

# The Truth about “Wahhabism”

## Introduction

In today's world, it has become increasingly difficult for a Muslim to find out the truth about many issues. Television, which serves as a very effective tool for propaganda, has been used to convince many Muslims of incorrect things. Among these is that Islamic Fundamentalism is equal to terrorism and is a crime, that Islam is unfair to women, and other false accusations against Islam.

Another widespread misunderstanding is about the so called “Wahhabi” sect. Insha Allah after careful study of this group and their beliefs, it would soon be discovered that these are but pure Muslims with a valid contribution to make. However the paranoia and fear of this “wahhabi” and “extremist” group, which has been instilled in people by some groups with vested interests in this matter, has led some to make groundless and false accusations against “wahhabis”.

The Term “Wahhabi”: The term “Wahhabi” is used by those who wish to tarnish the image of this Islamic movement, by naming it after one man. Just as we refuse to be called Mohammadens, so do the followers of Shaykh Mohammad bin ‘Abd Al-Wahhab (1206 AH), who have completely rejected the use of this term to describe them.

Therefore we too must reject this malicious label, and forget it completely. It is only used by our enemies who wish to divide us and weaken us. Instead, a better term to use to describe this group is the term Salafy. This refers to those who follow the way of the Prophet (pbuh), and the original guided and united group, the first three generations of Muslims: As-Salaf As-Saalih.

Who is a Salafy? A Salafy is one who follows the ways of the Prophet (pbuh) and the Prophets Companions (raa). A Salafy does not have to label himself a "Salafy", and one may be a Salafy without consciously knowing it. Anyone who follows the Qur'an and the Sunnah of the Prophet (pbuh), using Mohammad's ways and his companions as examples of Islamic practices free from any deviation or innovation is a "Salafy".

One who is a Salafy is not of the Khawaarij. Khawaarij are those who consider the Muslims to be Kaafirs (non-believers) due to their committing major sins, and make lawful the taking of their wealth and blood. A Salafy is not of the Shi'ah (Shi'ites) because the Shi'ah hate and curse the Prophet's Companions, claim them to be apostates, declare that the Qur'an has been altered, reject the authentic Sunnah and worship the Prophet's family, peace be upon them. A Salafy is also not of the Qadariyyah because they deny Qadr (the Divine Decree). He is not of the Murjiah because they claim Imaan (Faith) to be only in words and not in deed. Likewise, he is not of the Ashariyyah who deny Allah's Attributes, and not of the Sufis who worship graves, saints and claim Divine incarnation.

## **History of Shaykh Abd Al-Wahhab:**

Shaykh Mohammad bin Abd Al-Wahhab was only one of the many scholars of the Salafy movement. He was born in Uyayna in Najd in 1703. His father and grandfather were Hanbali Qadis (judges), and he was therefore brought up and educated in this tradition. He studied in many famous learning centres like Al-Medina, Basra, Baghdad and Hamadan. After having completed his studies, Muhammad bin 'Abd Al-Wahhab returned to Uyayna where he publicly preached his beliefs.

Muslims have been misled by some groups to develop a fear and hatred for this Shaykh, which is completely groundless and unwarranted. Many Muslims today, regretfully, believe that the Salafis or "Wahhabis" are supporters of the monarchy in Arabia. This is because of the 1745 alliance between Muhammad bin Abd Al-Wahhab and Muhammad Ibn al Sa'ud. Inshallah we will try to clarify this situation here, and show the truth of what happened.

When Ibn al Sa'ud saw the great influence of Shaykh Mohammad, he decided to take advantage of him for political reasons. The two leaders agreed that political sovereignty should rest with Ibn al-Sa'ud, whereas religious authority should belong to Muhammad bin Abd Al-Wahhab and his followers. This alliance enabled the two to control most of the Arab tribes in the area, and they were able to reunite parts of Arabia once again.

The reason for Shaykh Abd Al-Wahhab accepting the Saud family as leaders was that he believed that as long as the Sharia is the law and the Ulama have power and a say in the government, then this government is acceptable. He reached an agreement with the Saud family which allowed this, and which brought Arabia much closer to a true Islamic system.

However, what most people do not know is that this alliance did not last long. When Great Britain arrived as a colonial power in the region, they presented a protectorate plan to Ibn Al Sa'ud against the other European colonizers. However, in exchange they asked Ibn Al Sa'ud to terminate the Wahabi sweep across Arabia.

Sheikh Muhammad bin Abd Al-Wahhab refused the British offer for the reason that he wanted the whole region an Islamic State. He wanted to continue expanding and spread Islam and the beliefs of the Prophet and Salaf by the Qur'an and Sword throughout the entire world and not limited to "Saudi Arabia".

After many failed attempts to convince Ibn Abd Al-Wahhab's movement to cease their efforts of spreading Islam, Ibn Al Sa'ud finally imprisoned and killed Abd Al-Wahhab's followers who went against him, and began a solid alliance with Great Britain.

Since then Al Saud have been able to remain in power by not tolerating any opposition. Pure Salafys in Saudi Arabia made several attempts to remove the monarchy, the latest of which was in 1979. A group of Salafys, fully armed, attempted to take over Saudi leadership in the Haram during Hajj and declare a Khalifah like the times of Abu Baker

and Omar radi allahu anhum. As people began to give them commitment the Saudis brought French and U.S. commandos inside the haram next to the Ka'bah to get them out. Many Muslims today believe the rumors which Al Sa'ud spread to defame them. One of these rumors was that this group called one of those present with them "The Mahdy". They were all killed in this attempt.

### **The Beliefs of Shaykh Abd Al-Wahhab:**

Shaykh Abd Al-Wahhab denounced a number of beliefs and practices prevailing among the Muslim society in his time. Muhammad bin 'Abd Al-Wahhab condemned the intercession, tawassul, which was applied and practised by a large number of Muslims during their prayer to God. He warns the believers against showing excessive devotion to saints and against the use of saints' graves as places of worship for tawassul. He considers these external elements polytheism, shirk.

According to Shaykh Muhammad bin Abd Al-Wahhab, attendance at public prayer is obligatory, smoking of tobacco is forbidden and subject to punishment, shaving the beard and the use of abusive language are also to be punished.

He also denounced visiting the tombs of dead people to gain Allah's favour, and seeking intercession from any except Allah (swt). These are clearly deviations and unwelcome innovations to our religion, and must be strongly denounced. But this tough stance against deviation has gained the Salafy (Wahhabi) movement a hatred from the Shia sect, which still practices these deviations. His strong stance against tawassul has greatly angered the Shia sect, who perform tawassul regularly. They also pray at the graves of Ahl el Beit, and kneel before them asking them in dua.

These dangerous innovations and un-Islamic practices continue not only in Shia society, but also in countries like Egypt where people pray to saints and say dua to them instead of Allah. Much of this does not come from ideology or belief, it is only ignorance, custom and superstition.

Shaykh Abd Al-Wahhab, and the Salafy "Wahhabi" movement, want to revive Pure Islam. The Islam which existed during Prophet Mohammad's time, the time of the Khulafa and the time of As-Salaf As-Salih. They want to eliminate all alien and un-Islamic practices and customs, which are only there because of ignorance. They aim to eliminate all bida', and to return the Islamic world to Islam as it is in the Qur'an and Sunnah of Rasool Allah (pbuh).

### **In Conclusion:**

After reading some of these facts about the Salafy movement, all that we can say is to invite people to read and to learn more about this and all other groups. Unlike some groups, who know they are preaching falsehood so they prevent their followers from listening to any other point of view, the Salafy movement invites people to listen to its message and every other message.

Every sincere Muslim, who really loves the religion of Islam and wants to live by it, will then be able to compare these messages and decide for themselves who is on the right path of Allah (swt) and Prophet Mohammad (pbuh).

In fact, in many cases, by reading the opposing view you can learn more about the issue and about the two opposing sides. For example, if you read the writings of those who oppose the Salafy movement, and see what their complaint about it is, you will realize they are preaching falsehood and they are completely ignorant about Islam.

Finally, we should just remember that the Salafy movement is not just one group of the Muslims. Every sincere and honest Muslim who believes in the Qur'an and the Sunnah is part of this movement whether they realize it or not. It is part of the world wide Islamic revival, and part of the Islamic movement that wants to re-establish Islam, Khilafah and the Islamic Shariah in the Muslim lands.

May Allah (swt) guide us all and unite all Muslims on the truth.

Submitted by Jack Davies, April 23, 2002

There is a little known article on the web that can be accessed by typing the words

"confessions of a british spy" into a search engine.

It concerns a british spy plot to destabilize the Ottoman Empire in the early 1700's. The

Turkish article, if genuine (and it appears to be) was translated into english from a document.

by a It relates the story of how a young Muslim, Wahhabi, by name was "recruited"

British spy (Hempher). The purpose of the plot was to cause Muslims to begin fighting

amongst themselves and thereby distract the Ottoman authorities from what was really

going on. This was to be achieved by corrupting the mainstream Muslim religions.

This man went on to begin the Wahhabi movement in what is now Saudi Arabia. As we all

know, that is where the "big bucks" are coming from that support the Muslim extremists

that continue to howl for the blood of those who don't think as they do.

As indicated in that document the relationship between Wahhabi and the tribal chief that protected him during the startup period continues to this day in the modern rulers of that country and the Wahhabi religion..

It is a fascinating "read" in light of what is now happening in the world and if you follow the thought and begin to research other articles on the net, many placed there by Muslims fighting back, you are going to be appalled.

There is a great deal of information available to read and it is well worth the time spent digging for it.

I recommend "confessions of a british spy" to everyone as a great place to start on the path to "enlightenment" regarding peaceful Muslims today and the problems that they face.

As a person who knew absolutely nothing about Muslims before I read this article, it heightened my interest as I began to explore the web. That effort has created an entirely different picture of the current unrest and the reasons for it in my mind.

It may do the same for you.

Note: Opinions expressed by commentators do not necessarily reflect the views of Daniel Pipes.

## Wahhabism and Wahhabi Muslims

### Profile and History of Wahhabi Islam

#### Profile:

Name: Wahhabism, Wahhabi Islam

Founder: Muhammad ibn Abd al-Wahhab

Muhammad ibn Abd al-Wahhab (d. 1792) could be considered the first modern Islamic fundamentalist. He made the central point of his reform

movement the idea that absolutely every idea added to Islam after the third century of the Muslim era (about 950 CE) was false and should be eliminated.

The reason for this extremist stance, and a primary focus of his efforts, was a number of common practices which he regarded as regressions to the days of pre-Islamic polytheism. These included praying to saints, making pilgrimages to tombs and special mosques, venerating trees, caves, and stones, and using votive and sacrificial offerings.

Doctrines:

In contrast to such popular superstitions, al-Wahhab emphasized the unity of God (tawhid). This focus on absolute monotheism led to him and his followers being referred to as muwahiddun, or "unitarians." Everything else he denounced as heretical innovation, or bida.

Al-Wahhab was further dismayed at the widespread laxity in adhering to traditional Islamic laws: questionable practices like the ones above were allowed to continue, whereas the religious devotions which Islam did require were being ignored. This resulted in indifference to the plight of widows and orphans, adultery, lack of attention to obligatory prayers, and failure to allocate shares of inheritance fairly to women.

All of the above al-Wahhab characterized as being typical of jahiliyya, an important term in Islam which refers to the barbarism and state of ignorance which existed prior to the coming of Islam. By doing so, he identified himself with the Prophet Muhammad, and at the same time connected his contemporary society with the sort of thing Muhammad worked to overthrow.

Because so many Muslims really lived (so he claimed) in jahiliyya, al-Wahhab accused them of not really being Muslims after all. Only those who followed the teachings of al-Wahhab were still truly Muslims, because only they still followed the path laid out by Allah.

Obviously, Wahhabi religious leaders reject any reinterpretation of the Qur'an when it comes to issues settled by the earliest Muslims. In taking this position, they place themselves in opposition to a variety of Muslim reform movements which developed in the late nineteenth and twentieth centuries. These movements worked to reinterpret aspects of Islamic law in order to bring it closer to standards set by the West, particularly with regards to topics like gender relations,

family law, and participatory democracy.

#### Wahhabi Islam Today

The fortunes of the Wahhabi brand of Islam became a matter of political fortune when it was adopted by the Al Saud family, leaders in the fight against domination and rule of Ottoman Turks on the Arabian peninsula. This rebellion against the Ottomans was fierce and bloody, in large part because the Wahhabis were indiscriminate in their killing of both Muslims and non-Muslims - anyone who didn't adhere to their vision of orthodoxy was a fair target. Leading jurists of the time tended to brand them as the contemporary equivalents of the Kharijites

When the Saud family's rebellion was defeated, many assumed that Wahhabi Islam would fade away or simply become another obscure sect. However, it gained renewed importance under the leadership of Abd al-Aziz in Saud, a new Arabian leader who allied himself with Wahhabi militants known as the Ikhwan. This time the rebellion against the Ottoman Turks was supported by Western powers who were involved in World War I, where Turkey was allied with Germany.

Today, Wahhabism is the dominant Islamic tradition on the Arabian peninsula, though its influence is greatly reduced in the rest of the Middle East. As Osama bin Laden comes from Saudi Arabia and is Wahhabi himself, Wahhabi extremism and radical ideas of purity have obviously influenced him considerably. Adherents of Wahhabi Islam do not regard it as simply one school of thought out of many; rather it is the only path of true Islam - nothing else really counts.

Also, even though Wahhabism is a minority position, it has nevertheless been influential for other extremist movements throughout the Middle East. This can be seen with a couple of factors, first of which is al-Wahhab's use of the term jahiliyya to vilify a society which he does not consider pure enough, whether they call themselves Muslim or not. Even today, Islamists use the term

when referring to the West and at times even to their own societies. With it, they can justify overthrowing what many might regard as an Islamic state by essentially denying that it is truly Islamic at all.

A second influence is demonstrated by the strict Wahhabi opposition to any reinterpretation of traditional Islamic law. Although Wahhabism allows for new interpretations when it comes to issues never decided upon by early jurists (say, for example, the relative morality of socialism or capitalism), many of the fundamental influences of the West don't touch upon them. Modern Islamists follow the Wahhabi example by opposing any attempt to reconcile traditional Islam with modern, Western notions regarding issues like gender, family, and religious rights.

It is worth observing that al-Wahhab was strongly influenced by the works of Ibn Taimiyya, a medieval orthodox theologian who will reappear several times in this study. Taimiyya argued against the excesses of mystical Sufism and favored a return to more "orthodox" beliefs four hundred years before al-Wahhab.

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December 6, 2002, 9:55 a.m.  
A Wahhabism Problem  
Misleading historical negationism.

By Andrew G. Bostom

In his recent writings on NRO (here and here) and elsewhere, and in his new book, *The Two Faces of Islam*,

Stephen Schwartz appropriately draws the attention of policymakers and the public at large to the dangerous, unsavory interactions between the Saudi royal family, Wahhabi Islam, and international terrorism. Unfortunately, however, Mr. Schwartz identifies Wahhabism as the source of all Islamic terror and injustice. He does not mention that the twin institutionalized scourges of Islam at the crux of the violent, nearly 1,400-year relationship between Muslims and non-Muslims — i.e., jihad and dhimmitude — were already well-elaborated by the 8th century, 1,000 years before Wahhabism arose in the 18th century.

Ibn Khaldun (d. 1406), perhaps the preeminent Islamic scholar in history, summarized five centuries of prior Muslim jurisprudence with regard to the uniquely Islamic institution of jihad:

In the Muslim community, the holy war is a religious duty, because of the universalism of the [Muslim] mission and [the obligation to] convert everybody to Islam either by persuasion or by force... The other religious groups did not have a universal mission, and the holy war was not a religious duty for them, save only for purposes of defense... Islam is under obligation to gain power over other nations.

In "The Laws of Islamic Governance," al-Mawardi (d. 1058), a renowned jurist of Baghdad, examined the regulations pertaining to the lands and infidel (i.e., non-Muslim) populations subjugated by jihad. This is the origin of the system of dhimmitude. The native infidel population had to recognize Islamic ownership of their land, submit to Islamic law, and accept payment of the poll tax (jizya). Some of the more salient features of dhimmitude include: the prohibition of arms for the vanquished non-Muslims (dhimmis), and of church bells; restrictions concerning the building and restoration of churches and synagogues; inequality between Muslims and non-Muslims with regard to taxes and penal law; the refusal of dhimmi

testimony by Muslim courts; a requirement that Jews and Christians wear special clothes; and their overall humiliation and abasement. Furthermore, dhimmis, including those living under "enlightened" Turkish and Bosnian Muslim domain, suffered, at periods, from slavery (i.e., harem slavery for women, and the devshirme child levy for Balkan Christian males), abductions, deportations, and massacres. During the modern era, between 1894-96, the Ottoman Turks massacred over 200,000 (dhimmi) Christian Armenians, followed by the first formal genocide of the 20th century, in 1915, at which time they slaughtered an additional 600,000 to 800,000 Armenians. Contemporary accounts from European diplomats confirm that these brutal massacres were perpetrated in the context of a formal jihad against the Armenians who had attempted to throw off the yoke of dhimmitude by seeking equal rights and autonomy. For example, the Chief Dragoman (Turkish-speaking interpreter) of the British embassy reported regarding the 1894-96 massacres:

...[The perpetrators] are guided in their general action by the prescriptions of the Sheri [Sharia] Law. That law prescribes that if the "rayah" [dhimmi] Christian attempts, by having recourse to foreign powers, to overstep the limits of privileges allowed them by their Mussulman [Muslim] masters, and free themselves from their bondage, their lives and property are to be forfeited, and are at the mercy of the Mussulmans. To the Turkish mind the Armenians had tried to overstep those limits by appealing to foreign powers, especially England. They therefore considered it their religious duty and a righteous thing to destroy and seize the lives and properties of the Armenians..."

The scholar Bat Yeor confirms this reasoning, noting that the Armenian quest for reforms invalidated their "legal status," which involved a "contract" (i.e., with their Muslim Turkish rulers). This

...breach...restored to the umma [the Muslim community] its initial right to kill the subjugated minority [the dhimmis], [and] seize their property...

Schwartz extols the ecumenism and tolerance of Sufi Islam. Sufism was derivative from Hinduism, in addition to strains of mysticism borrowed from Judaism and Christianity.

However, Sufi Islam as practiced in the Indian subcontinent was quite intolerant of Hinduism, as documented by the Indian scholar K. S. Lal (The Legacy of Muslim Rule in India [1992], p. 237):

The Muslim Mushaikh [Sufi spiritual leaders] were as keen on conversions as the Ulama, and contrary to general belief, in place of being kind to the Hindus as saints would, they too wished the Hindus to be accorded a second class citizenship if they were not converted. Only one instance, that of Shaikh Abdul Quddus Gangoh, need be cited because he belonged to the Chishtia Silsila considered to be the most tolerant of all Sufi groups. He wrote letters to the Sultan Sikandar Lodi, Babur, and Humayun to re-invigorate the Shariat [Sharia] and reduce the Hindus to payers of land tax and jizya. To Babur he wrote, "Extend utmost patronage and protection to theologians and mystics... that they should be maintained and subsidized by the state... No non-Muslim should be given any office or employment in the Diwan of Islam... Furthermore, in conformity with the principles of the Shariat they should be subjected to all types of indignities and humiliations. They should be made to pay the jizya...They should be disallowed from donning the dress of the Muslims and should be forced to keep their Kufr [infidelity] concealed and not to perform the ceremonies of their Kufr openly and freely... They should not be allowed to consider themselves the equal to the Muslims."

Sadly, both Schwartz's recent NRO contributions and his book reflect two persistent currents widespread among the Muslim intelligentsia: historical negationism and silent hypocrisy. To these two trends, Schwartz adds a third: misleading reductionism. If we would only neutralize "Wahhabism," he claims — presumably by some combination of military means, promoting the "true Islam," and perhaps having the world switch to a hydrogen-based fuel

economy — all Islamic terror and injustice will disappear. But the reality is that, for nearly 1,400 years, across three continents, from Portugal to India, non-Muslims have experienced the horrors of the institutionalized jihad war ideology and its ugly corollary institution, dhimmitude. Post hoc, internal disputes among Muslim scholars, including Sufi scholars, about the theological "correctness" of "lesser" versus "greater" jihad are meaningless to the millions of non-Muslim victims of countless jihad wars: Christians, Jews, Zoroastrians, Hindus, and Buddhists. What is important is that after well over a millennium, Muslims finally acknowledge the suffering of these millions of victims of jihad wars, as well as the oppressive governance imposed on non-Muslims by the laws of dhimmitude. Thus far this brutal history has been completely denied, and even celebrated, as "enlightened" conquest and rule.

Moreover, it is critical to understand that there were never organized, mass progressive efforts within Islam comparable to the philo-Semitic movement by European Christendom that led to the emancipation of European Jewry, or the European Judeo-Christian movement that led to the abolition of slavery. Indeed, it took European military (primarily naval) power to force Islamic governments, including the Ottoman Empire, to end slavery at the end of the 19th century. Beginning in the mid-19th century, treaties imposed by the European powers on the weakened Ottoman Empire also included provisions for the so-called Tanzimat reforms. These reforms were designed to end the discriminatory laws of dhimmitude for Christians and Jews living under Muslim Ottoman governance. European consuls endeavored to maintain compliance with at least two cardinal principles: respect for the life and property of non-Muslims, and the right for Christians and Jews to provide evidence in Islamic courts when a Muslim was a party. Unfortunately, the effort to end the belief in Muslim superiority over "infidels," and to establish equal rights, failed. Indeed, throughout the Ottoman Empire, particularly within the Balkans, emancipation of the dhimmi peoples provoked violent, bloody responses against any "infidels" daring to claim equality with local Muslims. Enforced abrogation of the laws of dhimmitude required the dismantling of the Ottoman Empire. This finally happened only after the Balkan Wars of independence, and in the European Mandate period after World War I.

Today, the Muslim intelligentsia focus almost exclusively on debatable "human-rights violations" in the disputed territories of Gaza, Judea, and Samaria, while ignoring the blatant and indisputable atrocities committed by Muslims against non-Muslims throughout the world. The most egregious examples include: the genocidal slaughter, starvation, and enslavement of south Sudanese Christians and animists by the Islamist Khartoum government forces; the mass murder of Indonesian Christians by Muslim jihadists, with minimal preventive intervention by the official Muslim Indonesian government; the imposition of sharia-sanctioned discrimination and punishments, including mutilation, against non-Muslims in Saudi Arabia, Iran, Sudan, and northern Nigeria; the brutal murders of Copts during pogroms by the Muslim Brotherhood and other Islamists, as well as official Egyptian government-mandated social and political discrimination against the Copts; murderous terrorist attacks and the return of such heinous institutions as bonded labor, and punishment for "blasphemy," directed against Pakistani Christians by Pakistani Muslims.

