict between religion and the State which resulted in the secularization of politics. The final chapter of the conflict, which sealed the fate of religion in Europe, and brought an essentially godless civilization into being, was the French and Bolshevik Revolutions. The sphere of religion was reduced to individual and group worship, and the Pope and Euro-Christianity were excluded as actors in the conduct of State. Allah, the Most High, was no longer recognized to

be Sovereign (*al-Akbar*). Instead it was the people who now recognized themselves as sovereign, and they vested that sovereignty in the new secular model of a State. The State was '*al-Akbar*'. Islam, the religion, recognized such an act to be *shirk*, the greatest of all sins, and the one sin which Allah, the Most High, will never forgive!

Godless European civilization embarked upon an unholy crusade to transform the entire world, and to remold it after the new European model of the secular State and godless society. The rest of the world was colonized or had its essential freedom taken away. It was then secularized, and is fast being reduced to a godless society. This included the world of Islam. In fact the world of Islam was the special target of godless European civilization. The process of reducing the world of Islam to a godless society commenced with the secularization of public life. The Ottoman Islamic Empire was targeted. It had to be destroyed. It could not be destroyed so long as the *Khalîfate* remained a powerful institution of the sacred model of society which recognized the sovereignty of Allah, the Most High. And so the *Khalîfate* had to be destroyed.

The destruction of the Ottoman Empire, which was effected in the first world war, resulted in the emergence of the secular State of Turkey. The government was constituted of secularized westernized Turkish nationalists who worked hand-in-glove with an under-ground Jewish movement. They first reduced the now powerless *Khalîfate* to an office which resembled that of the Pope, and then they abolished it. But the secularization process in the world of Islam was sealed when the Hijâz, under the rule of 'Abdul 'Azîz Ibn Sa'ûd, also joined Mustafa. Kamal (Ataturk) in the rejection of the supremacy of Islam over the State. And so Arabia, the heartland of Islam, also embraced the secular model of a State. The birth of the State of Saudi Arabia coincided with the destruction of the *Dâr al-Islâm* which had been established by Prophet Muhammad ﷺ (*peace and blessings of Allah, the Most High, be upon him*) and from that point onward the *Haramayn* and Hijâz fell into the control of forces which would stop at nothing to obstruct the re-emergence of the *Khalîfate* and the restoration of authenticity to the collective life of the *Ummah*.

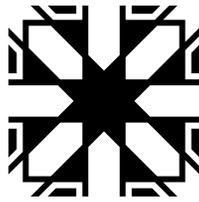
So long as the Hijâz remained *Dâr al-Islâm*, every Muslim was guaranteed by the *Sharî'ah* the right of entry into that territory. He did not need a visa. There was no such thing as Saudi sovereignty. There was no such thing as Saudi citizenship. The right of entry into any part of *Dâr al-Islâm* was one of

several rights which Muslims had. They also had the right to reside in *Dâr al-Islâm*; they did not need residence permits; the right to seek their livelihood in any part of *Dâr al-Islâm*; they did not need work permits; and the right to participate in the political process (*Shûrâ*); they did not need Saudi citizenship etc. The birth of the Nation State of Saudi Arabia resulted in the denial, and, eventually, the elimination of all these rights of Muslims. The huge oil-wealth of Arabia belonged to the world of Islam. When the State of Saudi Arabia was born, the Saudis robbed the rest of the Muslims of what belonged to all Muslims and what was to serve the interests of the *Ummah*. Then the Saudis handed over the effective control of the oil to the Americans in exchange for an American security guarantee. That, also, was treason.

The destruction of the *Khalîfate* and the emergence of the State of Saudi Arabia were events which changed the very face of the world of Islam in such a way as to result in a return to the pre-*Hijrah* stage of Islamic civilization. Nowhere in the world today does *Dâr al-Islâm* exist. Islamic civilization now exists in the post-*Khalîfate* era of its history. And, as it was in Makkah fourteen hundred years ago, so too today, the Muslim community around the world is subjected to an all-embracing *Jâhiliyyah* which dominates the world. The origin of that *Jâhiliyyah* is, of course, modern post-Christian western secular and materialist western civilization. It was, perhaps, with particular reference to this age, that the Prophet of Islam ﷺ (divinely blessed is he and in eternal peace) is reported to have said :

‘ Whosoever dies without having witnessed (during his lifetime) the institution of bay‘ah (the oath of allegiance by the people through which an appointment to the position of leadership over the Jamâ‘ah is legitimized) has certainly died a death of Jâhiliyyah (This could also imply a death in an age which has witnessed the return to the pre-Hijrah Jâhiliyyah).’
(Muslim)

If this *Ummah* is ever to succeed in restoring the supremacy of Islam over the State in the world of Islam, it is imperative that Muslims be taught the history of the collapse of the *Khalîfate* and its replacement, in the heartland of Islam, by the secular Saudi-*Wahhâbî* nation-State on its ruins. This was an act of supreme betrayal of Islam.



CHAPTER 2

It was quite clear to the British and the Zionists that a Jewish National Home - the Jewish State of Israel - could not be established in Muslim Palestine, and could never hope to survive so long as the world of Islam had a Khalîf capable of mobilizing its formidable resources and religious fervor and directing it to military ends. And so the control over the Hijâz, which was of paramount importance in the politics of the peninsula, was a matter to which British diplomacy directed supreme attention.

Allah, the Most High and All-powerful, revealed the *Dîn* of Islam to the Holy Prophet Muhammad ﷺ that it establish its supremacy over all other religions. This required the prior submission by the *Ummah* to the supremacy of Islam in both the private and public life of Muslims.

The office of the *Khalîfate* functioned as the ultimate symbol of Islam as a dominant force in public life. Without the *Khalîfate* the world of Islam would never have political power. There was, moreover, a permanent link between the *Khalîfate* and control over the *Haramayn*, i.e. the sacred territories in Makkah and Madînah. Anyone who could succeed in severing that link, would cripple the institution of the *Khalîfate* and, eventually, render the world of Islam powerless!

Throughout the 1400 years of the history of the *Ummah* of Prophet Muhammad ﷺ, no one has ever been successfully appointed to the *Khalîfate*, and has had his appointment legitimized by the *bay'ah*, or oath of allegiance of the Muslims, without such a person having either actual control, or the capacity to exercise control, over the Hijâz in general and the *Haramayn* in particular. The office of the *Khalîfate*, and authority over the *Haramayn*,

have always been inseparably linked in the religio-political consciousness of the *Ummah*.

The inseparable link also had a foundation in the *Sharî'ah* in so far as the *Hajj* was an institution binding on the members of the *Ummah*, and *Hajj* involved physical travel to the Hijâz. No one, therefore could be recognized to be the supreme leader of the Muslims who did not have the authority, and the means of exercising responsibility for the organization and administration of the *Hajj*. And this, of course, included freedom and security for the pilgrims and, hence, required control over the Hijâz.

As a consequence, even when the seat of the *Khalîfate* was shifted from the Hijâz to Kûfah (Iraq), Damascus, Baghdad, Cairo and even Istanbul, the *Khulafâ* (ie. *Khalîfs*) always took the greatest care to maintain their authority and control over the Hijâz. This basically continued uninterruptedly until the demise of the Ottoman Islamic Empire in the First World War.

The enemies of Islam paid very careful attention to the study and understanding of the link between the *Khalîfate*, the preservation of faith (*Îmân*) among Muslims, the power of Islam as a world-wide force, and control over the *Haramayn*. They then planned their diabolical strategy to render Islam powerless, and to confine it to a personal private faith with no authority over public life. In other words they planned their strategy to secularize Islam, and, in so doing, to reduce Muslims to the godless European way of life. They achieved considerable success!

The British, realizing the paramount importance of the Hijâz and the *Haramayn* for the legitimacy and even survival of the Ottoman *Khalîfate*, concentrated their diplomacy in the First World War on wresting the Hijâz from the control of the Ottoman *Khalîf*. This was achieved when *Sharîf* Husayn, the Ottoman-appointed *Sharîf* of Makkah, and great grandfather of the now deceased King Husayn of Jordan, was successfully induced by the British to rebel against the Ottoman *Khalîf* and to establish his own authority over the Hijâz under benign British alliance and protection.

The British also successfully concluded a Treaty of Collaboration in 1916 with 'Abd ul-'Azîz Ibn Sa'ûd. That Treaty further destabilized Ottoman rule over the Hijâz.

By 1916, and in the very midst of the first world war, the Ottoman *Khalîf* had lost control over Makkah and Jeddah, ie. the lower Hijâz. His control over Madînah was maintained throughout the war and only came to an end in 1919 when certain Ottoman troops within the city of Madînah were induced to betray and rebel against their commander, Fakhrî Pasha after his heroic defense of the city.

After the Ottoman *Khalîf* had lost control over the Hijâz, the *Khalîfate* was so crippled that it lingered on in Istanbul for just a few more years before it collapsed completely. And this was a truly outstanding success for British diplomacy. The weakening of the *Khalîfate* destabilized the entire structure of the Ottoman Islamic Empire. It eventually collapsed. In 1919 British troops, under the leadership of General Allenby, captured Jerusalem. It is significant that the British General, upon entering the Holy City, proclaimed that ‘... **the crusades were finally over...**’ If there was any doubt whatsoever of the extreme danger to Islam posed by British diplomacy in the Arabian peninsula, this statement of Allenby should have put those doubts to rest.

What Allenby meant was that Islam was now a tiger without teeth. Its fate was to remain permanently powerless and, therefore, incapable of responding to the loss of Jerusalem in the manner in which *Sultân Salâhuddîn Ayyûbî* (Saladin) had responded when Jerusalem was lost to the Crusaders.

The Arabs had been deceived to fight with Allenby, in his army, against the Turks, to wrest Jerusalem from the rule of the Ottoman *Khalîf*. Those Arabs were now waiting to ravage the carcass left by the British victory over Istanbul. They coveted local rule over the Hijâz, but it was still necessary to wait and see whether the Ottoman *Khalîf* would ever be able to regain the strength necessary to seek to re-impose his rule over the Hijâz. When, on March 3, 1924, the Ottoman *Khalîfate* was abolished, it became clear that no such threat existed. And it was precisely on that day that the clients of Britain began their fight over the carcass left by their betrayal of the Ottoman Islamic rule.

On March 7, 1924, *Sharîf* al-Husayn pre-emptively claimed the *Khalîfate* for himself. His most important credential was that he exercised de facto local control over the Hijâz. He also boasted of being *Hâshimite*, i.e. belonging to the same clan - *Banû Hâshim* - of the tribe of the Quraysh, to which the Holy

Prophet ﷺ himself belonged. In fact this weighed so heavily amongst the people that the Chief *Qâdî* of Trans-Jordan promptly accepted the claim and recognized Husayn as *Khalîf*.

His other credential, which was of dubious value amongst the Muslim masses, but which weighed heavily in the power-politics of the peninsula, was that the *Sharîf* was an ally of Britain, the super-power of the day, and had received considerable financial, diplomatic and military support from Britain in his successful rebellion against Ottoman authority in the Hijâz. In claiming the *Khalîfate* for himself, however, *Sharîf* Husayn committed the monstrous blunder of not first seeking the permission of the British to act as he did. It is the essence of the client-State status that freedom is effectively curtailed. *Sharîf* Husayn had violated the basic rule of conduct for client-States. How would the British react ?

British diplomacy in *Jazîrat ul-‘Arab* (i.e. the Arabian peninsula) was multi-dimensional and yet integrated. There was, first of all, the objective of wresting control of the *Haramayn* from the *Khalîf*. This was meant to weaken his legitimacy, and thus his influence and control over the rest of the world of Islam, and so facilitate the defeat of the Ottomans in the world war. Secondly, Britain wanted a friendly regime in control of the Hijâz so that it could better be able to manipulate the politics of the peninsula in pursuit of the long term goal of destroying Islam. Thirdly, British politics in the peninsula, and the defeat of the Ottomans, were strategically linked to Zionism's efforts to create a Jewish National Home in Palestine. And this integrated diplomacy was finally made clear with the Sykes-Picot Agreement of 1916, and the Balfour Declaration of 1917.

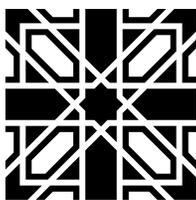
The ‘ super-power ’ (of the day), and the so-called ‘ chosen people ’ of Allah, the Most High, would hence be locked in a highly deceptive embrace of truly calamitous consequences for Muslims, Jews, Christians, and for the rest of mankind. The objective of the integrated diplomacy was to dismantle the entire Islamic Public Order so as to render Islam powerless to prevent Zionism from achieving its goal. So long as the institution of the *Khalîfate* remained it was always possible for the Islamic Public Order to linger on and, eventually, be revived. The attack on the institution of the *Khalîfate* was, therefore, vitally necessary.

It was quite clear to the British and the Zionists that a Jewish National Home - the Jewish State of Israel - could not be established in Muslim Palestine,

and could never hope to survive so long as the world of Islam had a *Khalîf* capable of mobilizing its formidable resources and religious fervor and directing it to military ends. And so the control over the Hijâz, which was of paramount importance in the politics of the peninsula, was a matter to which British diplomacy directed supreme attention.

The claim to the *Khalîfate* by the Hâshimite British client, *Sharîf* al-Husayn, was incompatible with British diplomatic objectives. It was always possible that the claim could have succeeded. *Sharîf* al-Husayn could then have mobilized the world of Islam to such an extent as to re-establish the Islamic Public Order and Pax Islamica in the symbolically powerful heartland of Islam, and so pose a threat to Britain's influence and control over large parts of *Dâr al-Islâm*. A revitalized world of Islam would also have made Jewish control over Palestine and Jerusalem quite impossible.

Britain responded to the claim to the *Khalîfate* by *Sharîf* al-Husayn by giving her blessings to the other British client in the peninsula, ‘Abd al-‘Azîz Ibn Sa‘ûd, to move against Husayn, and to wrest control of the Hijâz from him. This was the perfection of the art of double-crossing and of hypocrisy. One British client was used to eliminate another (British) client.



CHAPTER 3

The Ottoman leadership attempted to mobilize support for its war effort (First World War) from the entire Muslim world. British diplomacy, however, succeeded in promoting and exploiting Arab nationalism in the Arabian peninsula as an effective means of attacking and undermining the formidable strength of the universal Islamic fraternity. As a consequence the Arabs rebelled against Ottoman rule on the basis of a British offer of assistance to achieve national independence.

In so far as the Muslim World was concerned the first world war was much more than a mere European war. It was, rather, a war which brought about upheavals and changes in the Muslim World which were unprecedented in its thirteen hundred years of existence.

Firstly, the greatest Muslim power and seat of the contemporary *Khalîfate*, the Ottoman Islamic Empire, entered the war on the side of the Central Powers. While this decision is still clouded in some controversy since, up to the very last moment, the Ottoman leadership had not decided whether to enter the war or not, and if so, which side to support, there were grounds for speculating a British-Zionist role in the affair.

The Jewish-Zionist leaders had made a number of unsuccessful efforts at striking a deal with the *Khalîf* for Jewish control over Jerusalem. They even offered to buy the holy city. Britain had supported these Jewish-Zionist efforts zealously.

Among Britain's major political and military goals in the war were the subjugation of Islam as a power in the world, the conquest of Jerusalem, and the creation in Palestine of a Jewish home-land which would constantly disrupt and police the Muslim Middle East on behalf of the West.

The Ottoman leadership predictably attempted to mobilize support for its war effort from the entire Muslim world. In this connection, on November 23, 1914 the *Shaykh al-Islâm* of the Ottoman Islamic Empire issued a *fatwâ* (Islamic legal ruling) and a proclamation declaring *jihâd* (ie. war conducted in accordance with Allah's law) and commanding all Muslims to fight against the Allied Powers. British diplomacy, however, succeeded in promoting and exploiting Arab nationalism in the Arabian peninsula as an effective means of attacking and undermining the formidable strength of the universal Islamic fraternity. As a consequence the Arabs rebelled against Ottoman rule on the basis of a British offer of assistance to achieve national independence.

In less than two years after the commencement of the war *Sharîf* al-Husayn, self-styled ' King of the Arabs ', firm ally of the British, and great-grandfather of Jordan's now deceased King Husayn, had successfully rebelled against the Ottoman authority and was installed as King of the Hijâz, the heart-land of Islam. And as a consequence of the loss of the cities of Makkah and, eventually, Madînah, the pan-Islamic appeal of the Ottoman *Khalîf* suffered irreparable damage.

The British followed up their success in the Hijâz by installing the sons of Husayn as Kings in Iraq and Trans-Jordan as well. And by 1919 the British General, Allenby, with Arab troops fighting loyally with him, marched triumphantly into Jerusalem and declared that the crusades had finally come to an end. Palestine remained a British Mandate territory (mandated by the League of Nations) until the British withdrew in 1948 and the Zionist Jews declared the establishment of the State of Israel. Muslim Nationalists had in effect fought against the central *Khalîfate* to unwittingly effectuate the establishment of the Zionist State.

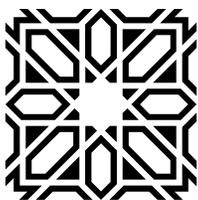
The Ottoman Islamic Empire was badly defeated in the war. The Allied Powers combined their military prowess with a psychological weapon which had far-reaching effects for Islam. The British and French succeeded in winning Muslim military support (by means more foul than fair) from India, the Maghrib and other areas and so both Arab and non-Arab Muslims fought against their brother Muslim Turks. The result was that the Ottoman Islamic Empire was not only defeated but its universal Islamic foundations were destroyed.

In the wake of the loss of the cities of Makkah and Madīnah and the Arabian peninsular , and after brother-Muslims had fought against them in the war, the Turkish nationalist forces, who had been in constant conflict with the *Khalīf*, now felt themselves free from any impelling attachment to the world of Islam. Out of the ashes of Ottoman defeat in the first world war the secular Turkish nationalist forces, led by Mustafa Kamal (Ataturk) moved swiftly to transform their political order from the old model of *Dār al-Islām*, or the Islamic Public Order, to the western model of a modern secular nation-State, the Republic of Turkey.

It was no surprise, therefore, when the Turkish Grand National Assembly adopted, on March 3, 1924, law abolishing the *Khalīfate*. Article One of the Law stated :

‘ The *Khalīf* is deposed. The office of the *Khalīfate* is abolished, since the *Khalīfate* is essentially comprised in the meaning and signification of the words Government (*Hukûmah*) and Republic (*Jumhuriyyah*).’

The passage of this law marked a decisive moment in the history of the *Ummah*. After a period of thirteen hundred years during which the institution of the *Khalīfate* was almost universally recognized by Muslims as essential to their religion, even when the seat of the *Khalīfate* was filled in ways which were contrary to the principles of Islam, the world of Islam found itself in the fourteenth century of its existence without a *Khalīf*. Indeed so definite and permanent was the change that one could, perhaps, be forgiven for concluding that the world Islam had now passed into the post-*Khalīfate* period of its existence. This, of course, is an incorrect conclusion, since the Holy Prophet Muhammad ﷺ has himself prophesied the emergence of a true *Khalīf* from amongst his descendents, *Imâm al-Mahdî* , who will lead a Muslim army which will destroy the stranglehold of *Shirk* and *Kufr* over the world (contemporary manifestations being both the Saudi State, and the State of Israel).



CHAPTER 4

By supporting Ibn Sa'ûd the British were now ensuring that so long as the Saudi-Wahhâbîs ruled over the Hijâz, the Khalîfate could never be revived. The British further calculated that without the Khalîfate the Islamic Public Order could not survive and the world of Islam would then be so weakened that it could never be mobilized to prevent the creation of the State of Israel.

Britain had cultivated Ibn Sa'ûd's friendship and alliance during the war against the Khalîfate and, as usual, had employed financial diplomacy (i.e. bribery). Ibn Sa'ûd received a monthly sum of 5000 pounds sterling from the British Treasury in return for his benevolent neutrality in Husayn's rebellion against the Khalîf, the imposition of Hâshimite rule over the Hijâz, and Britain's diplomatic and military efforts in the peninsula directed against the Ottomans. He diabolically rationalized this manifest violation of the command of Allah, the Most High, and His Prophet ﷺ not to take Jews and Christians as protecting friends by explaining it away as *Jizyah* (tax imposed on free non-Muslims under Muslim rule).

But British diplomacy in respect of Ibn Sa'ûd was directed to ends of far greater strategic importance than mere benevolent neutrality in the war and the disposal of the injudicious Sharîf Husayn. Ibn Sa'ûd had a far greater potential which Britain now moved to exploit, consequent on Sharîf Husayn's claim to the Khalîfate. The Saudi power in the Najd, which had re-emerged with the capture of Riyadh in 1902, was the product of an old alliance between a tribal chief and the religious leader of the Wahhâbî religious sect. That alliance ensured that while the descendants of the tribal chief would wield political power over territory ruled by the alliance, religious affairs would be subject to the authority of the descendants of the religious chief. As a consequence it was inevitable that the Najdî Saudis would be under pressure from the Wahhâbîs to seek to force the submission

of the heart-land of Islam (the Hijâz) to the *Wahhâbî* perception of the true faith.

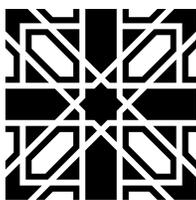
Britain was only too pleased to give the green light to Ibn Sa'ûd to move his forces against Husayn four days after the Hâshimite had claimed the *Khalîfate* for himself. Ibn Sa'ûd was impatient to move against Husayn since, as strange as it may appear, both Jewish control over Jerusalem, and *Wahhâbî* control over Hijâz, faced a similar threat. Neither could be achieved, and neither could hope to survive, if the world of Islam had a *Khalîf*. (Indeed, the destruction of the Saudi State may very well take place when the *Khalîfate* is restored at the time of Imâm al-Mahdî).

By supporting Ibn Sa'ûd the British were now ensuring that so long as the Saudi-*Wahhâbîs* ruled over the Hijâz, the *Khalîfate* could never be revived. The British further calculated that without the *Khalîfate* the Islamic Public Order could not survive and the world of Islam would then be so weakened that it could never be mobilized to prevent the creation of the Jewish State of Israel. Britain also knew that the *Wahhâbîs*, themselves, could never claim the *Khalîfate*, firstly because they knew that if they did so they would meet the same fate as *Sharîf* al-Husayn, and secondly because they had the good sense to know that a *Wahhâbî Khalîf* would always be totally unacceptable to the overwhelming majority of Muslims the world over. And so, by withdrawing support from Husayn and supporting Ibn Sa'ûd, Britain was in fact pursuing her relentless attack on the institution of the *Khalîfate* and the theo-centric Islamic Public Order.

Within a few months Ibn Sa'ûd was able to conquer Makkah and Husayn fled to Jeddah. The British eventually intervened to remove him physically from the peninsula by offering him a comfortable exile in Cyprus. And soon Madînah and Jiddah were also under Saudi-*Wahhâbî* rule.

More than a century earlier, however, the Saudi-*Wahhâbî* alliance had succeeded in overcoming the defenses of Taif and Makkah and there ensued a blood-bath of truly astonishing proportions. The *Wahhâbîs*, in their fanatical zeal, considered the Muslims resident in the Hijâz to be engaged in shirk and, as a consequence, held that it was permissible to kill them. The *Khalîf* in Istanbul got the Mamluke *Khedive* of Egypt, Muhammad Ali, to send an army to the Hijâz under the leadership of his son Ismail. The Saudi-*Wahhâbî* warriors were unceremoniously driven out of Hijâz and into the desert. A century later, however, there was no *Khalîf* and all the powerful

Muslim communities were under western colonial rule. In addition, Ibn Sa'ûd enjoyed the protecting friendship of Great Britain which was the super-power of the day. There was, therefore, no immediate possibility whatsoever of dislodging the Saudi-*Wahhâbi* forces from the *Haramayn* and Hijâz.



CHAPTER 5

The Saudi-Wahhâbîs chose to accept the rival system of political organization which had emerged in modern western civilization and which had just penetrated the very seat of the Ottoman Khalîfate, namely the secular nation-State system. And they did so because it was only in the nation-State system that they could realistically pursue an effort to win recognition and legitimacy for their rule over the Hijâz and thus ensure the survival of the Saudi State. They camouflaged their true designs and made an elaborate attempt to dupe the world of Islam. And their success in this game of deception was amply demonstrated in the representative character of the Makkah Congress of 1926.

Although Ibn Sa‘ûd was safely in control of Hijâz at the commencement of his rule in 1924 he was still confronted with a truly formidable problem. Namely, he had to devise some strategy which could avert the long-term possibility of a repetition of the disaster which visited the previous Saudi-Wahhâbî rule over the Hijâz . It would appear that he first thought of a policy of conciliation with non-Wahhâbî Muslims and of using his control over the Hijâz to further the cause of the unity of the *Ummah*. Thus shortly after gaining control over Makkah and receiving from its inhabitants their recognition of him as Sultan of the Hijâz, he issued a proclamation to the entire world of Islam to the effect that the Hijâz, with its *Haramayn*, belonged to the entire world of Islam and that he, Ibn Sa‘ûd, held control over the Hijâz as a trust only, and on behalf of the entire world of Islam. He then went on to invite the entire world of Islam to send its representatives to Makkah so that, on the basis of *Shûrâ* and *Ijmâ’*, a just, efficient and representative administration could be established over the Hijâz.

This important announcement was entirely consistent with the provisions of the Islamic Public Order. The Hijâz was still the *Dâr al-Islâm* which had been established by the Holy Prophet ﷺ. As yet there was no hint of any Saudi State which would claim territorial sovereignty over the Hijâz. The rights of the Muslims in the territory of *Dâr al-Islâm* were being publicly recognized and respected. But, unfortunately, this concern for the unity of the world of Islam and this fervent declaration concerning the status of the Hijâz did not represent the actual Saudi-*Wahhâbî* designs over the Hijâz. It was simply a case of politics of expediency and was designed to protect the Saudi-*Wahhâbîs* in the wake of a significant initiative undertaken by the formidable Indian *Khilâfah* Movement & Al-Azhar University in Cairo shortly after the abolition of the Ottoman *Khalîfate*. Indeed the Azhar initiative had perilous implications for Ibn Sa‘ûd and the Saudi-*Wahhâbî* rule over the Hijâz. It also constituted a troublesome ‘fly in the ointment’ for the victorious Zionists and British. Al-Azhar University proposed to convene an International Islamic *Khalîfate* Congress (*Mu‘tamar al-Khilâfah*) in Cairo which would, among other things, attempt to appoint a new *Khalîf* over the world of Islam.

Had the *Wahhâbîs* been genuinely devoted to Islam they would have welcomed these efforts to achieve conformity with an essential requirement of the *Sharî‘ah*, i.e. the establishment of a genuine *Khalîfate*. The *Wahhâbîs* had long argued that the post-*Râshidûn* *Khalîfate* was invalid because, among other things, the *Khalîfate* was not constituted in a manner which conformed with the requirements of the *Sharî‘ah*. Now that the ‘invalid *Khalîfate*’ had been abolished and the leading center of Islamic learning of the day was convening an international Islamic congress to discuss the question of the *Khalîfate*, and to effect the appointment of a new *Khalîf*, the *Wahhâbîs* should have welcomed this initiative. In addition, they should also have extended every possible cooperation, and should have participated in a serious way in the Congress in order to ensure that the genuine *Khalîfate* was restored.

But the *Wahhâbîs* had no such sincere devotion to Islam. Their attitude was essentially one of selective religiosity, expediency, opportunism and parochialism. The *Wahhâbîs* knew that the world of Islam would never have accepted a *Wahhâbî* *Khalîf* and, as a consequence, they found it expedient to repudiate an essential requirement of the Islamic Public Order. They marshaled all their energies to sabotage the Cairo *Khalîfate* Congress. Their strategy was to organize a rival congress in Makkah at the time of the Hajj of

1926. That meant that the ‘ Makkah Congress ’ would take place within a month of ‘ Cairo Congress ’, making it difficult for delegates to attend both conferences. Since the ‘ Makkah Conference ’ was timed to coincide with the *Hajj*, and since it had the active support of the British, it had a clear advantage over the Cairo Conference.

Secondly they specifically excluded from the agenda of the ‘ Makkah Congress ’ the question of the *Khalîfate*. This transparent attempt to sabotage the ‘ Cairo Conference ’ and to bury the *Khalîfate* was more than ample evidence to expose the hollow credentials of the *Wahhâbîs* as so-called champions of the *Shari‘ah* and of Islam.

The response of the world of Islam to this rivalry, ie. the ‘ Cairo *Khalîfate* Congress ’ of May/June 1926, and the rival Makkah ‘ World Muslim Congress ’ of July 1926, is a subject which deserves serious research, as well as how much British machination was involved in ensuring, for example, that the important Muslim community of India which had supported the Ottoman *Khalîfate* to such an extent that they had established the formidable *Khilâfah* Movement, would stay away from the *Khalîfate* Congress of Cairo and, instead, attend the rival ‘ Makkah Congress ’ from the agenda of which the question of the *Khalîfate* was specifically excluded.

It was clear, however, that in this rivalry the ‘ Makkah Congress ’ achieved a tactical victory over Cairo - a victory which had enormous implications for the very survival of the institution of the *Khalîfate* and the orthodox Islamic Public Order (i.e. *Dâr al-Islâm*). Those who organized the ‘ Cairo Congress ’ wished to ensure conformity with the orthodox Islamic system of political organization. But they were intellectually incapable of articulating a conception of the Islamic Public Order (*Dâr al-Islâm*) and the Islamic Conception of an International Order which could convince a skeptical world of Islam. And they could not respond to the new and unique situation in which Muslims had found themselves by articulating the alternative of the establishment of the authentic *Jamâ‘ah* and *Amîr* wherever in the world it could be established.

Those who organized the ‘ Makkah Congress ’, on the other hand, were unwilling, because of vested interests, to remain faithful to the orthodox Islamic Public Order with its *Khalîfate*, *Dâr al-Islâm*, etc. Instead they chose to accept the rival system of political organization which had emerged in modern western civilization and which had just penetrated the very seat of

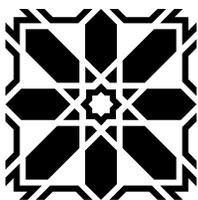
the Ottoman *Khalîfate*, namely the secular nation-State system. And they did so because it was only in the nation-State system that the Saudi-*Wahhâbîs* could realistically pursue an effort to win recognition and legitimacy for their rule over the Hijâz and thus ensure the survival of the Saudi State. They camouflaged their true designs and made an elaborate attempt to dupe the world of Islam. And their success in this game of deception was amply demonstrated in the representative character of the ‘ Makkah Congress ’.

The tactical victory of the ‘ Makkah Congress ’ in its rivalry with the ‘ Cairo Congress ’ played a significant role in paving the way for the rest of the world of Islam, including the very heart-land of Islam, to eventually follow the example of Mustafa Kamal and his model of the secular State of Turkey. The history of the world of Islam since 1924 records, on the one hand, the evils which were continuously injected into the body of the Ummah through this alien system of political organization and, on the other, the naive, confused and superficial attempts of modern Islamic scholarship to reconstruct a new Islamic Public Order on the secular foundations of the nation-State system.

What emerged from those efforts was the goal of ‘ Islamization ’ and of establishing the ‘Islamic State within the system of nation-States’. But both of these were futile goals for it was, and still is, impossible for them to be achieved without first dismantling some of the essential apparatus of the *Khalîfate* system.

Eminent Islamic scholars such as Dr. Muhammad Iqbal, Abul Ala Maududi, Dr. Ismail Faruqi etc. ventured into *Ijtihâd* (i.e. independent reasoning) to reconstruct an Islamic Public Order in post-*Khalîfate* Islam. Their efforts resulted in the concepts of the ‘ Islamic State ’ and ‘ Islamization ’. Despite being great thinkers of the time they appeared not to have adequately understood the true nature and consequences of the change which was taking place. Dr Iqbal, for example, has stated that ‘... according to *Shar‘î* law the appointment of an *Imâm* or *Khalîf* is absolutely indispensable. Turkey's *ijtihâd* is that according to the spirit of Islam the *Khalîfate* or *Imâm*ate can be vested in a body of persons, or an elected assembly (e.g. the Turkish Grand National Assembly or Parliament). Personally I believe the Turkish view is perfectly sound...’ Unfortunately, however, the efforts for Islamization and for establishing the Islamic State resulted in the orthodox Islamic system of the political organization of the Ummah or the Islamic Public Order (i.e. Pax Islamica and *Dâr al-Islâm*) being relegated to total

obscurity. As a consequence political thought in the world of Islam was gravely misdirected, and the immense confusion so created persists to the present day.



CHAPTER 6

King ‘Abdul ‘Azîz Ibn Sa‘ûd had, in fact, dismantled the Dâr al-Islâm which had been established by the Prophet ﷺ himself, and by his Companions ﷺ, in the Hijâz, had dispossessed the world of Islam of its very heartland, had insulted the Muslims, and was destined to get away with that audacious behavior for more than seven decades.

The World Muslim Congress which convened in June 1926 as a result of the efforts of King ‘Abdul ‘Azîz Ibn Sa‘ûd was hailed as the first such meeting in the History of Islam. And indeed it was, for all the wrong reasons. The Congress received two messages from the King. In the first, the opening address of the Congress, the King made reference to the sorry history of the Hijâz ending with the despotism of Husayn who, among his other sins, placed the Hijâz under foreign non-Muslim influence. This being prohibited by the Prophet ﷺ, a justification was therefore presented for the Najdî conquest of the Hijâz. As a result of that conquest, the King was pleased to point out there was now security in the Hijâz. The Congress was invited to hold its sessions in that atmosphere of security and of total liberty. The only constraints on the conference were the restraints of the Islamic Law and of not meddling in international politics nor in the differences which separate certain Muslim peoples from their governments. And yet Ibn Sa‘ûd was less than honest in his opening statement since he was just as guilty as was Husayn in aiding and abetting the penetration of British influence in the peninsular.

Two things stand out in the King's address. Firstly the *Wahhâbî* leadership was showing its best possible face in order to court the support of the Congress, - thus the security and total liberty promised. But secondly, and more important, the ban on international politics in the discussions of the Congress clearly implied that the security of the Saudi-*Wahhâbî* State and

the maintenance of its relations with its allies (Britain in particular) took precedence over the considered opinions of the *Ummah* even when expressed through *Shûrâ* in an Islamic Conference ‘ unprecedented ’ in the history of Islam.

The King gave to the Congress the safe task of examining the necessary ways and means for making the holy places the best centers of Islamic culture and education, the most perfect region in terms of prosperity and hygiene, and the Muslim country which is most conspicuous for its recognition of Islam . It was very clear from this address that the King was attempting to foist on the Congress an artificial division between religion and politics, and a new theory to the effect that the proper subject matter for the consideration of Islamic Congresses was the subject matter of religion and religious affairs. And this was a *bid‘ah* (ie. blameworthy innovation) of a truly reprehensible nature since it was in such manifest conflict with the *Qur’ânic* guidance, the *Sunnah* of the Prophet ﷺ and the very foundations of the Islamic legacy. The King was, in fact, making an attempt to transform al-Islam, which was *al-Dîn*, into religion in the narrow and distorted sense in which the term was used in secular western civilization.

On July 2nd , 1926, on the occasion of the 15th plenary session, the King addressed a second message to the Congress, through which he sought to achieve one of the main objectives of the *Wahhâbî* initiative, to wit, the international Islamic recognition and acceptance of Saudi-*Wahhâbî* control over the Hijâz.

The King expounded his politique for the Hijâz as follows :

- 1) We do not admit any foreign intervention in this sacred country, whatever may be its nature.
- 2) We do not admit any privileges open to some and denied to others; whatever takes place in this country must conform with the *Sharî‘ah*.
- 3) The Hijâz must have a special neutral regime. It must neither make war nor be attacked, and this neutrality must be guaranteed by all the independent Muslim States.

What the King was attempting to do in this address was nothing less than propounding a new Islamic political theory. It was as though the Saudi-*Wahhâbîs* were convinced that they were the only Muslims, and hence Hijâz

and Najd, which were under their control, was the real *Dâr al-Islam*. Thus all territories outside of Hijâz and Najd (or modern Saudi Arabia) were foreign. And when the King spoke about the need to prevent any foreign intervention in the Hijâz, he was referring specifically to the kind of intervention which had ousted the *Wahhâbîs* from the Hijâz more than a century earlier.

The second point made was, of course, quite admirable i.e. a non-discriminatory application of the injunctions of the *Sharî'ah*. But the second point was incompatible with the first. The world of Islam was being accorded the status of foreigners who, naturally, would not be eligible to all the privileges open to the Saudi-*Wahhâbîs*. Foreigners, for example, would need a visa in order to enter the Hijâz even for performing the *Hajj*. The Saudi-*Wahhâbîs* would not require a visa since they were citizens of the new-born State of Saudi Arabia and so the Hijâz belonged to them. Non-Saudi Muslims could now be imprisoned if they extended their stay in Hijâz after the expiry of their visas for they were now foreigners and the Hijâz, which was no longer *Dâr al-Islâm*, did not belong to them.

The King had, in fact, dismantled the *Dâr al-Islâm* which had been established by the Prophet ﷺ himself, and by his companions ﷺ, in the Hijâz, had dispossessed the world of Islam of its very heartland, had insulted the Muslims, and was destined to get away with that audacious behavior for more than seven decades.

The third point made in the King's address was quite remarkable. There could be no doubt at all that it was a manifest statement of *bid'ah*. Neither in the *Qur'ân*, nor in the *Sunnah* of the Prophet ﷺ, nor in the entire Islamic legacy is there any concept of the neutrality of the Hijâz. Indeed the statement that the Hijâz must not make war amounted to taking the very heartland of Islam out of *jihâd*, and was thus in manifest conflict with explicit commands of the *Qur'ân*. Here again the King was walking the path of *kufr*.

In respect of the request of the King that all independent Islamic States should recognize the neutrality of his regime, it was clear that this was a scarcely disguised attempt to win recognition from the world of Islam of Saudi-*Wahhâbî* rule over the Hijâz.

As such the *Khalîfate* question was never discussed. This was a major triumph for the new secular approach to Muslim ‘unity’. The conference did, however, enter into politics in approving a resolution demanding the return of Ma‘ân and ‘Aqabah to Hijâzî control since the British annexation of these territories to Trans-jordan (over which Britain was the mandate power) violated the command of the Prophet ﷺ that the Arabian peninsular must remain free of all non-Islamic influence.

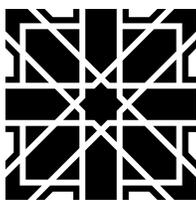
This however was not entirely the case. One of the effects of the war of 1914-18 was to eliminate the Turks from Arabia and to extend the British sphere of influence over the whole peninsula. But it is very important to note that in this unique and momentous achievement of the British in which the command of the Prophet ﷺ was compromised for the first time in thirteen hundred years, the British were aided and abetted by both Husayn and Ibn Sa‘ûd. Indeed both commanded a price for their services to Britain. The Arab forces of Husayn actually fought alongside the British against the Turks. Ibn Sa‘ûd's benevolent neutrality in this struggle enhanced the chances of Britain's success. Up to 1920 when his monthly payments from the British were stopped, Husayn had received about six million pounds sterling. Ibn Sa‘ûd, who received from the same British Government a more modest 350,000 pounds at the rate of 5000 pounds a month, diabolically explained it away as *jizyah* (a tax paid by a subject non-Muslim people resident in the territory of *Dâr al-Islâm*).

It was Britain (the mandate power in Trans-jordan) which had annexed Ma‘ân and ‘Aqabah to Trans-jordan in 1925. Although ex-King Husayn protested the annexation from his exile in Cyprus and Ibn Sa‘ûd moved the World Muslim Congress to adopt a resolution protesting the annexation, the British action was clearly a *fait accompli*.

It is interesting to note that if the command of the Prophet ﷺ had not been compromised by Husayn and Ibn Sa‘ûd in their misguided assistance to the British, and in their attempt to rid the peninsula of Ottoman influence, it would not have been possible for the Balfour Declaration to be fulfilled and for the Zionist State to be established in Muslim Palestine. It is also interesting to note that if ‘Aqabah had remained under Hijâzî control, Saudi Arabia would have been a front-line State in the present Middle East conflict. History may one day reveal that one of the reasons for the British annexation of Ma‘ân and ‘Aqabah was to create a buffer zone between the

volatile heartland of Islam and the Jewish national home in Palestine which the Balfour Declaration envisaged. It should be clear that a direct confrontation between the Hijâz (now part of Saudi Arabia) and the Jewish National Home in Palestine (now the State of Israel) would arouse uncontrollable Islamic passions, a factor which still constitutes the only serious threat to the survival of the Zionist State.

And so became manifest the contemporaneous destruction of the institution of *Khalîfate* and the symbiotic character of the emergence and future existence of the Saudi-*Wahhâbî* State and the State of Israel.



CHAPTER 7

And so we witnessed the amazing phenomenon - amazing for those who ponder over the Qur'ân - of the destruction of the Khalîfate and the restoration of the State of Israel as contemporaneous events.

Why was the Khalîfate not restored somewhere else after it collapsed in Istanbul ? Why have we had no Khalîfate for more than seventy years now? The reason for this is the nature of the age in which we now live. This is the age when the greatest force of evil ever created by Allah has been released (eventually to appear as a human being). This is the age of *al-Masîh ad-Dajjâl* (ie. anti-Christ) and of *Ya'jûj* and *Ma'jûj* (ie. Gog and Magog).

When viewed from an essentially *Qur'ânic* perspective, the abolition of the Ottoman *Khilâfah* appears to have occurred at the same time that other events of supreme *Qur'ânic* importance were unfolding. For example, the Ottoman empire would not have been defeated and destroyed had fundamental change not come to Europe, transforming European civilization into a major actor on the stage of the world. The French and Bolshevik revolutions marked the turning points in the transformation of Western and Eastern European civilizations from civilizations based on faith (in Christianity) to essentially godless civilizations. The scientific and industrial revolutions and the emergence of the capitalist economy resulted in those godless civilizations becoming predatory and having the power with which to prey upon all mankind. Those godless European civilizations then embarked upon an effort to transform all the rest of the world to godlessness! The Ottoman Empire stood in the way of Europe since it was established on foundations which were essentially sacred. The institution of the Khalîfate established and legitimized Islam's sacred model of a public order and a world order. That public order, or *Jamâ'ah*, was absolutely essential for the preservation of the integrity and faith of the World of Islam. And so, the Khalîfate had to be targeted and destroyed in order for the penetration and destruction of faith in the world of Islam to be ever realized.

With the destruction of the *Khalîfate* in 1924, the last major hurdle in the way of those who were determined to reduce all of mankind to godlessness was now removed. The stage was thus set for the fulfillment of the words of the *Hadîth al-Qudsî* in *Sahîh Bukhârî* narrated by Abû Sa'îd *Khudrî* ﷺ, in which Allah, the Supreme, informed Âdam ﷺ that 999 out of every 1000 persons (of this age) would enter into Hell. In other words, the destruction of the *Khalîfate* by the modern godless European world provided evidence that the age of *Ya'jûj* and *Ma'jûj* had commenced. (See *Qur'ân, al-Kahf*, 18:98-99)

Indeed, for one of the greatest Islamic scholars of the age, Dr. Muhammad Iqbal, the age of *Ya'jûj* and *Ma'jûj* had commenced even earlier. He declared in 1917, perhaps after the Bolshevik revolution, that ‘... **all the armed forces of *Ya'jûj* and *Ma'jûj* have now been released ...**’

‘ *Khul gayah Yajûj awr Majûj kay lashkar tamâm*
Chasmay Muslim daykhlay tafsîr harf e yansilûn’

Iqbal advised that the attention of Muslims should now be directed to the verse of the *Qur'ân (Al-Anbiyâ': 21: 96)* which ended with the word ‘ *yansilûn* ’, and which spoke of the re-emergence of the Jewish State of Israel. And that is the subject to which we now turn.

At the same time that the objective of the destruction of the *Khalîfate* was being pursued by modern, godless, European civilization, another more sinister revolution was taking place in the Jewish world. A godless, Zionist Movement emerged amongst Eastern European Jews. It declared that the Holy Land of Palestine belonged to the Jews because God gave it to them. The Zionist movement misled the Jews into believing that it was their inalienable right and divinely ordained destiny to restore the Jewish State of Israel 2000 years after it was destroyed by Allah, the Most High. It totally ignored the fact that Jews had both corrupted and betrayed the religion of ‘Abraham’ and, as a consequence, no longer had any right to the Holy Land ! Jews swallowed the bait of the Zionist Movement. The supreme goal of Jews now became the goal of establishing the State of Israel regardless of the means which were to be employed to achieve this goal. Zionism was created by a truly evil force. A force about which Allah had warned - the release of *al-Masîh ad-Dajjâl* and of the Gog and Magog (*Ya'jûj* and *Ma'jûj*).

And so we witnessed the amazing phenomenon - amazing for those who ponder over the *Qur'ân* - of the destruction of the *Khalîfate* and the restoration of the State of Israel as contemporaneous events. The same evil forces were at work in both cases. This was confirmed in *Sûrah al-Anbiyâ'* of the *Qur'ân* in verses 95 and 96 where Allah spoke of a *qaryah* (town) (i.e. the city of Jerusalem, symbolizing the State of Israel) which He destroyed and then pronounced the restoration of that *qaryah* (ie. the restoration of the State of Israel) to be *harâm* (prohibited) until the (commencement of the) release of *Ya'jûj* and *Ma'jûj*.

‘ And it is prohibited for a town (ie. Jerusalem is referred to here) whose people We have punished (with expulsion from that territory, ie. the Holy Land), that they may not return (ie. to restore the State of Israel), until Ya'jûj and Ma'jûj are released and they descend from every direction. (ie. they take control of the world). ’

(*Qur'ân, al-Anbiyâ'*, 21:96)

Since the Jews were now deceived and put on a path which led, progressively, to the greatest oppression and wickedness in their conduct with mankind, in general, and with Muslims, in particular, a third event now took place at just this same time. It was a sign from Allah which was spoken of in the *Qur'ân*, a sign which was meant to warn both modern western civilization and the Jews: **‘...If you live like Pharaoh (ie. rejecting the Truth, demonizing Islam, and oppressing the Muslims), you will die the way he died...’** (See *Qur'ân, Yûnus* :10:92). That event was the discovery of the body of Pharaoh by Loret in 1898 at Thebes in the King's Valley of Lower Egypt. The discovery of Pharaoh's body confirmed what Allah had declared at the moment of his death (ie. *the death of Pharaoh*) :

‘ This day We (have decided to) preserve your body (from destruction) so that you (ie. your body) may be come a sign to (a people) who will come after you, for most people are heedless of Our signs.’

(*Qur'ân, Yûnus*, 10:92-93)

And the specific warning to the Jews, at the moment of their last and greatest act of wickedness and oppression, was that not a single one of them would escape the fate of Pharaoh. Just as Pharaoh had declared his faith in Allah at

the moment of his death, and that did not save him from the hell-fire, so too would the Jews have to declare their faith in 'Îsâ (Jesus) as the Messiah at the moment of their death, but that would not save them from the hell-fire. (*Qur'ân, an-Nisâ'*: 4:159)

Complicit in this final onslaught against Islam are the Saudi-*Wahhâbîs*. It should be known that the Holy Prophet ﷺ said :

‘ The violent and torturous people are in the East, and *Shaytân* will arouse dissension from there.’ pointing towards the Najd.

(*Mishkât*)

Another title used in reference to the *Wahhâbîs* is ‘ Najdî ’. They hail from Dar'iyah in the Najd. The disunion predicted in the above *hadîth* emerged twelve centuries later. The *Wahhâbîs* spewed forth from the Najd into the Hijâz, plundering the possessions of Muslims, killing the men and enslaving the women and children. They committed the basest evils, evils reminiscent of the Mongol sack of the Islamic empire centuries before.

Three other related events took place and, indeed, are still taking place, all of which are directly related to the release of those evil forces created by Allah. They all flowed from the emergence of materialism and secularism as the philosophical foundation of the modern western civilization. These were the events :

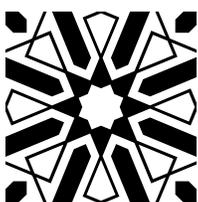
- i) The emergence of *ribâ* (interest) at the very foundation of the European economy, and the subsequent deadly embrace of the entire world economy by *ribâ*. The Ottoman Empire was the special target, however, and the decline of this great Islamic State began when it was penetrated by Jewish bankers with *ribâ* during the rule of Mahmûd II (1808-39). By 1896 the stranglehold of *ribâ* on the Ottoman economy had put the *Sultân* in such dire straits that the Zionist leader, Herzl, could finally visit Sultan 'Abdul Hamîd II and play the card of financial diplomacy which *ribâ* made possible, i.e. black mail. In return for Palestine he offered ‘...to regulate the entire finances of the Ottoman State...’. 'Abdul Hamîd refused. He was overthrown by the complicit Nationalist forces, the *Khalîfate* was abolished - and the Jewish bankers rubbed their hands and declared ‘ mission accomplished ’!

- ii) The emergence of *shirk* at the very foundation of the new European political philosophy. Allah is no longer sovereign. The modern secular State is now sovereign. That modern European model of a State then embraced all of mankind in its deadly embrace, but the seat of the *Khalîfate* was the special target. After the *Khalîfate* was abolished the new, modern, secular State of Turkey emerged with that *shirk* at its very foundation. From Turkey it went to ‘Abd ul-‘Azîz Ibn Sa‘ûd who then transformed the heartland of Islam into the modern State of Saudi Arabia based on the same *shirk*. Pakistan followed in tame imitation and the great effort of Iqbal became an exercise in futility.
- iii) The emergence of a new philosophy of feminism at the very heart of the new, European, secular society. It brought in its wake a sexual revolution which dismantled the edifice of sexual morality. Sexual freedom resulted in an unprecedented explosion of sexual promiscuity and sexual perversions. This was the *kathr al-khabath* (excessive immorality and sexual perversion) which the Prophet ﷺ had declared to be the sign of the great *Fitnah* of the *Dajjâl* and the *Ya’jûj* and *Ma’jûj*. This destructive sexuality now targeted all of mankind, but the special target was again the World of Islam.

As these events were taking place, the world of Islam witnessed the emergence many lesser *Dajjâls* (false Prophets); Mirza Ghulam Ahmad, the false Prophet of Qadian and founder of the Ahmadiyyah Movement, Elijah Muhammad, the founder of the Nation of Islâm in the U.S.A. et al. The primary role of these and their like was one of corrupting Muslim thought and belief, especially as it related to the accurate perception of the transcendental reality which was now unfolding in the Age of *fitan*. These were and are tools of the forces which were at work planning the destruction of the *Khalîfate* and the universal Ummah, and their primary role was one of diverting Islamic thought from that supreme attack which was being launched on the Ummah, and reducing the Islamic intelligentsia to a state of intellectual confusion. They have been eminently successful.

We embarked on this cursory analysis in respect of the transcendental dimension of the historical reality which witnessed the abolition of the *Khalîfate*, in order to demonstrate that the restoration of the *Khalîfate* was not possible during these last eight decades. After all, some of those who are hesitant about giving the *bay‘ah* (oath of allegiance) to an *Amîr* of a *Jamâ‘ah* have asked the question : ‘ **Why was the *Khalîfate* not restored**

somewhere else after it collapsed in Istanbul ? Why have we had no Khalîfate for more than seventy years now ? ' The reason for this is the nature of the age in which we now live. This is the age when the greatest force of evil ever created by Allah has been released (eventually to appear as a human being - *Dajjâl*). This is the age of *al-Masîh ad-Dajjâl* and of *Ya'jûj* and *Ma'jûj*. That authentic *Jamâ'ah* which is struggling for the restoration of the Khalîfate cannot possibly succeed in its efforts unless it first has an accurate perception of today's objective reality and recognizes this age as the Age of the *Dajjâl*. That authentic *Jamâ'ah* did not exist in 1924. How, then, was it possible to wage a successful struggle for the restoration of the Khalîfate?



CHAPTER 8

The reality is that the Khalîfate could not, and still cannot, be restored until Arabia is liberated and Dâr al-Islâm is restored. And while the struggle to restore the Khalîfate must never cease, we also recognize the possibility that the liberation of Arabia may, in all likelihood, not take place until the advent of Imâm al-Mahdî.

We turn now to explain the ‘political reality’ of the age which witnessed the collapse of the Khalîfate, and of the period of time which has elapsed since 1924.

Sharîf al-Husayn, great-grandfather of the now deceased King Husayn of Jordan, claimed the Khalîfate on March 7, 1924, four days after the announcement from the Turkish Grand National Assembly abolishing the Khalîfate. He had been appointed by the Ottoman Khalîf as the Sharîf of Makkah, but had rebelled against Istanbul and, as a client of the British, had fully co-operated in the British effort to defeat the Ottoman Empire. His reward was a princely seven million Sterling pounds pay-off from the British Treasury. In claiming the Khalîfate, however, he was in conflict with the basic British and Zionist objective in the war against the Ottoman Empire. The war was not just a war against Turks. It was a war against Islam. The objective was the destruction of the Khalîfate and the emasculation of the Muslim world so that the Jewish State of Israel could be restored, and the faith of Muslims destroyed.