There is a dire need for some courageous, meaningful movement within Islam that would completely renounce both dhimmitude and jihad against non-Muslims, openly acknowledging the horrific devastation they have wrought for nearly 1,400 years. Nothing short of an Islamic Reformation and Enlightenment may be required, to acknowledge non-Muslims as fully equal human beings, and not "infidels" or "dhimmis." It is absurd and disingenuous for Schwartz to pretend that Islam's problems are centered solely within Wahhabism.

— Andrew Bostom, M.D., an associate professor of Medicine at Brown University Medical School, has spent the past 15 months researching the history of jihad and dhimmitude. He has written for NRO previously, coauthor of a piece with dhimmi historian Bat Yeor.

Wahhabi

[wähä'bE]

Pronunciation Key

Wahhabi , reform movement in Islam, originating in Arabia. It was

founded by Muhammad ibn Abd al-Wahab (c.1703–1791), who taught that all accretions to Islam after the 3d cent. of the Muslim era—i.e., after c.950—were spurious and must be expunged. This view, involving essentially a purification of the Sunni sect, regarded the veneration of saints, ostentation in worship, and luxurious living as the chief evils. Accordingly, Wahhabi mosques are simple and without minarets, and the adherents dress plainly and do not smoke tobacco or hashish. Driven from Medina for his preaching, the founder of the Wahhabi sect went into the NE Nejd and converted the Saud tribe. The Saudi sheik, convinced that it was his religious mission to wage holy war (jihad) against all other forms of Islam, began the conquest of his neighbors in c.1763. By 1811 the Wahhabis ruled all Arabia, except Yemen, from their capital at Riyadh. The Ottoman sultan, nominally suzerain over Arabia, had vainly sent out expeditions to crush them. Only when the sultan called on Muhammad Ali of Egypt for aid did he meet success; by 1818 the Wahhabis were driven into the desert. In the Nejd they collected their power again and from 1821 to 1833 gained control over the Persian Gulf coast of Arabia. The domain thereafter steadily weakened; Riyadh was lost in 1884, and in 1889 the Saud family fled for refuge into the neighboring state of Kuwait. The Wahhabi movement was to enjoy its third triumph when Ibn Saud advanced from his capture of Riyadh in 1902 to the reconstitution in 1932 of nearly all his ancestral domain under the name Saudi Arabia, where Wahhabism remains dominant. Wahhabism served as an inspiration to other Islamic reform movements from India and Sumatra to North Africa and the Sudan.

## A Clash of Fundamentalisms: Wahhabism in Yemen

Shelagh Weir

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During the past two decades, a proselytizing, reformist, "Islamist" movement--mainly characterized as "Wahhabi"--has gained increasing popularity throughout Yemen. Wahhabism actively opposes both the main Yemeni schools--Zaydi Shi'ism in the north and Shafi'i-Sunnism in the south and in the Tihamah. It is closely connected with the political party Islah, a coalition of tribal, mercantile and religious interests that pursues a mixed social and political agenda.<sup>1</sup>

Though little is known of Yemeni Wahhabism, it appears to have a particularly strong following in the northern Province

of Sa'dah where some of its leading figures are based. Given that this region is in the Zaydi heartlands of northern Yemen, the popularity there of Wahhabism is surprising. Nevertheless Wahhabism has flourished in the mountains of Razih in the west of the province precisely because it has successfully mobilized a hitherto dormant resentment of key tenets of Zaydism. Wahhabism may have been sown, as some suggest, with foreign finance and encouragement, but it only took root because the soil was fertile.

Wahhabism was introduced into the province of Sa'dah by local men who had converted while studying religion in Saudi Arabia or fighting with the mujahidin in Afghanistan. Upon their return to the Sa'dah region, they set up lesson circles, religious institutes and Wahhabi mosques.

Beginning in the mid-1980s, the tribally-organized communities of Razih became riven by sectarian conflict as a fervent and growing minority of Wahhabi-Sunni converts confronted the majority of Zaydi-Shi'a.<sup>2</sup> The Wahhabis, as others dub them (or Sunnis as they prefer to be called), gained key positions in state schools, opened religious teaching institutes and established or took over a number of mosques. These activists were mainly young men (shabab) from a wide range of "tribal" (qabili) and low-status "butcher" families.<sup>3</sup> These youths were attracted to Islah (which they equated with Wahhabism) because of its effective social welfare programs, and to Wahhabism because of its opposition to the Zaydi religious elite (sadah, singular sayyid), its direct, unmediated relationship to God, its egalitarianism and what they saw as its clear, logical doctrines. A major factor in their conversion was literacy; these shabab were among the first generation to attend secondary school. They had the skills, therefore, to study the plethora of religious publications flooding Yemen at that time.

In addition to the shabab, a minority of older men--mainly tribal leaders (shaikhs and others)--tacitly supported the Wahhabi-Islah movement in part because their traditional political positions were bolstered by Islah and its powerful leader, Shaikh 'Abdullah al-Ahmar, and in part because they approved of the anti-sayyid thrust of the movement. The relationship between tribal leaders and prominent sayyids has always been one of intermittent rivalry. Sayyids are, predictably, aligned entirely on the Zaydi side of the conflict and are supported by the national political party, al-Haqq,<sup>4</sup> which was formed primarily to defend Zaydism against the Wahhabi challenge.

Although sayyids have not been revered indiscriminately in Razih previously, they and their claim to descent from the Prophet Muhammad through his son-in-law 'Ali have been respected by the majority of people. They maintained their high social standing despite the 1960s civil war which had aimed to eliminate their privileges.

The Wahhabis primarily resented not the important official posts certain sayyids had secured under the Republican government, but their religious authority and influence, as well as their religious claims to nobility.

The Wahhabis accused the sayyids of blocking access to the "truths" of Sunni doctrine, of propagating superstitious beliefs and practices and of perpetuating social stratification by asserting their divinely-sanctioned social superiority. They accused them of reinforcing sayyid exclusivity by refusing to marry their daughters to non-sayyids--a particularly bitter point of contention. Razih, however, is replete with marriage prohibitions and preferences, and no tribe will yet intermarry with "butcher" families--an Achilles heel which sayyids were quick to exploit with reciprocal taunts of social prejudice.

Sayyids countered by accusing the Wahhabis of propagating their religion for money and of importing a religious school of thought from Saudi Arabia that was inappropriate for Yemen. Zaydism, they asserted, was an authentically Yemeni school, and they were its prime upholders. Although sayyids had formerly portrayed themselves as immigrant "northerners" (Adnanis) in contrast to other Yemenis, who were indigenous "southerners" (Qahtanis), in this new context they sought to emphasize their Yemeni identity.<sup>5</sup>

The Wahhabi opposition to sayyids and Zaydism also stimulated the emergence of a new generation of Zaydi `ulema' with non-sayyid, tribal status. These charismatic and ambitious young men vigorously championed the Zaydi madhhab through teaching and religious pamphleteering, and by encouraging Zaydi rituals. In so doing, they predictably found themselves in competition with the sayyids of their own sects.<sup>6</sup>

A striking feature of the sectarian conflict in Razih was the tremendous symbolic and emotional emphasis placed on spiritual and ritual matters, with each side accusing the other of heretical beliefs and practices. The greatest source of daily friction was the prayer ritual. Wahhabis made a point of attending Zaydi mosques and, while the majority of the congregation resolutely adhered to the customary Zaydi prayer stance with arms extended, the Wahhabis provocatively prayed in the Sunni manner, folding their arms during the prayer sequence, and, contrary to the Zaydi practice, chanting "amin" (like the Christian "amen").<sup>7</sup>

In 1991, a major Zaydi reaction to the Wahhabi challenge occurred during a public ceremony to mark the anniversary of `Id al-Ghadir when Shi`a Muslims believe the Prophet designated `Ali as his successor. The loud speeches, general clamor and celebratory gunfire of this ceremony, which attracted men from all over Razih, dramatically and defiantly flaunted Zaydi numbers and enthusiasm in the face of the leading Wahhabi activist of Razih, who lived near the ceremonial ground.

The Zaydi-Wahhabi rivalry intensified. Wahhabis attempted to take over the major mosque of Razih, which had become the centre for Zaydi activists. The Wahhabis

imported skilled preachers from elsewhere in Yemen to deliver Friday sermons, tried to install their own mosque officials, and assertively prayed in the Sunni mode--all strenuously opposed by the Zaydis. In one incident, tussles took place over the microphone and when the Wahhabis aggressively intoned "amin," the Zaydi congregation defiantly bellowed "kadhabin" (liars) in response!

As the `Id al-Ghadir of 1992 approached, the Wahhabis waged a fierce campaign against Zaydi celebrations, threatening violence, and there were armed standoffs in the main mosque. This tense situation reached a bloody climax with the murder of the son of the leading Wahhabi on the eve of `Id al-Ghadir--a shockingly dishonorable crime by tribal standards, because it was disproportionate to the provocation.

Two years later, the leading Wahhabi on policing duties with the local governor, having pursued his investigation and satisfied himself on the identity of his son's assassin, returned to Razih and shot dead an obscure sayyid. Thus he avenged his son's anonymous and secretive murder openly and honorably. Eventually, this was deemed a revenge killing in accordance with shari`a and the matter was closed.

After this incident the conflict subsided. Both sides felt things had gone too far and wanted to avoid provoking further government intervention. Local conflicts were also overshadowed by the 1994 war between north and south Yemen, and a deterioration in the Yemeni economy. As people concentrated on economic survival, religious differences were de-emphasized and Wahhabis and Zaydis concentrated on promoting their respective madhdhabs through religious schools and institutes.<sup>8</sup>

The dramatic and confrontational aspects of this "clash of fundamentalisms" subsided because those divided by religious conflict are linked by economic interests among networks of close neighborhood and marriage. Leading sayyids have marriage links with leading Wahhabi families which predate this conflict. The social status of sayyids, however, may be vulnerable unless they modify their conduct and precepts, particularly their adherence to the principal of descent-based social primacy. In an early sign of such a compromise a female sayyid (sharifah) recently married a tribesman--predictably a wealthy merchant. The significance of this first small breach in the bastion of sayyid exclusivity did not go unnoticed. Crowds of men converged from all over Razih to celebrate, singing the following song:

Oh sayyids, you tricked us  
With your turbans, remedies and charms  
Whenever we proposed marriage, you said  
"With a sharifah, a sayyid's daughter? It's not allowed."  
God only knows whose book you studied!

Author's Note This article is based on information collected during 14 months of anthropological field work in Razih between 1977 and 1980, a further three months of fieldwork in the

winter of 1992-93, a visit to Sana`a in 1994, and interviews in London. A version of the article was presented at the Middle East Studies Association of North America (MESA) meeting in

1995. I am grateful to Gabriele vom Bruck, Sheila Carapico, Ianthe Maclagan and Madawi al-Rasheed for their helpful comments on earlier drafts.

Shelagh Weir, former Middle East curator for the British Museum, is an independent writer and researcher.

#### Endnotes

1 Islah gained 62 out of 301 parliamentary seats in the first Yemeni nationwide multiparty elections in 1993 (Sheila Carapico, "Elections and Mass Politics in Yemen," *Middle East Report* 23, November-December 1994, p.3).

2 There are no accurate figures to indicate the size of Wahhabi support in Razih, but according to figures provided by local informants, the Islah party received about 20 percent of the vote in the first national election in 1994 (with five parties standing).

3 People of qabili status comprise about 90 percent of the Razih population, "butchers" (who pursue a variety of occupations, not only butchery) about 5 percent, and the religious elite (sadah, singular sayyid) the remaining five percent.

4 After the 1997 elections, Islah lost all cabinet seats to the ruling party, while al-Haqq picked up a single post, the Awqaf (Islamic endowments) ministry.

5 I am grateful to Gabriele vom Bruck for pointing out this switch in self-identification.

6 See Bernard Haykel, "A Zaydi Revival?" *Yemen Update* 36/1995.

7 For the historical importance of prayer ritual for Zaydi identity, see Bernard Haykel, "Al-Shawkani and the jurisprudential unity of Yemen," in Michel Tuchscherer, ed., *Le Yémen: Passé et Présent de L'Unité. Revue du Monde Musulman et de la Méditerranée* (Edisud, 1994).

8 For the recent upsurge in formal Zaydi education, see Abdelmalik Eagle, "Yemeni Zaydis: the Imamate and its aftermath," *Middle East International*, June 1995, and Haykel, op.cit.

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Middle East Research and Information Project

February 04, 2003

THE ROOTS OF WAHHABISM

Joe Katzman

Occam's Toothbrush recently linked to a review in one of my hometown papers. It covers Steven Schwartz' new book, The Two Faces of Islam.

Fortunately, the Globe found an extremely competent reviewer. Paul William Roberts offers an excellent take on the book, as well as a very good short summary of the history of Wahhabism (that radical branch of Islam that has spread from Arabia throughout the Muslim world). Come see for yourself.

UPDATE: Zack Ajmal at Procrastination has his own short history of the related Deobandi sect and Maududi factions in Pakistan. And N.Z. Bear has streaming video of an interview with Schwartz.

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Description

Category: Islam

"The confusion [fitna] comes from there (and he pointed to the East = Najd in present-day Eastern Saudi Arabia)."

"A people will come out at the end of times, immature, foolish and corrupt. They will hold the discourse of the best of creation and recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its quarry..."

[Saying of Mohammed (saw) ]

...In 1787 Abdul-Aziz moved to establish a house of Imara and adopt a hereditary system of rule... A huge crowd led by Sheikh Muhammad ibn Abdul-Wahhab gathered. This huge crowd of people were addressed by Abdul-Aziz who declared that the right to Imara was confined to his family and the right to succeed him was confined to his sons. Hence this huge crowd of people, headed by Muhammad ibn Abdul-Wahhab agreed with him and acknowledged his declarations.... It seemed also that the succession to the head of the Wahhabi Math'hab was also confined to the family of Muhammad ibn Abdul-Wahhab....

...They brandished the sword to fight the Muslims and to force them to abandon what they carried.... They fought the Khaleefah and conquered the Islamic lands. Then in 1792, Muhammad ibn Abdul-Wahhab died and his son succeeded him in his post just as Saud succeeded his father Abdul-Aziz. The Saudi Amirs then proceeded in this course, adopting the Wahhabi Math'hab as a political tool to strike the Ottoman state (the Khilafah State), and to incite sectarian wars between Muslims.

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--- In Wahhabism-n-SaudiState@yahogroups.com, "Amir S. <ags0082@y...>"  
Feb 18

Wahabism - Ja'far Sobhani (online) - ags0082

beliefs, can Salam-alaikum, This book, which picks apart many of the Wahhabis'

Jan 18

Salam - muslim2906

you? As-salamu alaykum wa rahmatullah Dear Brothers and Sisters: How are

Dec 7

Id Mubarak - muslim2906

wanted As-salamu alaykum wa rahmatullah Dear Brothers and Sisters: I just

Dec 6

Is visiting the graves prohibited? - princeali66

the g One of the many heresies of Wahhabism is their prohibiting the visits to

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## PART TWO

### THE BEGINNING AND SPREADING OF WAHHABISM[\*]

[\*] Ttranslated, for the most part, from Ayyub Sabri Pasha's Turkish work Mir'at al-Haramain: 5 volumes, Matba'a-i Bahriyye, Istanbul, 1301-1306 A.H.

36 - During the time when the Ottoman reign was dominant in the Arabian Peninsula, each state was governed by an official selected from the state. Later on, every region except the Hijaz came into the possession of whomever could usurp it and was governed as sheikhdoms.

The tenets of Wahhabism disseminated by Muhammad ibn 'Abd al-Wahhab changed into a political form in a short time in 1150 A.H. (1737) and spread all over Arabia. Later, by the order of the Caliph in Istanbul, Muhammad 'Ali Pasha, the Governor of Egypt, liberated Arabia from them with the armed forces of Egypt.

'Abd al-'Aziz ibn Muhammad, who believed in the Wahhabis, declared war for the first time in 1205 A.H. (1791) against the amir of Mecca, Sharif Ghalib Effendi. They had disseminated Wahhabism secretly till then. They had killed and tortured many Muslims, enslaved their women and children and usurped their possessions.

Muhammad ibn 'Abd al-Wahhab belonged to the Bani Tamim tribe. He was born in Uyayna village near the town of Huraimila in the Najd Desert in 1111 A.H. (1699) and died in 1206 (1792). Formerly, with the idea of trading, he went to Basra, Baghdad, Iran, India and Damascus, where he won the name "Shaikh an-Najdi" due to his clever and aggressive attitude. He saw and learnt a great deal at these places and set his heart on the idea of becoming a chief. In 1125 (1713 A.D.), he met Hempher, a British spy, in Basra, who understood that this unexperienced young person (ibn 'Abd al-Wahhab) has a desire to be a chief by way of revolution, established a long-term friendship with him. He inspired him the tricks and lies that he had learned from the British Ministry of the Commonwealth. Seeing that Muhammad enjoys these inspirations, he proposed him to establish a new religion. So, the spy and Muhammad ibn 'Abd al-Wahhab got what they were looking for. He had thought it proper to found a new Tariqa or reach his goal, and, in preparation for this goal, attended the lectures of the Hanbali 'ulama' in the blessed city of Medina and later in Damascus for some time. When he went back to the Najd, he wrote pamphlets on religious subjects for villagers. He wrote what he learned from the British spy and mixed corrupt information from the Mutazila and other groups of bidat. Many ignorant villagers, particularly the inhabitants of Dar'iyya and their ignorant chief, Muhammad ibn Sa'ud, followed him. The Arabs esteemed ancestral distinctions very highly, and because he did not belong to a well-known family, he used Muhammad ibn Sa'ud as a tool to disseminate his Tariqa, which he named Wahhabism. He introduced himself as the Qadi (Head of the Religious Affairs) and Muhammad ibn Sa'ud as the Hakim (Ruler). He had it passed in their constitution that both would be succeeded only by their children.

In 1306 (1888) when the book Mirat al-Haramain was written, the amir of the Najd was 'Abdullah ibn Faysal, a descendant of Muhammad ibn Sa'ud, and the Qadi was a descendant of Muhammad ibn 'abd al-Wahhab.

Muhammad ibn 'Abd al-Wahhab's father, 'Abd al-Wahhab, who was a pious, pure alim in Medina, his brother Sulaiman ibn 'Abd al-Wahhab and his teachers had apprehended from his statements, behavior and ideas, which he frequently had put forward as questions to them when he was a student in Medina, that he would become a heretic who would harm Islam from the inside in the future. They advised him to correct his ideas and advised the Muslims to avoid him. But they soon encountered the very thing they were afraid of, and he started disseminating his heretical ideas openly under the name of Wahhabism. To deceive ignorant and stupid people, he came forward with reforms and innovations incompatible with the books of the 'ulama' of Islam. He dared to be so impetuous as to deem the true Muslims of Ahl as-Sunnat wal-Jamaat as disbelievers. He regarded it as polytheism to ask Allahu ta'ala for something through the mediation of our Prophet (sall-Allahu 'alaihi wa sallam) or other prophets or awliya', or to visit their graves.

According to what Muhammad ibn 'Abd al-Wahhab learned from the British spy, he who talks to the dead while praying near a grave becomes a polytheist. He

asserted that Muslims who said that someone or something beside Allah did something, for example, saying "such-and-such medicine cured" or "I obtained what I asked through our master Rasulallah" or "such-and-such wali" were polytheists. Although the documents Ibn 'Abd al-Wahhab made up to support such statements were nothing but lies and slanders, the ignorant people who could not distinguish right from wrong, the unemployed, raiders, ignoramuses, opportunists and the hard-hearted soon assented to his ideas and took their part on his side and regarded the pious Muslims of the right path as disbelievers.

When Ibn 'Abd al-Wahhab applied to the rulers of Dar'iyya with the view of disseminating his heresies easily through them, they willingly cooperated with him with the hope of extending their territories and increasing their power. They strove with all their might to do disseminate his ideas everywhere. They declared war against those who refused and opposed them. The bestial people and pillagers of the desert competed with one another in joining the army of Muhammad ibn Sa'ud when it was said that it was halal to plunder and kill Muslims. In 1143 (1730), Muhammad ibn Sa'ud and Muhammad ibn 'Abd al-Wahhab hand in hand arrived at the conclusion that those who would not accept Wahhabism were disbelievers and polytheists, and that it was halal to kill them and confiscate their possessions, and publicly announced their declaration seven years later. Then, Ibn 'Abd al-Wahhab started fabricating ijtiḥad when he was thirty-two years old and announced his false ijtiḥads at the age of forty.

As-Sayyid Ahmad ibn Zaini Dahlan (rahmat-Allahi 'alaihi), Mufti of the blessed city of Mecca, described under the topic "Al-fitnat al-Wahhabiyya" the tenets of Wahhabism and the tortures the Wahhabis inflicted upon Muslims? [Al-futuḥat al-Islamiyya, second volume, page 228, Cairo, 1387 (1968); photo-offset reproduction of a comparable part, Istanbul, 1395 (1975).] He wrote: "To deceive the 'ulama' of Ahl as-Sunnat in Mecca and Medina, they sent their men to these cities, but these men could not answer the questions of the Muslim 'ulama'. It became evident that they were ignorant heretics. A verdict declaring them disbelievers was written and distributed everywhere. Sharif Masud ibn Said, Amir of Mecca, ordered that the Wahhabis should be imprisoned. Some Wahhabis fled to Dar'iyya and recounted what had happened to them." [Al-futuḥat al-Islamiyya, second volume, page 234, Cairo, 1387 (1968); photo-offset reproduction of a comparable part, Istanbul, 1395 (1975).]

The 'ulama' of the Hijaz belonging to all the four madhhabs, including Muhammad ibn 'Abd al-Wahhab's brother Sulaiman and also his teachers who had trained him, studied Muhammad's books, prepared answers to his disunionist writings, which were destructive to Islam, and wrote, to call to the attention of Muslims, well-documented books in refutation to his heretical writings. [See above article 5, for the passage translated from Sulaiman ibn Abd al-Wahhab's work *As-Sawa'iq al-ilahiyya fi'r-raddi ala'l-wahhabiyya*; first published in 1306; second edition (reproduced by photo-offset) in Istanbul in 1395 (1975).]

These books did not help much but rather increased the Wahhabis' resentment against Muslims and excited Muhammad ibn Sa'ud to attack Muslims and augment the bloodshed. He belonged to the Bani Hanifa tribe, so was a descendant of a stupid race that believed in the prophethood of Musailamat al-Kadhdhab.

Muhammad ibn Sa'ud died in 1178 (1765), and his son 'Abd al-'Aziz succeeded him. 'Abd al-'Aziz was assassinated, stabbed in the abdomen by a Shiite, in the Dar'iyya Mosque in 1217 (1830). Then, his son Sa'ud ibn 'Abd al-'Aziz became the chief of the Wahhabis. All three strove very hard, as if competing with one another, to shed Muslim blood in order to deceive the Arabs and to disseminate Wahhabism.