Sharîf al-Husayn's claim to the Khalîfate threatened the entire scheme of the British and the Zionists. And so they had to get rid of him. They did it with diabolical cunning. They gave the green light to another British client, ‘Abd al-‘Azîz Ibn Sa‘ûd, head of the Saudi-Wahhâbî alliance which had briefly captured Makkah about a hundred years previously, to attack Husayn. ‘Abd

al-‘Azîz cooperated with the British in the destruction of the Ottoman Empire through concluding a treaty of ‘ Benevolent Neutrality ’ with the British in 1916. His pay-off from the British Treasury for his treachery against Islam was a less princely sum of five thousand Sterling pounds a month. He explained to his gullible so-called *Salafî Ikhwân* (an armed forced of *Wahhâbî* zealots used by the Saudi King) that this was *jizyah* (a punitive tax imposed by *Dâr al-Islâm* on Christian and Jewish residents). They accepted his explanation, and so, perhaps, do well-paid Saudi clients around the world !

The British-Zionist political strategy succeeded in replacing Husayn with a Saudi-*Wahhâbî* monarchy which effectively prevented the restoration of the *Khalîfate*. The plan was simple, yet brilliant. No one could possibly be recognized as *Khalîf*, and win legitimacy for his *Khalîfate*, unless he controlled the *Haramayn* (i.e. Makkah and Madînah) and the *Hajj*. No one could succeed in controlling the *Haramayn* and the *Hajj* so long as the Saudi regime, supported militarily by the West, remained in control of Arabia. And the Saudi-*Wahhâbîs* would never be so stupid as to claim the *Khalîfate* for themselves. After all, what happened to *Sharîf al-Husayn* was supposed to function as a warning. It did! And the so-called *Salafî Wahhâbîs* and the Saudi kingdom abandoned the *Khalîfate*! In doing so they committed an unprecedented act of treachery against Islam.

The reality is that the *Khalîfate* could not, and still cannot, be restored until Arabia is liberated and *Dâr al-Islâm* is restored. And while the struggle to restore the *Khalîfate* must never cease, we also recognize the possibility that the liberation of Arabia may, in all likelihood, not take place until the advent of *Imâm al-Mahdî*. When the *Imâm al-Mahdî* does emerge, however, he will need the *Jamâ‘ah* of Muslims to support him and to struggle with him. This, then, is the imperative for the creation of the authentic Islamic revolutionary movement or *Jamâ‘ah*.



CHAPTER 9

As events unfold, they will confirm the basic points argued in this review.

The destruction of the *Khalîfate* of Islam was the result of a diabolical conspiracy hatched by the British and the Zionist Jews. The Saudis and the so-called Salafî-*Wahhâbîs* acted as willing accomplices in that crime against Islam.

The *Khalîfate* symbolized a system of political organization (ie. *Dâr al-Islâm*) which recognized the supremacy of Islam in public life, and in the international relations of the Muslim world. The emergence of the secular nation-states of Turkey and Saudi Arabia, at the seat of the *Khalîfate* and in the very heart-land of Islam, paved the way for the secularization of the system of political organization of the Muslim world. And since it was governments of secular nation-States within the Muslim world which would now represent the World of Islam, the implication was that Islam would no longer rule supreme over public life or over the international relations of the Muslim world. Rather the secular State now claimed sovereignty. Recognition of that sovereignty amounted to an act of *shirk*. And so, the whole world of Islam now found itself, in so far as its collective existence was concerned, within the embrace of *shirk*,

A more blunt way of saying the same thing would be to say that in so far as public life in the Muslim world was concerned, Allah, the Most High, would no longer be *Akbar* ! No Muslim can read these lines without feeling great anger against those who betrayed Allah, the Most High, and the Prophet ﷺ ! The quality of faith (*Îmân*) of a Muslim can, in fact, be gauged through the manner in which he responds to this pathetic situation.

The World of Islam is today without power. The conclusion is that the institution of the *Khalîfate*, which forms part of *Dâr al-Islâm*, is indispensable for the restoration of power. Without power there will be many more Bosnias, Kashmirs, Algerias, Chechnyas, Palestines etc. The

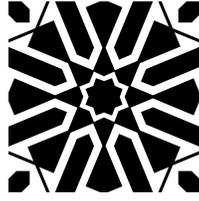
only way this deplorable state of affairs can be changed is through the restoration of the supremacy of Islam in the public life of Muslims and in the international relations of the Muslim world. That requires the restoration of *Dâr al-Islâm* and the *Khalîfate*. We need, therefore, to articulate anew the provisions of the Islamic Public Order (*Dâr al-Islâm*) and Islam's Conception of an International Order, and to demonstrate their clear superiority over the secular rival which has emerged from western civilization. We also need to recognize, as this series has made clear, that it is impossible, and will remain impossible, to restore the *Khalîfate* so long as the Hijâz remains under the control of the Saudi-*Wahhâbî* alliance. Power cannot be restored without the liberation of the *Haramayn* and the *Hajj* from the control of those who participated in the destruction of the *Khalîfate*.

The goal of destroying the *Hajj* is now within the grasp of the enemies of Islam. All that is required for that goal to be fully realised is that *Masjid al-Aqsâ* be destroyed. The Jewish State of Israel can do that at any time. It is just a matter of choosing the opportune moment. The present Saudi regime has, from its inception, adopted a non-reversible position of acceptance of, and accommodation with, the Jewish State of Israel. The destruction of *Masjid al-Aqsâ* will, as a result, create greater opposition against Saudi rule over Arabia. The Saudi regime will not be able to control the rage which Muslims will openly express at the time of the *Hajj*. And yet if the Saudi regime is seen to be unable to control the *Hajj*, then the internal opposition within Saudi Arabia will put the *Hajj* to effective use in destabilizing the regime. This is the scenario which will most likely lead the Saudis to suspend the *Hajj* in order to preserve their rule. Any suspension of the *Hajj* by the Saudis, as a consequence of security considerations, will be exploited by the West to ensure that the *Hajj* cannot be resumed. They have the resources to ensure this.

The liberation of the *Haramayn* and the *Hajj* will be possible when the Saudi-*Wahhâbî* alliance breaks down. There are indications that the alliance is already under great pressure and can fall apart. There are many Saudi '*Ulamâ*' who are now imprisoned or under house arrest. The issues which are most likely to tear the alliance apart would be Saudi 'recognition' of the Jewish State of Israel (something which has already taken place de facto, and cannot be indefinitely concealed), and the immanent likelihood of the destruction of *Masjid al-Aqsâ* by the Jews.

As events unfold they will confirm the basic points argued in this treatise.

PART 2



THE SAUDI-WAHHÂBÎ POLITICAL & MILITARY COLLABORATION WITH THE WEST

CHAPTER 1

The political and military association between the Saudi-Wahhâbî authorities and the kuffâr is not, in fact, so much a relationship of collaboration as of subjection. The Saudi-Wahhâbî authorities subject the lands, seas, and all the resources which they should administer for the benefit of all Muslims, to Western, specifically American, political interests in the region. That has been the case since the founding of the kingdom under British imperial 'protection' .

The Saudi-Wahhâbî political and military collaboration with the West has come to be widely accepted since the Gulf crisis of 1990. At the ' invitation ' of the Gulf Arab rulers, notably the Saudi-Wahhâbîs, the military forces of the *kuffâr* occupied the Arabian Peninsula, ostensibly, in order to prosecute their war against Iraq ; thereafter, having destroyed that country's civil as well as military structures, they continue to have a very large and powerful military presence in the Gulf countries. This is done with much less publicity than during the Gulf war but with not much effort at concealment. The policy of non-concealment also has its purposes apart from its effect of proving the Gulf regimes helpless, it makes them vulnerable to the discontent of their own people which in turn makes them more dependent upon the Western presence.

The situation is not very different from the protection rackets run by the mafia : the Gulf Arab regimes are required, in exchange for ' protection ', to spend huge sums of money on the purchase of arms and other equipment's

(which, if the Arabs could use them effectively would not be sold to them) and other back-up services, which returns the petrodollars to the West and keeps the Western military industry well-enough supplied with funds to go on producing new kinds and grades of weapons which their victims cannot match. It is a vicious circle in every sense.

The ambition to dominate the Arabian Peninsula is not a new one. The goal has its roots in the missionary activities which were initiated in the Gulf towards the end of the 19th century. Samuel Zwemer, the American Christian who established the first mission in the area as long ago as 1889, founded many schools and churches in the coastal townships. Zwemer is explicit in his understanding of the situation at that time. The Christian missionaries are to consider themselves as the allies of the Jews in their hope and plans for the creation of a Jewish homeland in the region. Zwemer justifies this on the grounds that the region had ‘ belonged ’ to Christ : before Islam came to dominate, there had been Christian communities in the Peninsula (in Najrân) and, similarly, Jewish communities (in Yathrib [Madînah], Khaybar, etc.). Western powers had the right, in his view, to bring the region ‘ back ’ to its former religious affiliations.

An American Orientalist, John Kelly, who served as adviser to the President of the United Arab Emirates, advocates the reoccupation of the Gulf area by Western powers to reverse or replace the withdrawal of the British Empire east of Suez. The primary motivation may be to control the oil reserves of the region, but missionary ambitions (religious and cultural), and, most important of all, control of the peoples and of the Islamic revival in the area, are a part of the strategic commitment. The heartlands of Islam, the direction of daily prayers for millions of Muslims and the focus of the annual pilgrimage to the holy cities of Makkah and Madînah, could, if managed for the sake of the Muslim *Ummah*, unify and organise the efforts and resources of all the disparate Islamic revival movements world-wide. The political potential of this region is therefore immense and the Western powers are only too well aware of this.

As noted above, it is a matter of open knowledge that the Americans and the British have permanent military bases in each of the countries of the Gulf except Yemen. Kuwait, Bahrain, the Emirates, Oman, Qatar, each have at least one significant American military installation. Saudi Arabia is host, to several military bases which are huge complexes cut off from the rest of the country and run quite independently of it.

Who is responsible for the presence of the *kuffâr* in the holy lands of Islam ? Evidently, those who invited them, the rulers of these countries, and the *Wahhâbî* ‘ religious scholars ’ who authorised their invitation. The authorisation was given publicly in a formal document called the Makkah Document on the 10th October, 1990. The argument of these ‘ scholars ’ was based mainly on an appeal to necessity whereby that which is nominally forbidden may be temporarily permitted, or whereby one may be temporarily excused from doing what is normally obligatory. The argument of necessity is plainly meaningless or unprincipled if the temporary allowance becomes permanent. But leaving that aside, let us look closely at the argument of necessity as it was used in this case. The necessity in question was, of course, the threat of invasion and war from Iraq under Saddam Hussain.

We can begin by asking : who convinced the Saudi-*Wahhâbîs* that this threat existed ? Of course, the Americans. They claim to have shown the Saudi-*Wahhâbî* authorities secret pictures of Iraqi troop movements, taken by secretly operated satellites, pictures whose interpretation requires very specialised training which is also secret. In short, the Saudi-*Wahhâbîs* took the American’s word for it : they did what they were told. In fact, there is no evidence of any immediate threat to Saudi Arabia. The moment for the Iraqis to invade Saudi Arabia, had they had any intention of doing so, would have been immediately after the occupation of Kuwait, or, at the least, well before the ‘ allies ’ had time to establish themselves in that country. In the end - surely a unique event in military history - the Americans enjoyed six full months of a totally unopposed landing. Even assuming criminal intention on the part of Saddam Hussain (not a difficult assumption to make), one would have supposed that he must quickly attack and occupy the oil-fields in the northeast of Saudi Arabia, a perfectly realistic option in the first month of the crisis, and hold them in order to bargain for Kuwait. But the Iraqis made no such move.

We begin by noting, therefore, that the necessity to which the *Wahhâbî* ‘ scholars ’ appealed was not correctly judged : they had only the word of the *kuffâr* that any such necessity existed. But let us allow that this was an error of judgement on their part, not a wilful attempt to legitimise the demolition and total subjugation of the Middle east and Arabian peninsula to the forces of *kufir*. Let us allow that they had no wish to help the enemies of Islam kill huge numbers of Muslims by long-range air and missile bombardment, to so thoroughly destroy the roads, bridges and utilities of Iraq as to cause many

hundreds of thousands of deaths for years to come. Let us allow that they did not foresee or wish any of this to happen. They saw it as a necessity that Saudi Arabia should be defended. Very well. But events have unfolded. We know what did happen, what was done to the Muslims of the region. The whole world knows. Have the Saudi-*Wahhâbîs* expressed some sorrow or regret for the loss of so many human lives ? Have they no cause to un-wish what they did ? Evidently not, for these traitors have remained quite silent on the sufferings of the Muslim people of the land ; nor, now that the necessity exists no more, have they had anything to say on the continuing military presence of the Americans, the British and the French in Arabia and elsewhere.

Yet, even if we accord to these *Wahhâbî* ‘ scholars ’ the best of motives for what they did, it cannot make what they did right. They are obliged, insofar as they are Muslim scholars, to give advice and judgement according to the *Qur’ân* and *Sunnah*. They did not do so. Their judgement was false judgement, a grave surrender of their responsibility in favour of a slavish submission to what the Saudi-*Wahhâbî* government needed; certainly, their silence about it ever since is an unqualified evil.

NOTE : The forerunners of *Dajjâl* have exhausted every avenue in their rabid obsession to destroy Islam, either directly through military and economic coercion or indirectly using ideological warfare. They have divided and conquered, instilling diseases such as nationalism and racism into the heart of the *Ummah*. Their greatest fear is Muslim unity and revival of the message brought by the last Prophet ﷺ to mankind, and everything they do is geared to prevent this. They have manipulated Muslims, setting up and promoting divides. What they have used most to keep the Muslims at bay is ... **oil** .

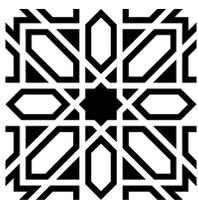
During World War One, the Western governments, taking advantage of the degeneration that had set in, managed to destroy the Islamic *Khalîfate* and annexed all its territories. The part now called Iraq was put to British mandate and current borders were defined by them. After its independence the United States of America took over interest in Iraq. In fear of an Islamic uprising the CIA aided the *Ba’th* parties rise to power, making Saddam Husein the leader of Iraq and an ally of the Western states. Ostensibly, when Kuwait started raising its oil prices it was claimed to be destroying the war-torn economy of Iraq. Threats were made but ignored. The situation

worsened until, finally, Iraqi troops were mobilised to the border. Western media portrayed this as a shock and an outrage. However, it is reported that the US ambassador to Kuwait had prior knowledge of the invasion and Iraq's intentions as did the CIA. After the Gulf War Saddam Husein is still alive and Kuwait has been liberated. It remains to be asked : What purpose did the Gulf War serve to its Western orchestrators ?

The West has long realised that the control of oil is vital to their economies. One of the frequently heard reasons is their reliance on cars and road transport. However, although technology exists to mass-produce fully operational electric cars, all attempts to do so have been vetoed. This is because oil is crucial to maintaining their world order. Without the wealth from oil, Muslim economies would fall, and without the puppet governments and leaders, such as the Saudi-*Wahhâbîs* and Saddam Husain, the West would not be able to control Muslim nations. Without the division of wealth and false leadership of these nations nothing would prevent the Islamic movements from coming to power. Poverty creates unity, and Muslim unity is the greatest fear of the West.

The Gulf War served many purposes : to promote Western unity; to create further division amongst the Muslim nation states; to act as a testing ground for an entire arsenal of military weapons and cocktails of chemicals and drugs ... but most of all, it served to ensure a strong Western military presence in the Middle East. *Dajjâl* has placed a strong hold in the very heart of Islâm itself and laid a firm grip on the Muslim Holy Lands. It is unfortunate and ignominious indeed that fate ordained that the Saudi-*Wahhâbîs* be his insidious collaborators.

But although they plan, Allâh also plans, and Allâh is the best of planners. The final victory will be with Islam.



CHAPTER 2

*The Western powers, having engineered and maintained the Saudi-Wahhâbî rise to power, are very content with its dynastic bureaucracy. It enables them to control, through the privileged family, the wealth and resources of the whole nation. The tyranny of the Saudi-Wahhâbîs is described in the West as a force for moderation and stability. But anyone who has lived there knows that the Saudi-Wahhâbî government is a *hukm al-Jâhiliyyah* ; it is very far removed indeed from having any Islamic character.*

The nature of the alliance between the *kuffâr* of the West and the rulers of Saudi Arabia has three defining characteristics. Let us now examine these characteristics in the light of the *Qur'ân* and *Sunnah* :

1) that the alliance constitutes a joining of forces between the *kuffâr* and the *Munâfiqûn*, the unbelievers and the hypocrites. The *Munâfiqûn* are those who pretend to rule according to Islam but in reality have an alliance with the *kuffâr* by which they are maintained in prestige, power and privilege. It is an historical fact that the power of the Saudi-Wahhâbî royal family was established by the British who paid King 'Abd ul-'Azîz a regular salary and surrounded him with ' advisers and helpers ', more notably the notorious British spy, John Philby. Such an alliance and collaboration is indicated in the *Qur'ân* :

' Convey to the hypocrites the news that for them there is a painful doom - those who choose unbelievers for their allies instead of believers ! Do they seek Power at their hands when surely all power belongs to Allah ? '

(*Qur'ân, an-Nisâ'*, 4:138-9)

2) that their relationship is not one of equals but of master and servant. The psychology of willing servitude to human masters is such that, inevitably, the servants do more to ingratiate themselves with their masters, more even than is asked, becoming ever more eager to please. In the end, they not only betray their religion, their nation, but little by little acquire the habit of vilifying both religion and nation by word and deed, and lose all sense of judgement and decency until, in the case of the Saudi-*Wahhâbî* princes and princesses, they have become the source of contempt in the world.

3) that there is a powerful tendency for the wrong-doers and the corrupt to be attracted to one another so that they flock supporting each other in their wrong-doing and corruption. This condition is described in the *Qur'ân* :

‘ Now We have set you on a clear road of religion, so follow it, and do not follow the desires of those who do not know. Surely they will be of no use to you in the sight of Allah ; and surely the wrongdoers, they are allies of each other, whereas Allah is the ally of those who have *taqwâ*. ’

(Qur'ân, al-Jâthiyah, 45:18-19)

The corruption of the rulers of Saudi Arabia has four major attributes :

A] Firstly, their rule is dynastic They have appointed for themselves the worst of advisors and they go far beyond any other regime in favouring members of their own family. The injustice and illegitimacy of their government is such that they can trust no one else and so are obliged to trust the least trustworthy in their kingdom : themselves. The Gulf States were the only countries where it was considered unremarkable that all senior and junior ministers should have the same surname. The purpose of this favouritism is not to exploit the special talents or patriotism of a particular family, but simply to retain all wealth and power of patronage within one group, like a family business. The Western powers, having engineered this situation, are, naturally, very content with it. It enables them to control, through the privileged family, the wealth and resources of the whole nation. The tyranny of the Saudi-*Wahhâbîs* is described in the West as a force for moderation and stability. But anyone who has lived there knows that the Saudi-*Wahhâbî* government is a *hukm al-Jâhiliyyah* ; it is very far removed indeed from having any Islamic character.

B] Secondly, there is no *shûrah* or consultation in the Saudi-*Wahhâbî* government, nor any justice. Their rule is based on strict policing and coercion, on massive bribery, and on the ‘protection’ of *kuffâr* interests. Violation of even minimal human rights is widespread. A case in point was the recent expulsion of more than 600,000 Yamanis for no fault of their own, but simply because the Yamani government had refused to support the *kuffâr* in their war against Iraq.

C] Thirdly, the Saudi-*Wahhâbîs* have consistently followed the policies, both domestic and foreign, dictated to them by the Americans, even when these policies are obviously anti-Islamic. For example, the Saudi-*Wahhâbîs* gave support to Islamic movements when these were judged by the Americans to weaken the forces of Arab nationalism. Then, when the Americans judged that the danger to their interests was from the Islamic movements, the Saudi-*Wahhâbîs* switched their support to the Arab nationalists, now regarded as ‘ moderates ’. This is precisely what has happened in Algeria. Again, in Sudan, now that the Islamic movement has become established there, the Saudi-*Wahhâbîs* have been instructed to support the animist/Christian rebels in the south of that country against the Muslims, and they are doing so. Similarly, as the battle lines become clearer, the Saudi-*Wahhâbîs* have been advised to give visible support to the cause of ‘peace in the region’ which is a euphemism for supporting the Israelis who, able to cope with Arabs fighting as nationalists, are unable to cope with the resistance of Arabs fighting as Muslims.

Finally, we cannot but charge the Saudi-*Wahhâbî* rulers with ingratitude to Allah, which is a stage in *kufr*. For Allah has given them enormous wealth, and the power and influence that go with it, to use on behalf of the Muslims in the region and to use for the betterment of the world at large. Their attitude is quite the contrary. The terrible fate which awaits such rulers and their helpers is assured by Allah in His Book in the following verses :

‘ Allah coins this analogy : a township (*community*) enjoying security and stability, its provision reaching to it abundantly and from every side, but ungrateful for Allah’s favours, so Allah made them taste of hunger and of fear because of (*the evil of*) what they had been doing. ’

(Qur’ân, an-Nahl, 16:112)

‘ And when We decide to destroy a township (*ie. community*) We send a definite order to its people who live luxuriously, but they (*persist in*) living immorally therein, and so the word (*ie. promise of destruction*) is proved against them, and We destroy them utterly. ’

(*Qur’ân, al-Isrâ’, 17:16*)

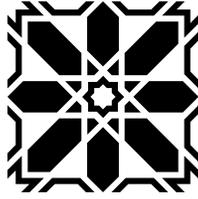
‘ Do they think that, because We have provided them with wealth and sons, We hasten to them with good things ? No, but they do not perceive. ’

(*Qur’an, al-Mu’minûn, 23:55-6*)

‘ Then, when they forgot that of which they had been reminded, We opened to them the gates of all (*good*) things until, in the midst of their enjoyment of Our gifts, We seized them suddenly, and they were plunged into despair. Thus, of the wrongdoers, were the last remnants cut off (*ie. destroyed*). ’

(*Qur’ân, al-An‘âm, 6:44-5*)

PART 3



THE SAUDI-WAHHÂBÎ SUBVERSION OF LEGITIMATE JIHÂD MOVEMENTS : THE EXAMPLE OF CHECHNYA

The world knows the result, but it prefers to look away uncomfortably at what that result exposes. It exposes the unity of the kâfir system. The European Union allowed the Russians to complete the genocidal destruction of the brave Chechen people. The American president openly flirted with Yeltsin indicating thereby that he had a free hand in the continued slaughter and the Saudi-Wahhâbîs were congratulated on a further strengthening of their contribution to the kâfir program and the success of their doctrinal commitment to the elimination of true Islam as represented by Tasawwuf and Madhhab, and therefore prevention of the revival and continuance of the true Islam that had survived since the foundation of Madînah al-Munawwarah. This scenario has been repeated all too often in the Muslim world amongst Muslim peoples determined to defend themselves and their dîn against the brutality of kufr not least to mention Afghanistan.

Chechnya, more clearly than anywhere, exposes the true nature and intent of Wahhâbî involvement in popular Jihâdî resistance movements worldwide.

In the first Chechen War its heroes and its leadership were derived from families with a strong Sûfî background, proudly boasting the *Shaykhs* in their ancestry, as well as a strict adherence to the *Hanafî* school of Law. It was the sight of a village full of women performing the *Qâdirî Hadrah* with

profound intensity that made the Russian soldiers' blood curdle. And they had every reason to be afraid.

Stalin's regime, with the enthusiastic approval of the Christian orthodox church, had tried to scatter communities bound by the *Sûfi Tarîqahs* and the *Hanafî Madhhab*, and had sent hundreds of thousands to the Gulags, until, in despair at the failure of his persecution, he simply moved a significant portion of the Chechen population to Siberia. In the Eighties the communists estimated there were half a million *Sûfis* in the Caucasus. The communist scholar Bazarbayev, in a detailed survey of the Muslim population, defined the *Sûfis* as “...intolerant, militant and missionary...They refused any dialogue with atheists, and somehow evaded the soviet psychological environment...”.

It should be remembered that the ‘official Islam’, that is the one accepted by the *kâfir* dictatorship, sent a small hand-picked delegation every year to Hajj. This scandalous refusal to allow the Muslims of the whole of then southern Russia to fulfill their religious obligations was accepted in absolute silence by the *Wahhâbî* rulers of the Haramayn. Not only did they fail to use their enormous wealth and influence to allow the enormous multitude who would have performed the *Hajj*, if only given the opportunity, to do so, but they saluted and honoured the communist apparatchiks who presented themselves as the official ‘*Mullahs*’.

With the end of the *Khanate* linking the Caucasus to Istanbul, the *Sûfi Shaykhs* were responsible for maintaining the Islamic landscape of their peoples to the extent of setting up courts of *Sharî'ah* and issuing rulings which were scrupulously obeyed. They assiduously adhered to their orthodox *Sûfi* traditions and Russian officials tell for example of a Chechen village, Kurchaloy, holding five *dhikrs* simultaneously, one *Naqshbandî* and four *Qâdirî*. On the same evening, three soviet dancing parties were held and one socialist realist movie, attended by ten to fifteen people. Russian social scientists investigating the *Sûfis* of the northern Caucasus noted that “...*The Sûfi rituals are the most nefarious of social evils, and it is necessary to fight the Sûfi organisations until their final extermination...they are anarchic and proclaim the primacy of individual freedom. According to this theory, a believer is responsible to Allah alone, and because the government - the Soviet government - does not come from Allah, because it limits Allah's will, it must not be obeyed. Given the inflexibility of official Islamic dogma, all intellectual movements in the Muslim world will eventually again cover*

themselves with the flag of Orthodoxy - Sûfism and the Madhhab. The renaissance of Islam can take place only under their influence. Every new idea, any movement, political or religious, reactionary or revolutionary, will cover itself with its flag. These observations, although written in the last century, should command our attention today..."

Soviet anti-religious propaganda targeted particularly the *Dhikr* as being anti-Soviet and anti-Russian, unhealthy, and anti social, and was thought by the propagandists to be one of *Sufism*'s more odious aspects. The *Wahhâbîs*, of course, would agree. The *Jadîdî's* or *Wahhâbî 'ulamâ*, as in every place, were happy collaborators with the *kâfir* regime and in many cases were K.G.B. agents. The puppet regime which governs the Arabian Peninsula today is completely subservient to the *kuffâr*. Their leadership is obedient to the well-defined and widely practised philosophy which derives from the atheist ethos of the last two centuries. *Wahhâbîsm* is one of its strategies.