The Wahhabis say that Ibn 'Abd al-Wahhab disseminated his thoughts in order to attain sincerity in his belief in "Sharif Ghalib fled from fear! And the Ta'ifians do not have the power to resist you! They sent me to communicate that they will surrender the fortress, and they ask you to forgive them. I like the Wahhabis. Come back! You have shed much blood! It is not right to go back without capturing Ta'if. I swear that the Ta'ifians will immediately surrender the fortress. They will accept whatever you want." It was Sharif Ghalib Effendi's fault that Ta'if was lost in vain. If he had stayed in Ta'if, Muslims would not have suffered that doom. Since "Traitors are cowards," the Wahhabis did not believe that the Ta'ifians would surrender readily. But, seeing the flag of truce on the fortress, they sent an envoy to the fortress to investigate the situation. The Ta'ifians, pulled the envoy up to the fortress with a rope. "Gather all your goods here and surrender if you want to save your lives," said the envoy. All their possessions were gathered with the effort of a Muslim named Ibrahim. "This is not enough!" said the envoy, "We cannot forgive you for this much. You should bring more!" He gave them a notebook and said, "List the names of those who do not give! The men are free to go wherever they wish. The women and children will be put in chains." Although they begged him to be a little bit softer, he increased his aggression and harshness. Ibrahim, unable to be patient any more, hit him on the chest with a stone and killed him. During this confusion, the Wahhabis attacked the fortress, thus they escaped from being hit by cannon balls and bullets. They broke the gates and entered the fortress. They killed every woman, man and child they saw, cutting even the babies in cradles. The streets turned into floods of blood. They raided the houses and plundered everywhere, attacking outrageously and madly till sunset. They could not capture the stone houses in the eastern part of the fortress, so they besieged and put those houses under a shower of bullets. A Wahhabite scoundrel shouted: "We forgive you! You may go wherever you want with your wives and children," but they did not yield. Meanwhile, the Wahhabis gathered the people, who had set out to migrate, on a hill and encircled those pure Muslim families, who had grown up amid fondling and affection and most of whom were women and children, and held them to die of hunger and thirst for twelve days, and tortured them by slandering, stoning and cudgeling. The Wahhabis called them one by one and beat them and said, "Tell us where you hid your possessions!" and howled, "Your day of death is coming!" to those who begged for mercy.

Ibn Shakban, after pressing the stone houses violently for twelve days and being unable to make them yield, promised that those who would come out of the houses and give up arms would be forgiven. Muslims believed him and came out, but, with their hands tied behind their backs, they were drawn by Ibn Shakban to the hill where the other Muslims were encircled. Three hundred and sixty-seven men, together with women and children, were put to the sword on the hill (rahmat-Allahi 'alaihim ajmain). They made animals trample on the bodies of the martyrs and left them unburied to be eaten by beasts and birds of prey for sixteen days. They plundered Muslims' houses and gathered all they took into a big heap in front of the gateway of the fortress and sent one fifth of the goods and the money they collected to Sa'ud, sharing the remainder among themselves. The traitors and torrential rains swept away uncountable money and invaluable goods, and there remained little, only forty thousand gold rials, in the hands of Ahl as-Sunnat; ten thousand rials were distributed to the women and children, and the goods were sold very cheaply.

The Wahhabis tore up the copies of the Qur'an al-karim and books of tafsir, hadith and other Islamic books they took from libraries, masjids and houses, and threw them down on the ground. They made sandals from the gold-gilded leather covers of the Qur'an copies and other books and wore them on their filthy feet. There were ayats and other sacred writings on those leather covers. The leaves of those valuable books thrown around were so numerous that there was no space to step in the streets of Ta'if. Although Ibn Shakban had ordered the looters not to tear up the copies of the Qur'an al-karim, the Wahhabite bandits, who were gathered from the deserts for looting and who did not know the Qur'an al-karim, tore up all the copies they found and stamped on them. Only three copies of the Qur'an al-karim and one copy of the Sahih of al-Bukhari were saved from plunder in the big town of Ta'if.

a mujiza: The weather was calm during the plunder of Ta'if. There was no wind. a storm broke out after the bandits went away, and the wind lifted up all the leaves of the Qur'an al-karim and Islamic books and swept them away. soon there was no piece of paper left on the ground. Nobody knew where they were taken.

Under the hot sun, the corpses of the martyrs decayed on the hill in sixteen days. The atmosphere became fetid. Muslims begged, wept and lamented in front of Ibn Shakban to permit them to bury their dead relatives. At last he agreed, and they dug two big hollows, put all the decayed corpses of their fathers, grandfathers, relatives and children into the hollows and covered them with soil. There was no corpse that could be recognized; some of them were only one half or one fourth of a body, for other parts were scattered around by birds and beasts of prey. They were permitted to collect and bury these pieces of flesh because the bad smell bothered the Wahhabis, too. Muslims searched all around and collected and buried them, too, in the two hollows.

It was also for the purpose of insulting and taking revenge on the dead Muslims that the bandits kept the martyrs unburied until they decayed. But, as said in a couplet.

'It will bring ascent, do not grieve that you have fallen,  
A building is not restored before it turns to a ruin.'

The status of martyrs (rahmat-Allahi 'alaihim ajmain) in Allah's esteem increases when their corpses are left unburied to decay and to be prey for birds and beasts.

The bandits completely ruined the shrines of as-Sahabat al-kiram, awliya' and 'ulama' after putting the Muslims of Ta'if to the sword and dividing up the loot and the money. When they attempted to dig a grave with a view to take out and burn the corpse of Hadrat 'Abdullah ibn 'Abbas, who was one of our Prophet's most beloved companions, they were frightened by the pleasant scent that came out when the first pickaxe hit the ground. They said, "There is a great Satan in this grave. We should blow it up with dynamite instead of losing time by digging." Although they put much powder and tried hard, the powder misfired and they went away in astonishment. The grave was left level with the ground for a few years. Later, Sayyid Yasin Effendi put a very nice sarcophagus on it and protected that blessed grave from being forgotten.

The bandits also tried to dig up the graves of Sayyid 'Abd al-Hadi Effendi and many other awliya', but they were prevented by a karama at each grave. Facing extraordinary difficulties in carrying out this vile intention of theirs, they gave it up.

'Uthman al-Mudayiqi and Ibn Shakban also ordered that the mosques and madrasas should be demolished together with the shrines. Yasin Effendi, a great scholar of Ahl as-Sunnat, said, "Why do you want to demolish mosques, which are built for the purpose of performing salat in congregation? If you want to ruin this mosque because the grave of 'Abdullah ibn 'Abbas (radi-Allahu 'anhuma) is here, I tell you, his grave is in the shrine outside the big mosque. Therefore, it is not necessary to demolish the mosque." 'Uthman al-Mudayiqi and Ibn Shakban could not make any rejoinder. But, Matu, a zindiq among them, made a ridiculous statement: "Anything doubtful should be annihilated." Then, Yasin Effendi asked, "Is there anything doubtful about mosques?" and the demagogue was silent. After a long silence, 'Uthman al-Budayiqi said, "I do not agree with either of you," and ordered, "Do not touch the mosque, demolish the shrine!"

39 - Although the rascals also attacked Mecca after shedding much Muslim blood in Ta'if, they did not dare to go into the city because it was the time for pilgrimage. Sharif Ghalib Effendi was in Jidda to raise an army to resist the Wahhabis, and the people of Mecca, frightened by the Ta'if calamity, sent a committee to the Wahhabite commander and begged him not to torture them. The Wahhabis entered Mecca in Muharram 1218 A.H. (1803) and disseminated their beliefs. They

announced that they would kill those who would visit graves or go to Medina to entreat in front of Rasulullah's shrine. Fourteen days later, they assaulted upon Jidda to capture Sharif Ghalib Effendi, who straightforwardly attacked the Wahhabite bandits from the Jidda fortress and killed most of them. The remainder fled to Mecca. Upon the Meccans begging, they appointed Sharif Ghalib Effendi's brother Sharif 'Abd al-Muin Effendi as the amir of Mecca and went back to Dar'iyya. Sharif 'Abd al-Muin Effendi accepted being the amir in order to protect the Meccans from being tortured by the Wahhabis.

Sharif Ghalib Effendi returned to Mecca with the Jiddan soldiers and the governor of Jidda, Sharif Pasha, thirty-eight days after the bandits were defeated in Jidda. They drove away the bandits left in Mecca, and he became the amir again. The bandits attacked the villages around Ta'if and killed many people to take revenge on the Meccans. They appointed the bandit 'Uthman al-Mudayiqi as the governor of Ta'if. 'Uthman called together all the bandits around Mecca and laid siege to the city with a big gang of looters in 1220 (1805). The Meccan Muslims suffered distress and hunger for months, and there was not even left a dog to eat on the last days of the siege. Sharif Ghalib Effendi understood that there was no other way out but to enter into a treaty with the enemy in order to save citizens' lives. He surrendered the city under the condition that he should be left as the amir of the city and that the Muslims' lives and possessions should be safe.

The bandits captured Medina after Mecca and plundered the most valuable historical treasures of the world, which had been collected in the Khazinat an-Nabawiyya (the Prophetic Treasure) for over a millennium. They treated the Muslims in so rude a manner that it is impossible to put into words. Then, they went back to Dar'iyya after appointing somebody named Mubarak ibn Maghyan as the governor of the city. They stayed in Mecca and Medina and did not let the pilgrims of Ahl as-Sunnat into Mecca for seven years. They covered the Kaba with two sheets of black cloth called Qailan. They forbade smoking the hookah and badly cudged those who smoked it. Meccans and Medinans disliked and kept away from them.

Ayyub Sabree Pasha (rahimah-Allahu ta'ala) reported in the first volume of his book *Mirat al-Haramain*, which was published in 1301 A.H. (1883), the tortures inflicted upon the Meccan Muslims as follows:

"The tortures done to the Muslims in the blessed city of Mecca and to the pilgrims every year were so heavy that it is very difficult to describe in detail.

"The chief of the bandits, Sa'ud, frequently sent letters of threat to the amir of the Meccans, Sharif Ghalib Effendi. Although Sa'ud had laid siege to Mecca several times, he had not been able to penetrate into the city until 1218 (1802). Sharif Ghalib Effendi, with the governor of Jidda, assembled the leaders of the pilgrim caravans from Damascus and Egypt in 1217 and told them that the bandits intended to attack the blessed city of Mecca, and that if they would help him they

altogether could capture Sa'ud, their chief. But his proposal was not accepted. Then, Sharif Ghalib Effendi appointed his brother Sharif 'Abd al-Muin Effendi as his deputy and went to Jidda. Sharif 'Abd al-Muin Effendi, as the amir of Mecca, sent five scholars of Ahl as-Sunnat, namely Muhammad Tahir, Sayyid Muhammad Abu Bakr, Mir Ghani, Sayyid Muhammad 'Akkas and 'Abd al-Hafiz al-'AJami, as a committee of goodwill and forgiveness to Sa'ud ibn 'Abd al-'Aziz in 1218.

"Sa'ud responded and went to Mecca with his soldiers. He appointed 'Abd al-Muin as the head official of the district and ordered that all shrines and graves should be demolished, because, in view of the Wahhabis, the people of Mecca and Medina were not worshipping Allahu ta'ala, but shrines. They said that they would be worshipping Allah in its true form if shrines and graves were demolished. According to Muhammad ibn 'Abd al-Wahhab, all the Muslims had died as disbelievers or polytheists since 500 A.H. (1106); the true Islam was revealed to him, and it was not permissible to bury those who became Wahhabis near the graves of polytheists, by which he referred to the real Muslims.

"Sa'ud attacked Jidda to seize Sharif Ghalib Effendi (rahmat-Allahu 'alaih) and capture Jidda. But, the people of Jidda, hand in hand with the Ottoman soldiers, bravely defeated the enemies and put Sa'ud's soldiers to flight. Sa'ud, gathering those fleeing, returned to Mecca.

"Although Sharif 'Abd al-Muin Effendi (rahmat-Allahi 'alaih) tried to be friendly with the Wahhabis in order to protect the Meccan Muslims against massacre and torture, the ferocious Wahhabis increased the severity of torture and pillage day by day. Seeing it was impossible to get along with them in peace, he sent a message to Sharif Ghalib Effendi saying that Sa'ud was in Mecca with his soldiers encamped at the Mu'alla Square and that it would be possible to capture Sa'ud if he assaulted them with a small number of soldiers.

"Upon the message, Sharif Ghalib Effendi took some distinguished soldiers with the governor of Jidda, Sharif Pasha, and attacked the Wahhabis in Mecca at nighttime. He encircled their tents, but Sa'ud fled alive. His soldiers said that they would surrender their arms if they would be forgiven, and their wish was accepted. Thus the blessed city of Mecca was saved from those cruel people. This success frightened the Wahhabis in Ta'if, who also surrendered without any bloodshed. The cruel 'Uthman al-Mudayiqi fled to the mountains in Yaman with his men. Seeing that those who were driven out of Mecca had started robbing villagers and tribesmen in the countryside, Sharif Ghalib Effendi sent messengers to the Bani Saqif tribe and ordered, 'Go to Ta'if and raid the Wahhabis! Take for yourself whatever you capture!' The Bani Saqif tribe attacked Ta'if to take revenge on the looters, and thus Ta'if was saved, too.

" 'Uthman al-Mudayiqi gathered the ignorant, savage villagers of the Yaman Mountains and, with the Wahhabis he met on his way, laid siege to Mecca. Meccans

suffered severely in the city for three months. Sharif Ghalib Effendi failed in his attempts to sally out against the besiegers, although he tried ten times. The food stocks vanished. The price of bread went up to five rials and butter to six rials per oke (2.8 lb), but later no one sold anything. Muslims had to eat cats and dogs, which later could not be found. They had to eat grass and leaves. When there was nothing left to eat, the city of Mecca was surrendered to Sa'ud on the condition that he should not torture or kill the people. Sharif Ghalib Effendi was not faulty in this event, but he would not have fallen into this situation if he had called for aid from the allying tribes before. In fact, Meccans had begged Sharif Ghalib Effendi, 'We can go on resisting till the time of pilgrimage if you obtain help from the tribes who love us, and we can defeat them when the Egyptian and Damascene pilgrims come.' Sharif Ghalib Effendi had said, 'I could have done it before, but it is impossible now,' confessing his former mistake. He did not want to surrender, either, but the Meccans said, 'Oh Amir! Your blessed ancestor Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), too, made agreement with his enemies. You, too, please agree with the enemy and relieve us of this trouble. You will be following our master Rasulullah's sunnat by doing so. Because, Rasulullah had sent Hadrat 'Uthman [from Khudaibiya] to the Quraish tribe in Mecca to make an agreement.' Sharif Ghalib Effendi distracted people from this idea of surrender until the last moment and did not go into an agreement. He yielded to the constraint of a man of religious duty named 'Abd ar-Rahman when the people could not endure the difficulty any longer. It was very intelligent of Sharif Ghalib Effendi to have listened to 'Abd ar-Rahman and to use him as a mediator in preventing Sa'ud from torturing the Muslims. He also won the favor of Meccans and soldiers by saying, 'I yielded to make an agreement unwillingly; I was planning to wait till the time for pilgrimage.'

"After the capitulation, Sa'ud ibn 'Abd al-'Aziz entered Mecca. He covered the Magnificent Kaba with coarse felt. He dismissed Sharif Ghalib Effendi (rahmat-Allahi 'alaihi). He attacked here and there like a pharaoh and tortured the people in an inconceivable way. Because no help had come from the Ottomans, Sharif Ghalib Effendi was offended. He disseminated the hearsay that the reason for the surrender of Mecca was due to the slackness of the Ottoman government, and he incited Sa'ud not to let the Egyptian and Damascene pilgrims into Mecca in order to provoke the Ottomans to start action against the Wahhabis.

"This behavior of Sharif Ghalib Effendi made Sa'ud get more ferocious, and he increased the torture. He tortured and killed most of the 'ulama' of Ahl as-Sunnat and prominent and rich people of Mecca. He threatened those who did not announce that they were Wahhabis. His men shouted, 'Accept Sa'ud's religion! Shelter under his vast shadow!' in markets, bazars and streets. He forced Muslims to accept Muhammad ibn 'Abd al-Wahhab's religion. The number of the faithful people who could protect their true faith and correct madhhab decreased greatly, as it was in the deserts.

"Sharif Ghalib Effendi, seeing the dismal situation and apprehending that Islam would be annihilated also in the Hijaz and the blessed cities as it had in the Arabian

deserts, sent a message to Sa'ud, saying, 'You cannot resist the Ottoman army that will be sent from Istanbul if you stay in Mecca after the season of the pilgrimage. You will be captured and killed. Do not stay in Mecca after the pilgrimage, go away!' This message was of no avail but only increased Sa'ud's ferocity and cruelty in torturing Muslims.

"During this period of tyranny and torture, Sa'ud ibn 'Abd al-'Aziz asked an alim of Ahl as-Sunnat, 'Is Hadrat Muhammad ('alaihi 's-salam) alive in his grave? Or is he dead like every dead person as we believe he is?' The alim said, 'He is alive with a life which we cannot comprehend.' Sa'ud asked him this question because he expected such an answer on account of which he would easily torture him to death. 'Then, show us that the Prophet is alive in his grave so that we may believe you. It will be understood that you are obstinate in refusing my religion if you answer incongruously, and I will kill you,' said Sa'ud. 'I shall not try to convince you by showing something unrelated to the subject. Let's go to al-Madinat al-Munawwara together and stand in front of the Muwajahat as-Saada. I shall greet him. If he returns my greeting, you will see that our master Rasulullah is alive in his blessed grave and that he hears and answers those who greet him. If we get no answer to my greeting, it will be understood that I am a liar. Then you may punish me in any way you wish,' answered the alim of Ahl as-Sunnat. Sa'ud got very angry at this answer but let him go, for he would have become a disbeliever or polytheist according to his own beliefs if he had done as the alim proposed. He was stupefied for he was not learned enough to make any rejoinder to this answer. He set the alim free so that he might not be disreputed. However, he ordered one soldier to kill him and to immediately let him know when he was killed. But the Wahhabi soldier, by the Grace of Allah, could not find an opportunity to attain his goal. This terrible news reached the ear of that mujahid scholar, who then migrated away from Mecca thinking that it would not be good for him to stay in Mecca any longer.

"Sa'ud sent an assassin after the mujahid when he heard of his departure. The assassin traveled day and night, thinking that he would kill one belonging to Ahl as-sunnat and win much thawab. He caught up with the mujahid but saw that he had died a normal death shortly before he reached him. He tethered the mujahid's camel to a tree and went to a well for water. When he returned, he found that the corpse was gone and only the camel was there. He went back to Sa'ud and told him what had happened. 'Oh, yes!' Sa'ud said, 'I dreamt of that person ascending to the heavens among voices of dhikr and tasbih. People with shining faces said that the corpse was his (the mujahid's) and was being raised up to the heavens because of his correct belief in the Last Prophet (sall-Allahu ta'ala 'alaihi wa sallam).'

Thereupon, the Wahhabi said, 'You sent me to murder such a blessed person! And now you do not correct your corrupt belief although you see Allahu ta'ala's favor on him!' and swore at Sa'ud. He repented. Sa'ud did not even listen to the man. He appointed 'Uthman al-Mudayiqi to be the governor of Mecca and went back to Dar'iyya.

"Sa'ud ibn 'Abd al-'Aziz lived in Dar'iyya. He captured the blessed city of Medina, too. Later, he set out for Mecca with those who wanted to go on pilgrimage and those who were able to talk well. Men of religious attire who were to praise and disseminate Wahhabism went ahead. They started reading and explaining the book written by Ibn 'Abd al-Wahhab in the Masjid al-Haram in Mecca on Friday the 7th of Muharram, 1221 (1806). The 'ulama' of Ahl as-Sunnat refuted them. [For details, see Saif al-Jabbar, a collection of the Meccan ulama's refutations of Wahhabism, later printed in Pakistan; reprint in Istanbul in 1395 (1975).] Sa'ud ibn 'Abd al-'Aziz arrived ten days later. He settled in Sharif Ghalib Effendi's mansion at Mu'alla Square. He put a part of the cover he wore on Sharif Ghalib Effendi as a demonstration of friendship. And Sharif Ghalib Effendi showed friendship towards him. They went together to Masjid al-Haram and performed tawaf around the Magnificent Kaba together.

"Meanwhile, the news came that a caravan of Damascene pilgrims was coming towards Mecca. Sa'ud sent Masud ibn Mudayiqi to meet the caravan and tell them that they would not be allowed into Mecca. Masud met the caravan and said, 'You disregarded the previous agreement. Sa'ud ibn 'Abd al-'Aziz had sent you an order with Salih ibn Salih that you should not come with soldiers. But you come with soldiers! You cannot enter Mecca, for you have not obeyed the order.' The leader of the caravan, 'Abdullah Pasha, sent Yusuf Pasha to Sa'ud to ask his forgiveness and permission. Sa'ud said, 'Oh Pasha! I would kill all of you if I did not fear Allah. Bring me the sacks of gold coins which you intend to distribute to the people of the Haramain and Arab villagers, and immediately go back! I forbid you the pilgrimage this year!' Yusuf Pasha surrendered to him the sacks of gold and turned back.

"The news that the Damascene caravan was prevented from carrying out the pilgrimage spread as a terrible shock among the Muslim world. Meccan Muslims wept and lamented for they thought that they, too, were forbidden to go to 'Arafat. The following day they were given permission to go to 'Arafat, but were forbidden to go on mahfas or camel-palanquins. Everybody, even judges and 'ulama', went to 'Arafat on donkey or camel. Instead of the Qadi of Mecca, a Wahhabi delivered the khutba at 'Arafat. They returned to Mecca after carrying out the acts necessary to the pilgrimage.

"Sa'ud dismissed the Qadi of Mecca, Khatib-zada Muhammad Effendi, from service upon his arrival to Mecca and appointed a Wahhabi named 'Abd ar-Rahman as the Qadi. 'Abd ar-Rahman summoned Muhammad Effendi, Su'ada Effendi, the mullah (chief judge) of Medina, and 'Atai Effendi, the Naqib (representative of the Sharifs in Mecca) of the blessed city of Mecca, and made them sit on the felt on the floor. He told them to pay homage to Sa'ud. These 'alims clasped hands saying, 'La ilaha illa'llah wahdahu la Sharika lah,' in accord with the Wahhabite belief and sat down on the floor again. Sa'ud laughed and said, 'I command you and the pilgrims of the Damascene caravan to Salih ibn Salih's care. Salih is one of my good men. I trust him. I permit you to go to Damascus on the condition that you will

pay 300 kurushes for each mafha -and load- camel and 150 kurushes for each donkey. It is a great favor for you to be able to go to Damascus at such a low price.

You may go comfortably and happily under my protection. All pilgrims will travel under these conditions. And this is a justice of mine. I wrote a letter to the Ottoman Sultan, Hadrat Salim Khan III [rahmat-Allahi 'alaih]. I asked that it be forbidden to build domes on graves, to make sacrifice for the dead and to pray through them.'