What then happened in Chechnya? That *Sûfî* army and its people fought against one of the two greatest military powers in the world, and won. As the victory came nearer, the *kâfir* forces became seriously concerned and ordered the *Wahhâbîs* to move in - to de-fuse the implications and effect of an orthodox Islamic victory identified by adherence to *Tasawwuf* and *Madhhab*.

Within the shortest time after the accords were signed with the Russians ending hostilities, in meetings held in Paris a very disturbing document had been prepared for the Chechen government. It contained many clauses which were to appear later in the humiliating Dayton Agreement that wiped out the Bosnian Muslims' chance of self- government after their heroic victory. The document had been drawn up by one of France's most famous jewish bankers. It laid out a Constitution and a series of political obligations which, when listed, totally secured the abolition of any political and financial Islamic identity to the Chechen people. The very first elements in the document included a national bank, parity of all religious groups, the anti-Islamic doctrine of Human Rights, and the establishment of secular education at a state level, with the built-in assurance that if these principles were established, there would be an automatic and immediate request for a massive loan from the World Bank or the I.M.F., which most certainly would be granted. It was the Chechen 'Dayton' Agreement'.

The *Kâfir* powers also knew this could not be achieved without the destruction of the twin institutions of *Tasawwuf* and *Madhhab*. A swift and increasing influx of *Wahhâbîs* was seen in the Caucasus, setting up conflict among the admirable Chechen leadership, and at the same time recruiting young men to be taken to *Madînah* University for indoctrination. The result was that the Chechen people and its fighters were tricked into a second Chechen War.

The Second Chechen War was in itself a concerted plan by the *Wahhâbîs* to eliminate the power base of Shamil Basayev and the *Sûfî* units loyal to him. It must be remembered that Basayev was a dedicated *Hanafî Sûfî*. A so-called ‘*Jihâd*’ Group was formed to activate the conflict and also to entrap Basayev, who could be counted on not to abandon his men, the aimed intention being to wipe them out completely.

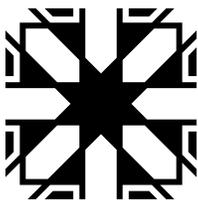
The Saudis had managed to embed into the Chechen command structure a *Wahhâbî*, *Shaykh* ‘Umar, from Riyadh who was under their pay. Also, the Dagestani based *Wahhâbî*, *Shaykh* Bahâ-uddîn, was one of the key authors of the Second War along with another spokesman, operating out of Istanbul. So it was that in the command group, Basayev was outnumbered and compelled to pursue the *Wahhâbî* strategies. In three separate operations the *Wahhâbî* leadership entrapped Shamil Basayev and betrayed him. No member of the Arabian regime, that is neither minister nor diplomat, has been challenged by the media to explain the overt role of their government in a continuing series of tragic incidents involving the deaths of innocent people from Mindanao to Grozny. The result of *Wahhâbî* practice is clearly genocidal.

The world knows the result, but it prefers to look away uncomfortably at what that result exposes. It exposes the unity of the *kâfir* system. The European Union allowed the Russians to complete the genocidal destruction of the brave Chechen people. The American president openly flirted with Yeltsin indicating thereby that he had a free hand in the continued slaughter and Riyadh was congratulated on a further strengthening of their contribution to the *kâfir* program and the success of their doctrinal commitment to the elimination of true Islam as represented by *Tasawwuf* and *Madhhab*, and therefore prevention of the revival and continuance of the true Islam that had survived since the foundation of *Madînah al-Munawwarah*. This scenario has been repeated all too often in the Muslim

world amongst Muslim peoples determined to defend themselves and their *dîn* against the brutality of *kufir* not least to mention Afghanistan.

It follows from this that the Islam that maintained a historic world reality from the time of the Messenger ﷺ until the fall of the *Khalîfate* with its full splendour of *Sharî'ah* and *Tarîqah*, sustained by *Khalîfs* and Sultâns who governed according to the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ, remains the greatest fear of the *kâfir* hegemony. It is also clear that *Wahhâbîsm* and modernist Islam assures the splitting of Islamic activity into two separate and controllable phenomena. At the one extreme a limited 'purist' rebellion characterised by savagery and terrorism which can only attract a desperate and socially rejected minority. At the other extreme there is the castrated version of a 'sweet' Islam which on close examination is nothing other than a kind of theistic humanism, able to embrace 'Rights of Man' and a tolerance of every form of *shirk* and *kufir*, obediently confirming that jews, christians and Muslims are really all one. The significance of these two '*kâfir*-licensed Islams' is that neither one posits the intention and obligation to found a new society, and eventually civilisation, in obedience to the Divine and Prophetic commands, such as existed in the Umayyad or 'Abbasid *Khalîfate*, the Osmanli *Dawlat*, the Mughal *Dawlat*, the *Sultanates* of the Malay Archipelago, the *Maghribî* Kingdom, and the European Islamic civilisation of Andalusia.

PART 4



THE TRAVESTY OF KHÂDIM AL-HARAMAYN

Al-Sa‘ud, as Kings, are Lords and Masters of their subjects ; as Chief of State they rule over the citizens and as Khâdim al-Haramayn they claim the allegiance of the Ummah.. It is an alchemy of injustice prescribed by its kâfir architects for the Ummah to swallow.

All possible efforts to retain the Islamic institution of Khilâfah failed and out of the debris of the outgoing empire was born a number of Muslim nation-states, among them the Kingdom of Saudi Arabia in 1932 but without any religiousness attached to it. The phenomenon of Khâdim Al-Haramayn is the latter-day innovation designed to appease the Ummah.

The term Khâdim al-Haramayn (Keeper or Custodian of the two Holy Sanctuaries) is a strange fiction and hence is a *bid‘ah* practice (ie. an innovation in religion). It does not appear in the Qur’an and it is *bid‘ah* simply because it has no precedent in the time of the Prophet ﷺ . Any innovation running contrary to the Qur’ân, the Sunnah or Ijmâ’ (consensus of Muslim scholars) is an erring innovation.

It is no secret that when in March 1987 King Fahd was knighted the Muslim Ummah became unmistakably convinced of the travesty of the presumptuous title ‘ Khâdim al-Haramayn ’.

The Kingship is seen preoccupied with its policy of modernization and exploitation of the peninsula’s natural resources, particularly oil and gas, and subjugation of the Islamic movements. At the same time it expects the Ummah to obey and support the King who holds the ‘ august ’ title of Khâdim al-Haramayn ash-Sharîfayn.

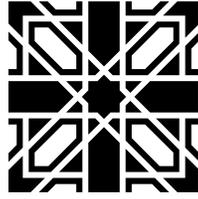
It is questionable to regard King Fahd as the legitimate ruler who exercises authority over his subjects by virtue of the fact that he has acquired the title of *Khâdim al-Haramayn*. If it holds any truth then he becomes subservient to the need of the global *Ummah*. ‘ *Khâdim al-Haramayn* ’ has taken no positively bold action, so far, in ameliorating the plight of the dissipated *Ummah*. On the contrary, his position has further aggravated the *Ummah*'s precarious position. Should the *Ummah* accept a person in the likeness of King Fahd who has been fanatically pro-American with a chronic drinking problem, a financier of the CIA's dirty wars especially in the Middle East, not excluding the Gulf war ?

King Fahd, without remorse, witnessed the ‘ Star War ’ perpetrated against, not Saddam Husein, his sinister collaborator, but the Muslims of the Middle East. Let the Gulf War be known as the first ‘ Star War ’ with the scenes of the sadistic use of the D. U. (radioactive depleted uranium) shells which were showered over the Muslim cities of the Middle East, penetrating even the shelters and incinerating its inmates. The limit of lunacy climaxed when the deranged disbelieving children of Âdam ﷺ feasted on the roasted flesh of their brethren. The irony of it all is that this war was conducted from the inviolable soil of Arabia by ‘ *Hulagu the Second* ’ under strict orders from the Great *Khan*, so to speak. An echo of *Hulagu the First* who destroyed Baghdad in 1258.

Whatever one is inclined to believe or disbelieve, nevertheless, it stands to reason to regard the Saudi King neither fit for nor entitled to the ‘ Guardianship ’ or ‘ Custodianship ’ of the Holy Shrines at Makkah and Madînah.

Al-Sa‘ud, as Kings, are Lords and Masters of their subjects ; as Chief of State they rule over the citizens and as *Khâdim al-Haramayn* they claim the allegiance of the *Ummah*.. It is an alchemy of injustice prescribed by its *kâfir* architects for the *Ummah* to swallow.

PART 5



THE SAUDI-WAHHÂBÎ GOVERNMENT & WESTERN ORIENTALIST CENTRES

CHAPTER 1

The Saudis, along with their Western overlords, are in the process of supporting and financing an even more vicious and sinister onslaught against the very religion of Islam by establishing and patronising Orientalist centres around the world, and even more audaciously, in the very heartland of Islam. This section is devoted to exposing this very conspiracy.

Orientalism or the Western study of Islam began in medieval Europe and has continued into modern times. Whoever knows its long history will recognise in it the influence of the mentality of the Crusades and the rancour of the Jews against Islam. It is clear that the Orientalists are networks of Christians and Jews who, behind the facade of academic institutions and the pretence of scholarly curiosity and objectivity, have been engaged in an unrelenting effort to distort Islam in all its aspects - *Qur'ân*, *Sunnah*, 'Aqîdah (creed), *Sharî'ah* (law), and the whole culture and civilisation derived from them.

Orientalist distortion clearly has two main objectives. Firstly, to create revulsion against Islam in the hearts and minds of non-Muslims. Secondly, to embarrass Muslims themselves about their beliefs, traditions and history, so as to cause them to doubt and, ultimately, to apostasies :

‘ Many of the ‘People of the Book’ want to make you unbelievers after you have believed, on account of the envy from their own selves and after the truth has been made clear to them...’

(*Qur'ân, al-Baqarah, 2:109*)

The history of Orientalism shows that it was closely connected with the needs and purposes of colonialism and with Christian missionary ambitions. That connection remains. It has now become a part of the geo-political strategy of Western governments and their intelligence services.

Western study of Islam, as a formal discipline, has long been established in specialist faculties called ' Oriental Institutes ', the best known, founded as long ago as the early and mid-eighteenth century. They have since spread much further and are now called ' Centres for Islamic studies '. The change of name is certainly intended to deceive Muslims who, naturally enough, would distrust the Orientalist Institutes.

It is no coincidence that such centres should have sprung up in the early and mid-eighties. They are part of the long-term strategy of response to the revival of Islam that intensified around that time. These centres now exist in the prestigious academic settings of the universities of Harvard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed, and also directly patronised, sponsored and supported by Arab governments, especially the Saudi-*Wahhâbî* government. The support from Arab governments includes the appointment to the boards of these centres of official government scholars in the role of ' trustees ' or ' consultants '. These Muslim names help to legitimise the ' Islamic studies ' and so deceive the Muslims further.

In these centres, atheist, Christian and Jewish scholars have, at least, an equal, though usually greater, authority than Muslim scholars in the choice and framing of topics for research in Islamic history and civilisation and in the teaching of Islam.

To collaborate with Orientalists is, in practice, to ally with them, which is in violation to what the *Qur'ân* commands.

' Those who choose unbelievers for their allies instead of believers - do they look for power at their hands ? Surely, all power belongs to Allah. He has already revealed to you in the Book that, when you hear the revelations of Allah rejected and made fun of, you should not sit with them until

they are in some other conversation. For surely, if you (*did stay with them*) you would be like them...'

(Qur'ân, an-Nisâ', 4:139-140)

' O believers ! Do not take the Jews and Christians for allies. They are allies of each other. He amongst you who takes them for allies is of them (*ie. has become one of them*). Indeed, Allah does not guide those who do wrong.'

(Qur'ân, al-Mâ'idah, 5:51)

' O believers ! Do not choose My enemy and your enemy for allies. Do you offer them alliance when they disbelieve in the truth that has come to you ; (*who were*) expelling the Messenger and yourselves because you believe in Allah, your Lord ? (*Do not do so*) if you have come forward to strive in My way and to seek My pleasure. Do you in secret show them friendship when I am perfectly aware of what you keep secret and what you make public ? And whoever among you does this, truly he has strayed from the right path. If they have the upper hand over you (*in your affairs*) they will be your enemies, and stretch out their hands and their tongues toward you with evil (*purpose*) - and they yearn that you should disbelieve.'

(Qur'ân, al-Mumtahinah, 60:1-2)

Let us state the matter plainly : Alliance with the enemies of Islam is forbidden. Also forbidden is receiving ' Islam ' from them. Muslims may not learn Islam from non-Muslims. How should believers receive Islam from those who not only disbelieve in Islam but are hostile to it ? How should they receive right guidance from those who are misguided ? The Holy Prophet Muhammad ﷺ said :

' Do not ask the 'People of the Book' about anything because they cannot guide you while they are themselves misguided. If you take from them you will either believe what is false or deny what is true. By Allah, if Mûsâ ﷺ were living among you now, he would not be permitted (*by Allah*) to do otherwise than follow me. '

(Al-Hâfiz Abû Ya'la)

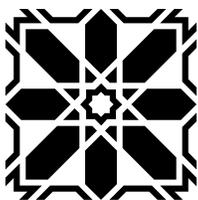
Islam does indeed require Muslims to be tolerant of the ‘ ‘People of the Book’’, but never to confuse the issue between tolerating the ‘People of the Book’ and being loyal to their purposes.

A Muslim is required to be tolerant of the ‘People of the Book’, but he is forbidden to give them loyalty and to help them as allies. The ‘People of the Book’ are those who waged the Crusades against the Muslims for two centuries. It is they who committed the atrocities in al-Andalus (Spain). It is they who, in collaboration with atheist Communists, made the Arab Muslims refugees in Palestine and installed the Jews in their place. Again, it is they who have driven the Muslims from their homes in Abyssinia, Eritrea, Somalia, Algeria, Bosnia, Chechnya. And they are also co-operating with atheists and idol-worshippers against the Muslims in Yugoslavia, China, Turkestan, India and in every other place

Those Muslims who, in the name of seeking some ‘ rapprochement ’ between the followers of the revealed religions, have sought to blur the decisive difference between being tolerant with them and being their loyal allies.

British diplomacy in respect of the installation of Ibn Sa‘ûd as a Western vassal at the turn of the century was directed to ends of far greater strategic importance. The British were ensuring that so long as the Saudi-*Wahhâbîs* ruled over the Hijâz, the *Khalîfate* could never be revived. The British further calculated that without the *Khalîfate* the Islamic Public Order could not survive and the world of Islam would then be so weakened that it could never be mobilized against the West or to prevent the creation of the Jewish State of Israel. By supporting the Saudis, Britain was in fact pursuing her relentless attack on the institution of the *Khalîfate* and the theo-centric Islamic Public Order

The Saudi-*Wahhâbîs* had, in consequence, dismantled the *Dâr al-Islâm* which had been established by the Prophet ﷺ himself, and by his Companions ﷺ, in the Hijâz, had dispossessed the world of Islam of its very heartland and had insulted the Muslim Ummah. And now The Saudis, along with their Western overlords, were in the process of supporting and financing an even more vicious and sinister onslaught against the very religion of Islam by establishing and patronising Orientalist centres around the world, and even more audaciously, in the very heartland of Islam. This treatise is devoted to exposing this very conspiracy.



CHAPTER 2

It is very important that readers should understand how Saudi-Wahhâbî collaboration with the Orientalists and missionaries operates, how the Saudis give the assistance that they give. Sometimes the relationship is deliberately open. However, the relationship is not, and could not, be a matter of continuously open public policy. It is established slowly, quietly, under-handedly. The direction of these links is nonetheless clear. So too is the danger they pose to the well-being and security of the Ummah.

Since the very beginning of the Islamic revival around the turn of the century, the Orientalists have (without ever changing their objectives) been re-thinking their general approach and adjusting their tactics. One of the new tactics has been to persuade certain of their Muslim students to act as their agents, especially in Islamic countries - men like Taha Hussein and 'Ali 'Abd ur-Râziq, Fazlur Rahman, Muhammad Arkûn, Mustansir Mir, Nazîh Ayyûbî, et al.

Having planted such thoughts into the minds of Muslims, the Orientalists then proceed to spread them by praising the work of Muslims who 'accept' those thoughts, and then recommend it to subsequent generations, while, at the same time, not mentioning and not recommending the work of those true Muslim scholars who totally reject their arguments.

Broadly speaking, a twin-track strategy is operated - to give importance to those Muslims who collaborate with the Orientalist's programme, and to attach disrepute to those who reject it. This means according the authority and prestige of Western scholarship to Muslims who agree with Western purposes, and the neglect or contempt of Western scholarship to those Muslims who refuse Western purposes. Prestige and funds are allowed to the former and denied to the latter.

A more recent extension of this strategy is the establishment in the West of new centres for Orientalist studies and calling them centres for ‘ Islamic Studies ’. The intention is to attract Muslim scholars to ‘ co-operate ’ with them in these centres - in order to legitimise their approach and, more importantly, to gain for them credibility in Muslim eyes as scholars of Islam. But changing the name does not change the substance of what is renamed.

That having been said, we can turn now to a specific case, the recently set up Oxford Centre for ‘ Islamic Studies ’, whose new official patron, as proudly announced by the Centre’s own newsletter, is the future head of the Church of England, Charles, the Prince of Wales, and whose principal financier is the Saudi royal family. What are the aims of this institution ? It must have aims distinct from the long-established and well-staffed ‘ Islam ’ department of Oxford University's Oriental Institute. This is how the spokesman of the Centre explained its objectives when questioned about them :

‘ ... to produce books and research which can be consulted as published sources, written either from an Islamic point of view or from a moderate non-Islamic point of view. It is therefore natural for the Centre to open the pages of its journal (i.e. the *Journal of Islamic Studies*, published by the Oxford University Press) to whoever wants to write an academic essay or article of high standard, even if that essay or article should be in conflict with the Islamic point of view - because to do so is not only a part of academic freedom but also a part of the substance of Islam itself, as Muslims have (i.e. in their past history) had dialogue and public discussion with their opponents and followers of other religions.’

This statement contains a number of very misleading and deceptive propositions :

- 1) To offer the writings of non-Muslims as written sources to be consulted about Islam goes against the *Qur’ân* and *Sunnah* and the consensus of Muslim scholars throughout Islamic history.
- 2) To divide the writings of non-Muslims into ‘ moderate ’ and ‘ non-moderate ’ has never been recognised in Islam in a way that

would authorise a non-Muslim to teach Islam to Muslims (or, indeed, non-Muslims), no matter how ‘ moderate ’.

It is very important that readers should understand how Saudi-*Wahhâbî* collaboration with the Orientalists and missionaries operates, how the Saudis give the assistance that they give. Sometimes the relationship is deliberately open, the well-publicised case the Oxford ‘ Centre for Islamic Studies ’ being an obvious example. However, the relationship is not, and could not, be a matter of continuously open public policy. It is established slowly, quietly, under-handedly. The direction of these links is nonetheless clear. So too is the danger they pose to the well-being and security of the Ummah.

The best way to spell out for the reader what is happening is to relate a few examples. These incidents disclose the interweaving connections between, on the one hand, senior government officials on the Saudi-*Wahhâbî* side and Muslim scholars sponsored by the Saudis and, on the other hand, those Orientalists (academic or missionary) and other Western agents who have a long-term interest in ‘ developing ’ Muslims and Islam. The general purpose of these connections, (never directly stated) is :

- 1) To introduce the Western-Christian perspective into Muslim minds at source ; that is, to make future and present teachers of Islam see and think their religion and way of life in that perspective.
- 2) To make the hearing of, and dealing with, that non-Islamic (in fact, anti-Islamic) perspective seem as normal and proper as the hearing of, and dealing with, differences between Muslims themselves.
- 3) To achieve certain specific changes in the religion and way of life of Islam. These specific objectives are :
 - a) to have Muslims treat and discuss the *Qur’ân* according to the principles and manners in which the scripture of the Jews and Christians is discussed;
 - b) to separate the belief in and worship of Allah from the practice of Islam as a social-political order under Sharî‘ah;
 - c) to alter radically the relationship between the Sharî‘ah as a body of principles of law and the implementation of those principles in positive laws: it is intended that Muslims should regard certain Sharî‘ah provisions as ‘ true ’ but no longer relevant. For example, the proportions of inheritance for

males and females or the prohibition against non-Muslims inheriting from Muslims and vice versa.

It is difficult, at first, to see how so large and dangerous a programme should be embedded in activities so seemingly innocuous as people of different cultural backgrounds sitting around the same public platform, working in the same library, writing in the same journal. Because what one sees on any single occasion is only particular individuals trying to get along with each other, listening to, or reading each other's views. But in actual reality, this inviting of different individuals to give an address from the same public platform, this sitting them in the same academic space, this providing them with funds to run journals and institutes together, is systematically creating an ethos where one party dominates and controls the agenda for thought and discussion, where one party defines and controls the intellectual space. That party with the upper hand in the affair is not the party of the *Qur'ân* and *Sunnah*.

In 1983, John Esposito, working at Holy Cross College, a missionary-academic establishment in New York, was invited to King 'Abd ul-'Azîz University in Jiddah to give a lecture entitled '*Islamic Studies in America*'. Academic visits of this kind do not happen in Saudi Arabia without explicit permission of the university and government authorities at the highest level. John Esposito spoke of a project he had in mind for the USA. This project was the establishment of an institute for the study of Islam in which both Orientalists and Muslim scholars would collaborate.

That was the first public statement of a policy in Saudi Arabia to get Muslims to cooperate with non-Muslims in teaching (or in preparing people to teach) Islam.

Esposito's project was realised not only in the USA but also in the UK, at Oxford. The Oxford Centre for '*Islamic Studies*' was initiated in 1985 with the collaboration of the Saudis. At Oxford itself the '*idea*' for such a centre was not the dream of a Muslim, but of a senior lecturer at St Cross College, Oxford, Dr David Browning. Dr Browning is not a Muslim, not a Christian missionary, not an Orientalist. He is a geographer whose field of speciality is not the Middle East, but rather Latin America. He has retired from his academic commitment to geography and now devotes himself exclusively (and very strenuously) to the cause of promoting the Oxford Centre for '*Islamic Studies*'. How Dr Browning fits into the picture is obscure unless

one knows that, through his work abroad as independent 'foreign observer' of national elections, he has very strong connections with the British Foreign Office. That ministry is incorrectly described as 'pro-Arab'. It is not in the least pro-Arab; it is pro-Arab oil. Its anti-Islamic postures and policies are doubtless an integral part of the West's strategic interest in suppressing the Islamic movements and controlling the oil resources of the region and maintaining its puppet regimes.

Between 18th and 25th October, 1986, a conference was held at University College, Oxford, entitled '*How to deal with Muslims in the Middle East*'. The conference, organised by Bishop Dr Kenneth Cragg, was held in association with the Oxford Centre for 'Islamic Studies', its Director being personally present there, as well as Dr 'Alî al-Ghâmidî, the Saudi Director of the Islamic Cultural Centre, attached to the Regents, Park mosque in London.

Cragg has distinguished himself by his very long and subversive campaign against Islam. He has openly stated his aim as not trying to convert but as getting them to experience Christianity's Christ. The aim is, after such 'experiencing', for Muslims to mend their ways. Cragg would like, for instance, Muslims to end the legal prohibition on Muslim women marrying Christians. He also supports the surreptitious presentation of Christian 'witness' to Muslims in the Arab world : committed Christians are to accept work in their professional fields in, Saudi Arabia as a case example, and through the contacts they make as doctors (especially women doctors who can gain admission to the heart of the family), pharmacists, engineers, teachers, etc., to run private gatherings through which Muslims can discreetly be offered Christianity.

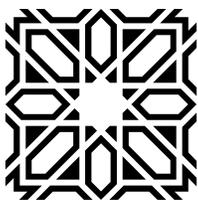
For non-Muslims to hold such a conference is their right; for Muslims to attend in order to defend an Islamic view of the religion and history of Muslims is also, unquestionably, proper. But why should Saudi Muslim officials assist in the setting up of such a conference? That is not proper.

On January 1986, the Faculty of Arts of King Sa'ûd University, began issuing a journal entitled '*Al-'Usûr*' (Eras) whose editorial board is made up of Muslims and non-Muslims. Among the Orientalists on that board of consultants is Rev. Dr. Montgomery Watt who is the author of several mischievous and misleading works in the field of *Sîrah* (History of the Holy Prophet ﷺ). Among other Orientalist names on the editorial board of Al-

‘Usûr are : Rex Smith (University of Durham) and Richard Chambers (University of Chicago).

The question posed is, ‘...**What necessity can explain the Saudi-Wahhâbî authorities collaboration with non-Muslims ?**’

The answer, alas, is that it is policy, chosen and implemented, meant to weaken and betray their religion as it was betrayed by their forefathers in their collaboration with the British to destabilise and eventually crush the Khalîfate and Islamic public order.



CHAPTER 3

A better example of the symbiotic nature of the existence of both the Saudi-Wahhâbî state and the Jewish State of Israel and their frenetic attempts to gain legitimacy cannot be found ; neither could ever hope to survive in the event of the emergence of true Islam. The relationship between the Saudi-Wahhâbî state and Israel and her Western Allies is not one of equals but of servant and master. The psychology of willing servitude to human masters is such that, inevitably, the servants do more to ingratiate themselves with their masters, more even than is asked, becoming ever more eager to please. In the end, they not only betray their religion, their nation, but little by little acquire the habit of vilifying both religion and nation by word and deed, and lose all sense of judgement and decency until, in the case of the Saudi-Wahhâbîs, they become the source of contempt in the world.

The following example of how Saudi-Wahhâbî collaboration with the Orientalists and missionaries operates and its underlying agenda deserves special attention. Hans Küng, the dissident Catholic theologian, quite well-known in Saudi Arabia, was invited to give a talk entitled ‘*Original Christianity: between the Gospels and the Qur’ân*’, on the evening of Monday, 14th May 1990, in Riyadh. It was emphasised by Saudi officials that he was an Orientalist sympathetic to Islam and sympathetic to the Arab-Palestinian cause. Hans Küng is notorious for denying the infallibility of the Prophets ﷺ and he certainly denied the infallibility of the Holy Prophet Muhammad ﷺ.

Küng’s views on Islam are very explicitly presented in his book, ‘*Christianity and the World Religions*’. Küng advocates for Muslims what

he calls ‘ critical method ’ in reading their Scripture. This is the procedure applied, from the early nineteenth century, to Christian study of the Bible. Küng suggests, amongst other things, ‘...that the *Qur’ân* was shaped over a period of two centuries by the Muslim community interpreting what were taken to be Prophetic sayings; Christian origins of the Qurân; etc...’. Küng maintains that the influence of Judaic and Christian traditions on the composition of the *Qur’ân* cannot (and should not) be denied by Muslims.