"Sa'ud stayed in Mecca for four years. Muhammad 'Ali Pasha, the Governor of Egypt, came to Jidda in 1227 A.H. (1812) upon the order of the Ottoman Sultan, Mahmud-i 'Adli (rahmat-Allahi 'alaihima). The Egyptian forces he sent from Jidda and Medina jointly drove Sa'ud out from Mecca after a bloody battle."

40 - Sulaiman Khan I, the seventy-fifth Khalifa of Islam and the tenth Ottoman Sultan (rahmat-Allahi 'alaih) had restored the walls around the blessed city of Medina; the city had not suffered any assault of bandits for 274 years owing to its strong walls, and Muslims had lived in comfort and peace in the city till early 1222 A.H. (1807), when they fell prey to the hands of Sa'ud.

Sa'ud sent the looters he raised from the villages to Medina after capturing al-Makkat al-Mukarrama and the villages around it. He appointed two brothers named Baday and Nadi as commanders of the looters. They plundered the Muslim villages on their way and killed many Muslims. Most of the villages around Medina were set to fire and demolished. The Muslims who were on the right path shown by the 'ulama' of Ahl as-Sunnat were looted and put to the sword. There were so many villages burnt and Muslims killed that nobody could make an approximate estimate. The villages around Medina accepted the Wahhabite beliefs for fear of plunder, torture and death. They became servants and slaves to Sa'ud. Sa'ud sent a letter addressing the Medinan Muslims with Salih ibn Salih:

"I begin with the name of He who is the Owner of the Day of Judgement. May it be known by the 'ulama', officials and merchants of Medina that comfort and peace in the world is only for those who attain guidance. Oh the people of Medina! I invite you to the true religion. The 19th and 85th ayats of Surat Al 'Imran says, 'The correct religion in Allah's esteem is Islam. The religion of those who adopt any religion other than Islam will not be accepted. They will suffer loss on the Day of Judgement!' I want you to know about my feelings about you. I bear love and faith towards the people of Medina. I want to come and live in Rasulullah's city with you. I will not distress or torture you if you listen to me and obey my orders. The people of Mecca have been enjoying favor and kindness from me since the day I entered Mecca. I want you to become Muslims anew. You will be safe against plunder, death and torture if you obey my orders. Allah will protect you and I shall be your protector. I send this letter by my trustworthy man Salih ibn Salih. Read it carefully and make a decision with him! What he says is what I say."

This letter frightened the Medinans very much. They had heard about the tortures and massacre inflicted upon the Ta'ifian women and children (rahmat-Allahi ta'ala

'alaihi ajmain) a few days ago and had shuddered with fear. They could say neither 'yes' nor 'no' to Sa'ud ibn 'Abd al-'Aziz's letter. They could surrender neither their lives nor their religion.

Seeing no answer to the letter, the head of the bandits, Baday the treacherous, attacked Yanbu', the seaport of Medina. After capturing Yanbu', he laid siege to Medina and severely attacked the 'Anbaryya gate of the walls. Just on that day, the Damascene pilgrims came with their leader 'Abdullah Pasha. Upon seeing the city under siege, the pilgrims and the accompanying soldiers started fighting against the bandits. About two hundred bandits were killed in two hours of bloody battle while the remainder ran away.

The Muslims enjoyed peace in Medina until 'Abdullah Pasha completed his duties of pilgrimage, but the traitorous Baday besieged the city again after the Damascene pilgrims left. He captured Quba, Awali and Qurban and built two bastions in the district. He barred the roads to the city and demolished the aqueducts called the 'Ain az-zarqa.' Thus, the Muslims were left without food and water.

a mujiza: The water of the well at the Baghchat ar-Rasul in Masjid an-Nabi increased and its hardness decreased and brackish taste disappeared after the 'Ain az-zarqa' was demolished and the water-supply in the city was exhausted. No Muslim suffered thirst. Formerly, this well was known for its brackish water.

The siege continued for months. The Muslims endured heavy distress in the hope that the Damascene pilgrims would come and rescue them again. At last, the pilgrims arrived, but the head of the caravan, Ibrahim Pasha, said, "Surrender the city to them," because he did not have sufficient armed forces to fight against them. The Muslims thought that Ibrahim Pasha had talked and agreed with Baday and obtained promise that the Muslims would not be tortured or harmed. They wrote the following letter to Sa'ud and sent it by a council of four representatives, namely Muhammad Tayyar, Hasan Chawush, 'Abd al-Qadir Ilyas and 'Ali:

"We offer the respect to be paid to you and say salams. May Allahu ta'ala make you successful in your deeds which are compatible with His approval! Oh Shaikh Sa'ud! Ibrahim Pasha, the amir of the Damascene pilgrims, arrived and saw that the city was besieged, the roads barred, and the water cut off by Baday. He asked the reason and learnt that it was an order of yours. As we hope you bear no evil intention towards the people of Medina, we think that you have no information about these unbecoming and evil events. We, the notables of Medina, assembled and decided to inform you of what has been happening to us. We unanimously elected the four best, purest persons and sent them to you as messengers. We pray to Allahu ta'ala that they will come back to us with good news to make us happy."

Sa'ud treated the messengers very violently upon reading the letter and was not ashamed of saying that he was very angry with and hostile towards the people of

Medina. The messengers begged him much to forgive them and imploringly cast themselves at his filthy feet. But, he said, "I conclude from your letter that you will not obey my orders, that you will not accept my true religion, that you are trying to deceive me with soft words for you are overwhelmed by thirst, hunger and distress, and that you are begging just to get rid of this distress. There is no other way out but to do whatever I wish. I will make you groan and vanish as I did with the people of Ta'if, if you pretend to be accepting my orders but speak or act unfavorably." He forced the Muslims to renounce their madhhabs.

The fallacious, heretical terms dictated to the Medinan messengers by Sa'ud are written in detail in the book Tareekh-i Wahhabiyyan.

The Medinan messengers went back to Medina after accepting Sa'ud's orders under compulsion. The Medinans, stupefied by these events, showed acceptance unwillingly, as the one who falls into the sea grasps the serpent. They surrendered the Medina fortress to seventy men of Baday as required by the seventh clause of the agreement. One of the terms of the agreement was that the shrines in Medina should be demolished. They unwillingly fulfilled the terms in order not to be tortured. Although they did so unwillingly, these deeds of theirs gave way to very bad consequences.

No answer came from the letters written to Istanbul for help. The Medinans lived under torture and oppression for three years. When they lost hope of help from Istanbul, they wrote a letter to Sa'ud asking for forgiveness and mercy and sent it to Dar'iyya with Husain Shakir and Muhammad Saghayee. But Sa'ud did not receive the messengers for he had heard that the people of Medina had asked Istanbul for help before. He set out for Medina with a large flock of brigands to increase the oppression and torture on the Medinans.

All the savages and villagers of the deserts of Arabia recognized Sa'ud as the ruler of the Najd, who signed the letters he wrote to here and there with the title "al-Imam ad-Dar'iyyat al-majdiyya wal-ahkami 'd-da'wati 'n-Najdiyya."

As soon as he entered Medina, Sa'ud ordered the servants of shrines themselves to demolish the shrines. Although the Muslims had demolished many noble shrines as required by the third clause of the terms accepted three years before, they had not dared to touch a few shrines which they knew to be great and blessed. The servants of these shrines started demolishing them while weeping and lamenting. The servant of Hadrat Hamza's (radi-'Allahu 'anh) shrine said he was very old and could not do anything, and Sa'ud ordered a treacherous slave of his to demolish the shrine. That person climbed up the dome to start demolishing it but fell down and died, and Sa'ud, the filthy, gave up demolishing Hadrat Hamza's shrine, yet he had its door removed. After supervising the operation of this base order of his, he made a speech on the dais constructed in Manaha Place. He said that the Medinans did not want to obey him, but became munafiqs out of fear and wanted to go on

being polytheists as before. He added, in a very ugly and impertinent voice, that those who took refuge in the fortress should come and show humility, and that those who did not come would suffer the "Wahhabite justice" performed in Ta'if.

Everybody was frightened when the fortress gates were closed and it was announced in every street that all the people should assemble in Manaha Place. They supposed they, too, like the Ta'ifians, would be tortured to death. They went to Manaha Place after kissing away, the children's tears and saying good-bye to and mutually asking forgiveness from their wives. Men and women assembled in two separate groups and bowed their neck towards the bright dome of Rasulallah's (sall-Allahu 'alaihi wa sallam) blessed shrine. The blessed city of Medina had not suffered such a sad day ever before. Sa'ud was mad and enraged with a blind grudge towards the Muslims. But, Allahu ta'ala protected the city of Medina from being painted with blood, with the blessing of Rasulallah. After insulting the Muslims with unbecoming and mean words incompatible with modesty, Sa'ud ordered his bandits to settle in the Medina fortress. He appointed Hasan Chawush, one of the rascals he trusted the most, to be the governor of Medina and went back to Dar'iyya. He came to Medina again after performing hajj in Mecca during the pilgrimage season. Sa'ud came out from his den to the courthouse when the Damascene caravan went two or three days' way away from Medina. Without even a tremble of his dark, stony heart, he let his bandits plunder the precious gifts; the works of art of great historical value; invaluable pieces of art gilded with gold and inlaid with jewels and with precious stones; and select copies of the Qur'an al-karim and rare books, which had been kept in Rasulallah's blessed shrine and in the treasure of Masjid an-Nabawi that had been sent as choice, elaborate gifts by Muslim sultans, commanders, artists and 'ulama' from the whole Muslim world over a millennium. The fire of hatred in him against the Muslims did not calm down even after this shameful vileness of his, and he went on demolishing the remaining graves belonging to the Sahabis and martyrs. Although he attempted to demolish the dome of Rasulallah's blessed shrine, the Muslims' cries and entreaties made him give up; yet he ruined the Shabakat as-Saada, fortunately not touching the walls. He ordered that the walls around Medina should be repaired. He assembled the Medinans in Masjid an-Nabi. He closed the gates of the Masjid and delivered the following speech on the dais:

"Oh congregation! I have summoned you here to advise you and to warn you to obey my orders. Oh people of Medina! Your religion has now been completed. You became Muslims. You pleased Allah. Do not ever admire the false religion of your fathers and grandfathers any more! Do not pray to Allah to show mercy upon them! They all died as polytheists. They all were polytheists. I have explained how you should worship and pray to Allah in the books which I gave to your men of religious authority. It should be known that your possessions, children, wives and blood are mubah for my soldiers if you do not obey my men of religious authority! They will chain and torture all of you to death. It is forbidden in the religion of Wahhabism to stand in front of the Prophet's shrine with an attitude of

respect to say salat and salam as your grandfathers used to do. You must not stand in front of the shrine, but walk away and say only, 'As-salamu 'ala Muhammad,' while passing by. According to the ijthad of our imam Muhammad ibn 'Abd al-Wahhab, this much respect is sufficient for the Prophet."

Sa'ud, after making many similar unbecoming and vulgar slanders, which we dare not to quote, let the gates of Masjid as-Saada be opened. He appointed his son 'Abdullah the governor of Medina and went to Dar'iyya. Thereafter, 'Abdullah ibn Sa'ud left no harm undone to the Medinan Muslims.

41 - During those years, the Ottoman State was busy with foreign affairs and was trying to extinguish the fire of rebellion incited by freemasons. When Sa'ud's torture to the Muslims and insults towards Islam reached an unbearable severity in 1226 A.H. (1811), the Caliph of the Muslims, Sultan Mahmud Khan 'Adli II (rahmat-Allahi 'alaih), sent a written order to the Governor of Egypt, Muhammad 'Ali Pasha (rahimah-Allahu ta'ala), to punish the bandits. Muhammad 'Ali Pasha set out an army corps from Egypt under the command of his son Tosun Pasha in the month of Ramadan. Tosun Pasha captured Yanbu' town, the seaport of Medina, but he was defeated in a severe battle at a place between the Safra Valley and the Judaida Pass on his way to Medina during the first days of Dhu 'l-Hijja, 1226. Although Tosun Pasha did not suffer any harm, most of the Ottoman Muslims were martyred. Muhammad 'Ali Pasha grieved about this misfortune and set out with a bigger army corps armed with eighteen cannons, three big mortars and many other weapons. They passed the Safra Valley and the Judaida Pass in Shaban 1227 (1812). They captured many villages without any combat in Ramadan. Muhammad 'Ali Pasha, as he was advised by Sharif Ghalib Effendi, acted very intelligently in gaining these successes by distributing 118,000 rials to the villages which easily gave in to money. If Tosun Pasha had consulted Sharif Ghalib Effendi as his father did, he would not have lost his big army corps. Sharif Ghalib Effendi was the amir of Mecca appointed by the Wahhabis; however, he had a heartfelt desire to liberate Mecca from those ferocious bandits. Muhammad 'Ali Pasha also captured Medina without bloodshed at the end of Dhu 'l-Qada. Reports of these victories were sent to Egypt to be communicated to the Caliph. The people of Egypt rejoiced over the victories for three days and nights, and the good news of the victories were made known to all Muslim countries. Muhammad 'Ali Pasha had sent a division to Mecca via Jidda. The division arrived in Jidda early in Muharram 1228 and marched on towards Mecca. They entered Mecca easily by following the plans secretly organized by Sharif Ghalib Effendi. The bandits and their commander had fled the city and taken refuge in the mountains when they had heard the news that the Ottoman division was nearing Mecca.

Sa'ud ibn 'Abd al-'Aziz had turned back to his den of mischief, Dar'iyya, in 1227, after the pilgrimage and a visit to Ta'if where much Muslim blood had been shed. He was astonished to learn that al-Madinat al-Munawwara and then al-Makkat al-Mukarrama were taken by the Ottomans when he arrived in Dar'iyya. Just during

those days, the Ottoman soldiers attacked Ta'if but met no resistance, for the tyrant of Ta'if, 'Uthman al-Mudayiqi, and his soldiers had fled from fear. The good news was presented to the Caliph of the Muslims in Istanbul, Hadrat Sultan Mahmud Khan 'Adli, who felt very happy and expressed thanks in the deepest sense for this blessing of Allahu ta'ala. He sent his thanks and gifts to Muhammad 'Ali Pasha and ordered him to go to the Hijaz again to inspect and control the bandits.

Muhammad 'Ali Pasha, obeying Sultan Mahmud Khan's order, set out from Egypt again. At that time, Sharif Ghalib Effendi was in Ta'if with the Ottoman soldiers, busy with searching for the bloody-handed tyrant 'Uthman. After a well-organized search, 'Uthman was arrested and sent to Egypt and then to Istanbul. Muhammad 'Ali Pasha sent Sharif Ghalib Effendi to Istanbul when he arrived in Mecca and appointed his brother Yahya ibn Masud Effendi (rahimah-Allahu ta'ala) to be the amir of Mecca. Mubarak ibn Maghyan, another bandit, was also arrested and sent to Istanbul in Muharram 1229. These two bandits, who shed the blood of thousands of Muslims, got the punishment they deserved after being paraded in the streets of Istanbul for exposition. Sharif Ghalib Effendi, who served as the amir of Mecca for 26 years, was given a warm welcome of respect and love in Istanbul, and he was sent to Salonika where he reposed until he passed away in 1231 (1815). His shrine in Salonika is open to visitors.

A division was sent out to clear the places far down to Yaman after sweeping the bandits out from the blessed cities in the Hijaz. Muhammad 'Ali Pasha went to help this division with his soldiers and cleared the whole district. He came back to Mecca and stayed there until Rajab 1230, then he appointed his son Hasan Pasha to be the governor of Mecca and returned to Egypt. Sa'ud bin 'Abd al-'Aziz died in 1231 and his son, 'Abdullah ibn Sa'ud, succeeded him. Muhammad 'Ali Pasha sent his son Ibrahim Pasha with a division under his order against 'Abdullah ibn Sa'ud. 'Abdullah made an agreement with Tosun Pasha that he would be loyal to the Ottomans on the condition that he would be recognized as the governor of Dar'iyya, but Muhammad 'Ali Pasha did not accept this agreement. Ibrahim Pasha set out from Egypt towards the end of the year 1231 and arrived in Dar'iyya in the beginning of 1232. 'Abdullah ibn Sa'ud resisted against Ibrahim Pasha with all his soldiers but was arrested after very bloody battles in Dhu 'l-Qada 1233 (1818). The good news of the victory was welcomed in Egypt with a salute of a hundred guns from the castle and rejoiced over for seven days and nights. All the streets were decked with flags. Takbirs and munajat (supplications) were recited on the minarets.

Muhammad 'Ali Pasha, who deemed it a very important duty to clear the blessed cities in Arabia of the bandits, struggled hard to achieve this goal and expended innumerable gold coins for this cause. [It is now seen with sorrow that the Saudi government is in a struggle to disseminating their heretical beliefs all over the world by expending many more dollars. There is no way out other than to learn true Islam by reading the books of Religion written by the ulama of Ahl as-Sunna in order to save ourselves from the destruction of la-madhhabism.]

'Abdullah ibn Sa'ud with his ferocious looters who had tortured Muslims were arrested and sent to Egypt. They were all taken to Cairo before the eyes of innumerable people in Muharram 1234. Muhammad 'Ali Pasha gave a very kind and happy welcome to 'Abdullah ibn Sa'ud. The conversation between them was as follows:

"You have struggled very hard!" the Pasha said.

"War is an affair of fate and luck," Ibn Sa'ud answered.

"How do you find my son Ibrahim Pasha?"

"He is very brave. His intelligence is much greater than his bravery. We strove hard, too. But, it happened as Allah had decreed."

"Do not worry! I shall write a letter of intercession for you to the Caliph of the Muslims."

"What was fated will happen."

"Why do you carry that casket with you?"

"In it, I keep very valuable things that my father took from the Hujrat an-Nabawiyya. I shall offer it to our magnificent Sultan."

Muhammad 'Ali Pasha ordered the casket to be opened. Three copies of the Qur'an al-karim with invaluable gildings, 330 very large pearls, a large emerald and gold chains, all stolen from the Hujrat an-Nabawiyya, were seen.

"This is not all of the valuable treasures taken from the Khazinat an-Nabawiyya. There should be more, shouldn't there?" Muhammad 'Ali Pasha inquired.

"You are right, my noble lord. But, this is all I could find in my father's treasure. My father was not the only one who attended the plunder of the Hujrat as-Saada. The Arab chiefs, notables of Mecca, the servants of the Haram as-Saada and the amir of Mecca, Sharif Ghalib Effendi, were all his partners in the plunder. What was seized belonged to whomever grasped it."

"Yes, that is right! We found many things with Sharif Ghalib Effendi [rahmat-Allahi 'alaih] and took them from him," said Muhammad 'Ali Pasha. [Ayyub Sabri Pasha comments in his text: "It should be thought that Sharif Ghalib Effendi took them with the purpose of saving them from being plundered by the Wahhabite looters. Muhammad Ali Pasha said, 'Yes, that is right!' not because he believed that Sharif Ghalib Effendi really looted, but because he accepted the reason why there were so very few things in the casket."]

After this conversation, 'Abdullah ibn Sa'ud and his accomplices were sent to Istanbul. These ferocious bandits, who had murdered thousands of Muslims were hung in front of a gate of the Topkapi Palace.

Ibrahim Pasha demolished the Dar'iyya fortress and returned to Egypt in Muharram 1235 A.H. And one of Muhammad ibn 'Abd al-Wahhab's sons was brought to Egypt and kept in prison till he died.

After 'Abdullah ibn Sa'ud, Tarkee ibn 'Abdullah of the same lineage became the chief of the Wahhabis in 1240 (1824). Tarkee's father, 'Abdullah, was the uncle of Sa'ud ibn 'Abd al-'Aziz. In 1249, Mashshari ibn Sa'ud killed Tarkee and took the reign. And Faysal, Tarkee's son, murdered Mashshari to succeed him in leading the Wahhabis in 1254 A.H. (1838). Though he tried to resist the soldiers sent by Muhammad 'Ali Pasha the same year, he was captured by Mirliwa (Brigadier-general) Khurshid Pasha and was sent to Egypt, where he was imprisoned. Then, Sa'ud's son Khalid Bey, who had lived in Egypt till then, was appointed to be the amir of Dar'iyya and sent to Riyadh. Khalid Bey, who was trained according to Ottoman manners, was a polite person with the faith of Ahl as-Sunnat. Therefore, he managed to remain as the amir only for one and a half years. Someone named 'Abdullah ibn Sazyran, pretending to be faithful towards the Ottoman State, captured many villages. He assaulted Dar'iyya and announced himself as the amir of the Najd. Khalid took refuge in Mecca. Faysal, who was in prison in Egypt, fled and, with the help of Ibn ar-Rashid, the amir of Jaba as-Samr, went to the Najd and killed Ibn Sazyran. Taking the oath of allegiance to the Ottoman State, he was appointed the amir of Dar'iyya in 1259. he kept his word till he died in 1282 (1865).

Faysal had four sons, namely 'Abdullah, Sa'ud, 'Abd ar-Rahman and Muhammad Said. The eldest one, 'Abdullah, was appointed as the amir of Najd. Sa'ud rose in rebellion against his elder brother with the people he gathered around him on the Bahrain Island in 1288 A.H. (1871). 'Abdullah sent his brother Muhammad Said to defeat Sa'ud, but Said's soldiers were defeated. Sa'ud had the desire of capturing all the cities of the Najd, but, because 'Abdullah was an amir appointed by the Ottoman State, Fareeq (Major-General) Nafidh Pasha was sent with the sixth army to defeat Sa'ud. Sa'ud and all the rebels with him were annihilated, and the Najd regained comfort and peace, and all the Muslims prayed for the Caliph of the Faithful (rahmat-Allahi 'alaih). In 1306 (1888), however, Muhammad ibn ar-Rashid captured the Najd and imprisoned 'Abdullah.

About one million savages of Asir who lived in the Sawwat Mountains between the cities of Ta'if and San'a had been made Wahhabis when Yaman had been invaded. Muhammad 'Ali Pasha, after clearing the home of raiders had postponed the clearance on these mountains to a later date. This district was also taken under the control of the Ottomans during the time of Sultan 'Abd al-Majid Khan (rahmat-Allahi 'alaih) in 1263 A.H.

The people of Asir had an amir, whom they elected, and a governor, who was appointed by the Ottoman State. They frequently rebelled against the governor who treated them kindly, but they deemed it an act of worship to obey their amir. They even attacked the port of Hodeida in Yaman during a rebellion when Kurd Mahmud Pasha was the governor, but they were killed by a fatal simum. Although they rebelled and attacked Hodeida again in 1287, a small number of Ottoman soldiers heroically prevented them from entering the town. Thereupon, a group of soldiers were sent under the command of Radif Pasha and the dens of brigands on the steep mountains were captured one by one by the fine plans and organization of Radif Pasha and the Ottoman staff officers. The dens of mischief and rebellion were cleared away. When Radif Pasha fell ill, Ghazi Ahmad Mukhtar Pasha was appointed to civilize the savages in the deserts of Yaman and in the Asir Mountains and to establish and disseminate Islamic knowledge and morals in that district.