What business can intelligent Muslims who care about their religion have with insults of this kind? The aims of Orientalist like Küng is to reproduce among Muslims the same reservations about the *Qur’ân*, as Jews and Christians are bound to have about the Bible. To add insult to injury, Küng offers this line of ‘ scholarship ’ as the road to peace and reconciliation between Muslims and Christians : what he means is that Muslims should believe and think as modern Christians do. Their aim is to enlist the support of Muslims themselves in making these allegations. They begin by saying that the *Qur’ân* is, like their own discredited scriptures : only partly true. Küng himself states (p.34) that he believes the *Qur’ân* to be the work of the Prophet ﷺ. He then goes on to offer this position to ‘ educated modern ’ Muslims as a way for them to apply to their Scripture the kind of critique that was applied to the Christians scriptures. Küng’s point, evidently, is to imply that any Muslim who takes the whole *Qur’ân* to be, verbatim, the word of Allah - which has always been an axiom of Muslim belief - is neither educated nor modern. He writes with the conviction that Western culture has triumphed and it is up to the Muslims to adapt (i.e. submit) to it, and his (and every other Christian scholar's) task is to make that submission easier, and to look among Muslim scholars for individuals who have been willing to submit and can therefore be applauded for their ‘ constructive ’ approach.

Here, in a nutshell, is the whole ambition of the collaboration which is offered to Muslims and in which, alas, so many nominal Muslims are willing to participate:

‘ Christians and Muslims today need to continue their conversation about this difficult but fundamental point of how to understand revelation... Everyone knows that in various Islamic countries right now there are powerful movements for Islamic renewal at work... Perhaps over the

long haul, in a more self-conscious Islamic world that is trying in so many ways to catch up with Western science and culture, historico-critical study of the Holy Book will eventually be allowed to become a reality.'

(Christianity & World Religions, Küng, p.35)

For Muslims to collaborate in any such programme is to capitulate. But it is to Allah that Muslims, no matter what their circumstances, are required to surrender, not to the enemies of their religion. The tragedy is that people like Küng are able to find accomplices not only among officials of Muslim governments but also among Saudi-*Wahhâbî* officialdom who have time and again insolently displayed their betrayal of the *Dîn*.

How will the *Qur'ân* be esteemed if the collaborators have their way ? Orientalist and their ' Muslim ' mutineers suggest :

'...understanding the Qur'ân as a living Message, continually heard anew ... should be handed down in a variable form, always freshly adapted to the time, place, and individuals in question, so as to provide an unambiguous, constructive solution for the present-day conflicts with science and history, as well as the modern ethos and sense of law. That would be a historico-critical approach...'

But it is Jews and Christians who adapt their scriptures to their own transient needs and purposes, who fit their religion to the prevailing 'ethos'. Whereas the distinction of the Muslims has always been, by the mercy of Allah, to have a Scripture perfectly preserved, to whose commands they adapt themselves and so make the *Qur'ân* the 'prevailing ethos'. It is indeed difficult to believe that there could exist scholars, especially Saudi-*Wahhâbî* scholars, who, while calling themselves Muslims, are nonetheless willing to go along with the ' adaptive ' approach commended by modern Christians and Jews. Unfortunately, in South Africa too, this hybrid has reared its insidious head in the form of Faried Essack, Ebrahim Moosa, Abdul Kader Tayob, Iqbal Jazbhay and the like. The intense pressure for this approach since the early eighties and the denigration of all other Muslims as 'fanatics' and ' fundamentalists ', is evidence that the ' People of the Book ' (having failed in their attempts at conversion, especially in the face of the renewal of

Islam) resort to subversion and invite Muslims to a ‘ living message ’, when what they really mean (and want) to do is to stifle and kill that message.

It soon becomes clear what the contents of the reforms desirable for Muslims in the modern age are : First of all, Muslim must grasp the central (Christian) point that ‘ **...the Sharî‘ah exists for the sake of man, and not man for the sake of the Sharî‘ah...** ’. Man is therefore the measure of the law. Having grasped that, Muslims will be able to get rid of ‘ **...the scandalous shortcomings of Islamic law...** ’

Küng especially wants ‘ dissent ’ (he means blasphemy) and the charging of interest to be made acceptable, and he wants all the *hadd* penalties to be abolished. He praises the *Mu‘tazilah* as being nearer to the truth because they believed the *Qur’ân* to be ‘ created ’ and ‘ therefore modifiable ’. It comes as no surprise that Küng is against polygamy : ‘ **...it does not fit the modern ethos...** ’ He calls for Muslims to join the women’s liberation movement (p.84), to eliminate the differences between male and female rights of inheritance, and to make legal testimony equivalent for both sexes. All such laws were all very well in the seventh century, he feels, but not in the twentieth!

That must suffice as an illustration of the Saudi *emphasis that he was an Orientalist sympathetic to Islam and sympathetic to the Arab-Palestinian*. We turn now to his sympathy for the Palestinian’s cause against the Zionists.

His attitudes on this question are explicit in his book ‘ *Judaism : The Religious Situation of Our Time* ’. We need to note that this book, dedicated ‘ **...for my Jewish friends throughout the world...** ’, was most warmly welcomed by Jews. Küng devotes several paragraphs in his preface to reassuring the reader that he enjoys close and friendly relations with Israel, with its institutions, with its religious and political leaders inside and outside the country. He records his lecture visits to the Van Leer Institute in Tel Aviv and the University of Haifa, his association with the Swiss-Jewish society, and numerous conversations and meetings with the Israeli Foreign Office and other representatives of official Israeli politics. Küng does not mention any meeting, association or conversation with any Palestinians either inside or outside the country.

Küng basic political understanding is that the Jews believe themselves, exclusively, to be God’s chosen people, and on the basis of belonging to a

race, have a right to the promised land, that is, Palestine. He is quite unembarrassed by this endorsement of divine favouritism. He is also quite unembarrassed by describing the inhumanity of forcible eviction of that land's native population - despite their centuries-long tolerance of the Jews already living there (in contrast to Christian practice in that same holy land) and which broke down only when the Zionist programme became too blatant to be ignored - as an inconvenience.:

‘...for Judaism, which preserved its primal bond with the land of Israel (Hebrew: Eretz Israel), even in the time of the ‘ dispersion ’ (Greek : Diaspora), the relation to this particular land, the ‘ promised land ’, is quite essential ... Whether or not it is convenient for others, Yahweh’s (God’s) chosen people and the promised land now belong together...’

(*Judaism : The Religious Situation of Our Time*, Küng, p.45-6)

Küng shows no awareness that accepting the belonging together of Jews and Israel is also, necessarily, an acceptance of the dispossession of the land's original inhabitants in favour of European colonists, of the forcing apart of Palestinians and Palestine. By what stretch of imagination can this non-awareness (or denial) of the Palestinian rights be described as ‘sympathetic’?

Küng position, in fact, based upon a typically European-Christian cynicism about the realities of power. Unfortunately, there are some eminent Muslims who are willing to play the game of power, just as Christians and Jews do - for its own sake - divorced from any commitment to the life of submission and devotion to the will of Allah. Indeed, they achieve eminence precisely by accepting that game of power and its rules. Unfortunately this has been the idiosyncrasy of the Saudi-*Wahhâbî* usurpation of the very heartland of Islam.

Küng tells us that Jews, Christians and Muslims ‘...are bound together by the major characteristics which they have in common...’. These are : Semitic origin, belief in the same One God of Abraham, their tribal ancestor, belief in prophetic proclamation and revelation laid down once for all in scripture. He advocates peace on the basis of a recognition of these common characteristics, and commends (somewhat vaguely) the idea of one nation, one religion, one prayer. He advocates the expression of this ancient community in a literal coming together to pray : ‘...**Jews and Christians**

already have shared texts ; it should not be too difficult to find texts which would enable Muslims to join in and address the same words to God in the same place on the same occasion...’ (p.580).

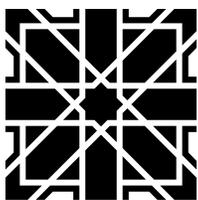
It all seems very charming and positive until the full implications become clear. How are Jews, Christians, Muslims to proceed with this charming idea in practice ? Küng suggests a place of worship dedicated by the adherents of all three religions, a perfect site which already exists : the Dome of the Rock. The mosque could serve as synagogue and church. (pp.579-80)

The implications are rather stark. The Muslims do not need to recover Jerusalem : they can have it by making a formal present of it to the Jews and Christians. We hardly need offer a comment on this. If there was any doubt whatsoever of the extreme danger to Islam posed by the Saudi-*Wahhâbî* collaboration with western Oriental institutes, these facts should have put those doubts to rest. We do need, however, to remind ourselves of the *Qur’ânic* position on the ‘community’ between Muslims and the ‘ People of the Book’. The *Qur’ân* does invite the ‘ People of the Book ’ to consider themselves one nation with the Muslims, going back to the Prophet Ibrâhîm عليه السلام, and to do so on the basis that he was neither Jew nor Christian, but Muslim :

‘Abraham was not a Jew, nor yet a Christian; but he was an upright Muslim (*hanîfan musliman*) and he was not of the idolaters.’

(*Qur’ân*, *Âl ‘Imrân* , 3:67)

A better example of the symbiotic nature of the existence of both the Saudi-*Wahhâbî* state and the Jewish State of Israel and their frenetic attempts to gain legitimacy cannot be found ; neither could ever hope to survive in the event of the emergence of true Islam. The vicious cycle of self-abasement of the slave ever trying to ingratiate himself to his master, not only betraying his religion and nation, but little by little even acquiring the habit of vilifying both religion and nation by word and deed, and losing all sense of judgement and decency until, in the case of the Saudi-*Wahhâbîs*, he becomes the source of contempt in the world, illustrates the psyche of the Saudi-*Wahhâbî*.



CHAPTER 4

Why was it so problematic for the Saudi-Wahhâbî authorities to have Rushdie's book banned or withdrawn and copies pulped ? It would not have cost as much as the reported 65 billion dollar Kuwaiti nest egg which was eaten up by the sadistic ' Gulf-war banquet ' in 1991. Simply stated, the Saudi-Wahhâbî state was obliged to honour the treaty, signed in 1915, which contained, in Clause I, a statement that the British government acknowledged the right of Ibn Sa'ûd and his descendants to Najd, Al-Hassa, Qadf and Jubayl ... but with the proviso that he shall not be a person antagonistic to the British government in any respect. The signatories to this treaty were 'Abd ul-'Aziz Al-Sa'ûd and Lt. Colonel Percy Cox, British Resident, Persian Gulf.

Salman Rushdie wrote ' The Satanic Verses ', and has, since then, been placed on a pedestal by the Western media and Western literary circles. This book was published by Viking in London in September 1988. Almost every man and woman who regarded themselves as Muslim suffered its painful insult. The man who wrote it repented and returned to Islam on Christmas Eve 1990 but failed abysmally to convince Muslims of his intention. He was, after all, the man who had insulted, betrayed and reviled those to whom he owed his wealth, his culture, his religion and his very life.

Governments of Muslim countries, including Saudi Arabia, were petitioned to hold Western firms and consortiums liable to forfeiture and special damages in the event of their respective countries supporting this grave offence and disrespect to Muslim sentiments.

Muslim governments were also entreated to demand that the ‘ Satanic Verses ’ be banned and its stocks destroyed within a specified time limit allowing the gravity of this injustice to Muslim sentiments to be heeded, failing which Muslim embassies and consulate headquarters should close.

Out of the fifty or more Muslim nation-states only two awkwardly responded they could do no more, at that juncture, other than to express their sincere desire for ‘ *just peace* ’. Especially conspicuous was the government of Saudi Arabia who did not support the Muslim protests the world over. A year before the ‘ Satanic Verses ’ was published the Saudi-*Wahhâbî* Kingdom’s *Shaykh ush-Shuyûkh* (preeminent religious authority), ‘Abd ul-‘Azîz bin ‘Abdullah bin Bâz, was approached by *Mawlânâ* Abul Hasan ‘Alî Nadwî, the most prominent ‘Âlim (religious scholar) of India. This time it was the case of ‘ The Times ’ article ‘ *Pilgrims reach pinnacle of Hajj* ’ dated the 4th August 1987. In it *Sayyidinâ* Ibrâhîm ﷺ and *Sayyidinâ* Ismâ‘îl ﷺ were blasphemed using most uncivilized language. The Saudî-*Wahhâbî* Ambassador in London was petitioned, invoking his intervention as the mouth-piece of the Kingdom and requesting him to reinstate Islamic honour and repudiate the injustice by declaring that appropriate action would be taken under the laws of that Kingdom and that unless immediate apology was forthcoming, to consider withdrawing all patronage from ‘ The Times ’ and, further, that in case of continued non-compliance, all other Muslim countries would be invited to join the boycott.

It is very sad indeed to know that no official response of any kind was made. and lo, a year after, the Ummah Muslimah was to suffer the insults of the ‘Satanic Verses ’.

The Saudî-*Wahhâbî* authorities could well have used their influence to bear on their Western allies, most importantly America and Britain, in having the book banned. After all, other countries like India and South Africa did interdict it. Had the Saudi-*Wahhâbî* authorities been true to the plausible title of *Khâdim al-Haramayn* they would have done what the Turkish ‘*Uthmâniya Khilâfah*’ of ‘Abd ul-Hamîd did in the last century. At a time when the *Khalîfate* was struggling for its life it still commanded international respect. The *Khalîf*, ‘Abd ul-Hamîd was unequivocal in his warnings of *Jihâd Akbar* to France and Britain where, at the time, a play ridiculing the Prophet ﷺ was being staged. All the nuances of ‘ Freedom of Speech, Freedom of Expression and Freedom of Enlightenment ’ were consigned to oblivion and the play was stopped.

Why was it so problematic for the Saudi-*Wahhâbî* authorities to have Rushdie's book banned or withdrawn and copies pulped ? It would not have cost as much as the reported 65 billion dollar Kuwaiti nest egg which was eaten up by the sadistic ' Gulf-war banquet ' in 1991. Simply stated, the Saudi-*Wahhâbî* state was obliged to honour the treaty , signed in 1915, which contained, in Clause I, a statement that the British government acknowledged the right of Ibn Sa'ûd and his descendants to Najd, Al-Hassa, Qadf and Jubayl ... but with the proviso that he shall not be a person antagonistic to the British government in any respect. The signatories to this treaty were 'Abd ul-'Aziz Al-Sa'ûd and Lt. Colonel Percy Cox, British Resident, Persian Gulf.

The extent to which the Saudi-*Wahhâbîs* were prepared to go in serving the British government and her Zionist interests is alarming indeed when we consider that the very same *Shaykh ush-Shuyûkh*, 'Abd ul-'Azîz bin 'Abdullah bin Bâz, issued a *fatwâ* (legal edict) in 1995 enjoining all Muslims to engage the Israeli Peace process and acknowledge the legitimacy of the Zionist State of Israel to exist within secure boundaries.



CHAPTER 5

The historical, religious and commemorative buildings of the first generation of Islam are the targets today. No-body seems to know who is who in this secret transaction, but whatever they are up to, it is serving the designs of the Kâfir and Mushrik and seems to expose nothing but the fundamental hypocrisy of the Saudi-Wahhâbî state. Suffice to say that since the occupation of the Arabian peninsular at the time of the Gulf War and its saturation by Kâfir soldiers the sound of the ‘ Shofar ’ of Israeli Rabbis is now being heard for the first time after Fat’h Makkah (ie. the Conquest of Makkah). This pretentious stance of the Saudi-Wahhâbî government has served as the means to the desired ends of the antagonists of faith and between them lies grave contradiction.

For the history of Islam and Muslims and for *Dîn al-Islâm*, its culture and civilization and for the sake of humanity as enunciated by the learned (‘*Ulamâ*’) well versed in the subject and for the care and preservation of what little of Islamic glory, honour and dignity still exists amongst Muslims and for the sole object of healing the body of Islam already so badly wounded it remains impossible to understand the heart rending news of the demand for demolishing the very house in Makkah where our beloved Prophet Muhammad ﷺ was born in 570 C.E., 53 years before the *Hijrah*. This demand has been referred to *Muftî A‘zam, Shaykh* ‘Abd al-‘Azîz bin Bâz. The sacred monuments of Islam are directly associated with its history. The relics and sites, of revelation, of *Da‘wat ul-Islâm*, of trial, tribulation and triumph of the nascent *Ummah*, have already been demolished by the Saudi-Wahhâbî state. A few concrete examples include the following ; *Kashânah Khadîjah al-Kubrâ* ﷺ in Makkah was demolished and in its place an ablution block with latrines and urinals was built. The House of *Hadrat*

‘Alî ﷺ, the mosque of *Hadrat Bilâl* ﷺ and other great historical monuments of Islam were demolished. The houses of *Hadrat Hasan* ﷺ and *Hadrat Husayn* ﷺ, *Hadrat Abû Ayûb Al-Ansârî* ﷺ and the garden of *Hadrat Salmân Al-Fârisî* ﷺ were destroyed. Similar was the fate of two masjids of a set of seven located at the site where the battle of Khandaq took place in 627 C.E. in the 5th year of *Hijrah*. Now we are informed that these remaining masjids will have to go too.

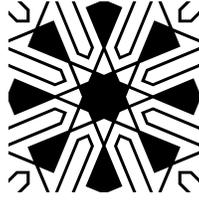
In contrast we have seen the Jewish monuments in Khaybar and in Madînah rendered safe and constantly under guard by security personnel. The notices declare, touching and/or approaching these monuments as not allowed. For example, the castle of Ka‘b bin al-Ashraf and the remnants and relics of the tribe of *Hadrat Sâlih* ﷺ (*qabîlah Thamûd*) at the ‘Locality of Nobility’ (*Ilâqah al-‘Ulâ*) which is not far from Madînah. Here the Saudi-*Wahhâbî* Government has opened a centre for tourists and pilgrims. The place is also heavily guarded.

The fact is that the Saudi-*Wahhâbî* government has commissioned archaeologists from Europe whose job it is to find the traces and signs of ancient monuments of Christian and Jewish significance particularly, as well as search for Saudi-*Wahhâbî* paraphernalia at Dir‘iyya, the Saudi-*Wahhâbî* homeland. We have given an account of only a few monuments of great importance in Islam. Are they less significant than the Thamûd’s and the Castle of Ka‘b bin al-Ashraf, the Jew, who had levelled false accusations against the Muslim women who were returning to Madînah from Makkah following the fall of the noblemen of Makkah after the battle of Badr in 624 C.E. ?

The glorious memorials of Islamic history have been sacrificed by the Saudi-*Wahhâbî’s* in the name of **tyrannized Tawhîd** (belief in the Unity of God) and fantastically home-made *Shirk* who, at the same time, peculiarly, demand archaeological investigation of relics and remnants which are of secondary significance. This demand is not only a travesty of justice but is also against the opinion of the Muslim masses whose historical, religious and commemorative buildings are the targets today. No-body seems to know who is who in this secret transaction, but whatever they are up to, it is serving the designs the *Kâfir* and *Mushrik* and seems to expose nothing but the fundamental hypocrisy of the Saudi-*Wahhâbî* state. Suffice to say that since the occupation of the Arabian peninsular at the time of the Gulf War and its saturation by *Kâfir* soldiers the sound of the ‘*Shofar*’ of Israeli

Rabbis is now being heard for the first time after *Fatah* Makkah (the Conquest of Makkah). This pretentious stance of the Saudi-*Wahhâbî* government has served as the means to the desired ends of the antagonists of faith and between them lies grave contradiction.

PART 6



THE RISE OF WAHHÂBÎSM AND ÂL-SA‘ÛD

The Najdî Amîrs found in Wahhâbîsm an expedient contrivance to legitimise the colonialistic designs to increase their power and to extend their lands and territories. They forced the Arab clans to embrace Wahhâbîsm. They ruthlessly put to sword any who opposed them. To become soldiers of the Amîr well suited the Wahhâbîs lust to attack the property, life and chastity of the non-Wahhâbî ‘infidels’.

The term ‘*Wahhâbîsm*’ has become a norm in describing the movement of Muḥammad bin ‘Abd ul-Wahhâb. He was born in Huraymilah in the Najd in 1111 A.H. (1699 C.E.) and died in 1207 A.H. (1792 C.E.). Muḥammad bin ‘Abd ul-Wahhâb was a descendent of the Banû Tamîm tribe. At a young age his father, a learned *Hanbalî* scholar, sent him to study the traditional Islamic sciences in the centres of learning of the time including Makkah, Madînah, Baghdâd, Baṣrah and Damascus.

In the course of his study and trading journeys he came to be strongly influenced by the writings of the famous Aḥmad Ibn Taymiyyah of *Harrân* (661-728 A.H.) (1263-1328 C.E.) [d. Damascus], some aspects of which were incompatible with the doctrine of the *Ahl us-Sunnah wa al-Jamâ’ah* (Mainstream Orthodox Islam). Muḥammad ibn ‘Abd ul-Wahhâb developed an aversion to traditional Islamic authority including the luminaries of Islamic scholarship. He showed explicit disdain for Imâm Abû *Hanîfah* and would say, “*I know better than Abû Hanîfah did.*” In addition, according to him half of the collection of prophetic traditions compiled by Imâm Bukhârî was wrong. Described by his contemporaries as an extremely ill-mannered and neurotic person, he was known to openly denounce the institution of *Khilâfate* and was particularly inimical towards the *Khalîfah* in Istanbul.

Muhammad ibn ‘Abd ul-Wahhâb was the sort the British saboteurs had been looking for. It was his scorn for the time’s scholars, his slighting even the earliest Companions ﷺ, including the four Rightly Guided Khulafâ’ ﷺ and his having an independent view in interpreting the Qur’ân that were his most vulnerable points.

Historians indicate that it was in Basrah that, in 1125 (1713 C.E.), he succumbed to the intrigue of intelligence operatives from the British Ministry of Colonies and consequently came to serve, albeit unwittingly, as a tool in the then British Empires ambitions to destroy Islam and the Islamic Khilâfate. As the British saw in Ahmad Mirzâ Qâdiyân an instrument to divide Muslims in India during the 1800s, a similar device was seen in Muhammad bin ‘Abd ul-Wahhâb to serve the same ends in the very heartland of Islam. Ahmad Mirzâ Qâdiyân was used to abolish the ‘*concept of Jihad*’ to prevent Muslim opposition to British colonialism, while Muhammad bin ‘Abd ul-Wahhâb was used by the British to divide the Muslims in the name of *Jihâd* by waging war against the Muslims residing in the Arabian peninsula as well as the Central Khalîfate. This unholy alliance between *Wahhâbism* and the British empire was to come to fruition two centuries later with the eventual destruction of the Khilâfate at their very hands.

The British have always been the forerunners in contriving inconceivably vicious plans to destroy Islam using all available military and political forces toward this end. Thousands of agents were employed and sent forth to all countries by the Ministry of the Commonwealth assigned to the task of carrying out espionage activities in Egypt, Irâq, Irân, Arabia and Istanbul, the center of the Islamic Khilâfate, misleading Muslims and serving the broader colonialist interests of the British Empire.

The English were compelled to instigate sedition and arouse schisms in all their colonies in order to safeguard their interests. Only by such means of instigation were they able to control and manipulate the nations of the world. For how could a nation with such a diminutive population subjugate a more populous nation and hold it under its sway? The British thus looked for the mouth of the chasm of a target community and no sooner was it found but they stabbed through to the very heart of their unsuspecting prey. Thereafter, when the unity of the target community was fractured and the common

sympathy among them impaired, their forces were easily dissolved and their power permanently shattered.

Muhammad bin ‘Abd ul-Wahhâb’s attendance of the lectures of prominent contemporary *Hanbalî ‘ulamâ’* in *Madînah* and later in Damascus augmented his prestige in the eyes of his illiterate countrymen amongst whom he became celebrated as ‘*Ash-Shaykh an-Najdî*’ (*the Preeminent Religious Scholar of Najd*). At the age of thirty-two he returned to Najd and commenced his missionary activity amongst the bedouin tribes of the region. He realized that the inhabitants of the rural regions of Najd were very different from the commonalty of the urbane world of Islam and that sciences of an intellectual character had very little, if any, status in their eyes. Their seemed to be no appetite in their hearts for things sound and wholesome and thus easily swayed to his peculiar interpretations of Islam.

It is at this time in 1143 (1730 C.E.) that Muhammad bin ‘Abd ul-Wahhâb met the leader of a gang of marauders by the name of Muhammad ibn Sa‘ûd of Dar‘iyyah, whose principal occupation was plundering the travelers in the deserts of Najd. Since most of the bedouins of Dar‘iyyah were uneducated Ibn ‘Abd ul-Wahhâb easily convinced them of his theories and his ideas gained credence amongst its inhabitants and their chieftain, Muhammad ibn Sa‘ûd. Ibn Sa‘ûd and Ibn Wahhâb forged an alliance according to which the former was appointed as the ‘Amîr’ (political leader), and the latter as the ‘Shaykh’ (religious mentor). Together they ‘purged’ Arabia of what they saw as superstitious accretions on a true Islam. They applied the very term *jâhiliyyah* (ignorance) to modern Muslim decadence and then unhesitatingly declared the Muslim world as *kâfir*. The *Shaykh* declared that non-Wahhâbî Muslims were apostates and idol-worshippers; this point of view came to represent a ‘religious justification’ for Ibn Sa‘ûd’s gang - they were not bandits and criminals anymore, but ‘mujahids’, authorized to kill the non-Wahhâbî infidels, to plunder their property and to rape their women. Furthermore, Ibn Sa‘ûd took this as a pretext for extending his political sovereignty by subjecting the Arabs of the peninsula to his dominance. Before long, Muhammad bin ‘Abd ul-Wahhâb imposed himself as the Chief *Qâdî* under the patronage of the *Amîr*, Muhammad ibn Sa‘ûd. Hence, it was declared as law that only their descendants would succeed them. The pact that ensued between the two was decalred in 1744.

Some historians report an alternate account of the meeting of the two Muhammads indicating that their meeting was not altogether fortuitous.

They explain that British agents played no small part in their meeting as it was the standing policy of the British Empire to cultivate the friendship of subversive elements who were at variance with their adversaries. The Ministry of Commonwealth had maintained a relationship with Muḥammad ibn Sa‘ūd for some time having identified the potential in him for furthering their aims in the peninsular. They managed to cajole him into joining ranks with them and encouraged him to establish a pact of mutual cooperation with Muḥammad ibn ‘Abd ul-Wahhâb. Thus the British exploited Ibn ‘Abd ul-Wahhâb religiously, and Ibn Sa‘ūd politically knowing that it is an historical fact that movements based on religion have lived longer and have been more powerful and more imposing.