The Arabian Peninsula had been governed by the Ottomans since 923 A.H. (1517), when Yavuz Sultan Salim Khan (rahmat-Allahi 'alaih) conquered Egypt and became the first Turkish caliph. Although the cities were governed in full peace and quietness, the nomadic, ignorant people in the deserts and on the mountains were left to be governed by their own shaikhs or amirs. These amirs occasionally rebelled. Most of them became Wahhabis and started attacking people and killing Muslims. They robbed and killed the pilgrims.

In 1274 (1858), the British organized a revolution and overthrew the Islamic State in India and worked mischief also in Jidda; nevertheless, peace was maintained with the policy implemented by Namiq Pasha, the governor of Mecca at that time.

All the rebellious, savage amirs were brought to obedience and put under the control of the Ottoman State in 1277.

It is noted in the book *Mirat al-Haramain* that twelve million people lived on the Arabian Peninsula in 1306 A.H. (1888) when the book was written. Although they were very intelligent and understanding, they were also extremely ignorant, cruel and murderous. Their allegiance to Sa'ud increased the intensity of their barbarism.

Amir Ibn ar-Rashid, the great grandson of Ibn ar-Rashid, fought with the Ottomans against the British during the First World War. 'Ali, his son, the amir of Ha'il, a town south-east of Medina, passed away in 1251 (1835) and was succeeded by his elder son 'Abdullah ar-Rashid, who governed as the amir for thirteen years. His eldest son and successor, Tallal, was poisoned by Faysal ibn Sa'ud and, as a result, went mad and committed suicide with a revolver in 1282 (1866). Mu'tab, his brother, became the amir after him, but Bandar ibn Tallal killed his uncle Mu'tab and took the reign. This amir, too, was assassinated by his uncle, Muhammad ar-Rashid, who later captured the Najd and Riyadh and imprisoned amir 'Abdullah ibn Faysal, who belonged to the Sa'udi family, and took him to Ha'il. 'Abd ar-Rahman, 'Abdullah ibn Faysal's brother, fled with his son, 'Abd al-Aziz, and took refuge in Kuwait. Muhammad ar-Rashid died in 1315 (1897). He was

succeeded by his brother's son, 'Abd al-'Aziz, whose cruelty caused the rise of Wahhabism again: the amirs of Riyadh, Qasim and Buraida, united with 'Abd al-'Aziz who was then in the village of Al-Muhanna. 'Abd al-'Aziz ibn 'Abd ar-Rahman ibn Faysal [ibn Sa'ud] set out for Riyadh from Kuwait with twelve dromedaries. He entered Riyadh one night in 1319 (1901). At a feast, he killed Ajlan, the governor of Riyadh, appointed by 'Abd al-'Aziz ibn ar-Rashid. The people of Riyadh, who had suffered much cruelty till then, elected him as the amir. Thus, the Saudi State was established in Riyadh. Many battles took place for three years. 'Abd al-'Aziz ibn ar-Rashid was killed. The Ottomans intervened in the dispute in 1333 (1915) and an agreement was made with 'Abd al-'Aziz ibn Sa'ud on the condition that he would be the head official in Riyadh. Later, Rashidees and Sa'udis fought a battle in Qasim; Abd al-'Aziz ibn Sa'ud suffered defeat and retreated to Riyadh.

On the 17th of June, 1336 [This is not in the year of the Hijra (Hegira), with which Arabic months are used, but in the Rumi calendar, which was introduced after the Tanzimat (1839). The Ottoman State used only the Hijri calendar before the Tanzimat.] (1918), 'Abd al-'Aziz ibn 'Abd ar-Rahman, with the encouragement from the British, published a declaration saying that Sharif Husain and those with him in Mecca were disbelievers and that he was performing jihad against them; he assaulted Mecca and Ta'if but could not capture these two cities from Sharif Husain Pasha. The British soldiers seized Sharif Husain ibn 'Ali Pasha and took him to Cyprus in 1342 (1924). The Pasha died in a hotel where he was imprisoned in 1349 (1931). 'Abd al-'Aziz ibn 'Abd ar-Rahman easily captured Mecca and Ta'if in 1924. Earlier, on February 28th, 1337 (1919), the Ottoman soldiers, who had guarded Medina against the amir of Mecca, Sharif Husain Pasha, who was not on friendly terms with the Ittihajjilar ['Unionists'; members of Ittihad wa Taraqqi Jam'iyyati, the secret 'Union and Progress Society,' which later became the Union and Progress Party.] who had taken the government of the Ottoman Empire under their own control at that time, had left the Hijaz in accord with the terms of the Mondros Armistice. Sharif 'Abdullah, Sharif Husain Pasha's son, had settled in Medina but the British government banished him from Medina to Amman after his father's death. He founded the State of Jordan in 1365 (1946) but was killed by British assassins while he was performing salat in Masjid al-Aqsa in 1307 (1951). His son, Tallal, succeeded him but soon handed the rule to his soon Malik Husain because of his illness. Sharif Husain Pasha's second son, Sharif Faysal, founded the State of Iraq in 1339 (1921) and died in 1351 (1933). He was succeeded by his son, Ghazi, who died in 1939 at the age of twenty-one. The next ruler of Iraq, his son Faysal II, was murdered by General Qasim in the coup of August 14, 1958, when he was twenty-three years old. Qasim was killed in a second coup. Iraq and Syria were captured by the socialist Ba'th Party after several coups and became dependencies of Russia.

'Abd al-'Aziz ibn 'Abd ar-Rahman attacked Medina many times. He even bombed Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed shrine in an attack in 1926 but, fortunately, could not capture the city. The following news was reported in the paperson Sa'at in Istanbul on September 9, 1344 (1926):

MEDINA BOMBARDED - We had previously reported that the Muslims of India were agitated by the bombardment of Medina by 'Abd al-'Aziz [Ibn Sa'ud]. The Times of India published in India says:

"The recent news that Medina was assaulted and the Qabr an-Nabawi was bombarded caused such a great agitation among Indian Muslims as no other event has ever caused before. The Muslims living all over India showed how much they respected that sacred place. This serious grieving in India and Iran will certainly influence Ibn Sa'ud and prevent him from such vile actions so that he may not incur the hatred of all Muslim countries against him. The Indian Muslims have openly expressed this to Ibn Sa'ud."

The partisans of the Union and Progress Party who governed the Ottoman Empire during the First World War were ignorant of Islam. They lacked Islam, Islamic training and morals. Most of those who took active parts in the government were freemasons, who tortured the Muslims in Arabia, too, as they did all over the Empire. They oppressed Muslims very ruthlessly. The people of Arabia, who were used to justice, mercy, favor and respect during the reign of Sultan 'Abd al-Hamid Khan II (rahmat-Allahi 'alaih), loved the Turks as their brethren. They were astonished at the torture and robbery committed by the Unionists. The son-in-law and other relatives of Sharif Husain ibn 'Ali Pasha, the Amir of Mecca (rahmat-Allahi 'alaih), and many Arab notables were tortured to death by the Unionist Jamal Pasha in Damascus.

After the Unionist army came from Saloniki to Istanbul and dethroned Sultan 'Abd al-Hamid Khan II, they locked in dungeons many notables of the government, 'ulama' and authors of the time of the Caliph, and murdered others by shooting them from behind when they were leaving their offices or mosques after prayer. They used Sultan Rashad (rahmat-Allahi 'alaih), whom they brought to the Caliphate, like a puppet, and the legislators they appointed like tools under the threat of pistols in running the Empire from war to war, from one disaster to another. Ignoring Islam totally, they took to torturing the people and amusing themselves in dissipation. They sent into exile or hanged those zealous patriots, foresighted and sincere Muslims who opposed this crazy current flowing at full speed. Sharif Husain ibn 'Ali Pasha was one of these sagacious Muslims who held the rank of Mir-i miran or Beghler Beghi (provincial governor) and served the Caliph and the Empire during Sultan 'Abd al-Hamid Khan's reign. To keep him away from Istanbul, he was appointed the Amir of Mecca when he opposed the Unionists' putting the Empire into the disaster of the First World War. The unionists gave the name of "Jihad-i akbar" falsely to the declaration of war, which was prepared by Anwar Pasha and signed by Sultan Rashad on 22 Dhu'l-Hijja 1332 (October 29, 1914), and sent its copies to all Muslim countries. poor Sultan Rashad supposed that he was the real caliph but could not help complaining, "They do not listen to me at all!" to his close companions, expressing that he was aware of the tricks played, when he was forced to sign orders incompatible with Islam.

Sharif Husain Pasha (rahmat-Allahi 'alaih) saw that the Unionists, exploiting the faith of Muslims and talking about jihad against non-Muslims, were leading the great empire to partition, that they were throwing thousands of Muslim youth into the fire, that their unawareness and dissipation were not compatible with their words in the least. He tried to find a way out to save Muslims from the hands of these bandits, and the Empire from the dangerous consequences likely to come. Upon hearing that Jamal Pasha amused himself outrageously and killed the notable personages of the Sharif in Damascus, he sent his son Sharif Faysal Effendi to Damascus [to investigate the matter]. Faysal Effendi saw what they had heard was true and informed his father of all the wicked events. Sharif Husain Pasha could not endure any more and published two declarations, one on 25 Shaban 1334 (1916), and the second on 11 Dhu'l-Qada 1334, in order to make Muslims aware of what was going on. The Unionists called those two just invitations "declarations of rebellion." The hired pens of the Unionist press in Istanbul swore at and slandered Sharif Husain Pasha vilely and spitefully. The Unionists, instead of paying attention to Sharif Husain Pasha's declarations, proclaimed him to be a traitor disloyal to the country. They sent regiments on him to defeat him. They made brothers fight with one another for years. They caused the martyrdom of many innocent people in order not to leave Mecca and Medina to those khalis Muslims who were the sons of our Prophet (sall-Allahu ta'ala 'alaihi wa sallam). Worst of all, they surrendered those blessed places to the murderers of Islam, ignorant and cruel bandits of deserts. Nevertheless, it eventually came out that Sharif Husain Pasha was right. The Unionists handed the Ottoman Empire to the enemies and fled the country. If it were not for the Turkish Independence Victory on 30th of August 1340 (1922), the Turks and Islam would have been completely annihilated as Sharif Husain Pasha feared, and the dagger trusted by the British through the terms of the Sevres Treaty (Aug. 10, 1920) would have annihilated the Muslim World.

It will be clearly understood from a careful study of Sharif Husain Pasha's declarations translated below that he did not have any such idea as "Arab independence." He was not a nationalist. He wanted all Muslims to go on living brotherly under the flag of Islam. The pure Muslims in Mecca and Medina believed that all Muslim nations were brethren and loved them as their brothers, while the Unionist newspapers insulted the Arabs by calling black dogs "Arab, Arab!" and making up such terms as "Arabic hair" for "Fuzzy hair" and "Arabic soap" for "soft soap" and "black Fatma (Fatima)" for "cockroach." What a pity the Unionist partisans lacked the faithful soul and noble understanding of those Muslims. While regarding those sincere Muslims as rebels, they kept silent for the rebellion of those who attacked the Turkish soldiers and captured the Ottoman lands. The Unionists, who ordered the Turkish soldiers again and again to fight with the pure Muslims of the Prophet's family, wrote letters of alliance to the rebellious 'Abd al-'Aziz ibn 'Abd ar-Rahman ibn Faysal, saying, "Come to Medina with your soldiers; we shall go to Mecca with you and arrest amir Husain who raised rebellion against the Sultan." 'Abd al-'Aziz did not even answer their letters, because he did not want Turks in Mecca.

He had already made an agreement with the commander of the British forces, which were on Bahrain Islands in those days. He was in a struggle of assaulting and capturing the Ottoman cities on the coast of the Persian Gulf with the weapons he obtained from the British and was expecting Arabia to be given to him. And so it happened as follows:

Faruqi Sami Pasha was appointed the mutasarrif (governor of a subdivision of a province) of the Qasim town to end the bloody battles which had been taking place between the tribe of 'Abd al-'Aziz and that of Ibn ar-Rashid in the Najd deserts. Although 'Abd al-'Aziz planned to capture Sami Pasha and the Turkish soldiers with the view of taking them to Riyadh, the shaikhs in Qasim prevented him by advising him that it would be very hard to settle the problem that would arise with the [Ottoman] State. But he played a trick on Sami Pasha, saying, "It will be difficult to supply food for all these soldiers in Qasim. You may suffer hunger. Go back to Medina." Sami Pasha thought that this was friendly advice and went to Medina. After the soldiers left, 'Abd al-'Aziz removed the Ottoman flag from the castle, and thus Qasim was captured. Next, he attacked al-Khassa, the capital of the province of Najd, and captured the city by defeating the Ottomans. The Unionists approved and did not react against 'Abd al-'Aziz, especially Talib an-Naqib, a modernist reformer of religion and the deputy of Basra, introduced his assaults as service to Islam. Meanwhile, 'Abd al-'Aziz attacked Ibn ar-Rashid, too, but he was badly defeated and ruined. Many in the Sa'udi family were killed. There were British-made weapons and many hats among the booty taken from 'Abd al-'Aziz. This blow to 'Abd al-'Aziz postponed his attacks upon Mecca and Medina. With the incitement of the famous British spy Captain [later Colonel] Lawrence, he declared war against Sharif Husain Pasha and attacked Mecca on June 17th, 1336 (1918) but was defeated and went back to the Najd. [Abd-ul-Aziz ibn Abd ar-Rahman took over Mecca and Taif in 1342 A.H. (1924) and Medina in 1349 (1931) from the British forces and founded the state of Saudi Arabia on September 23, 1351 (1932). After his death in 1373 (1953), his successor was his son, Saud, who was the twentieth descendant of the Saudi lineage. Having led a life of debauchery, he died in a drunken sexual debauch in Athens in 1964. His succeeding brother Faisal generously expended millions of gold coins, which he collected from petroleum companies and pilgrims every year, in the dissemination of Wahhabism in every country. He was killed by his nephew in his palace in Riyadh in 1395 (March 1975), and his brother Khalid became the ruler of Saudi Arabia. In 1402 (1982), Khalid died and was succeeded by Fahd.]

The commandants of Medina, Basri Pasha and Fakhree Pasha, although they closely observed the perfidies of 'Abd al-'Aziz, proclaimed Sharif Husain Pasha and his sons to be rebels, deeming it a duty for themselves to obey the orders of the Unionists. They were used like tools to make Muslim brothers strangle one another. Ghalib Pasha, the Governor and Commander of the Hijaz, was not deceived by the Unionists for he was a foresighted, experienced commander of extensive Islamic knowledge. He understood from his detailed, careful investigation and examination that Sharif Husain Pasha was right and that he wrote his two declarations out of

his love for Islam and the whole Muslim nation. He issued the following "Daily Command" to defend Sharif Husain Pasha against the slanders:

"There should not be any doubt about the sincerity of Hadrat Amir [Sharif Husain Pasha]. There is no such possibility that he would incite rebellion. The hearsay about him is not true in the least. Sharif Husain Pasha is devoted to the Caliph of the Faithful in full obedience and always prays for the long life of His Majesty."

Ghalib Pasha sent copies of this statement to Jamal Pasha, the commander of the fourth army and one of the ring-leaders of the Unionist bandits, and also to Istanbul. He openly defended Sharif Husain Pasha by stating that he was a sincere Muslim and was correct in his cause. Unfortunately, the Unionists deemed Sharif Husain Pasha and his sons are great obstacles in their way and feared very much that they would enlighten Muslims and prevent their oppressions and other excessive behavior. They plotted filthy tricks to put the Sharifs in the position of rebels. The brave Turkish officers in Medina were ordered to fight against them, and the brothers were made to shed one another's blood for years. At last, most innocent officers, who shot the Sharifs regarding them as rebels or even traitors, understood that they were misled. Hundreds of officers united and founded Merkez hay'ati (the Central Council) under the leadership of Colonel Amin Beg, the Chief of Staff of the Division. They revealed the murders that had been committed in the Hijaz by publishing various declarations. They said: "The commandant [Fakhree, or Fakhr ad-din Pasha] and his flatterers are lying. The Arabs and the Turks will go on living together as two brother nations as they have done before. Haven't we been already brothers? Are we not connected to each other with historical and religious bonds? Will the Noble Nation of the Arabs (Qawm-i Najib-i 'Arab) be our enemies if they become independent? If you ask it to them, they, too, will say 'No!' We shall continue working in unity. Hadrat Sharif [Husain Pasha] prepared camels for our soldiers to go to the sea-port Yanbu'. He sent medicine for the sick. He kindly thought of our comfort on our journey to Yanbu'. Is this not a sign of great humanity? Can there be a better example of brotherhood? If, instead of this favor, he had said, 'You can go to Yanbu' on foot,' would we say, 'No! We are heroes! We shall hang and slay you! We want cars? It is not bravery to die aimlessly from now on. This declaration of ours is meant for those who could not

Wahhabism, the Saudi Arabia-based puritanical heresy  
at the base of Islamism

by Sheikh Abdul Hadi Palazzi  
June 02, 2002

Like other totalitarian ideologies, contemporary Islamism is blindly utopian. It implies a

wholesale denial of history; the Islamists' model of an ideal society is inspired by the idealised image of seventh-century Arabia and an ahistorical view of religion and human development. It is based on anachronistic thinking that rejects modern concepts of pluralism and tolerance. And it ignores a history of Islam that is rich in models of heterogeneous social organisation and adaptation to the times.

### Two Views of Politics in Islam

The traditional view understands the role of politics in terms of what the Qur'an teaches. It indicates that prophets were sent to humans to teach them truths about God, ethics, ways to achieve prosperity in this world, and beatitude in the hereafter, and to warn about the consequences of injustice and sinfulness. A prophet who is called to preach in a stateless milieu has to assume a role of political leadership; this mantle fell on Moses, as it did to Muhammad (peace be upon both of them). Islamic tradition teaches that when this happens, the two roles are combined by accident; political leadership is not a necessary element of the prophetic mission. By way of confirmation, note that the Qur'an uses different titles to describe the Prophet Muhammad (peace be upon him) but none of them refers to his political function. Verses 33:45-46 say that he was sent as a witness (shahid), a bearer of glad tidings (mubashshir), one who warns (nadhir), as some one who calls to God (da'i ila Allah), and as a shining light (siraj munir). Nowhere does it say he was sent as a political leader or a head of state.

Islamists, however, have a very different interpretation. For them, building an Islamic state is the central achievement of the prophetic mission. Conflating the role of the Muslim scholar with that of a political leader, they hold that the spread of Islam cannot be separated from the creation of what they call the Islamic state.

They argue that "Islam is both religion and government" (al-Islam din wa dawla); and this serves the basic description of their creed. They neglect to mention, however, that this expression is found in neither the Qur'an, the Hadith (sayings and doings of the Prophet Muhammad), or in any other of the authoritative Islamic sources.

### Two Views of Jihad

In similar fashion, the Islamists deform the meaning of jihad. In traditional Islam, military jihad and all other forms of material jihad constitute only the external aspect of jihad, while the inner dimension of jihad is the struggle that a Muslim undertakes to purify his soul from mundane desires, defects, and egotism. Jihad is not limited to the military arena but denotes striving hard toward a worthy goal.

According to some sayings of the Prophet Muhammad (peace be upon him), "the best jihad for women is performing a valid pilgrimage," while "the jihad for someone who has old parents is taking care of them." According to a well-known tradition, after coming back from a military expedition, the Prophet Muhammad said, "We have returned from the lesser jihad to the greater jihad" (raja'na min jihad al-asghar ila jihad al-akbar). The Prophet was asked, "O, Messenger of Allah, what is the greater jihad?" He answered, "It is the jihad against one's soul."

The traditional understanding also includes a military meaning but military jihad is strictly regulated by rules concerning its purpose, means, and resolution.

Purpose: Qur'anic verses permitting military jihad (22:39-40) indicate that it is not a vehicle to expand Islam but to defend the rights of those who are persecuted because of their religion.

"To those against whom war is made, permission is given [to defend themselves], because

they are wronged. And verily God is most powerful for their aid. [They are] those who have been expelled from their homes in defiance of right [for no cause] except that they say, "Our Lord is God." Did not God check one people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure."

Note the inclusion here of not just mosques, but "monasteries, churches, synagogues" as places where God's name is frequently mentioned and places that must be protected, if necessary by recourse to war. These lines indicate a militant defence of the right to religious freedom.

Self-defence: The term "self-defence" means just that and must not be stretched. The Qur'an (2:190) says, "And fight in the way of God against those who fight against you, but do not exaggerate. Verily, God does not love those who exaggerate." The typical example of this is the story of Moses and the Egyptian, as narrated in the Qur'an (28 :15- 16). To defend an Israelite being beaten by an Egyptian, Moses killed the Egyptian. No doubt, the Israelite was a member of the oppressed people, one of those who were persecuted because of their religion and enslaved, while the Egyptian was one of the oppressors. The event could even have been described as a legitimate form of jihad. The Qur'an, however, does not support this opinion, and condemns Moses' reaction as exaggerated. Moses himself asks forgiveness for his excess.

Means: Military jihad must be waged by a regular Muslim army against another army. Terrorist acts against civilian populations are not included in the definition of jihad.

Peaceful solution: When a former enemy is ready to stop hostilities and is looking for an

opportunity for peace, Muslims must stop fighting and also look for a peaceful solution. The

Qur'an (8:60-61) says: "if they incline towards peace, incline thou also towards it, and put thy trust in God."

This traditional understanding of jihad as warfare to defend the weak, using armies, and open to reaching an accord has been replaced by an aggressive, guerrilla-style warfare that

rejects anything less than total victory and a total defeat of the one who is perceived as the enemy (whether non-Muslim or non-Islamist Muslim). The Islamist version of jihad includes

and legitimises terrorism against civilian targets such as churches, synagogues, and cemeteries and even against elderly people, women, and babies. Notwithstanding the clear

Islamic prohibition on suicide, it also includes suicide operations. A recent fatwa by Mufti

Farit Salman, deputy president of the Council of Muftis of the European States of Russia, eloquently condemned such behaviour in the aftermath of the sacking of Joseph's Tomb, a Jewish shrine in Nablus:

"There are many fanatics in the Holy Land who with their intelligence swayed by Satan wrecked the tomb of the Man of Allah, Joseph, peace be upon him; wrecked the tomb of the man whom the Messenger of Allah, Muhammad (blessings and peace upon him), met and conversed with in his ascension to the throne of Allah; wrecked the tomb of one of the dear prophets whom the Holy Qur'an disclosed as a model of physical and spiritual splendour and of humility . . . How could Muslims do such a thing? No! Those who gave hand to destroy a sanctuary of ours are not of us!... Woe unto those who desecrate the name of names, who demolish tombs of the prophets, synagogues, churches, mosques!"

#### Wahhabism

The origins of modern Islamism trace back to the beginnings of the Wahhabi movement in

the early eighteenth century.

Wahhabism was a puritanical uprising based on reinterpreting written Qur'anic law without the enlightened support of expertise embodied in the Qur'an and the Hadiths, known as the Sunna. Wahhabis pay lip service to adherence to the Sunna, but in reality reshape it according to their ideology. Many prophetic sayings which constitute the immediate source of Sunna are rejected by means of captious arguments, as soon as they result in tenets incompatible with Wahhabism. When Muhammad ibn 'Abd al Wahhab (the eponym of Wahhabism) started preaching, the mufti of Medina declared Ibn 'Abd al-Wahhab's belief a heresy and formally excommunicated him by issuing a fatwa, the text of which said:

"This man is leading the ignoramuses of the present age to a heretical path. He is trying to extinguish Allah's light, but Allah will not permit His light to be extinguished, in spite of the opposition of polytheists, and will enlighten every place with the light of the followers of Sunna."

Sheikh Hisham Kabbani, chairman of the Islamic Supreme Council of America, describes the rise and the development of Wahhabism as follows:

"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."

Ibn 'Abd al-Wahhab encouraged a new interpretation of Islamic law and permitted his acolytes to apply it in 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 of the fold of Islam – an apostate, disbeliever, or idolater – and thus someone

whose blood could be shed, whose women could be raped, and whose wealth could be confiscated.

Saudi Arabia's founder Ibn Saud, whose victory spread Wahhabism to the wider world

The dismantling of the Ottoman Empire after World War I gave the Wahhabis an

opportunity to impose their beliefs and their rule on Muslims of the Arabian Peninsula,

which they did not lose. The Wahhabis first conquered the holy cities of Mecca and

Medina, transforming these two sanctuaries from centres for the transmission of the Sunni

heritage into places for propagating a primitive and literalist cult to Muslims coming from

every part of the world. Second, the Wahhabis set up the Saudi state.

Third, expansionist Wahhabism, like other forms of totalitarian ideology, seeks not just to

take possession of the whole Muslim world by replacing Sunni Islam with the so-called

Salafi school but even to expand its influence beyond it. Dogmatic uniformity has since then

begun to suffocate the humane and enlightened Islamic tradition. Since the 1950s, the

Muslim Brethren (al-Ikhwan al-Muslimun), an organisation founded in Egypt in 1929, has

been the main instrument for propagating Wahhabi influence internationally.

After Gamal Abdel Nasser came to power in the mid-1950s, the Saudis needed allies

against his secular revolutionary policies. So the Saudi leaders supplied financial support to

the Brethren. From then on, the vast majority of Muslim Brethren adopted Wahhabi

doctrines.

The governments of some Muslim countries, knowing that human and civil rights,

democracy, and equality between men and women could represent the end of their power,

support Islamism. They work against peace between Israel and its neighbours, fearing that a

pacified Middle East could create serious problems for autocratic and feudal systems. Not surprisingly, the Palestinian Hamas is one of the important Muslim Brethren-controlled organisations in the Middle East.

### Radicalism in the West

These problems are not limited to the Muslim world but are now also found in the West.

Local branches of the radical organisations that promote terrorism in the Middle East are taking root in Western countries. They represent not more than 10 percent of the total

Muslim population in those countries but they control the main Muslim organisations and most of the mosques in western Europe and North America. They are a worldwide, organised network, using acronyms, but always ensuring that the Muslim Brethren is the inner circle behind the scenes. They claim to represent all Muslims and get a respectful reception from non-Muslims, who know no better.

This situation has many causes, but the principal one is that while traditional Islam is multifaceted and spontaneous, Islamism is forwarded by a worldwide network of activists

funded by the Saudi and some other Gulf governments. Those looking for ways to prevent

Muslim minorities in Europe and North America from turning to Islamism find that the Gulf

countries represent the main obstacles. Ironically, then, the structure of the Muslim Brethren

is supported, in other words, mainly by those countries that are regarded as friends of the

West. Muslim Brethren are often appointed as imams of important mosques, especially in

democratic countries where there is no ministry of religious affairs to check their orientation,

and where imams with the expected permission to teach (ijaza shar'i) are the exception.

The West is both loved and feared by Islamists. They cannot hope to defeat it militarily so

instead they aim to influence it from within. In part, this means that Islamists divide their work between militants and more moderate-sounding types. Militants execrate the US government and call for its destruction, while the more moderate Islamists are honoured guests at the White House.

The United States

Muslim The danger is that radical groups could become the official representatives of immigrants in the West. Let us review the situation in the United States.

Nazim ‘Adil Sheikh Kabbani, of the Islamic Supreme Council of America and a disciple of al-Qubrusi, declared at the US State Department:

something big "We would like to advise our government, our congressmen, that there is going on and people do not understand it. You have many mosques around the United States.... So the most dangerous things are going on in these mosques that have self appointed leaders throughout the United States. The extremist ideology makes them very active.

States....This "We can say that they took over 80 percent of the mosques in the United Muslim means that the ideology of extremism has been spread to 80 percent of the population, mostly the youth and the new generation."

facade. The Sheikh Kabbani is trying to show Westerners the reality behind the deceptive great majority of all mosques in democratic countries—not only in North America, but in most of western Europe as well—are controlled by extremists.

Relations Looking at two organisations in specific, the Council for American-Islamic (CAIR) is a Muslim Brethren front organisation in the United States that lobbies against journalists and scholars who dare to write anything about Islam at variance with the

Brethren's Islamist agenda, such as advocating diversity in Islam. Notwithstanding CAIR's evident connection to Hamas, it is accepted by the US government as a legitimate representative of the Muslim American community. Likewise, the American Muslim Council (AMC) is another branch of the Muslim Brethren. According to Khalid Duran, "The AMC's most remarkable feat was to obtain the monopoly on the training of Muslim chaplains for the US Army (which is like Teheran entrusting the training of its Revolutionary Guards to the US Institute of Peace)." Thus, while non-Islamist Islamic organisations like the Association for Islamic Charitable Projects are more or less ignored by the US government, Muslim American soldiers receive spiritual assistance from Islamist chaplains.

Sheikh Abdul Hadi Palazzi is secretary-general of the Italian Muslim Association (AMI) and director of the Cultural Institute of the Italian Islamic Community. He lectures in Muslim history at the Research Institute for Anthropological Sciences (IFOSCA) in Rome.

TO THE EDITOR:

[This letter respond to: Daniel Pipes, "Are Muslim Americans Victimized?" Commentary, November 2000. That article may be accessed at <http://danielpipes.org/articles/200011.html>.]

I read Daniel Pipes's article with the utmost interest, and I completely agree with his refutation of the claim that "discrimination is now part of daily life for American Muslims."

Apart from those limited forms of bias to which religious or ethnic minorities are exposed in every part of the world, Muslims in the United States enjoy the full range of

religious and political freedoms, which would be simply inconceivable in most of their countries of origin. In fact, many Muslims who are running from dictatorship and oppression naturally see the United States as the country where their aspirations can be satisfied.

Even so, I must add that the Muslim community in the United States does experience victimization, in one respect, though not at the hands of government or the media.

Muslim Rather they are victims of their "representatives," the leadership of extremist organizations like the Council on American-Islamic Relations, the American Council, the Islamic Circle of North America, and the Islamic Society of North America, all of which completely distort the image of who Muslims are and of what they stand for.

The vast majority of American Muslims belong to the Sunni confession, while the leaders of these organizations are all Wahhabis, acting only in the interest of the Saudi regime that funds them and determines their projects and programs. The real paradox is that Muslims who live in America have their leadership appointed by the rulers of Saudi Arabia.

Moreover, these organizations that are ready to raise their voices to protest against "discrimination" suffered by American Muslims have never spoken a word to condemn groups like Hamas and Hezbollah that try to legitimize terrorism "in the name of Islam," or to condemn regimes like the Taliban in Afghanistan and Hasan Turabi in Sudan for causing the death of thousands of innocent Muslims. This silence about crimes perpetrated against Muslims, and about crimes perpetrated "in the name of Islam," contributes to the impression that Muslims really do support terrorism.

those  
agenda

Finally, the tendency of these organizations to launch hate campaigns against intellectuals and media operators who denounce and expose their radical agenda only serves to make matters worse.

SHAYKH ABDUL HADI PALAZZI  
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A Warning to Muslims against the Bid'ahs  
preached by Muhammad Ibn 'Abdi-l-Wahhab

by Shaykh Abdul Hadi Palazzi and Zubair Qamar

His  
pure wives,  
resurrection.

Praised by Allah, Lord of the worlds, and blessing and peace upon the best of creatures, the Prophet Muhammad Ibn 'Abdi-Llah, upon his noble family, his purified Sahabahs and upon all those who follow his path till the Day of resurrection.

Cultural  
seek Allah's  
and against the  
and preserve

This paper has been compiled by Shaykh Abdul Hadi Palazzi, Director of the Cultural Institute of the Italian Islamic Community and by Zubair Qamar as a mean to seek Allah's favor and as a warning against the founder of the heretic Wahhabi-Salafi cult and against the bid'ahs he preached. May Allah save this Ummah from bid'ahs and dalalah, and preserve us on the right path followed by Asyaduna al-akramin. Amin.

Allahumma,  
Najd Shaytan's  
horn will rise."

Rasul-Ullah (sall-Allahu 'alayhi wa sallam) said: "Allahumma, bless Yemen, Allahumma, bless Sham." He was asked: "And what about Najd?" He answered: "From Najd Shaytan's horn will rise."

since he is

He (sall-Allahu 'alayhi wa sallam) also said: "Beware of Shaykhu-n-Najdi, since he is

Shaytan."

He (sall-Allahu 'alayhi wa sallam) also said: "There will be people who come from the eastern side of Arabia who will recite Qur'an, but their recitation will not pass beyond their collarbones. They will go out of Islam as swiftly as the arrow goes through the prey. Their sign is shaving their heads."

Muhammad Ibn 'Abdi-l-Wahhab was a descendent of the Bani Tamim tribe and was born in the Uyaynah village (Najd) in 1111 H. (1699 M.). His father was a learnt Hanbali scholar, and sent him to study tafsir, fiqh and tasawwuf in Mecca, Medina, Baghdad, Basrah and Damascus, as well as in Iran and India. His attitude, from the beginning, was very much polemic, and he took active part in scholarly debates. During this period, he received the surname "Shaykhu-n-Najdi". He contacted many Shaykhs of tasawwuf, and tried his best to be appointed as a khalifah. This request of his, however, was not accepted, since the Shaykhs realized he was too much influenced by kibr and by the desire to become a leader.

At the age of thirty-two he came back to Najd and started working as a teacher for Bedouins; he also started exercising ijthihad, and accusing Sunni scholars and Ahlu-t-tasawwuf of bid'ahs. In 1143 H. (1730 M.) he met a leader of a gang of marauders called Muhammad Ibn Sa'ud, whose main activity was plundering travelers in the desert of Najd. Since most of those Bedouins living in Dar'iyah were completely unlearnt, Ibn 'Abdi-l-Wahhab could easily convict them of his theories; Ibn Sa'ud and him made an agreement, according to which the former was appointed as the "Amir", and the latter as the "Shaykh". The "Shaykh declared he was ready to publish "fatawa" where non-Wahhabi Muslims were described as apostates and idol-worshippers; this point of view obviously

represented a sort of "religious justification" for Ibn Sa'ud's gang. They were not, anymore, robbers and criminals, but "mujahids", authorized to kill "kuffars", to plunder their properties and to rape their women.

The "Shaykh" also appointed some "wakils" and send them to preach Wahhabism in Mecca, but scholars living in the Blessed City were ready in understanding how dangerous this doctrine was. Sayyid Ahmad Zayni Dahlan as-Shaf'i (radi Allahu 'anh) was the Chief Mufti of Mecca. In wrote in the book "Al-Futuhatu-l-Islamiyyah":

"To deceive the 'ulemas in Mecca and Medina, those people sent emissaries in al-Haramayn, but these missionaries were not able to answer questions asked by Sunni scholars. It became evident that they were ignorant bid'ah holders. Muftis of the four madhhabs wrote a fatwa that declared them kuffars, and this document was distributed in the whole Jazirah. The Amir of Mecca, Sharif Mas'ud Ibn Sa'id, ordered that the Wahhabis should be imprisoned. Some Wahhabis fled to Dar'iyyah and informed their leader of what was happening."

Muhammad Ibn 'Abdi-l-Wahhab's brother, Sulayman Ibn 'Abdi-l-Wahhab (radi Allahu 'anh), studied his works and tried his best to invite him to tawbah. At least, when he realized verbal admonitions had no effect, decided to write a book called "As-Sawa'iqu-l-Ilahiyyah fi-r-Raddi 'ala-l-Wahhabiyyah". It contains a detailed refutation of his brother's heresies, and states:

"One of the dalils showing that your path is heretic is the hadith sharif narrated by 'Uqbah Ibn Amir and collected in the Sahihayn [Bukhari and Muslim]: 'Rasul-Ullah (sall-Allahu 'alayhi wa sallam) ascended the minbar, and it was the last time I saw him on the minbar. He said: 'I do not fear that you will become mushrikuns after me, but I fear that, because of

worldly interests, you will fight each others, and thus be destroyed like the peoples of old.'

The Messenger of Allah (sall-Allahu 'alayhi wa sallam) foretold all that would happen to his

Ummah until the end of the world. This hadith sharif shows that he was certain of the fact

that this Ummah will never worship idols. By saying so, he destroys Wahhabism from its

roots, since Wahhabi books say that Ummah al-Muhammadiyah is involved in polytheism,

that Muslim countries are full of idols, and that Muslim graves are houses of shirk. They also

claim that someone who does not accept to consider mushrikuns those who ask for

intercession by the graves is himself a kafir. On the contrary, Muslims have been visiting

graves and asking for the intercession of awliyas for centuries. No Islamic scholar has even

called such Muslims mushrikuns.

"My brother asks: 'A hadith sharif says: "Of all that will befall you, shirk is what I fear

more." Is not this a dalil of the fact that a part of this Ummah will be engaged in shirk?'

"I say: It is inferred by many other hadiths that this hadith refers to shirku-l-asghar. There

are similar hadiths, narrated by Shaddad Ibn 'Aws, Abu Hurayrah and Mahmud Ibn Labid

(may Allah be pleased with all of them), according to which the Prophet (sall-Allahu 'alayhi

wa sallam) feared that shirku-l-asghar would be committed by his Ummah. It has exactly

happened as it was foretold in the hadith, and many Muslims are guilty of shirku-l-asghar.

But you, in your ignorance, confuse shirku-l-asghar with shirku-l-akbar, and the tragic

consequence of this mistake of yours is that you regard as 'unbelievers' those Muslims that

do not accept to call other Muslims 'unbelievers'."

Another contemporary scholar, Muhammad Ibn Sulayman Effendi (radi Allahu 'anh) wrote:

"O Muhammad Ibn 'Abdi-l-Wahhab, do not slander Muslims! I admonish you for Allah's

sake! Does anyone of them says that there is a creator besides Allah? If you have anything to argue against Muslims, please, show them authoritative dalils. It is more correct to call you, a single person, 'kafir', than calling millions of Muslims 'kuffars'. Ayah 114 of Surah an-Nisa' says: 'If anyone contends with the Messenger after guidance has been plainly conveyed to him, and follows a path other than the one followed by Believers, we shall leave him in the path he has chosen, and land him in Jahannam, quite an evil refuge!' This ayah points to the situation of those who have departed from Ahlu-s-Sunnah wa-l-Jama'ah."

When the order from the Amir of Mecca reached the Khalifah in Istanbul, he ordered Muhammad 'Ali Pashah (radi Allahu 'anh), governor of Egypt to move to Najd and to stop the Wahhabi fitnah. The marauders of Ibn Sa'ud tied to attach Mecca and fought against mujahids, but Allah gave the victory to the Islamic army. Muhammad Ibn 'Abdi-l-Wahhab was captured and sent in chains to Istanbul. A Shari'ah court found him guilty of homicide, marauding and rebellion, while Muftis of the four madhhabs declared him to be a kafir and murtaddid. Finally, after having caused so much danger for this Ummah, he was executed in 1206 H (1792 M). Since he refuted to make tawbah and to come back to Islam, his corpse was not permitted to be interred in a Muslim cemetery, and was burnt.

Among Sunni 'uleams who refuted Wahhabism we must also mention Sayyed Dawud Ibn Sulayman, Mawlana Khalid al-Baghdadi, Sun' Allah al-Halabi al-Makki al-Hanafi, Muhammad Ma'sum as-Sarhindi, Muhammad Ibn Sulayman al-Madani ash-Shaf'i, may Allah be pleased with all of them. The latter was the Shaf'i Mufti of Medina, and was asked to write a fatwa against Muhammad Ibn 'Abdi-l-Wahhab. This fatwa is quoted in the book "Ashaddu-l-Jihad" and says:

"This man is leading the ignoramuses of the present age to a heretical path. He is trying to extinguish Allah's light, but Allah will not permit His light to be extinguished, in spite of the opposition of mushrikuns, and will enlighten every place with the light of Ahlu-s-Sunnah."

As-Sayyid 'Abdur-Rahman al-Ahdal (radi Allahu 'anh), the Mufti of Zabid, said, "...in refuting them [the Wahhabis], it is sufficient to mention the hadith of the Prophet (sall-Allahu 'alayhi wa sallam): 'Their sign is shaving their heads', since no other innovators had ever done it."

The Wahhabis also call themselves the "Salafis," believing that they follow the footsteps of the pious Salaf, i.e. the Sahabahs, the Tabi'un, and Atba'u-t-Tabi'in. The Wahhabis, however, have a route of knowledge that traces back to Muhammad Ibn 'Abdi-l-Wahhab, the founder of the Wahhabi movement, who lived in the 1700's M., and before him to Ibn Taymiyyah, another heretic who lived in the late 1200's to early 1300's M. Their route of knowledge does not trace back to the time of the Prophet Muhammad (sall-Allahu 'alayhi wa sallam) or his pious followers whom he praised. The Wahhabis, therefore, cannot be "al-Firqatu-l-Najdiyyah", or the Saved Sect, but are one of the other 72 deviant sects within the Ummah, which the Prophet (sall-Allahu 'alayhi wa sallam) dispraised and warned us about.

As the British saw in Ahmad Mirza Qadiyani an instrument to divide Muslims in India during the 1800s, a similar instrument was seen by the British in Muhammad Ibn 'Abdi-l-Wahhab to fulfill the same purpose. Ahmad Mirza Qadiyani was used to abolish the concept of Jihad to prevent Muslim opposition against British colonialism, while Muhammad Ibn 'Abdi-l-Wahhab was used by the British to divide the Muslims in the name of Jihad against the Muslims residing in the Arabian peninsula by way of the sword.

In many of his "fatawa," Muhammad Ibn 'Abdi-l-Wahhab labeled Muslims as "kuffars" if they did not agree to his heretical teachings, which opposed the orthodox Islamic beliefs that Muslims had been adhering to for over a thousand years (known as Ahlu-s-Sunnah wa-l-Jama'ah). When the true Sunni Muslims disagreed with the newly formulated Wahhabi cult, the blood of countless Muslims, including plenty of scholars of Ahlu-s-Sunnah, was made halal by the command of Muhammad Ibn 'Abdi-l-Wahhab.

Although thousands of Muslims were massacred by the deviant Wahhabis, the scholars of Ahlu-s-Sunnah continued to refute them in their books. An example is what the Mufti of Mecca, Ahmad Zayni Dahlan al-Makki ash-Shafi'i (radi Allahu 'anh) wrote in a work titled "Fitnatu-l-Wahhabiyyah", stating:

"In 1217 H. they [the Wahhabis] marched with big armies to the area of at-Tayf. In Dhu-l-Qa'dah of the same year, they lay siege to the area the Muslims were, subdued them, and killed the people: men, women, and children. They also looted the Muslims belongings and possessions. Only a few people escaped their barbarism."

"They [the Wahhabis] plundered what was in the room of the Prophet (sall-Allahu 'alayhi wa sallam), took all the money that was there, and did some disgraceful acts."

"In 1220 H. they [the Wahhabis] lay siege to Mecca and then surrounded it from all directions to tighten this siege. They blocked the routes to the city and prevented supplies from reaching there. It was a great hardship on the people of Mecca. Food became exorbitantly expensive and then unavailable. They resorted to eating dogs."

What better person could the British have used to fulfill their motto, i.e. "divide and conquer?" The British were laughing at Muhammad Ibn 'Abdi-l-Wahhab and his followers

for plundering, looting, and killing Muslims in the name of Islam, causing Muslims in Mecca to resort to eating dogs, in addition to fighting Muslim armies sent by the Ottomans, e.g. Muhammad 'Ali Pashah (radi Allahu 'anh) of Egypt and his army.

This was indeed a fulfillment of the interests of the British, as well as entertainment for them.

Contemporary members of the Sa'ud house are descendants of Muhammad Ibn Sa'ud, the heretic who collaborated with Muhammad Ibn 'Abdi-l-Wahhab, to cause a Muslim bloodbath in the name of "Jihad." Their monarchy has existed since the Wahhabi movement originated, and they continue to raise the Dajjal's banner to this very day. They have destroyed the maqams of our four Imams around al-Ka'bah, and identifying the place where the imam of salatu-l-jama'at must stand in Masjidu-l-Haram is today quite difficult.

The sanctity of al-Haram is profaned five times each day, since the Wahhabi "imams" stand too close to al-Ka'bah, in a place that is not justified in the light of fiqh.

The discovery of oil in Saudi Arabia in the 1930's has enabled the Saudi-Wahhabi kingdom to become rich, and their leaders have used their wealth to disseminate the Wahhabi doctrine all across the globe. They have built printing presses in Egypt, Syria, and even the United States to print beautiful books to attract the laypeople so that they may fall into their trap. The problem is that many new and naive Muslims are falling into the Wahhabi trap, and are propagating their false doctrine in Muslim Student Organizations, universities, and mosques – especially in the East Coast of the United States.

The Wahhabis are known for parroting the slogan of "Qur'an and Sunnah," without any profound understanding of the two sources of Islam, and are known for slandering scholars of Ahlu-s-Sunnah like Imams Suyuti, Imam Abu Hamid Ghazali, Imam Nawawi, (radi Allahu 'anhum) among others. The great Hanafi scholar, Imam Muhammad Amin Ibn Abidin

(radi Allahu 'anh), stated that the Wahhabis of today are reviving the creed of the Khawarij of the past. It is also known that the Khawarij wrongly understand the meanings of ayahs in the Qur'an and falsely attribute ayahs meant for non-Muslims to Muslims. The Wahhabis are notorious for reviving this Kharijite practice. Moreover, the Wahhabis have a passion for trying to find faults among the mujtahids such as the noble Imam Abu Hanifah, Imam Shaf'i, Imam Malik, and Imam Ahmad Ibn Hanbal. They try to find faults in their methodologies, while they do not possess a methodology of their own. Hence, Wahhabi "scholars" who have graduated from Wahhabi universities in Saudi Arabia are never taught a methodology to enable them to understand the Qur'an and Sunnah. This is why they are in a constant state of self-contradiction, confusion, and fitnah among the Muslim population.