The Ministry further supported and reinforced the *Wahhâbi* movement in a surreptitious way by commissioning British military officers, well learned in the Arabic language and desert warfare, under the guise of slaves, as advisors to Ibn Sa‘ūd. Ibn Sa‘ūd prepared his plans in cooperation with these officers and the *Wahhâbi* insurrection was accordingly directed from its very inception by British saboteurs.

The movement which Muḥammad bin ‘Abd ul-Wahhâb went on to establish came to be distinguished by its attempts at reinterpreting written Qur’anic law without the enlightened support of expertise as embodied in the Sunnah (*Prophetic precedent*) and traditional Islamic scholarship (*Madhâhib*). The followers of Wahhâbism pay lip service to adherence to the Sunnah, but in reality reshape it according to their ideology. Many prophetic sayings which constitute the immediate source of Sunnah are rejected by means of captious arguments, as soon as they result in tenets incompatible with Wahhâbism. When Muḥammad bin ‘Abd ul-Wahhâb commenced his missionary activity, the muftî of Madînah, Shaykh Muḥammad Ibn Sulaymân al-Madanî ash-Shâfi‘î, as quoted in the book ‘*Ashadd ul-Jihâd*’, declared his belief a heresy and formally excommunicated him by issuing a *fatwâ*, the text of which said :

“ *This man is leading the ignoramuses of the present age to a heretical path. He is attempting to extinguish Allah's light, but Allah will not permit His light to be extinguished.*”

The premise of this new, narrow ideology was to reject traditional scholars, scholarship, and practices under the guise of “...reviving the true tenets of Islam...” and “...protecting the concept of monotheism...”. Muḥammad bin ‘Abd ul-Wahhâb’s brand of ‘purification’ of Islam consisted of prohibiting

many traditionally accepted acts of devotion and worship including reverence of the person of the Holy Prophet Muḥammad ﷺ, the pious scholars, personages and saints, adherence to a school of religious law as well as the burning of books containing traditional prayers, interpretations of law and classical commentaries on the Qur'ân and Hadîth.

Ibn 'Abd ul-Wahhâb encouraged a new interpretation of Islamic law and permitted his acolytes to apply it in the light of their own understanding, regardless of their level of expertise in juridical matters. Whoever did not agree with this 'revolutionary' approach he considered outside the fold of Islam - an apostate, disbeliever or idolater - and thus someone whose blood could be shed, whose women and children could be enslaved, and whose wealth could be confiscated. If a potential recruit to his movement agreed and testified to the truth of that 'revolutionary' approach, he was accepted; if not, an order was given for his summary execution. The Wahhâbîs forced the Arab clans to embrace *Wahhâbîsm*. They ruthlessly put to sword any who opposed them. The common folk, for fear of death, obeyed the *Amîr* of Dari'yah, Muhammad ibn Sa'ûd, and many were forcefully enlisted into his militia.

Muḥammad bin 'Abd ul-Wahhâb habitually ordered those who had already made the obligatory Pilgrimage (*Hajj*) prior to joining him to repeat it since Allâh had not accepted their first performance of the rite because they had done so as unbelievers. He was also given to telling people wishing to enter his religion, "*You must bear witness against yourself that you were a disbeliever and you must bear witness against your parents that they were disbelievers and died as such.*" Muḥammad bin 'Abd ul-Wahhâb made no secret of his view that the Muslim community had existed for the last six hundred years in a state of unbelief (*kufr*). He went so far as to declare the famous scholars of the past unbelievers. Thus even if a personage was the most pious and devout of Muslims, he would denounce them as idolaters (*mushrikûn*). On the other hand, he affirmed the faith of anyone who followed him even though they be persons of the most notoriously corrupt and profligate variety.

Famous writers of the day made a point of noting the similarity between Ibn 'Abd ul-Wahhâb's beginnings and those of the false prophets prominent in Islam's initial epoch like Musaylamâ the Prevaricator, Sajâh al-Aswad al-Anasî, Tulayḥa al-Asadî and others of their kind. What was different in 'Abd ul-Wahhâb's case was his concealment in himself of any outright claim to

prophecy. Undoubtedly, he was unable to gain support enough to openly proclaim it. Nevertheless, he would call those who came from abroad to join his movement *Muhâjirûn* and those who came from his own region *Ansâr* in patent imitation of those who took flight from Makkah with the Prophet Muhammad ﷺ in contrast to the inhabitants of Madînah at the start of Islam.

He played always on a single theme, the dignity to which Allâh had entitled him. He suffered under the delusion that he superceded even the pious *Khalîfs* ‘Umar ؓ and ‘Alî ؓ in virtue and would declare to his companions that, “ *If the Prophet were alive now, he would appoint me as his Khalîfah instead of them. I expect that Islam will be regenerate and improved at my hands. I am the only scholar who will spread Islam all over the world.*” Muḥammad ibn ‘Abd ul-Wahhâb once said, “ *‘Alî is no different to ‘Umar or any other Sahâbî. His statements cannot be of a documentary capacity. Only the Qur’ân and Hadîth are authentic references.*” This attitude directly corresponded to the decreased reverence he claimed was due to the Companions ؓ as a community and even the Holy Prophet ﷺ himself whose status as Messenger he frequently depreciated using language fit to describe an errand boy rather than a divinely commissioned apostle of faith. He often disparaged the historical accounts of the Prophet’s ﷺ life saying such things as, “*I looked up the account of Hudaybiyyah and found it to contain this or that lie.*” He was in the habit of using contemptuous speech of this kind to the point that it would be said, “*This stick in my hand is better than Muhammad because it benefits me by enabling me to walk. But Muhammad is dead and benefits me not at all.*” It was to vice and corruption that his own soul had become attuned nourished by his grab at political leadership masked under the name of religion. After all, he believed that prophethood was only a matter of political leadership which the most quick-witted attain when circumstances beckon in the form of an ignorant and uninformed crowd.

Returning always to the same contention, Muḥammad bin ‘Abd ul-Wahhâb used to say that salutations (*salawât*) for the holy Prophet ﷺ was reprehensible and disliked (*makruh*) in the *Sharî‘ah* and would prohibit blessings on the Prophet ﷺ from being recited and their public utterance from the minbar, and punish harshly anyone who pronounced such blessings. Among the hideous abominations of Ibn ‘Abd al-Wahhâb was his prohibiting people from visiting the tomb of the Prophet ﷺ. He deceived his followers by saying that all that was done to keep monotheism pure. Indeed, Ibn ‘Abd al-Wahhâb sat among his folk like a prophet in the midst of his

community. His people acted only as he commanded, magnifying him to the highest degree and honoring him in every conceivable way until, by that means, the dominion of Ibn Sa‘ûd spread far and wide.

It is obvious the intention to found a new religion lay behind his statements and actions. In consequence, the only thing he accepted from the religion of our beloved Prophet ﷺ was the Holy *Qur‘ân*. Yet even this was a matter of prevarication. It allowed people to be hoodwinked as to his true aims. What substantiates this is the manner he and his followers reinterpreted the *Qur‘ân* according to their whims and flagrant disregard of the commentary provided by the holy Prophet ﷺ, his noble Companions ﷺ, the pious predecessors of our Faith (*al-salaf al-salihûn*) and the foremost scholars of *Qur‘ânic* exegesis. He did not infer on the strength of the narrations of the Prophet ﷺ and sayings of the Companions ﷺ, the Successors to the Companions and the Imâm of jurisprudence nor did he adjudicate legal cases on the basis of the principle sources (*usûl*) of the *Sharî‘ah*, that is, he did not adhere to Consensus (*ijmâ‘*) nor to sound analogy (*qiyâs*).

According to Muḥammad ibn ‘Abd ul-Wahhâb there was no reason for Muslims to adapt themselves to one of the four *Madhâhib*. He would say, “*Allah’s Book does not contain any evidence pertaining to these Madhâhib.*” He purposefully ignored the verses pertaining to this subject and slighted the *Ahâdîth* enjoining it. Whenever he came across a *Qur‘ânic* verse which he thought was contradictory to the views of the luminaries of faith he would say, “*The Prophet said: I have left the Qur‘ân and Hadîth for you. He did not say, I have left the Qur‘ân, the Sunnah, the Sahâbah, and the Imâm of the Madhâhib for you to be guided by. Therefore, the thing which is compulsory to heed is the Qur‘ân and Hadîth no matter how contrary they may seem to be to the views of the Madhâhib or the statements of the Sahâbah.*”

Although he claimed to belong to the legal school (*madhhab*) of Imâm Ahmad Ibn Hanbal, this pretense was motivated by falsehood and dissimulation. The Wahhâbîs were, in fact, dissenters from the *Hanbalî Madhhab* who simply misappropriated the name. The scholars and jurists of the *Hanbali* school rejected Ibn ‘Abd ul-Wahhâb’s multifarious errors and wrote numerous treatises refuting him. Abu’l Faraj ibn al-Jawzî al-Hanbalî (d.508/1114) and many other prominent scholars of the *Hanbalî Madhhab*, unequivocally declared that these dissenters were not the adherents of the *Hanbalî Madhhab*, but were rather *mubtadi‘în* (*heretical innovators*),

belonging to the dissident group of *Mujassimah* (a deviant sect who believed that Allah was a material body). The learned Sayyid al-Haddâd al-‘Alawî said,

“In our opinion, the one element in the statements and actions of Ibn ‘Abd al-Wahhâb that makes his departure from the foundations of Islam unquestionable is the fact that he, without support of any generally accepted interpretation of Qur‘ân or Sunnah (bi lâ ta‘wîl), takes matters in our religion necessarily well-known to be objects of prohibition (harâm) agreed upon by consensus (ijmâ‘) and makes them permissible (halâl). Furthermore, he disparages the Prophets ﷺ, the Messengers ﷺ and the pious predecessors. Willful disparagement of anyone falling under these categories is unbelief (kufr) according to the consensus reached by the four Imâm̄s of the schools of Islamic law.”

Muhammad ibn ‘Abd al-Wahhâb’s father, ‘Abd al-Wahhâb, who was an upright, orthodox *Sunnî* Muslim, as well as the ‘*Ulamâ*’ of Madînah soon understood from Muhammad’s words and writings his heretical tendencies and consequently initiated a campaign of informing the masses of its latent harms. Shaykh Muhammad Ibn Sulayman al-Kurdî and Shaykh Muhammad Hayât al-Sindî (d. 1750 C.E), Muhammad ibn ‘Abd al-Wahhâb’s initial tutors in Madînah, as well as others with whom he came into contact with early on in his career detected the inherent heresy of his notions of faith and would often say,

“Allâh will cause him to be led astray, but even more hapless will be the lot of those misled by him.”

Even Muhammad ibn ‘Abd al-Wahhâb’s brother, Shaykh Sulaymân ibn ‘Abd al-Wahhâb, who was a devout orthodox (*Ahl as-Sunnah*) scholar, refuted *Wahhâbîsm* in his book, ‘*As-Sawâ‘iq al-Ilâhiyyah fî r-Raddi ‘alâ al-Wahhâbiyyah*’ and assiduously worked against the dissemination of its heretical tenets.

Among the prominent ‘*Ulamâ*’ who refuted *Wahhâbîsm* are Sayyid Dawûd Ibn Sulaymân, Mawlânâ Khâlîd al-Baghdâdî, Thanâ’ Allâh al-Halabî al-Makkî al-Hanafî, Muhammad Ma’sûm as-Sarhindî, Muhammad Ibn Sulaymân al-Madanî ash-Shâfi‘î. As-Sayyid ‘Abdur-Rahmân al-Ahdâl, the Muftî of Zabîd, said, “...in refuting them (*Wahhâbîs*), it is sufficient to mention the hadîth of the noble Prophet ﷺ (prophesizing and condemning

the adherents of the Wahhâbî sect): ‘Their sign is shaving of their heads’, since no other innovators had ever done so...”

In the treatise entitled ‘*Fitnat ul-Wahhâbiyyah*’ written by the Grand Muftî of Makkah, Sayyid Ahmad Zaynî Dahlân al-Makkî ash-Shâfi‘î, it is mentioned,

“In 1217 H. they (the Wahhâbîs) marched with colossal armies to the area of at-Tâif. In Dhu-l-Qa‘dah of the same year, they lay siege to the Muslims of the area, subdued them and killed the people, men, women, and children. They looted the belongings and possessions of its Muslim inhabitants. Only a few people escaped their barbarism...They (the Wahhâbîs) desecrated the sacred precincts of the holy Prophet’s mausoleum...In 1220 H. they lay siege to Makkah and blocked the routes to the city, preventing supplies from reaching its inhabitants. It was a great catastrophe that befell the people of Makkah and famine eventually overcame them...”

Also, in his book ‘*Al-Futûhât ul-Islâmiyyah*’, the learned Sayyid wrote, *“To deceive the inhabitants of Makkah and Madînah, the Wahhâbîs sent emissaries to the Haramayn, but these were unable to respond to the inquests of our scholars. It became evident that they were ignorant innovators. The legists of the four schools of law declared them heretical innovators and this edict was issued throughout the Arabian peninsula. The Amîr of Makkah, Sharîf Mas ‘ûd Ibn Sa‘îd, ordered that the Wahhâbîs be incarcerated. A few escaped and fled to Dar‘iyyah.”*

As mentioned earlier, Muḥammad ibn Sulaymân al-Madanî (d. in Madînah in 1194 [1779 CE.]), was one of the great ‘ulamâ’ of Madînah. He was a *Shâfi‘î faqîh* (jurist) and an accomplished author of many works on *Shâfi‘î* jurisprudence. His celebrated annotation on Ibn Hajar al-Makkî’s ‘*At-Tuhfat al-Muhtâj*’, a commentary to the famous *Shâfi‘î* work ‘*Minhâj*’, has won particular distinction. In ‘*Al-Fatâwâ*’, his two-volumed book refuting *Wahhâbîsm*, he said advising his notorious contemporary,

“O Muḥammad ibn ‘Abd al-Wahhâb ! Do not slander Muslims ! For Allah’s sake, I advise you. Indeed, he who says that someone other than Allah creates actions, inform him of the truth ! But those who employ means and who believe that both causes and the effective power in them are created by Allah cannot be called

disbelievers. He who leaves the Muslim community will easily be led astray, for Allah says :

‘Whomsoever opposes the Prophet after the path of guidance has become clear to him, and chooses a way in opposition to the way of the community of believers, We will drag him along the direction to which he has deviated, then we will cast him into Hell, and a terrible end (it will surely be)’.”

(Qur’ân, an-Nisâ’ :114)

The ‘*Ulamâ*’ of the day also applied to Ibn ‘Abd al-Wahhâb and his movement the famous *hadîth* of Najd : Ibn ‘Umar ﷺ reported the Prophet ﷺ as saying,

“Oh Allah, bless our Syria, Oh Allah, bless our Yemen !’ Those present said, ‘ And our Najd, O Messenger of Allah ! ’ But he (ignored them) and said, ‘ Oh Allah, bless our Syria, Oh Allah, bless our Yemen !’ Those present again said, ‘ And our Najd, O Messenger of Allah ! ’ Ibn ‘Umar ﷺ then said, that on the third occasion the Prophet ﷺ responded saying, ‘ Destruction and corruption are there, and from there shall arise the horns of Shaytân.”

(Bukhârî)

The Holy Prophet ﷺ predicted the emergence of the Najdî Wahhâbîs. Found among the narrations transmitted from the Prophet ﷺ is his statement,

“At the end of time, a man will arise in the same region from which once rose Musaylamah the Liar who will distort the religion of Islam.”

Another saying has it,

“From Najd a Shaytân will appear causing the Arabia peninsula to erupt in convulsions of discord and strife.”

(Mishkât)

Furthermore are the Prophet’s ﷺ statements as recorded in Bukhârî and Muslim,

“Discord there, discord there!” pointing to Najd; and *“A people will arise from the East (of Arabia ie. Najd) who will recite the Qur’ân without it going beyond their throats. They will pass through the religion (of Islam) like an arrow passing right through*

the flesh of its quarry and returning pristine ready to be shot once again. They will bear a sign in the shaving of their heads.” Another narration of the *hadîth* adds, “*They are a scourge upon all of Allâh’s creation. Blessed is he who kills them.*” or “*Slay them! For though they appeal to Allâh’s Book, they have no share therein.*”

Again he ﷺ said,

“A people will come from the East, reading the Qur’ân and yet it will not pass their throats. Whenever one generation is severed, another arises until the last dawns with the coming of Dajjâl. They will bear a sign in the shaving of their heads.”

Now the Prophet’s ﷺ words explicitly specify his reference to Ibn ‘Abd al-Wahhâb and his innovations for he instructed those who followed him to shave their heads. Amongst none of the sects which existed prior to that established by Ibn ‘Abd al-Wahhâb did the like of this practice occur. He even went to the extent of ordering the women who followed him to shave their heads.

A number of verses in *sûrah al-Hujurât* were revealed as a reprimand and penalty for the seventy people of the *Banû Tamîm* tribe who had called upon the Prophet ﷺ, shouting disrespectfully from outside his home. What is of particular interest is that the *Wahhâbîs* claim to be descendant from the very same *Banû Tamîm* tribe. It was in respect of these people that the Holy Prophet ﷺ said :

“The violent and torturous people are in the East, and Shaytân will arouse dissension from there ’, pointing towards the Najd.”
(*Mishkât*)

Another title used in reference to the *Wahhâbîs* is ‘ *Najdî* ’. They hail from Dar’iyyah in the Najd. The disunion predicted in the above *hadîth* emerged twelve centuries later. The *Wahhâbîs* spewed forth from the Najd into the Hijâz, plundering the possessions of Muslims, killing the men and enslaving the women and children. They committed the basest evils, evils reminiscent of the Mongol sack of the Islamic empire centuries before.

Muhammad ibn Sa‘ûd, who became the predecessor of the *amîrs* of today's Saudi Arabia, was of the *Banû Hanîfah* clan, the descendants of those who had believed in Musaylamâ al-Kadh’dhâb, the imposter who declared

himself a prophet towards the end of the life of the Holy Prophet Muhammad ﷺ. He declared all those who did not affirm his prophethood ‘*disbelievers*’. It is seen that the Saudî-*Wahhâbîs* too liken the Muslim world to idolatrous disbelievers and thus recommend that non-*Wahhâbî* Muslims be killed.

Hadrat ‘Abdullâh ibn ‘Umar ؓ has transmitted two *ahâdîth* from the Holy Prophet ﷺ which ominously predict the emergence of these wrongdoers :

“Of what I fear, on behalf of my Ummah, the most dreadful thing is their interpretating of the Qur’ân according to their own opinion and their misappropriation of its ordinances.”

“They have left the right course. They have imputed to Muslims the verses revealed condemning the disbelievers.”

(Mishkât)

These two *ahâdîth* accurately describe the Saudî-*Wahhâbî* menace and their deliberate misinterpretation of the *Qur’ân* to justify their treachery against the *Ummah*.

The *Wahhâbîs*, became yet another group who, like the *Khawârij* centuries before, under the mask of tyrannized *tawhîd* and fantastically home-made *shirk*, attempted to destroy the Muslim *Ummah* and distort the true Islamic faith. This affinity between *Wahhâbism* and the *Khawârij* has earned them the ignominy of being dubbed neo-*Khawârij*, who, in the history of Islam, are the most detested of all Muslim sects. It is reported from Bâkir who asked Nâfi’ :

“What does Ibn ‘Umar ؓ think of al-Harûriyyah (ie. the Khawârij who were also called al-Harûriyyah after the place Harawrah where they assembled and were found by ‘Alî ibn Abî Tâlib ؓ and the Companions ؓ of the Prophet ﷺ) ?” Nâfi’ answered, ‘ He thinks they are the most evil of people. They applied the verses that had been revealed concerning the disbelievers to refer to the believers’.”

(Bukhârî)

Thus *Dir’iyyah* declared war on the peoples of the Arabian peninsula, a war which was eventually won with British complicity. The partnership between the *Shaykh* and the *Amîr* proved very potent. Intermarriages took place between the two families. The Saudis, charged with religious zeal, raided

and subdued Riyâd and brought virtually the whole of Najd under their control.

The heretical tenets of *Wahhâbîsm* spread, not through erudition and scholarship but, through the cruelty and bloodshed of ruthless *Wahhâbî* zealots who stained their hands with the blood of innocent Muslims. Undoubtedly, one of the worst abominations perpetrated by the *Wahhâbîs* under the leadership of Ibn ‘Abd al-Wahhâb was the massacre of the people of Tâ’if. Upon entering that town they killed everyone in sight, slaughtering both child and adult, the ruler and the ruled, the lowly and well-born. They began with the suckling child nursing at its mother’s breast and moved on to the students studying the holy *Qur’ân*, slaying them to the last man. They butchered the people they found in the houses, the streets, the shops and the masâjid, even men bowed in prayer, until they had slaughtered every Muslim who dwelt in Tâ’if and only a remnant, some twenty or more, remained. These were the men holed up in Bayt al-Fitnâ with sufficient ammunition, inaccessible to their approach.

There was another group at Bayt al-Far’ to the number of two-hundred and seventy who fought them that day, until the *Wahhâbîs* sent them a guarantee of clemency tendering this proposal as a stratagem. For when they entered, they seized their weapons and slew them to a man. Others, they also brought out with a guarantee of clemency and a pact to the valley of Waj where they abandoned them in the cold and snow, barefoot, naked, exposed in shame with their women, not shown the least regard otherwise afforded by common decency and religious morality. They then plundered their possessions. They cast books into the streets, alleys and byways to be blown to and fro by the wind among which could be found copies of the *Qur’ân*, volumes of the canonical collections of *hadîth* and books of *fiqh*, all mounting to the thousands. These books remained there for several days, trampled upon by the *Wahhâbîs*. What’s more, not one among them made the slightest attempt to remove even a single page of the holy *Qur’ân* from under foot to preserve it from the ignominy of this display of disrespect. Then, they razed the houses and made what was once a town a barren waste land. That was in the year 1217 (1802 C.E.).

The Sharîf of Makkah, Ghâlib, waged war against the *Wahhâbîs* for fifteen years until he grew too old and weak to continue. It was then that Ibn Sa‘ûd entered Makkah through a negotiated peace settlement in the year 1220 (1805 C.E.). There he abided for some seven years until the Ottoman

Khilâfate raised a military force addressing command to its minister, the honorable Muhammad ‘Alî Pâshah, ruler of Egypt. His armies advanced against Ibn Sa‘ûd and cleared the land of him and his followers. Then, he summoned his son Ibrâhîm Pâshah who arrived in the district in the year 1233 (1818 C.E.). He annihilate what remained of them.

In the course of these clashes which raged for years Muhammad bn Sa‘ûd was captured and sent in chains to Istanbul . The Sharî‘ah courts found him guilty of genocide, pillage and sedition, while the legists of the four madhâhib unanimously declared him to be an apostate. After having caused such great harm to the Muslim Ummah, he was executed in 1207 A.H. (1792 C.E.). Since he refused to repent of his heresy and to return to the fold Islam, his corpse was not permitted to be interred in a Muslim cemetery, and was subsequently burnt.

The plundering and killing of the Muslims of Arabia raged in the peninsula from that fateful date of the pact of 1744. In 1902 the Saudi-*Wahhâbîs* were able to take advantage of the weakness of the Ottoman Khalîfate. However, it was not until 1912 that ‘Abd ul-‘Azîz ibn ‘Abd ur-Rahmân al-Sa‘ûd (1902-1953 C.E.), descendant of the ignominious Muhammad ibn Sa‘ûd who had a century earlier treacherously rebelled against the Central Khalîfate, took a step which was to prove decisive – the inauguration of the Ikhwân movement. ‘Abd al-‘Azîz al-Sa‘ûd had come to see the military potential of the belligerent nomadic tribes if their customary resistance to state control could be overcome. Realizing that he must settle the tribesmen and give them a motive for uniting, he organized them into a ‘religious’ brotherhood, the aim of which was the militant expansion of *Wahhâbîsm*. With the help of the Ikhwân , al-Sa‘ûd conquered the whole of the Hijâz, including Makkah in 1924-25. Little did they realise that, in the name of *Wahhâbîsm*, they were no more than tools in the hands of the British vassal, namely al-Sa‘ûd, who was serving the broader colonialist interests of the *kuffâr*. This became clearly apparent to the Ikhwân when they were restrained by ‘Abd ul-‘Azîz al-Sa‘ûd in attempting to confront the protectorates of Great Britain bordering the Arabian peninsular. To the Ikhwân, such political considerations appeared to be a betrayal of the peculiar doctrine of ‘ *jihâd* ’ against all non-*Wahhâbî* ‘ infidels ’ (which included Muslims and non-Muslims) with which they had been indoctrinated. Relations between al-Sa‘ûd and the Ikhwân deteriorated rapidly. At the battle of Sabalah in march 1929 al-Sa‘ûd, with the help of the British, put the Ikhwân to flight, and their power collapsed. Eventually, the

Ikhwân were incorporated in the National Guard. Al-Sa‘ûd owed to his belligerent *Ikhwân* the conquests that enabled him to dominate Arabia, yet he was obliged to suppress them, because he could not allow them to jeopardize the broader British diplomatic objectives in the region. The convenience of *Wahhâbî* theology had to be tempered to compliment those objectives. This represented yet one more example of the perfection of the art of double-crossing and of hypocrisy. A British client used to eliminate even his own adherents. The relationship between the ‘Abd ul-‘Azîz al-Sa‘ûd and his Western Allies has from the very beginning been one of servant and master. The psychology of willing servitude to human masters is such that, inevitably, the servants not only betray their religion, their nation, but little by little acquire the habit of vilifying both religion and nation by word and deed, and lose all sense of judgement and decency until, in the case of the Saudi-*Wahhâbîs*, they become the source of contempt even amongst their own.

In August 1929, Ibn Faysal Al-Dawîsh made a desperate bid to fight against the troops of ‘Abd ul-‘Azîz al-Sa‘ûd at Um Urdhumah. They were defeated by al-Sa‘ûd and his British collaborators. Their camels and swords were no match for the British guns, its motorised army and the cunning of al-Sa‘ûd.

The *Wahhâbî* ‘*Ulamâ*’ endorsed the wanton slaughter of the people of Arabia over the years, especially the inhabitants of Makkah and Madînah who bravely fought against *Wahhâbî* occupation, as a just ‘*jihâd*’, fought in the very spirit of the *Qur’ânic* verses instructing ‘...*commanding the right...*’. However, such killings were reminiscent of the schismatic acts of ‘*jâhiliyyah*’ (*Pre-Islamic Age of Ignorance*) and not *jihâd*. The Madînites, once the honoured *Ansâr* of the blessed Prophet ﷺ himself, withstood the siege of Madînah for months until, eventually, they were forced to capitulate. What followed was genocidal to say the least. The Orthodox ‘*Ulamâ*’ of the ‘*illuminated*’ city were ill-fated to suffer the brunt of the *Wahhâbî* blood-thirst.