It is the scholars of Ahlu-s-Sunnah wa-l-Jama'ah who must awaken the Muslims and warn them by bidding the lawful and forbidding the unlawful Wahhabi doctrine by efficient means of da'wah. An anti-Wahhabi campaign must be formulated and strengthened to defend the Ash'ari and Maturidi creeds, the Hanafi, Shaf'i, Maliki, and Hanbali madhhabs, and the numerous tariqahs of tasawwuf, of which the majority of Muslim scholars have been a part of.

And all praise is for Allah, Lord of the worlds.

### WARNING

Wahhabis today call themselves "Salafis," in an attempt to confuse the Muslim masses that they adhere to the methodology of the pious Salaf, or predecessors, i.e. the Sahabahs, the Tabi'un, and Itba'u-t-Tabi'in. For example, some of the true Salaf applied ta'wil, or figurative interpretation, to Allah's Attributes. Imam Bukhari gave a figurative interpretation

of wajh to mean "Allah's Dominion," in Suratu-l-Qasas, ayah 88. This can be found in the Sahih of Bukhari in the Chapter "Tafsir ul-Qur'an." Plenty of other examples exist of how the Wahhabi-Salafis oppose the practices of the true and pious Salaf.

The following writers are representatives of this cult. Their followers call them "Shaykhs", and Muslims must stay away from their books, papers and Web pages, and do not confuse them with real Sunni scholars:

Yusuf al-Qaradawi al-Misri (the one who says that salah in al-Aqsa is "haram". He unites the errors of Wahhabis and the errors of Ikhwanis in a new form of heresy).

'Abdu-l-'Aziz Ibn Baz (the deceased official "Mufti" of the Saudi regime and their Rabitah, who oppressed Ahlu-s-Sunnah in al-Haramayn).

Muhammad Nasiru-d-Din al-Albani (a recently disappeared pseudo-muhaddith from Albania who classified hadiths according to his unlimited fantasy and forbade women to wear golden ornament).

Abu Aminah Bilal Philips (a ultra-Wahhabi from Jamaica who forges claims in the history of fiqh, full of slanders and absurd accusations against Ahlu-s-Sunnah).

Muhammad Nubar Yahya Silmy (a propagandist of Wahhabism in Sri Lanka who is very much hostile to the Sunni 'aqidah).

Shiraz Mohammadali (a former Shi'ite from Sri Lanka who converted to Wahhabism and fanatically supports all of al-Albani's heresies)

Abu Bilal Mustafah al-Kanadi.

Muhammad Saleh ibn Al-Uthaymin (an anthropomorphist who believes that Allah is "located in the upper direction").

Hamza Massimiliano Boccolini (a Wahhabi who lives in Naples and is exhorted to accept rahmah from Allah by tawbah and study of Sunnah)

'Abdur-Rahman Rosario Pasquini (an Ikhwani propagandist in Milano who, because of senescence, supports linguistic bid'at like "Allah is monopersonal" - sic! - "Muslims are islamocratics", wa na'udhu bi-Llah, afala yatadhakkarun).

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Last Updated 28 September, 2001  
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"WAHABISM EXPOSED!"

Sheikh Muhammad ibn 'Abd al Wahhab  
Hidaayah Islamic Foundation [ Sri Lanka ]

In the first half of the twelfth century (Hijra) the Islamic World had reached its extreme decline, degradation and utter fall. The atmosphere was very gloomy and darkness had covered all its regions. Moral degradation and corruption was rampant everywhere. As for religion it was decadent as everything else. The pure and austere monotheism (TAWHEED) of the Prophet (sallallaahu

'alaihi wa sallam) had become corrupted with the burgeoning growth of superstition and mysticism.

The mosques stood empty, unfrequented and even deserted. The ignorant multitude decked out in amulets, charms and rosaries listened to and blindly followed squalid faqeers and ecstatic dervishes. These men urged them to perform pilgrimages to the tombs of Saints and seek their intercession with Allah. As for the moral precepts ordained by the Qur'an they too were ignored as well as defied. Even the consumption of intoxicants and opium were well nigh universal. In all certainty the life had been bulldozed out of Islam, leaving behind naught but a dry husk of meaningless ritual and degrading superstition.

The period of the Pious Predecessors being already passed, innovations and superstitions cropped up and vastly mushroomed. The people went back to their old practices of idolatry. They started paying homage to shrines and graves, so much so that they even directed their devotional prayers and supplications towards the graves to the exclusion of Allah. They gave precedence to the philosophical views and taqleed (blind following) over the Sunnah. They divested Allah of His essential attributes by making false interpretations on the Qur'anic texts.

But, all praises to Allah, no generation, persistently beset with innovations and abominable Shirk was ever devoid of sincere reformers who revived the faith to its pristine purity. In such darkest hour, a voice came crying out of the vast Arabian desert, the cradle of Islam, calling the faithful back to the true path, the one and only way - the Qur'an and the Sunnah. That was the great Mujaddid and puritan reformer, the celebrated Sheikh Muhammad ibn Abd al-Wahhab, who kindled a fire, which spread and engulfed the remotest corners of the Muslim World, purging Islam of its decadence and reviving the fervor of days gone by. The morning of reformation had dawned and the great re-awakening of the Islamic world had begun.

This peaceful, religious, revivalist movement of the Sheikh was obnoxious to the Turks and others for more reasons than one. They tried to crush this movement by force. They even killed some of the leaders, but could not destroy the movement outright. The movement lived on and is now growing all over the world. Everywhere in the Muslim world we are witnessing, the raising of the banner of Tawheed and the revival of the Call to the Qur'an and Sunnah.

All around the Muslim world, we see some Muslims, individually and collectively proclaiming the Call to Tawheed and the return to the Qur'an and Sunnah in the face of opposition by the 'Saint-worshippers', 'Grave-worshippers', 'the Sufis' and the 'Tariqat followers'. These deviant groups all purport or make the false claim to be Ahl us Sunnah wal Jam'aah and label the true callers to The Sunnah as 'Wahhabis'

In view of the ignoble and false propaganda mounted against the reformatory movement of Sheikh Muhammad ibn Abd al Wahhab and the derogatory use of the word 'Wahhabi' for the movement and its followers, we will Insha Allah in the course of this booklet, give a short account of the important events of his life and salient features of his creed and of his works.

## HIS LIFE STORY

Sheikh Muhammad ibn Abd al Wahhab ibn Sulaiman ibn Ali ibn Muhammad ibn Ahmad ibn Rashid al Tamimi was born in the year 1115 A.H.(1703 C.E.) in 'Ayina to the north of Riyadh, in the Kingdom of Saudi Arabia during the reign of Abdulla ibn Muhammad ibn Hamd ibn Muammar. He excelled over his contemporaries in intelligence and physique and was able to commit the Quran to memory by the time he was ten years old. His father found him capable of leading the congregational prayers and decided to get him married that year.

He studied the Hanbali Jurisprudence, Tafsir and Hadith from his learned father. During his childhood itself, he directed his full attention to the books on Tafsir, Hadith and Aqidah and particularly to the writings of Sheik al Islam Ibn Taimiya and Ibn al Qayyim and made a deep study of them.

He left his native town to perform the Hajj and then proceeded to Madinah. At that time Sheikh Abdullah bin Ibrahim ibn Saif belonging to the progeny of Saif Najdi was chief of the scholars of Madinah. Sheikh Muhammad acquired a good deal of knowledge from him and came to be loved and held in high esteem by his teacher. His strong stand on Tawheed and his deep concern over false beliefs and evil deeds brought about a strong bond between the Sheikh and his teacher. He was so impressed by his student that Sheikh Abdullah granted him permission of narrating well-known hadiths of two of the authorities. Firstly on the authority of Ibn Muflih reporting from Sheikh Ibn Taiymiyyah and reaching up to Imam Ahmad. Secondly on the authority of Abd al Rahman bin Rajab, reporting from Ibn al Qayyim who narrated it from his teacher Sheikh ibn Taiymiyya reaching up to Imam Ahmad. Sheikh Abdullah also authorized him to narrate all the traditions reported by Sheikh Abd al Baqi Hanbali, the chief among the great teachers of his time. He also authorised him to narrate the traditions of the Sahih of Bukhari and the traditions of the Sahih of Muslim and commentaries of both, the Sunan of Tirmidhi, Nasa' ai, Abu Dawud, Ibn Maajah, the Muwatta of Imam Malik and the Musnad of Imam Ahmad.

During this time he came to know and benefited from the knowledge of other scholars such as Ali Afendi Daghastanee, Ismaeel Ajluni and others. Then he moved on to Nejd, Basra and Syria for the purpose of acquiring further knowledge. He stayed for a long time in Basra, where he pursued his studies under a number of renowned scholars, among whom Sheikh Muhammad Majmui was most

prominent. During this time he compiled and published many valuable books on the topic of innovations, superstitions and the supplication to the dead ones in the graves. He supported his treatises with manifest evidence from the Quran.

The adherents of falsehood defamed, tortured and turned him out of Basra. They also persecuted his teacher Sheikh Majmui. He left for the town of Zubair in the scorching heat of the summer and was almost dying of thirst, when Allah sent to him a man called Abu Hamidan. He found the Sheikh to be a man of learning and righteousness. So he mounted him on his animal and took him to Zubair. Sheikh Muhammad thought of going to Syria to quench his thirst for more knowledge, but soon fell short of provision and was compelled to return to Nejd. He arrived at Ahsa and stayed with the Sheikh Abdullah ibn Abd al Lateef Shafi'i and studied under him.

#### UN-ISLAMIC PRACTICES OF THAT TIME.

Sheikh Muhammad then went to Harimala, a village of Nejd because his father had transferred there and stayed with him. He devoted himself fully to the learning of Tafsir and Hadith, particularly the works of Skeikh ibn Taiymiyah and Sheikh ibn Qayyim. This immensely increased his knowledge and insight and infused in his heart a spirit of determination and steadfastness. With his deep insight he could visualize all the un-Islamic notions and corrupt practices prevailing in Nejd and the countries he had visited. Even in Madinah, he saw people invoking the Prophet (sallallahu 'alaihi wa sallam) and making supplication to him. He decided to disseminate the True message of Islam throughout the Arabian Peninsula.

The Sheikh found that Nejd was infested with corrupt beliefs and religious practices repugnant to the fundamentals of the True Religion. There were a number of graves in the Nejd area which were attributed to some of the Companions of the Prophet (sallallahu 'alaihi wa sallam). People visited

these graves and invoked them for help in their hour of need. In Jubila they visited the grave of Zaid ibn Khattab and seeking relief for their needs. In Manfuha, people sought mediation through a male palm-tree believing that a spinster, who pays a visit to it, soon gets married.

In Dariya there was a cave which people frequented. Similarly there was grave of Dirar ibn al Azwar in the valley of Ghabira. It was the same story as in Basra and Zubair where people worship idols of the pre-Islamic period. A similar sad state of affairs prevailed in Iraq, Syria Egypt and Yemen.

He compared all these practices in the light of the Quran and the practices of the Prophet (sallallahu 'alaihi wa sallam) and his Companions and found them far removed from and inconsistent with the religion and spirit of Islam. This was the sorry state of affairs not only with the people of Nejd but of other places as well, in the Muslim world.

#### CALL FOR REVIVAL OF PURE MONOTHEISM

The Sheikh found that the people had abandoned their faith, and the more he studied their deviations, the firmer he grew in his conviction and determination that Muslims should inevitably change themselves and tread the path of the Pious Predecessors. The hadiths of Prophet (sallallahu 'alaihi wa sallam) say as follows:

1. 'You must necessarily tread the path of those who lived before you'.
2. 'The last hour shall not come, until some of the people of my Ummah begin to worship idols.'
3. 'Islam was born a stranger and shall return as a stranger in similar manner.'

Sheikh Muhammad had by now resolved to publicly declare unto his people that they had gone astray from the right path.

He started with his call to the people in the town of Harimala, and made it clear to them, that he called them only unto Allah. He reminded the people that everything should be for Allah alone and that they should give up their wrong beliefs and practices. This naturally led to a dispute and struggle with the people and even with his father, who had been led away by the false sayings of the deviated followers.

The Sheikh continued to pursue his cause undeterred by making speeches, writing as well as practically guiding the people. Eventually a good majority of his people accepted his views. His father and brother Sulaiman too were convinced after prolonged discussions. In the year 1153 A.H. his father Abd al Wahhab passed away.

After the death of his father the people openly accepted the call of the Sheikh and forsook their false notions. They responded to the call for a return to the Sunnah of the Prophet (sallallaahu 'alaihi wa sallam) both in words and deeds.

During this time his town was dominated by two tribes both claiming leadership but none able to take full control and maintain justice. These tribes were in the practice of keeping slaves and indulged in every mischief and sin. When the Sheikh thought of admonishing them, they got wind of it and set upon him but were prevented by the timely action of some good people.

The Sheikh left Harimala for his native town Aiyana, where his forefathers once lived and ruled. Here he met one Uthman bin Hamd bin Muammar, to whom he explained his reformist movement based on the Quran and Sunnah. He explained the significance of Tawheed and how much the beliefs and actions of the people differed from the true path. He told Uthman that if he would uphold the cause of Allah and His word, he would soon come to the leadership in Nejd and crowned with eternal bliss.

Uthman responded readily to the Sheikh's call. Here again the Sheikh urged the people to return to the worship of Allah only (Tawheed) and a strict adherence to the Sunnah of the Prophet (sallallaahu 'alaihi wa sallam). The Sheikh managed to cut down trees that were being worshipped in the area. He succeeded with the help of Uthman, in bringing down the dome over the grave of Zaid ibn al Khattab. He also carried out the prescribed punishment for adultery on a woman who had confessed to it.

The Sheikh and his message came to be widely known, and his reputation spread far and wide and it also reached Sulaiman bin Muhammad bin Urai'ir, the Governor of Ahsa and the children of Khalid. This impudent and ignorant man sent a letter to Uthman bin Muammir saying, "this man who is with you is saying this and did that, and when you receive this letter slay him, if not we shall withhold your kharaj (revenue) which is with us in Ahsa." This was a tricky situation for Uthman. To oppose Urai'ir was too much for him. Fearing this threat and weak in his faith ibn Muammar ordered the Sheikh to be banished from his town.

The Sheikh left the town on foot escorted by a horseman through the desert in the scorching sun, with only the thought of Allah, until he reached Dariya as the guest of Abd al rahman bin Suwailim. Through ibn Suwailim most of the prominent people of Dariya came to know of the Sheikh. They visited him in secret and he explained to them the real meaning and the significance of Tawheed. Among those who visited the Sheikh were the two brothers of Prince Muhammad bin Saud. These two brothers after much discussion and tutoring by the Sheikh were enlightened. They explained to their brother prince Muhammad that Sheikh Muhammad was staying with Ibn Suwailim and that he was a blessing from Allah sent to them. They urged the prince to meet the Sheikh.

**PRINCE MUHAMMED BIN SAUD ACCEPTS THE SHEIKH**

Prince Muhammad accepted the suggestion and met the Sheikh. He invited the Prince to Tawheed saying that it was the message, with which all the Messengers were sent by Allah. He also drew the attention of the Prince to the polytheistic practices and notions prevalent among the people of the Nejd. He wished that the Prince should assume leadership of the Muslims. The prince acceded to the wish of the Sheikh and offered him all help and assistance to carry out his task. He also promised to adhere to the Sunnah of the Prophet (sallallahu 'alaihi wa sallam) to command the good and to prohibit the evil.

After the Sheikh had settled at Dariya, people began to throng to him from all sides even claiming kinship and accepting his Call. In the meantime Uthman ibn Muammar who exiled the Sheikh from his town came to know of Prince Muhammad's acceptance of Sheikh Muhammad and his message. Now Uthman very much regretted what he had done to the Sheikh.

Uthman ibn Muammar, accompanied by a large delegation came to Dariya and called on the Sheikh to tender their apologies. They requested the Sheikh to come back with them. He replied that it depended entirely on the wish of Prince Muhammad. Prince Muhammad refused to accede to their request and Uthman and his followers went back disappointed.

#### SHEIKH GAINS A FOLLOWING

Now people came in large numbers to the Sheikh, seeking pure knowledge without the adulteration of fables and falsehood. He explained to them the real meaning of "La ilaaha illallah" and its significance. He stressed the importance of the negation of all false deities and the affirmation of Allah and his attributes.

The Sheikh communicated with people of other cities and invited them to accept his call and join

his movement in order to eradicate Shirk and all its abominable practices.

Some accepted while others rejected and some even ridiculed him and accused him of sorcery. He continued with his mission undeterred. The opponents exerted their utmost to rally their forces to destroy this nascent movement by any or all means. Sheikh Muhammad and the Prince had no alternative but to resort to the sword to defend this movement. This war went on for many years and village after village fell to the new alliance. Some opponents voluntarily began to accept them when they realized the true nature of the movement.

All the efforts by the misguided group to rally their forces to destroy this nascent movement by any means miserably failed. After the conquest of Riyadh in 1187 A.H. the Sheikh entrusted the governing of the people to Prince Abdul Aziz bin Muhammad bin Saud and devoted his time to worship, learning and teaching. Prince Muhammad and his son Abdul Aziz always consulted him before they undertook anything and he gave his ruling. After an arduous struggle and having reached his goal he passed away in Dhul Qa'dah of 1206.

#### BOOKS WRITTEN BY SHEIKH MUHAMMAD

The Sheikh was the author of a number of books, prominent among them being the celebrated KITAB AL Tawheed, which needs no introduction. The other books are Kash al Shubuhah, Thalabat al Usul, the Mukhtasar al-Sal-Nabawiyyah, the Mukhtasar al-Insaaf, the Sharh al-Kabir fi'l Fiqh, the Nasihat al-Muslimin bi-ahadite Khatam al-Nabiyyin, the Kitab al-Kabair, the Ahadith al-Fitn and several other treatises and most of them were pertaining to the topic of Tawheed.

It is mentioned in the work Unwan al-Majid that the Sheikh had many pupils amongst whom were his sons who later became eminent scholars. His four sons Hussain, Abdullah, Ali and Ibrahim

established schools close to their homes and taught the young students from Dariya and other places. The fifth son had not studied under him and had died in his youth.

Some for the students who benefited from his knowledge and rose to the position of Qadis and Muftis are as follows:

Judge in the territory of Al Washm.

Tamim, Sheikh Said bin Hijji who became Judge of Hauta of Bani

Sheikh abd al Rahman bin Nami, who became Judge of Aiyna

Ahsa, Shaikh Ahmad bin Rashid al-Uraini the Qadi of Sudair.

Abdul Lateef bin Abdul Rahman bin Hassan who was the grand Mufti of Saudi Arabia.

#### A SUMMARY OF THE STRUGGLE OF SHEIKH MUHAMMED

Due to the Sheikh's strong views on Tawheed he was a controversial figure throughout his life and after his death to this day. We will reproduce here some of his communications and excerpts of treatises he had written for the benefit of the readers. Here is what he wrote to al-Suwaidi one of the scholars of Iraq in reply to his letter:

“From Muhammad ibn Abd al-Wahhab to his brother in faith Abd al-Rahman ibn Abdalla- Peace be upon you and also the Mercy and the Blessings of Allah. To continue: I am pleased to receive your letter. May Allah make you one of the leaders of the pious people and also one of the missionaries calling people to the Religion of the Chief of the Messengers. I would like to inform you that I am by the Grace of Allah a follower of the Pure Religion and not a Muftadi (Innovator). My Creed and

Religion with which I obey Allah is the same Madhab as that of the Ahl al-Sunnah wal Jama'ah and as that held by the leaders of the Muslims such as the four celebrated leaders of law and their followers till the day of resurrection.

However, I have laid emphasis on faithfulness and sincerity in following the Religion of Allah. I have asked the people not to invoke the living and the dead from among the saintly and pious people seeking help. I have also advised them to avoid committing acts of SHIRK (associating other objects in the worship of Allah) while offering devotion to Allah in such matters like slaughtering for sacrifice, making vows, trusting in anyone or in Sujood (Prostration) and such other matters which are exclusively reserved for Allah alone. None is to be taken as a partner unto Allah may he be an angel or a prophet commissioned by him. It is he alone that all the messengers from the first to the last were ordered to obey and worship. This is the Madhab followed by the Ahl al Sunnah wal Jama'ah.

I have also told the people in clear words that the first and the earliest of people who introduced acts of SHIRK were the Rafidah (Shia extremists) who invoked Ali and others, seeking help for their needs and to rid them of their afflictions.

I hold an office in my town where people listen to me and obey me. This was disliked by some of the chief magnates of the town as what I said was against their traditions. I lead the people in the stipulated prayers and induce them to pay their Zakat and to perform other acts of devotion to Allah. I forbade them to indulge in RIBA, in drinking wine and all other intoxicants. The people opposed these corrupt leaders and rose against them. This is the Tawheed I have been commanded to preach. These mischievous magnates of the town began to ascribe different kinds of fabrications to me. The mischief flared up and they attacked us with all the armies of Satan, the cavalry and the infantry. They allege that I branded all the people as `Kaafirs' except those who

follow me and that I have solemnized their marriages in a wrong and illegal manner. I wonder how a sane man can think of and say such silly things. I however, declare myself free from such calumnies in the presence of Allah. Such talks can only emanate from the mentally deranged. In short whatsoever is mentioned about me- except that I invite them to Tawheed and prohibit them from committing acts of Shirk, is absolutely false.”

MATTERS TO WHICH THE SHEIKH INVITED THE PUBLIC AND WHICH GOT HIM INTO DISPUTE WITH SOME OF THE ULEMA:

1. Tawheed al-Ubudiya-

He explained to the people that Ibadah is nothing but exclusive obedience to Allah and compliance with His commands. This is a comprehensive term for everything that Allah loves and such words and deeds He is pleased with. The forms of Ibadah (Worship) which are to be offered to Allah alone are many, such as Salat (Prayers), Saum (Fasting), Zakat and Sadaqah, slaughtering of sacrificial animals, tawaf and invocation. He said that anyone who happens to direct any of these acts to anyone other than Allah becomes a Mushriq as Allah the Exalted says:

“And whoever invokes (or worships) besides Allah any other ilah (god) of whom he has no proof, then his reckoning is only with his Lord. Surely Al-Kafirun (the disbelievers in the Oneness of Allah polytheists, pagans idolaters etc.) will not be successful.” Al-Qur'aan 23:117

2. Tawassul –

This means a fervent plea and is of two types: the permitted and the prohibited. The permitted one is by means of faith and righteous deeds and the Glorious Names of Allah and his attributes. The prohibited one is entreaty using the name of the Messenger, pious people and saints. Here is what Allah the Exalted says:

seek the means of  
may be successful.”

“O you who believe! Be mindful of your duty towards Allah and approach and strive in His cause as much as you can so that you

Al-Qur'aan 5:35

### 3. Journeying to Mosques on Pilgrimage -

He asked the people not to undertake any pilgrimages to mosques other than the three mosques as given in an authentic hadith.

Mosque  
Aqsa).”