In January 1926, ‘Abd ul-‘Azîz ibn ‘Abd ur-Rahmân al-Sa‘ûd declared himself the new king of the Hijâz in the company of the *Imâm* of *Masjid ul-Harâm*. He acquired the title of the ‘*Sultân* of the Najd’. By 1927 he had changed his title to that of the ‘*King of the Hijâz and Najd*’. In 1932 the ‘*Kingdom of Saudi Arabia*’ was proclaimed.

The dismantling of the Ottoman Khilâfate after World War I gave the *Wahhâbis* an opportunity to impose their beliefs and rule on the Muslims of the Arabian Peninsula . Following the collapse of the Ottoman Khilâfate in 1924, *Wahhâbism* went on to disfigure the face of the Islamic world. The *Wahhâbis* transformed the holy cities of Makkah and Madînah from centers for the transmission of the *Ahl us-Sunnah* heritage into places for propagating a primitive and literalist cult to Muslims coming from every part of the world. Dogmatic adherence to this cult has since then begun to suffocate the humane and enlightened Islamic tradition.

Now, thirteen hundred years later, the destiny of the Prophet's ﷺ Arabia hangs precariously, as before, in the hands of an ignorant, self-centred, self-seeking, self aggrandizing, self contradicting, self glazed and self-loving group whose acquisition is this worldly kingship (1932). This group has not only been accessory to the usurpation of Hijâz in the name of Allah but has also been the direct cause of the dismantling of the institution of Khilâfate, the desecration of the Haram Sharîf and the killing of innocent Muslims and all those who dared to oppose them from within and without.

Perhaps the most offensive element of the Saudi-*Wahhâbî* legacy is their hatred of and denigration of our most beloved master and guide, the Holy Prophet Muhammad ﷺ himself, may Allah bless him and grant him peace. With the victory of *Wahhâbîsm* this rage of hatred cooled into solid stone which became the foundations of the modernist anti-Islam inspired by *Wahhâbîsm*, so much so that we can trace a line from the ferocious passions of the Najdî tribes to the insidious and trivial re-assessments of the Messenger, ﷺ as suggested in *Wahhâbî* / modernist literature, namely that he ﷺ was merely another man. To explain, *Allâmâ Rûmî* describes the nature of the kufr of Abû Lahab as follows: “*When the Sahâbah looked on him (ie. the Prophet ﷺ) they saw the Messenger of Allah, may Allah bless him and grant him peace, but when Abû Lahab looked, he saw only the son of Ibn Abd al-Mu’talib.*”

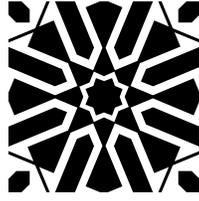
An incident so appalling that it is sure to haunt any believer for the rest of his life is the comment of ‘Abd ul ‘Azîz Ibn Saud. In their old mud palace ‘Abd ul ‘Azîz Ibn Saud was impatiently and uncomfortably trying to bring to an end the visit of a delegation of ‘*ulamâ* from the Subcontinent of India. Before he could bring the meeting to an end one of the ‘*ulamâ* confronted Saud and asked openly, “*I still do not understand. What is the cause of your*

hatred of the Messenger ﷺ ?” Fixing his gimlet eyes on the ‘*Âlim* he replied, “*He started it!*” Stunned, the ‘*Ulamâ* took leave.

‘Abd ul ‘Azîz was of course referring to the renowned *Hadîth* which recent Arabian editions have removed from the *Sahîh* of Bukhârî. The *Hadîth* recounts that during a visit in the Year of the Delegations the Holy Prophet ﷺ prayed for the blessing of different lands whose representatives were present. “*And Najd!*” said the visitor from Najd. The Holy Prophet ﷺ remained silent. The visitor repeated his statement, which was again greeted with silence. The third time the Messenger ﷺ declared that “*...from there would come Shaytan!...*” As the ‘*Ulamâ* returned to their residence the almost unthinkable truth dawned upon them. The primitive tribes of Najd saw themselves locked in an ancient tribal rejection which set them forever against the Quraish. Here in fact lies the root of the implacable enmity towards the Hijazî families which resulted in the mass slaughter of the ‘Utaybah after the uprising that tried to seize the Haram of Makkah, the ‘Utaybah being the purest of the Quraishi Arabs.

The event of the uprising against the house of Saud in Makkah revealed every aspect of the perfidious nature of their rule. When warned of the possibility of an uprising in the public *majlis*, the *kâfir*-appointed king swept the matter away cynically, saying, “What will they fight us with - their *siwâks*?” When the uprising did in fact take place the abject cowardice of the Saudi *Wahhâbî* military quickly became apparent. In a panic of hysteria the now terrified monarch called in the French elite commando unit to the immense delight and amusement of the *kâfir* President of France. Swiftly and efficiently they carried out the necessary slaughter with their expected tactical skill and unbridled use of automatic firepower. Not content with the depths to which he had sunk, the *Wahhabî* ruler then declared himself the Guardian of the Haramayn. This, at the very point when he had so disastrously failed to be just that.

APPENDIX I



AL-ALBÂNÎ AND FREEMASONRY

‘ Respect for their law will be undermined by the liberal interpretations we shall introduce in this sphere, through agents with whom we shall have apparently nothing in common. We shall destroy their institutions (eg. Khalîfate), which were formally in strict and just order, by replacing them with liberal, disorganized and arbitrary administration (eg. the secular nation state). To attain control over their opinion it is necessary to first confuse it. We shall tamper with jurisprudence (Fiqh and Madhâhib), education and culture, the cornerstones of free existence, distorting them through contradictory interpretations. We shall take care to discredit their religious authorities (‘Ulamâ’) and thereby destroy their mission, which, at present, hampers us considerably. Their influence over the people will diminish day by day. Freedom of conscience will be proclaimed everywhere. Consequently, it will only be a matter of time when the complete crash of their religion will occur. ’

The intrigues of the *Kuffâr* against Islam and Muslims, the correspondence of which to unfolding events being too glaring to doubt, are accurately delineated in the preceding Zionist excerpt.

The *Kuffâr* do not fear the Muslims *per se*. They do not fear the speculative opinions of misguided individuals. But what they do fear, indeed, is the justice of Islâm and the equity of its *Sharî‘ah*. Islam did not ascend to glory,

conquering the hearts of men and the world, from China to Spain, in some juridical and legislative vacuum. Islâm did not rule over the world without a comprehensive system of law. It was the *Madhâhib* of the illustrious *Fuqahâ'* that gave to the Islamic *Khalîfates* of times gone by the sovereignty, justice, and advancement that Muslims are so rightly proud of. It is ' that ' *Sharî'ah* that is feared, not the *Sharî'ah* of ' revisionist ' Islam. *Wahhâbîsm* offered the enemies of Islam the ideal opportunity, in the guise of 'fundamentalist *tawhîd* ', to subvert the supremacy of the *Sharî'ah* symbolized by the *Khalîfate*. But *Wahhâbîsm*, with its treachery, subterfuge and blood-stained history, would always be totally unacceptable to the overwhelming majority of Muslims the world over. So *Wahhâbîsm* had to coin a new identity, free from its reputation of the past. It was to be given credibility by the very name of its orthodox adversaries, the Pious predecessors (*Salaf as-Sâlihîn*). The new name ' *Salafîsm* '

The modern day ' *Salafîyyah* ' claim to take their name from the celebrated *Hadîth* of the Holy Prophet ﷺ who said :

' The best of people are my generation, thereafter those who follow them, and thereafter those who will follow them ' .
(*Bukhârî*)

These first three generations of the true believers are known as the ' *Salaf as-Sâlihîn* ' (The Pious Predecessors), hence, they have derived an epithet from this *Hadîth* and, as such, call themselves ' *Salafs* ' or ' *Salafîyyah* '.

The ' *Salafîyyah* ' were, in fact, dissenters from the *Hanbalî Madhhab* who simply misappropriated the name ' *Salafîyyîn* '. Abu'l Faraj ibn al-Jawzî al-Hanbalî (d.508/1114) (not Ibn Qayyim al-Jawziyyah) and many other prominent scholars of the *Hanbalî Madhhab*, unequivocally declared that these dissenters were not the adherents of the ' *Salaf as-Sâlihîn* ' neither were they specifically of the *Hanbalî Madhhab*, but were rather *mubtadi'in* (heretical innovators), belonging to the dissident group of *Mujassimah* (a deviant sect who believed that Allah was a material body). In the seventh century after *Hijrah*, Ibn Taymiyyah pursued this blasphemous *fitnah* (mischief) anew.

Before Ibn Taymiyya and Ibn al-Qayyim , there was not any *Madhhab* whatsoever called ' *Salafîyyah* ', nor even the word ' *Salafîyyah* ' used. In order to inveigle the unsuspecting Muslim masses and to persuade the youth

that they were on the ‘ straight path ’. The name ‘ *Salafiyyah* ’ from the term ‘ *Salaf as-Sâlihîn* ’ (The Pious Predecessors), was forged, so as to give credence to their corrupt ideas and seduce the unenlightened. They incriminated the true orthodox Islamic scholars, who were the successors of the *Salaf as-Sâlihîn* , accusing them of *bid‘ah* (innovation in religious matters) and of dissenting from their contrived touchstone, ‘ *Salafiyyah* ’. Ibn Taymiyya was advanced as a *Mujtahid*, the champion who revived the path of the ‘ Righteous Predecessors ’. And its latter-day champion was to become Muhammad Nâsir ud-Dîn al-Albânî.

The neo-*Khârijîte* nature of *Wahhâbi-Salafîsm* makes it intolerant of all other forms of Islamic expression. Because it has no coherent *fiqh* of its own - it rejects the orthodox *Madhâhib* - and has only the most basic and primitively anthropomorphic ‘*aqîdah*, it has a fluid, amoebalike tendency to produce divisions and subdivisions among those who profess it. No longer are the Islamic groups essentially united by a consistent *Madhhab* and *Ahl as-Sunnah* (Ash‘arî) ‘*aqîdah* (doctrine). Instead, they are all trying to define the *Sharî‘ah* and ‘*Aqîdah* from the *Qur‘ân* and the *Sunnah* by themselves. The result is the appalling state of division and conflict which disfigures the modern *Salafî* condition.

Muhammad Nâsir ud-Dîn al-Albânî is described by many orthodox scholars as the the arch-innovator of the *Wahhâbîs* in the modern age. A watch repairman by trade, al-Albânî is a self-taught claimant to *Hadîth* scholarship who has no known mentor in any of the Islamic sciences and has admitted not to have memorized the Book of Allah nor any book of *hadîth*, *fiqh*, ‘*aqîda*, *usûl*, or *lughah*. He achieved notoriety by attacking the great scholars of the *Ahl al-Sunnah* (Normative Islam) and reviling the science of *fiqh* with exceptional malice towards the school of his father who was a *Hanafî* scholar.

Al-Albânî was born in the city of Ashkodera, the capital of Albania in 1914 C.E. While he was young his parents migrated to Damascus, Syria, during the collapse of the Ottoman Empire. His father, *Shaykh* Nûh al-Albânî, was, as stated, a strict Hanafî scholar under whom Al-Albânî studied *tajwid* or ‘Qur‘anic recitation’ and perhaps the Hanafî *fiqh* primer *Marâqî al-Falâh* (‘The Ascents to Success’). It is likely that he also studied some other primary subjects in Hanafî *fiqh* under *Shaykh* Muhammad Sa‘îd al-Burhânî,

who taught in the Al-Tawbah Masjid near his father's shop, in the quarter of the Turks on the side of Mount Qâsiyûn,.

Popular belief has it that at an early age he was captivated by the science of *Hadîth* and spent his time incessantly seeking knowledge of this science. Al-Albânî deemed it to be more profitable to spend time in independent, unsupervised study of books and manuscripts at the famous library of Damascus, *Al-Maktabat uz-Zâhiriyyah*, and not attend the lectures of the acknowledged scholars of the day.

Al-Albânî has attained notoriety amongst scholars and students for his inadmissible reclassification and reappraisal of the Prophetic *Hadîth*. However, he does not seem to have been given any authorization (*ijâzah*) in *Hadîth* from any recognized scholar of *Hadîth*. He seems to have 'taught himself' the science of *Hadîth*.

As for his professed *ijâzah* or 'warrant of learning,' it is reported that a *Hadîth* scholar from Halab (Aleppo), *Shaykh* Râghib al-Tabbâkh, while visiting the Dhâhiriyyah Library in Damascus, was introduced to Al-Albânî who was pointed out to him as a promising student of *Hadîth*. After having spoken to him for a while it is said that the *Shaykh* conferred upon him a general *ijâzah*, even though Al-Albânî did not attend his lessons nor studied any book of *Hadîth* under his tutelage.

Indeed, *Shaykh* Râghib al-Tabbâkh had chains of successive mentors reaching all the way back to the authors of the foremost *Hadîth* works, such as the *Sahîh* of *al-Bukhârî* and the *Sunan* of *Abû Dâwûd*, and hence the prestige of a contiguous chain going back to the Holy Prophet ﷺ. But this was an authorization (*ijâzah*) of *tabarruk*, or 'blessing', not a 'warrant of learning'.

This type of authorization (*ijâzah*), that of *tabarruk*, is a known practice of some traditional scholars and is intended to serve as an encouragement to the student whom they have met and whom they find capable or hope will become a scholar.

Though the authorization be given and signed by a specialist scholar of *Hadîth*, it in no way makes the individual to whom it is issued a *Hadîth* scholar. The scholarly value of such *ijâzahs* is merely to establish that the

two have met and to serve as an added impetus to pursue the course of study in the specified field.

In later life he was given Professorship of *Hadîth* at the Islamic University of Madînah. It is a known fact that Madînah university and like institutions within Saudi Arabia have been the mainstay in spreading *Wahhâbî* tenets throughout the world and calumniating the beliefs and practice of the *Ahl as-Sunnah*. Incidentally, the same is to be said of the Saudi-*Wahhâbî* inspired ‘*Râbitah al-‘Âlam al-Islâmî*’ (Muslim World League) in Makkah who have hired and indoctrinated hundreds of ignorant men from every country to their way of thinking. These hirelings and their Saudi-*Wahhâbî* sponsored organisations, camouflaged as religious authorities, in turn become instrumental in propagating the heretical tenets of *Wahhâbîsm* which they often insidiously brand as ‘The Fatwâ’s of world Muslim unity’.

Al-Albânî was a rabid reviler of the *Awliyâ*’ (Friends of Allah) and the *Sûfiyâ*’. He was expelled from Syria then Arabia, and finally settled in Amman, Jordan, under house arrest until his death in 1999. He remains the object of devotion of the most strident innovators and self-styled ‘reformers’ of Islam.

Muhammad Nâsir ud-Dîn al-Albânî was especially influenced by the writings of the notorious Egyptian Freemasons, Muhammad Rashîd Ridâ (d. 1935 C.E.) and his mentor, *Shaykh* Muhammad ‘Abduh (d. 1905 C.E.) who was both Grand *Muftî* of Egypt and Grand Master of the United Masonic Lodge of Egypt. These individuals were noted for employing, to a great extent, the writings of Ibn Taymiyyah and his disciple Ibn al-Qayyim al-Jawziyyah in furthering their nefarious Masonic agenda. The four above-mentioned personalities held idiosyncratically corrupt beliefs (*aqîdah*) and legal positions on certain particularly contentious points, like the gross anthropomorphism’s attributed to Allah and the denial of the Orthodox Schools of Islamic Jurisprudence (*Madhâhib*).

It is a well known fact that Muhammad Rashîd Ridâ and his teacher Muhammad ‘Abduh, the grand *Muftî* of Egypt at the time, were both Freemasons, who endeavoured to reinterpret the *Sharî‘ah*, claiming to ‘reform’ Islam from ‘extraneous accretions’, which led to their call for the abandonment of *Taqîd*; hence the need for the abolishment of the four schools of Islamic Jurisprudence. In reality, they represented the hypocritical element who fought against Islam from within. One of the greatest

impediments in the endeavor to ‘ modernise ’ Islam to conform to western standards of reason and its underlying agenda is the *Shar’î* demand for *Taqîd* (ie. following a School of Islamic Law). *Taqîd* is a thorn in their flesh and it has to be eliminated for the attainment of their pernicious goal. This conspiracy was realized by many scholars of their day and , as a result, many a man of knowledge exposed them for what they were, for example, *Shaykh* Muhammad Bâkhit al-Mutî’î (d. 1935) - a grand *Muftî* of Egypt and one of the leading *Hanafî* scholars of his time.

During the administration of Muhammad Alî Pâshâ, the Ottoman governor of Egypt in the mid nineteenth century, ‘Abduh was brought to the board of management of the *Jâmi’ al-Azhar*, the prestigious institute of Islamic learning and scholarship which had for centuries educated Muslim savants. It was from then on that the Scotch Freemasons, having infiltrated, began to destroy Egyptian Muslims economically and spiritually. Through these Freemasons, the British were successful in demolishing, not just the spiritual and intellectual heritage of Egyptian Muslims, but also the mighty Ottoman Empire from within.

Shaykh Muhammad ‘Abduh, incidentally, was the disciple of the notorious Freemason Jamâl ud-Dîn al-Afghânî, regarded as one of the chief architects of the ‘ revisionist ’ movement of his time. Al-Afghânî left an abiding impression of his ‘ reformist ’ ideas on the intelligentsia of Egypt and Constantinople (Istanbul), the Capital of the then Ottoman Empire. His contacts and discourses on ‘ progressive ’ Muslim philosophy, jurisprudence and religion couched in persuasive, deceptive language fired many young ‘ liberal ’ writers and scholars in Egypt and other parts of the Muslim world with a missionary anti-orthodox zeal. Not least effected by his writings were the secular ‘ Young Turks ’ who, under the leadership of Mustafâ Kamâl Atatürk, went on to destroy the last vestiges of the Ottoman *Khalîfate*.

Al-Afghânî and ‘Abduh were ‘ master and disciple ’ and there exists no significant difference in their thought aside from Al-Afghânî being more erudite in nefarious *Shî’ism* and ‘Abduh in degenerate *Tasawwuf*. Al-Afghânî’s real name was Sayyid Jamâl ud-Dîn al-Asadabâdî. Asadabâd is a city in Iran, whose population is known to be 100 % *Shî’âh*.

Al-Afghânî bears the ignominy of introducing the *Nahj al-Balâghah* into Egypt. This book is regarded by the *Shî’âh* as second in importance only to the Holy Qur’ân. It is a known fact that this book contains a large number of

spurious and false sayings attributed to *Sayyidinâ* ‘Alî ﷺ. It contains the most abominable invectives against the august Companions ﷺ of the Holy Prophet ﷺ including *Sayyidinâ* ‘Uthmân ﷺ, ‘Â’ishah ﷺ, Talhah ﷺ, Zubayr ﷺ and Mu‘âwiyah ﷺ. Worst still is that it reflects most negatively against *Sayyidinâ* ‘Alî ﷺ since, by attributing to him those words, it implicates him in the most impious conduct and malevolent assertions against those noble personalities. ‘Abduh went so far as to prepare a commentary on *Nahj al-Balâghah* so as to further popularize it. Al-Afghânî and ‘Abduh also attempted to interpret Islamic history through the ideas and themes expressed in the book. In other words they had endeavored to teach Muslims a *Shî’ite* version of Islamic history which is warped to say the least.

Al-Afghânî and ‘Abduh tried their level best to convince Muslim scholars that the *Sunnî-Shî’ah* divide was merely the result of variations in their respective political stances, and that the so-called ‘*Ja’farî*’ *Shî’ite* school of law must be accepted as legitimate (note that Imâm Ja’far as-Sâdiq was a noble descendant of the Holy Prophet ﷺ and an upright *Ahl as-Sunnah* scholar).

As regards Hasan al-Bannâ, it is true that he was not a Wahhabî per se, but to consider him an *Ahl us-Sunnah* scholar or a *Sûfî* of note, as many do, is not correct. He was a teacher in an elementary school, initially a member of a *Sûfî tarîqah* and a high-ranking exponent of British Masonry in Egypt. He was a follower of the ‘reformist theory’, preached by Al-Afghânî and was vehemently opposed by Muslim Scholars and especially the Ottoman ‘*Ulamâ*’ of the day. He disassociated himself from his *Qâdirî Tarîqah*, believing that traditional *Sûfîsm* was old-fashioned, antiquated and irrelevant. His project was to create a ‘Muslim secret society’, a kind of ‘Islamic Masonry’. The British government actively supported him in much the same way it had sponsored Ibn Sa’ûd, this primarily because of his subversive influence and antagonism towards the central *Khalîfate*.

After his demise, Sayyid Qutb assumed leadership of his movement. He, like al-Albânî as described earlier, was not a qualified scholar. His *Tafsîr (Fî Dhilâl al-Qur’ân)*, is described by many scholars of note as a collection of the most absurd mistakes and baseless interpretations. What is most disconcerting about the commentary is its insults against the *Sahâbah*, especially its claims to correct “‘Uthmân’s inadequacies”, and its denial of the validity of the four Schools of Islamic Jurisprudence.

When Egypt and Saudi Arabia were embroiled in the war for control of Yemen, the movement of Sayyid Qutb, the Muslim Brotherhood, began to depend on Saudi financing and thus became very much influenced by *Wahhabîsm*. Ever since they have been active in disseminating the *Wahhabî* creed and its literature worldwide, a more popular example being the printing and translation of a book called '*Minhâj al-Muslim*' by Jâbir al-Jazâ'irî, which represents the quintessence of *Wahhabîsm*. Their organization (WAMY) also publishes '*Fath al-Majîd*' by Ibn Abd al-Wahhâb, the 'gospel' of *Wahhabîsm*.

To conclude, among al-Albânî's absurdities and innovations in Religion are the following:

- 1) In his book *Adab al-Zafaf* he prohibits women from wearing gold jewelry - rings, bracelets, and chains - despite the Consensus of the Scholars of Islam permitting it.
- 2) He claims that it is permissible for menstruating women and those in a state of major defilement (*junub*) to recite, touch, and carry the Holy Qur'ân.
- 3) He declares it prohibited (*harâm*) and an innovation to lengthen the beard over a fistful's length although there is no proof for such a claim in the entire corpus of Islamic Law.
- 4) He claims that whoever carries a *tasbîh* (rosary) in his hand to remember Allah is misguided and an innovator.
- 5) He absolutely prohibits fasting on Saturdays.
- 6) He claims that 2.5% zakât is not due on money obtained from commerce, ie. the main activity whereby money circulates among Muslims.
- 7) He claims that among the innovations in religion is the Prophet's ﷺ grave in Madinah.
- 8) He claims that whoever travels intending to visit the grave of the Prophet ﷺ or to ask for his intercession is a misguided innovator.
- 9) In many of his books he calls for the demolition of the Green Dome of the Prophet's ﷺ Masjid in al-Madînah al-Munawwarah and for removal of the Prophet's ﷺ grave.
- 10) He states: "*I have found no evidence for the Prophet's ﷺ hearing the salutation of those who greet him at his grave.*" These are among his greater enormities and bear the unmistakable signature of innovation and deviation.

- 11) He advocates in his ‘*Salât al-Nabî*’ the formula “*Peace and blessings upon the Prophet*” instead of “...upon you, O Prophet” in the *tashahhud* in contradiction of the Four Orthodox Schools of Jurisprudence. The Prophet ﷺ himself instructed Muslims to pray exactly as he prayed saying: “*Peace and blessings upon you, O Prophet*” without telling them to change it after his death. Furthermore the major Companions (whose *Sunnah* or precedent we are ordered to emulate together with that of the Prophet ﷺ), such as Abû Bakr and ‘Umar, did not teach the Companions ﷺ and Successors otherwise!
- 12) He expresses hatred for those who read Imâm al-Busîrî’s masterpiece, *Qasîdat al-Burdah*, and calls them cretins (*mahâbîl*), in other words, millions of Muslims past and present, including the likes of Imâms Ibn Hajar al-‘Asqalânî, al-Sakhâwî, and al-Suyûtî who all included it as required reading in the Islamic curriculum.
- 14) He published so called ‘corrected’ editions of the two *Sahîhs* of al-Bukhârî and Muslim, which he deceitfully called ‘Abridgments’ (*mukhtasar*) in violation of the integrity of these motherbooks.
- 15) He published newly-styled editions of the Four Sunan, al-Bukhârî’s *al-Adab al-Mufrad*, al-Mundhirî’s *al-Targhîb wa al-Tarhîb*, and al-Suyûtî’s *al-Jâmi` al-Saghîr*, each of which he split into two works, respectively prefixed *Sahîh* and *Da‘îf*, in violation of the integrity of these motherbooks.
- 16) He suggests that al-Bukhârî is a disbeliever for interpreting the Divine Face as dominion or sovereignty (*mulk*) in the verse “*Everything will perish save His countenance*” (28:88) in the book of *Tafsîr* in his *Sahîh*: “ ‘*Except His countenance*’ means ‘*Except His Sovereignty*’, and it is also said: ‘*Except whatever was done for the sake of His countenance*’.” Albânî blurts out: “*No true believer would say such a thing.*”
- 17) He fabricated a physical position to Allah, namely above the ‘*Arsh*’ (Throne), which he named *al-makân al-‘adamî* – ‘The non-existent place’.
- 18) In imitation of the Mu‘tazilah, he declared *tawassul* (seeking means), *istighâtha* (asking for help), and *tashaffu`* (seeking intercession) through the Prophet ﷺ or one of the *Awliyâ`* (Pious Saints) prohibited acts in Islam (*harâm*) tantamount to idolatry (*shirk*) in open denial of the numerous sound and explicit narrations to that effect, such as al-Bukhârî’s narration of the Prophet ﷺ from Ibn ‘Umar ﷺ: “*Truly the sun shall draw so near on the Day of Resurrection that sweat shall*

reach to the mid-ear, whereupon they shall ask (istaghâthû) help from Âdam ﷺ, then from Mûsâ ﷺ, and thereafter from Muhammad ﷺ who will intercede (fa yashfa`u)... and that day Allah shall raise him to an Exalted Station, so that all those who are standing [including the unbelievers] shall glorify him (yahmaduhu ahl ul-jam`i kulluhum).”

- 19) Like the rest of the Wahhâbî innovators he declares the Ahl us-Sunnah, namely the Ash‘arîs, Ma‘turîdîs, and Sûfiyâ’ to be outside the pale of Islam, although Allah and His Prophet ﷺ praised them! Upon revelation of the verse "Allah shall bring a people whom He loves and who love Him" (5:54), the Prophet ﷺ pointed to Abû Mûsâ al-Ash‘arî ﷺ and said: "They are that man's People." Al-Qushayrî, Ibn ‘Asâkir, al-Bayhaqî, Ibn al-Subkî, and others said that the followers of Abû al-Hasan al-Ash‘arî ie. Ash‘aris who were mostly Sûfis - are included among Abû Mûsâ al-Ash‘arî’s ﷺ people.

As for the Ma‘turîdîs, they are referred to in the narration of the Prophet ﷺ from Bishr al-Khath‘amî or al-Ghanâwî with a sound (*sahîh*) chain according to al-Hâkim, al-Dhahabî, al-Suyûtî, and al-Haythamî: "Truly you shall conquer Constantinople and truly what a wonderful leader will her leader be [Sultân Muhammad Fâtih ﷺ], and truly what a wonderful army will that army be!" Both the leader and his army were classic Hanafî Ma‘turîdîs and it is known that Sultân Muhammad Fâtih loved and respected the Sûfiyâ’. Moreover, enmity against the Ash‘arîs, Ma‘turîdîs, and Sûfiyâ’, is *nifâq* (hypocrisy) of the highest order and manifest enmity against the Ummah of Islam as most of the ‘Ulamâ’ of Islam are thus described.

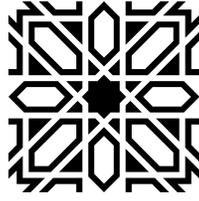
- 20) He issued the *fatwâ* that Muslims should exit Palestine en masse leaving it to the Jews as, he reasoned, it is part the Abode of War (*dâr al-harb*). This fallacious reasoning seems to bear the hallmark of complicity as displayed all too often by the Wahhabî traitors.
- 21) He prohibits performing more than 11 *raka‘ât* (cycles) in *Tarâwîh* prayers in blatant rejection of the Prophet’s ﷺ explicit command to follow his *Sunnah* as well as the precedent of the rightly-guided *Khalîfs* after him.
- 22) He prohibits retreat (*i`tikaf*) in any but the Three Masjids.
- 23) He considers it an innovation to visit relatives, neighbors, or friends on the day of ‘Îd and prohibits it.
- 24) He considers it an innovation to pray four *raka‘ât* between the two *adhâns* of *Jumu‘ah* and before *Salâh*, although it is authentically

- narrated that “...the Prophet ﷺ prayed four raka‘ât before Jumu‘ah and four raka‘ât after it.”
- 25) He gives free rein to his propensity to insult and vilify the ‘Ulamâ’ of the past as well as his contemporaries. As a result it is difficult to wade through his writings without being affected by the nefarious spirit that permeates them. For example, he considers previous editors and commentators of al-Bukhârî’s *al-Adab al-Mufrad* (Book of Manners) ‘sinful’, ‘unbearably ignorant’, and even ‘liars’ and ‘thieves’. Such examples actually fill a book compiled by Shaykh Hasan ‘Alî al-Saqqâf entitled *Qamûs Shatâ'im al-Albânî wa Alfâzihî al-Munkara al-Latî Yatluquhâ `alâ `Ulamâ' al-Ummah* (‘Dictionary of al-Albânî’s Insults and the Heinous Words He Uses Against the Scholars of the Muslim Community’). Al-Qurtubî said: “One of the knowers of Allah has said: A certain group that has not yet come up in our time but shall show up at the end of time, will curse the scholars and insult the jurists.”
 - 26) He compares Hanafî *fiqh* to the Gospel, ie. corrupt and unreliable.
 - 27) He calls people to emulate him rather than the *Imâms* and founders of the Four Schools of Islamic Jurisprudence.
 - 28) He derides the *fuqahâ'* of the *Ummah* for accepting - in their overwhelming majority - the *hadîth* of Mu‘âdh ibn Jabal on *ijtihâd* as authentic then rejects the definition of knowledge (*ilm*) in Islam as pertaining to *fiqh* claiming that it pertains to *hadîth* only. This despite the fact that the ‘Ulamâ of the *Ummah* have explicitly stated that a *hadîth* master without *fiqh* is a misguided innovator!
 - 29) He revived Ibn Hazm's anti-*Madhhabî* claim that differences can never be a mercy in any case but are always a curse on the basis of the verse “If it had been from other than Allah they would have found therein much discrepancy.” (4:82). Imâm al-Nawawî long since refuted this view in his commentary on *Sahîh* Muslim where he said: “...no-one says this, except an ignoramus or one who affects ignorance.” Similarly, al-Munawî said in *Fayd al-Qadîr*: “This is a contrivance that showed up on the part of some of those who have a sickness in their heart.”
 - 30) He perpetuates the false claim first made by Munir Agha the founder of the Egyptian Salafiyyah Press, that Imâm Abû Muhammad al-Juwaynî - the father of Imâm al-Haramayn – “repented” from Ash‘arî doctrine and supposedly authored a tract titled *Risâlah fî Ithbât al-Istiwa' wa al-Fawqiyah* (‘Epistle on the Assertion of ‘Establishment’ and ‘Aboveness’).

This spurious attribution continues to be promoted without verification - for obvious reasons - by the *Wahhabîs* who adduce it to forward the claim that al-Juwaynî embraced anthropomorphist concepts. The *Risâlah* in question is not mentioned in any of the bibliographical and biographical sources nor does al-Dhahabî cite it in his encyclopedia of anthropomorphist views entitled 'al-'Uluw'. More conclusively, it is written in modern argumentative style and reflects typically contemporary anthropomorphist obsessions.

Etc., etc....

APPENDIX II



IBN AL-QAYYIM AL-JAWZIYYAH

It would seem fitter to simply acknowledge that Ibn al-Qayyim was a talented author in fundamentals of law, Hadîth, and other fields, but unfortunately, enamoured with his teacher, he went to the extent of heedlessly emulating him in his vulgar innovations (bid'ah) in tenets of faith (aqîdah) and in misrepresenting the positions of those who opposed them.

Ibn al-Qayyim is Muhammad ibn Abî Bakr ibn Ayyûb ibn Sa'd, Abû 'Abdillâh al-Zurâ'î Ibn Qayyim al-Jawziyyah, born in Damascus in 691 AH. (1292 CE.). He was a Hanbali *Hadîth* scholar and author who wrote a number of works, among them the celebrated book of *Hadîth*, ' *Zâd al-M'âd* ' (The Provision for the Return), and ' *I'lâm al-Muwaqqi'in* ' (The instruction for those who sign formal legal opinions) in fundamentals (*usûl*) of Islamic law.

His most significant contribution however, was his editing and preparing for publication the writings of Ibn Taymiyyah, whose devoted pupil he was. He went to prison with his *Shaykh* in the citadel of Damascus and suffered with him until Ibn Taymiyyah's death in 728 AH. (1328 CE.), at which point he was released. He thereafter worked to spread and popularize the master's ideas, as dedicated to him after his death as he had been in life, supporting him in what was right and what was wrong. A specimen of the latter is Ibn al-Qayyim's ' *Al-Qasîdah an-Nûniyyah* ' (The Ode rhyming in the letter 'n'), a lengthy poem on tenets of faith (*aqîdah*) that is filled with corrupt suggestions about the attributes of Allah, which displays blasphemous anthropomorphisms of the Divinity that are far beyond the pale of Islam. The poem could not be openly circulated in Ibn al-Qayyim's lifetime but

only secretly, and it seems that he never abandoned it. Incidentally, it is still used as a reference by *Salafî* ‘ scholars ’ today.

A second unfortunate peculiarity the poem shares with Ibn al-Qayyim’s other works on Islamic faith is that it presents the reader with a false dilemma, namely that one must either believe that Allah has eyes, hands, a descending motion, and so forth, in a literal (*haqîqî*) sense, or else one has nullified (‘*attalah*) or negated (*nafâ*) these essential attributes. And this is erroneous, for the *Qur’ânic* verse declares that ,

‘ There is nothing whatsoever like unto him ’

(*Qur’ân*, 42:11)

Thus, if the above were intended literally, there would be innumerable things ‘ *like unto Him* (Allah)’ in such connotations as having eyes, hands, motion, and so forth, in the literal sense of these terms.

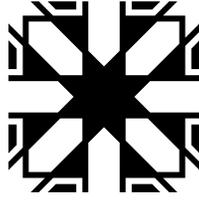
Ibn al-Qayyim’s assertion is also far from the practice of the early Muslims, who used to affirm Allah’s absolute transcendence above any resemblance to created entities, without trying to determinately specify ‘ how ’ they are meant let alone suggesting people understand them literally (*haqîqatan*).

While granting that his other scholarly achievements are not necessarily compromised by his extreme aberrance’s in tenets of faith (‘*aqîdah*), it should not be forgotten that depicting the latter as a ‘ return to early Islam ’ represents a blameworthy innovation (*bid’ah*) on his part that appeared more than seven centuries after the time of the Prophet ﷺ and his Companions ﷺ. A particularly unsavoury aspect of it, is that in his attempts to vindicate his doctrine, Ibn al-Qayyim casts aspersions upon the Islam of anyone who does not subscribe to it. In the forefront is the doctrine of the *Ahl as-Sunnah wa’l-Jamâ’ah* (ie. the *Ash’arî* school), whom his books castigate as *Jahmiyyah* or *Mu’attilah*, implying, by equating them with the most extreme factions of the *Mu’tazilîtes*, that they deny any significance to the divine attributes. This misrepresentation has seen a lamentable recrudescence in parts of the Muslim world today. Whether such views are called ‘ fundamentalism ’ or some other name, Muslims scholars recall history, and it was Imâm Abû Hanîfah ﷺ who first observed that ,

‘ Two depraved opinions have reached us from the East, those of Jahm, the nullifier of the divine attributes, and those of Muqâtil , the likener of Allah to his creation.’

To make of these two an ‘ either-or ’ for Muslim, or depict the latter as ‘ *Sunnah* ’ when it has been counted among heresies and rejected by the Muslim Community for the first seven centuries of Islam that preceded Ibn al-Qayyim and his mentor Ibn Taymiyyah, is to say, the least difficult to accept. It would seem fitter to simply acknowledge that Ibn al-Qayyim was a talented author in fundamentals of law, *Hadîth*, and other fields, but unfortunately, enamoured with his teacher, he went to the extent of emulating him in his vulgar innovations (*bid‘ah*) in tenets of faith (*aqîdah*) and in misrepresenting the positions of those who opposed them. Ibn Qayyim al-Jawziyyah died in Damascus in 751 AH. (1350 CE.)

APPENDIX III



IBN TAYMIYYAH

Ominously, Muhammad ibn ‘Abd al-Wahhâb’s unitarianism, built on Ibn Taymiyyah’s theology became the foundation of the events which led to the formation of the Saudi Arabia of King ‘Abd ul-‘Azîz ibn Sa‘ûd. The partnership of Ibn Sa‘ûd and Ibn ‘Abd al-Wahhâb was cemented by Ibn Taymiyyah’s theology, a theology that proved to be the ideal vehicle which the Kuffâr could manipulate towards achieving their subversive aim of destroying the Islamic public order.

Ibn Taymiyyah is Ahmad ibn ‘Abd al-Halîm ibn ‘Abd as-Salâm ibn ‘Abdullâh, Abû al-‘Abbâs Taqî ud-Dîn Ibn Taymiyyah al-Harrânî, born in Harrân, east of Damascus, in 661 AH. (1263 CE.). A famous *Hanbalî* scholar in *Qur’ânic* exegesis, *Hadîth*, and jurisprudence, Ibn Taymiyyah was a voracious reader and author of great personal courage who was endowed with a compelling writing style and a keen memory. *Dhahabî* wrote of him, ‘ **I never saw anyone quicker at recalling the *Qur’ânic* verses dealing with subjects he was discussing, or anyone who could remember *Hadîth* texts more vividly.**’ *Dhahabî* estimates that his legal opinions on various subjects amount to three-hundred or more volumes.

He was imprisoned during much of his life in Cairo, Alexandria, and Damascus for his writings. He was incriminated for believing Allah to be a corporeal entity (a body), citing in his book, ‘ *al-‘Aqîdah al-Hamawiyah* ’ and ‘ *al-Wasitiyyah* ’, as well as other works, that Allah’s ‘ *hand, foot, shin, and face* ’, are literal (*haqîqî*) attributes, and that He is upon the ‘ *Throne* ’ in person. The error in this, as mentioned above, is that suggesting such attributes are literal is an innovation and an unjustifiable inference from the *Qur’ânic* and *Hadîth* texts that mention them. The practice of the early

Muslims was pure acceptance of such expressions on faith without any comment as to 'how' they are meant and without any additions, subtractions, or substituting meanings imagined to be synonymous. They acknowledged Allah's absolute transcendence as being beyond the characteristics of created entities. This was in conformity with the *Qur'anic* verses,

' There is nothing whatsoever like unto him.'

(*Qur'ân*, 42:11)

' And there is none comparable to him.'

(*Qur'ân*, 112:4)

As for figurative interpretations that preserve the divine transcendence, scholars of tenets of faith have only had recourse to them in times when men of reprehensible innovations (*bid'ah*), quoting *Ahâdîth* and *Qur'anic* verses, have caused confusion in the minds of common Muslims as to whether Allah has attributes like those of His creation or whether He is transcendently beyond any image conceivable to the minds of men. The Orthodox Scholars resoluteness in condemning those who have raised such confusions has traditionally been very uncompromising. This is, no doubt, the reason why a number of *Imâms* of the *Shâfi'î* school of Islamic Law, for example, issued formal legal decrees declaring that Ibn Taymiyyah was 'misguided' and 'misguiding' in tenets of faith, and warned people about accepting his theories. Among these illustrious scholars was Taqî ud-Dîn Subkî, Ibn Hajar Haytamî and Al-'Izz Ibn Jamâ'ah. The *Hanafi* scholar Muhammad Zâhid al-Kawtharî has written that, **' Whoever thinks that all the scholars of his (ie. Ibn Taymiyyah's) time joined in a single conspiracy against him due to personal envy, should instead stand to condemn their own intelligence and understanding, after studying the repugnance of his deviations in belief and works, for which he was asked to repent time after time and moved from prison to prison, until he passed on to that which he had sent forth.'**

Ibn Taymiyyah has also been guilty of slander and casting nefarious aspersions upon the great scholars of *Tasawwuf*. Furthermore, he did not hesitate to attack the noble Companions ﷺ, more so the greatest amongst them. He implicate *Sayyidinâ* 'Umar and *Sayyidinâ* 'Alî ﷺ, the bastions of Islam, accusing them of incompetency and heedlessness. He stigmatized the orthodox scholars of the right way as innovators, heretics and ignoramuses.

Below are a inventory of but a few sacrilegious proclamations and rulings of Ibn Taymiyyah :

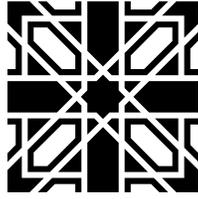
- 1) ‘ Allah is composed of a coalescence of particles.’
- 2) ‘Allâh has corporeal dimension (ie. a physical body and location); he changes His position and He is as large as the *Arsh* (celestial throne).’
- 3) ‘ All created beings are eternal.’
- 4) ‘ The Prophet’s ﷺ are all fallible.’
- 5) ‘ The Holy Prophet Muhammad ﷺ was not to be an intercessor.’
- 6) ‘ It is permissible for a sexually defiled (*junub*) person to perform voluntary *Salâh* without having a *ghusl* (bath).’
- 7) ‘ Three *Talâqs* given in one sitting constitute simply one *Talâq* whereas the consensus of Muslim scholars throughout the centuries has been to the contrary.’
- 8) Etc.....

However, it is Ibn Taymiyyah’s eccentric conception of *Khilâfate* that is particularly interesting in the context of this treatise . He dissents from the consensus of the *Ummah* by denying the indispensability of *Khilâfah* all together. He declares, further, that the *Qurayshîte* lineage of the *Imâm* is not binding. He also holds that more than one *Imâm* may rule simultaneously - an uncanny precursor to the autonomous nation-state system now prevalent. Ibn Taymiyyah allows coercion as necessary in accomplishing his concept of an Islamic State and does not ask how the authorities got there, an assertion, coincidentally, also held by the *Kharijîtes*. Ominously, Muhammad ibn ‘Abd al-Wahhâb’s unitarianism, built on Ibn Taymiyyah’s theology became the foundation of the events which led to the formation of the Saudi Arabia of King ‘Abd ul-‘Azîz ibn Sa‘ûd. The partnership of Ibn Sa‘ûd and Ibn ‘Abd al-Wahhâb was cemented by Ibn Taymiyyah’s theology, a theology that proved to be the ideal vehicle which the *Kuffâr* could manipulate towards achieving their subversive aim of destroying the Islamic public order.

While few deny that Ibn Taymiyyah was a copious and eloquent writer and *Hadîth* scholar, his career, like that of others, demonstrates that a man may be outstanding in one field and yet suffer from radical deficiencies in another, the most reliable index of which is how the *Imâms* of the varied sciences regard his work. By this measure, indeed, by the standards of all previous *Ahl as-Sunnah* scholars, it is clear, that despite a voluminous and influential written legacy, Ibn Taymiyyah cannot be considered an authority

on tenets of faith (*aqîdah*), a field in which he made mistakes profoundly incompatible with the beliefs of Islam, as also with a number of his legal views that violated the scholarly consensus (*Ijmâ'*) of *Sunnî* Muslims. It should be remembered that such matters are not the province of personal reasoning (*Ijtihâd*). This begs the question as to whether Ibn Taymiyyah considered them to be so out of sincere conviction, or whether simply because, as Imâm Subkî said, ‘ **His learning exceeded his intelligence.**’ He died in 728 AH. (1328 CE.).

APPENDIX IV



THE KHAWÂRIJ

The scholars of Islam have not been afraid of declaring the Salafî's to be neo-Khârijîtes in their behaviour and attitude to other Muslims. They have, indeed, certain distinctive traits which were only found amongst the Khârijîtes of the past. One of the most striking things amongst these neo-Khârijîtes, is their direction of Qurânic verses that were revealed specifically for the unbelievers, as referring to the believers who do not embrace their way of thinking ! This was a well known practice of the Khârijîtes of old.

Whoever rebelled against the legitimate *imâm* accepted by the people is called a *Khârijîte*, whether this rebellion took place at the time of the Companions ﷺ against the rightfully guided *imâms*, or against their worthy successors, or against the *imâms* of any time.

The first rebels against *Sayyidinâ* 'Alî ﷺ, the ' Commander of the Faithful ', were a body of his followers in the battle of Siffin. Those who most rebelled against him and strayed furthest from religion were Ash'ath ibn. Qays al-Kindî, Mis'ar ibn Fadakî at-Tamîmî and Zayd ibn Husayn at-Tâ'î, who went so far as to say, ' **They (ie.the enemy) are summoning us to the book of Allah, but you summon us to the sword !** ' *Sayyidinâ* 'Alî ﷺ responded , saying,

'I have a better knowledge of what is written in the Book. Go and fight the rest of the enemy forces; go and fight those who say that Allah and his messenger have lied, whereas you believe that Allah and his messenger have told the truth.'

They, however, replied, ‘ **You must recall Ashtar from the battle against the Muslims, otherwise we shall treat you as we treated ‘Uthmân.’** *Sayyidinâ* ‘Alî ﷺ, wanting to avert further confrontation, was therefore constrained to recall Ashtar, even though the enemy had been defeated and were retreating with only a small and almost exhausted force remaining to them. Ashtar on his part obeyed the command.

The report about the arbitration is as follows : First of all, the Khârijîtes compelled *Sayyidinâ* ‘Alî ﷺ to accept arbitration. Then when *Sayyidinâ* ‘Alî ﷺ wanted to appoint ‘Abdullâh ibn ‘Abbâs ﷺ as his arbitrator, the Khârijîtes objected, saying, ‘ **He is a relative of yours.**’ They forced him to send instead Abû Mûsâ al-Ash‘arî ﷺ to judge according to the Book of Allah. The arbitration went against protocol, and when *Sayyidinâ* ‘Alî ﷺ did not accept it they rebelled against him. ‘ **Why did you appoint men as judges ?** ’ they asked. ‘ **Judgment belongs to Allah alone!** ’ These were the rebels who afterwards assembled at Nahrawân.

On the day of Nahrawân they numbered twelve thousand men, who gave themselves up to prayer and fasting. It was of these that the Prophet ﷺ had said,

‘ Prayer and fasting of any one of you, compared with theirs, will seem of little worth, but their faith will not reach their hearts.’

These, too, are those rebels referring to whom the Prophet ﷺ said,

‘ From the stock of this man there will emerge a people who will fly from religion as an arrow flies from a bow.’

The first of them was Dhû’l Khuwaysirah and the last Dhû’l Thudayyah.

At the beginning these early Khawârij based their revolt on two fundamental points. The first was the innovation concerning the *imâm*ate in as much as they allowed it to other than the Quraysh. Whoever they chose was regarded by them as an *imâm*, provided he ruled the people according to their ideas of justice and equity. They also considered it permissible that there be no *imâm* (ie. Khalîf) at all, anywhere.

Their second innovation lay in maintaining that *Sayyidinâ* ‘Alî ؑ was at fault in permitting arbitration, since thereby he made men judges of the matter, whereas Allah is the only judge. This, however, is not the truth, because it was they in fact who forced him to accept arbitration. Moreover, the appointment of men as judges was permissible, because only people themselves can be judges in such a matter, and they are men. It was on this account that *Sayyidinâ* ‘Alî ؑ said,

‘ What is said is right but not what is intended.’

‘ These are words of justice, but what they intend by them is injustice. They say there is no need for a government, yet there must be a government of someone, either good or bad.’

They not only held that *Sayyidinâ* ‘Alî ؑ was wrong, but went further and declared him an unbeliever. They also cursed him for fighting against all those who broke their allegiance to him, or who had acted wrongly, or who actually rebelled against him.

They found fault with *Sayyidinâ* ‘Uthmân ؑ, too, for various things they held against him. They further discredited those Sahâbah who took part in the battles of the ‘ Camel ’ and Siffin. *Sayyidinâ* ‘Alî ؑ fought a fierce battle against the Khawârij at Nahrawân from which less than ten of them escaped, whereas on the Muslim side (*ie. Sayyidinâ* ‘Alî’s ؑ) less than ten were killed. Two of the rebels escaped to ‘Umân, two of them to Kirmân, two to Sijistân, two to the Peninsula and one to Yemen. It was because of them that Khârijîte ideas made their appearance in these places and are still found there to this day.

Amongst those who subsequently escaped from the battle of Nahrawân was ‘Urwâ ibn Udhaynah who lived till the days of *Hadrat* Mu‘âwiyah ؑ . He once went to Ziyâd ibn Abîhî, a governor during the time. When Ziyâd asked him about *Sayyidinâ* Abû Bakr ؑ and *Sayyidinâ* ‘Umar ؑ, he spoke well of them. When, however, he questioned him about *Sayyidinâ* ‘Uthmân ؑ he said, **‘ I was his constant supporter for six years of his Khalîfate, but afterwards I dissociated myself from him because of his innovations ! ’** He then declared *Sayyidinâ* ‘Uthmân ؑ to be an unbeliever. When Ziyâd asked him about *Sayyidinâ* ‘Alî ؑ , the ‘ Commander of the Faithful ’, he replied, **‘ I supported him too till he appointed the two judges. But after**

that I dissociated myself from him. He also declared *Sayyidinâ* ‘Alî ؑ to be an unbeliever. Ziyâd then asked him about *Hadrat* Mu‘âwiyah ؑ; thereupon he poured abuses on the latter’s head. Finally he asked him about himself. He replied, ‘ **Your origin is uncertain and your end is a summons; in the meantime you are disobedient to your Lord.**’ At this Ziyâd ordered his head to be struck off. He then called his servant, who was present, and said to him, ‘ **Give me an account of his life and be truthful.**’ The servant asked, ‘ **Shall I be lengthy or brief.**’ Ziyâd replied, ‘ **Be brief !**’ The servant then said, ‘ **I did not bring his food to him during the day, nor did I ever make his bed for him at night,**’ (ie. he fasted and prayed continuously). This displays his way of life and his dedication, but the other shows his wickedness and disbelief.

Common to all sects within the *Khawârij* is dissociation from *Sayyidinâ* ‘Uthmân ؑ and *Sayyidinâ* ‘Alî ؑ, which they consider of greater moment than any other act of obedience. Marriages, moreover, are only allowed on this condition. They hold those who commit grave sins as unbelievers, and that rebellion against an *imâm* who opposes their interpretation of the *Sunnah* is a duty and an obligation. The *Khawârij* further declared that *Hadrat* Talhah ؑ , Zubayr ؑ , ‘Âishah ؑ , ‘Abbâs ؑ and all the other Sahâbah with them were unbelievers and would all be in hell forever. They also regarded as unbelievers all those Sahâbah ؑ who stayed behind and did not go into battle with them (ie. the *Khawârij*). Among their diverse tenets and edicts are that they...

- 1) permitted the killing of the children and womenfolk of their Muslim opponents.
- 2) abolished the punishment of stoning to death for adultery because, they claim, this was not expressly mentioned in the *Qur’ân*.
- 3) abolished the punishment for defamation imposed on those who slandered innocent women.
- 4) maintained that the children of polytheists would be in hell with their parents.
- 5) believe that prophets can commit grave and venial sins that would constitute unbelief
- 6) declared war against *Hadrat* ‘Abdullâh Ibn Zubayr ؑ in Makkah.

- 7) declared that if an *imâm* or *Khalîf* becomes an unbeliever, in their estimation, then all his subjects become unbelievers too.
- 8) deny that *Sûrah Yûsûf* belongs to the *Qur'ân*.
- 9) allow marriage to grand-daughters and nieces
- 10) maintained that Allah would raise up a messenger from among the Persians, and would reveal to him a book written in heaven, and that this book would be revealed as a whole.
- 11) befriended those of the 'People of the Book' who 'accepted' the prophethood of Muhammad, even though they did not embrace his religion.
- 12) say that dissimulation is permissible in words, though not in deeds.
- 13) allowed the marriage of Muslim women to unbelievers amongst them when they were in the territory of dissimulation, not however in the territory where they could openly declare their belief.
- 14) Etc...

The scholars of Islam have not been afraid of declaring the *Salafî*'s to be neo-*Khârijîtes* in their behaviour and attitude to other Muslims. They have, indeed, certain distinctive traits which were only found amongst the *Khârijîtes* of the past. One of the most striking things amongst these neo-*Khârijîtes*, is their direction of Qur'anic verses that were revealed specifically for the unbelievers, as referring to the believers who do not embrace their way of thinking ! This was a well known practice of the *Khârijîtes* of old.



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