“Do not undertake a journey but to the three mosques - the Sacred Makkah) my mosque (Madinah) and the further Mosque (Al

### 4. Construction over graves, covering and decorating them etc. -

The Sheikh openly declared that to construct buildings over the graves is unlawful. So is to shroud the graves with beautiful coverings and decorating them. It is prohibited to burn candles over the graves or to set up stone inscriptions. He also declared that it is illegal to have custodians and caretakers of shrines. Visiting such places tantamount to idol worship and can lead to other prohibited actions such as kissing them and going round them. He supported his statements with numerous hadiths prohibiting such constructions, visiting them and praying in them. The Shaikh quoted the hadith of Abu 'l-Hayyaj al-Asadi whom Ali ibn Abi Talib asked:

Messenger of Allah had  
raised above the surface  
of the ground but to level it down?”

“Should I not commission you with a duty with which the Messenger of Allah had commissioned me-to leave no statue but to crush it, and no grave raised above the surface of the ground but to level it down?”

### 5. Unity with respect of the Holy Names and Attributes of Allah-

On this the Sheikh held the views of the Pious Predecessors and the four celebrated teachers of

law and others who held the same view, namely the affirmation and recognition of the Names and

Attributes of Allah without employing Tamtheel (finding similarity with Allah's attributes) or Takeef.

(e.g. To explain how Allah does some thing).

#### 6. Innovations-

The Sheikh very much disliked and spoke out against innovations (Bida') especially:

1. The celebration and holding of gatherings on the Prophet's Birthday.

2. Making Dhikr and salawath before pronouncing the Adhan.

3. Verbally pronouncing the Niyyah (intention) particularly before Takbir Tahrim.

4. Recital of a hadith of Abu Huraira before the Khatib ascends the Minbar. (Pulpit)

The Sheikh also abhorred and condemned the innovated practices of Tariqas (Orders), Tawassuf

(Mysticism) and other practices which have no authority or sanction either from the Messenger

(sallallahu 'alaihi wa sallam) or from the Companions (R.A).

Several Ulema had compiled works

on this subject even before Sheikh Muhammad such as Ibn-Waddah, al-Turthushi and al-Shatibi on

these abominable innovated practices and heretical actions.

This is a short biography of the best of reformers and the greatest of Mujahids and a renowned

scholar of Islam, whom Allah blessed with deep insight. This reform movement was initiated by

Sheikh Muhammad and not by Sheikh Abdul Wahhab. The correct name for this movement should

have been "al-Muhammadiya" and not "al Wahhabiya". In the light of the above facts it is left to the

reader to judge whether the Sheikh initiated a new madhab or was reviving the deen of the Prophet

(sallallahu 'alaihi wa sallam), his noble companions and their successors.

Indeed all Praise and thanks be to Allah the Exalted, who has graced us with the favor of preparing this life sketch of the Sheikh Muhammad ibn Abd al-Wahhab. May Allah be merciful to him and Peace and Blessings of Allah be upon Muhammad (sallallahu 'alaihi wa sallam) upon his family, all his noble companions and their successors until the Last Day, aameen.

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Islamic Studies

Ordinary Wahhabism  
Alexander Ignatenko

After the acts of terrorism that were performed in New York and Washington on Sept. 11, the world will never be the same. But terror and pain, anguish and dismay will give place to clarity - not only in respect to the question of who committed the crime, but also to whence the people who committed this crime against humanity sprung.

It is naive to reduce the motives to financial reasons (large sums of money were said to have been promised to suicide bombers' relatives). All these people must have had a powerful common motivation that couldn't have spontaneously developed in two dozen different perpetrators who directly participated in the acts, nor in the number of those who helped organize them.

It isn't strange that Islamic extremists immediately fell under suspicion of being connected with these terrorist acts. Experts in Islamic studies know that Islamic extremists have cherished the idea of a terrorist act involving an airliner for a long time. They tried to realize their dream in France in December of 1994 when they hijacked an airliner in Algeria in order to aim it at some object in Paris like the Eiffel Tower. But French special services managed to suppress the attempt.

Meanwhile, at the very time of the attacks on New York and Washington, Moscow and Russia still mourned for the victims of the terrorist acts on residential

buildings in the capital two years ago. And in France, as well as in Russia, it was known that the above-mentioned acts of terrorism, as well as many others, were performed by Wahhabis.

Judicial inquiry will likely isolate who directed the airliners at the targets in America. But judging, at least, from the preliminary data of Sept. 13 and 14, Wahhabis certainly have something to do with it. Note that Osama bin Laden, allegedly connected with those terrorists already identified by the FBI, is a Wahhabi.

So what does the Wahhabi teaching consist of? It is impossible to answer this question without an excursus into religious history. Moreover, because the Wahhabi expansion is at the same time well-protected and controversial, with explanations ranging from statements that there is no Wahhabism at all to claims that Wahhabism is merely true Islam.

#### What Is Wahhabism?

The word Wahhabism most often denotes religious and political extremism related to Islam. In its narrowest and most precise sense Wahhabism is a teaching that was formulated in the 18th century by Arabic religious reformer Muhammad ibn Abd al-Wahhab. This teaching later became and still remains an official ideology of the Kingdom of Saudi Arabia. Wahhabis are either supporters of the ideas, constituting the teaching of Muhammad ibn Abd al-Wahhab, or members of organizations that are guided by this teaching. In 1999 the Badr publishing house, registered and located in Moscow, issued the third edition (5 thousand copies) of The Book of Monotheism by M.S.Tamimi (Muhammad ibn Suleyman at-Tamimi), a student and follower of Ibn Abd al-Wahhab.

#### Why Do Wahhabis Not Want to Be Called Wahhabis?

And yet, followers of Wahhabi principles abstain from relating the word Wahhabism to the religious teaching of Muhammad ibn Abd al-Wahhab, as well as to the official doctrine of the modern Saudi Arabia and to the ideology of movements and groups that accept and disseminate Wahhabi ideas and implement Wahhabi principles throughout the world, Russia included.

The main reason why Wahhabis don't want to be called Wahhabis is that otherwise they would implicitly acknowledge the accusations that many Muslims bring against them. These are claims that Wahhabis are Islamic heretics (mubtadi'ah), or people who follow a specific religious teaching that was developed by a

particular man (Muhammad ibn Abd al-Wahhab) at a particular time (18th century), a teaching that hadn't existed before in this form. The Arabic word heresy (bid'ah) is derived from bada'ah (to introduce something new) and means a condemned and rejected innovation.

That's why Wahhabis don't call themselves Wahhabis but rather refer to themselves as just Muslims (Muslimun), monotheists (Mowahhidoon) or Salafi, "followers of the pious forefathers" (Salafiyyun).

### Is It Admissible to Call Wahhabis Wahhabis?

According to Islamic tradition, particular branches of Islam that existed in the past or exist at present (schools of jurisprudence, branches of theological thought, Sufi Tariqat orders, sects, etc.) can be named after their founders, regardless of what theological, religious and juridical views those branches convey. There are numerous examples. The eponym of the Hanbali school of jurisprudence is Ahmad ibn Hanbal; of the Qadiri Sufi Tariqat, Abd al-Qadir al-Jilani; of the Asharis theological school, Abu'l-Hasan al-Ashari, etc. So there is nothing disparaging or depreciating in the word Wahhabi itself.

Members of the Saudi clergy also call followers of Ibn Abd al-Wahhab, including themselves, Wahhabis (Wahhabiyyun). When asked if it is admissible to refer to past and present followers of Ibn Abd al-Wahhab as Wahhabis, Saudi Arabia's Religious Affairs Minister Abdallah at-Turki said, "It is really a great honor for Sheikh Muhammad ibn Abd al-Wahhab, the Kingdom of Saudi Arabia and its ulama, when one who acts according to the Scripture and Sunnah and exhorts to [follow] them is characterized as one who follows the practice and path that Sheikh Muhammad ibn Abd al-Wahhab kept and called to and that imams of the House of Saud upheld" (Al-Muslimun, November 7, 1997).

However ornate the language is, one can see that it is admissible to call Wahhabis Wahhabis. Or consider a fatwa of the late Saudi mufti Abd al-Aziz bin Baza, who didn't hesitate to use the word Wahhabis: "Wahhabis are not heretics; they are those who follow the path of the pious forefathers" (Al-Muslimun, January 17, 1997). Note that this fatwa is the mufti's answer to the claims of Muslims that Wahhabis disseminate condemned innovations, i.e. heretic views.

### Wahhabism as Wahhabis See It

So much has been written about Wahhabis and so much controversial material exists that it's high time to come to know how Wahhabis themselves understand

Wahhabi teaching, considering that they continually strive to propagate their ideas among Russian readers. It is worth noting that the Wahhabi books published in Russian are among the millions that have been distributed in Arabic countries, the Middle East, Southeast Asia, Southeast Europe, Western Europe, Latin America, and North America, including the United States.

Let us consider a number of Wahhabi texts, including the books and booklets in Russian distributed on the territory of Russia and among Russians in Saudi Arabia (for example, during the hajj) by Saudi authorities and public institutions. This will help us, first, to find out how these sources set out Wahhabi teaching and, second, to check on the accuracy of the widespread explanation of Wahhabi ideas.

Wahhabism is the result of the selection and adaptation of the Quran and Sunni postulates to Wahhabi views and ideas. Here is what a Wahhabi author writes about a typically Wahhabi approach to the Quran and the Sunnah. "In this book I gave answers to all questions relating to postulates of Islam and, as far as it was possible (!), backed my answers with quotations from the Quran and the authentic Hadith to convince readers of the truth of my words." (Muhammad ibn Jamil Zinu. Islamic Akida - Belief, Conviction, Outlook - as Stated in the Holy Quran and the Authentic Sunnah. Moscow: Badr, 1998, p.4).

In fact, the great majority of works written by Wahhabi authors are based on the following principle. A postulate is stated followed by a quotation from the Quran or the Sunnah that proves the postulate. If the authors cannot find an appropriate quotation, they do without citing the Quran or the Sunnah.

Although this method produces the illusion that the stated postulates agree with the Quran and the Sunnah, it violates the traditional Islamic belief that the Quran and the Sunnah are recorded divine revelation. The goal of Islamic ulama (learned people) is to understand what Allah chose to impart upon people in the Quran and the Sunnah, given to the divine envoy Muhammad - and not to use quotations from the Holy Scripture as a confirmation of their own ideas. Moreover, even when quotations from the Quran or the Sunnah are used, the meaning of Wahhabi postulates often partially or completely diverges from what the quotations really imply.

The postulates of the Quran and Sunnah that don't agree with the ideas given in Wahhabi literature are just ignored as if they don't exist. As a result, Wahhabi teaching attributes great importance to the concept of infidelity, Jews and Christians being reckoned among the infidels (more about this later).

But none of the Russian translations of Wahhabi texts that ground the infidelity of Jews and Christians include the following quotation from the Quran: "Verily!

Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve" (The Quran, 2:62).

Here is one more example. Wahhabi teaching attributes great significance to jihad. No attention, however, is paid to the words of the Prophet about the greater and the lesser jihad. On return from the battle of Badr (year 624), in which Muslims defeated polytheists, Muhammad said, "We are finished with the lesser jihad; now we are starting the greater jihad." But these words are traditionally interpreted in Islam as follows: armed fight is the lesser jihad, whereas peaceful, constructive labor is the main, greater jihad.

Thus, Wahhabism is the result of the selection of a few applicable Islamic postulates. One who has set to analyze and evaluate this doctrine should, on the one hand, not regard the Islamic postulates not included in Wahhabi literature as Wahhabi, and on the other hand, keep oneself from referring to the ideas that are conveyed in Wahhabi texts as truly Islamic.

#### Who "Infidels" Are

Proclaiming strict monotheism, Wahhabis use the absolute meaning of the concepts of infidelity (Arab. kufr) and polytheism (Arab. shirk). This is the main postulate of Wahhabism, and the followers of this teaching call themselves accordingly - monotheists. In the history of Islam as a monotheistic religion, within the framework of jurisprudence (fiqh), theology (kalam), philosophy (falsafah) and theoretical Sufism (tasawwuf), there developed a maximally complete and adequate understanding of the idea of monotheism, as it is described in the Quran and Sunnah. Wahhabis, however, deny the possibility of theological and philosophical interpretation of the texts of the Quran and Sunnah. They define the idea of monotheism from the contrary, by defining what is not monotheism.

Consider, for example, the main Wahhabi book, The Book of Monotheism by Ibn Abd al-Wahhab, as well as contemporary Wahhabi writings (see S.W.Fawzan. The Book of Monotheism, Makhachkala, Badr, 1997; M.A.Bashamil. What We Understand by Monotheism, Makhachkala, Badr, 1997). Eight to nine tenths of these books deal with what polytheism is and what infidelity as a denial of monotheism or deviation from it is. So what, in the opinion of Wahhabis, is polytheism and infidelity, and who are polytheists and infidels?

Jews and Christians are regarded as infidels in Wahhabi literature (see Programs of Studying Sharia Sciences. A joint edition of the Saudi Arabia's Ministry for

Islamic Affairs, Waqfs, Levy and Orientation, and the Russian Ibrahim Al-Ibrahim fund. Moscow, 1999. Section Hadiths and Terms). Ibn Abd al-Wahhab confirms this postulate in his Book of Monotheism by selected sayings of the prophet Muhammad: "When one of their (Christians'. - A.I.) righteous men or righteous slaves of Allah dies, they build a temple on his grave and draw his images inside it. These (i.e. Christians. - A.I.) are the worst of Allah's creatures!" "May Allah damn Jews and Christians, who turned the graves of their prophets into temples!" (Ibn Abd al-Wahhab. The Book of Monotheism). The infidelity and polytheism of Jews and Christians is the commonplace of Wahhabi writings. Jews and Christians are polytheists because they "chose the graves of their prophets to say their prayers on them" (Programs of Studying Sharia Sciences. Section Foundations of the Islamic Teaching). People who build temples on the graves of their holy men and decorate them with icons "are reckoned among the worst creatures in the face of Allah" (Programs of Studying Sharia Sciences. Section Hadiths and Terms).

Infidels are also the Muslims who, in the opinion of Wahhabis, deviated from monotheism ("apostasy"). Actually, the whole Book of Monotheism by Ibn Abd al-Wahhab is devoted to such deviations. Among these are glorification of the righteous, worship of Allah at the graves of the righteous (wali), worship of deceased righteous men, worship of idols; sorcery, astrology and any kind of prediction, wearing of amulets or any other things that are believed to protect from harm, worship of monuments and statues, glorification of a certain person, and many other deeds and actions (see also: S.W.Fawsan, The Book of Monotheism; M.A.Bashamil, What We Understand by Monotheism). Infidels are also the Muslims who "introduce any innovations in religion" (Programs of Studying Sharia Sciences. Section Hadiths and Terms). Particularly, Sufis are rated among such infidels.

It is a trait inherent in Wahhabism to regard as infidels the Muslims who deviate from monotheism. According to Islamic tradition, the believer who performs what is considered infidelity by Wahhabis (like wearing an amulet, laying flowers to a monument, performing a ziyarat to the grave of the righteous-wali) remains a believer if this action is not a deviation from the symbol of Islamic faith - "There is no God but Allah; Muhammad is his messenger". Wahhabis, however, say that any deviation from monotheism turns a Muslim into an infidel. Thus, he becomes an apostate, and the punishment for apostasy in Islam is death.

Wahhabis assert that neither pronouncing the formula "There is no God but Allah; Muhammad is his messenger", which, in Islam, signifies conversion into a Muslim, nor strict adherence to postulates of Islam can guarantee that a Muslim who deviated from monotheism by act of "infidelity" will remain a Muslim (see Ibn Abd al-Wahhab. The Book of Monotheism). Moreover, Wahhabis declare that a Muslim ceases to be a Muslim if he deviates from monotheism even in the

least degree. In this case, his life and property are no longer immune; therefore he may be killed and deprived of his property. "Pronouncement alone does not ensure immunity of life and property, nor does the understanding of the meaning of the evidence ("There is no God but Allah; Muhammad is his messenger." - A.I.), nor the pronouncing and acknowledgement of it, nor appealing in namazes (prayers. - A.I.) to the one and only Allah, who has no companions. The property and life of a man are immune only when everything mentioned above is complemented by a complete rejection of all objects of worship except Allah. Any doubt or hesitation deprives a man of immunity of his property and his life" (Ibn Abd al-Wahhab. The Book of Monotheism).

The so-called "hypocrites" constitute a separate group of infidels. A hypocrite is a Muslim who "demonstrates adherence to Islam and conceals his infidelity" (Programs of Studying Sharia Sciences. Section Foundations of the Islamic Teaching). In other words, Wahhabis can proclaim any Muslim a hypocrite and infidel. "...The one who deviates (from monotheism, as understood by Wahhabis. - A.I.), openly or secretly (sic!), must know that he becomes an infidel and expect a possibility of being killed or confined." (Ben Baz. The Necessity of Obeying the Sunnah of the Messenger of Allah and Declaring Those Who Repudiate It Infidels. Riyadh, Waqf Ministry's General Print Board, 2000).

Wahhabis also regard as infidels followers of all ideological movements without exception. Thus, "adherence to atheistic movements, such as communism, secularism, democracy, capitalism and other such movements of infidels is an apostasy from the Islamic religion (S.W.Fawsan. The Book of Monotheism). The list of these ideological movements also includes "Marxist socialism and atheistic masonry" (Zinu. Islamic Akida). Communism is, obviously, an infidelity as well. Naturally, no exception was made for "Judaism, which stands behind everyone and every destructive doctrine subversive of morality and spiritual values", to which also belong "masonry, world Zionism and babuwism". I have no wish to guess what the last word ("babuwism") means.

According to Wahhabis, infidelity is also implementation of any formula of socio-political organization that is not based completely and exceptionally on the Sharia, or Islamic rule, as Wahhabis understand it. Infidelity is "the ruling and judging not in accord with what Allah sent down" (S.W.Fawsan, The Book of Monotheism). Wahhabis regard any legislative human activity as infidelity. Infidelity is "any pretense on the right to ordain laws, to allow and to forbid." Wahhabis call infidel everyone who is involved in the system of social relations, providing for delegation of authority and redistribution of public resources, including exchange of values and services. A polytheist and infidel is also one "who makes appeals to a prophet, king, ruler or anyone else, or asks someone, besides Allah, for help..." (Ibn Abd al-Wahhab. The Book of Monotheism).

## Predestined Salvation (The "Saved Group")

Wahhabis claim the Wahhabi movement to be totally impeccable where questions of monotheism are concerned, and usurp the right to judge and penalize "infidels", "polytheists" and "hypocrites." But one thing Wahhabis usually avoid discussing is who or what gave them the right, which in Islam belongs to God and no one else, to take a final judgement on whether a man is a true monotheist (especially in the cases of the so-called "concealed" or "secret" infidelity, i.e. "hypocrisy"), and enforce the penalty for infidelity (including death)? Nobody and nothing in Islam could give them such right.

Wahhabis, however, can't ignore this problem, as their Muslim adversaries always remind them of it. They try to solve this problem in three ways.

First, they allege that they follow true monotheism. They also call themselves Salafi, i.e. those who follow what the Prophet and the first three generations of Muslims followed. Apart from that, they call themselves the "saved group" - this is how one of the Prophet's Hadiths calls the group that will evade the infernal flame on Judgement Day (Zinu. Islamic Akida).

Secondly, to prove this, Wahhabis search out further evidence of their selectness. They claim that the "saved group" "presents a minority" in the umma - community of Muslims (Zinu. Islamic Akida). By the way, this statement proves the minority status of Wahhabis and the sectarian character of their movement.

Wahhabis claim the ethnic character of their movement as another supporting piece of evidence. And they specify what group comprises the true monotheists.

In their opinion, these are Arabs. "Arabs are missionaries of Islam... Having brought Islam into life, they will become the best ones on Earth" (Zinu.

Islamic Akida). This idea is not backed with a quotation from the Quran or Sunnah; Wahhabis wouldn't be able to do it. From the very beginning Islam was a supranational religion, denying supremacy of one national group over the other. Besides Arabs, initially among the "missionaries of Islam" were also Ethiopians, Persians, Jews, Berbers...

But it is important for Wahhabis to claim it in order to characterize more precisely the group that knows, even before Judgement Day, that it is the "saved" one.

Wahhabis describe their own movement as Arabic.

## Hate as a Religious Requirement

According to Wahhabis, only complete obedience to the Wahhabi group and active hostility (including killing) towards everyone who doesn't belong to it can prove the man to be a monotheist.

How can the man protect himself from being proclaimed an infidel and thus avoid punishment for his infidelity? There is only one way - he must reject every kind of infidelity and polytheism (see above) and, after repenting his infidelity, adhere to monotheism as Wahhabis understand it. But this cannot spare this man of accusations of hesitation, doubt and hypocrisy, i.e. concealed infidelity, so he can be subjected to takfir, which deprives his life and property of immunity, and be punished (maybe even killed).

If the man is a Muslim in the first place, the decisive argument for his faithfulness to Allah, or the condition by which he can avoid being proclaimed an infidel, is his loyalty to Wahhabis and hostility to every non-Wahhabi. "The only way it can be achieved is by love to those who practice tauhid of Allah (i.e. to monotheists; this is how Wahhabis call themselves. - A.I.), devotion to them, rendering them every kind of help, as well as by hate and hostility to infidels and mushriks (polytheists. - A.I)". (Ibn Abd al-Wahhab, The Book of Monotheism.)

What marks a member of Wahhabi group is a number of characteristics: particular appearance (men, for example, shave mustaches and don't shave beards) and particular clothes (short trousers, cut up the ankle, etc.). Remarkably enough, even here Wahhabis act from the contrary, implementing the principle of "inadmissibility of the imitation of infidels" (Programs of Studying Sharia Sciences. Section Hadiths and Terms).

But the most important characteristic is that the Muslim who adopts Wahhabism must confirm his monotheism by "hate and hostility." The true monotheist, according to Wahhabis, must hate all those whom Wahhabis regard as infidels, polytheists, and hypocrites. Hate, however, is an emotion that is not easy to control. Wahhabis pay special attention to visible behavior of the man. Visible manifestation of hate is what can preserve the Muslim from accusations in infidelity; otherwise his life and property are deprived of immunity. This hate must be always openly manifested as hostility to infidels. In order to be a Muslim, the man must "be hostile to polytheists and infidels. There are so many Muslims who are pure and free from paganism (polytheism. - A.I.) but are not hostile to pagans (polytheists. - A.I.)! In this case the man can't be a Muslim... Every true Muslim must be hostile to pagans and hate them" (Zinu. Islamic Akida). It is forbidden to have any positive attitude to infidels and do them any good. "Friendliness to infidels and rendering them help are not allowed."

The main Wahhabi punishment for infidelity is death. If the man doesn't obey the Sharia, as understood by Wahhabis, he becomes an infidel. According to

Wahhabis, "The Most High said, "The one who let it be like this is an infidel, who should be killed," if he doesn't get back to the Law of Allah and His Messenger" (M.A.-L. Ibrahim. Instituting the Laws of Allah. Makhachkala, Badr, 1997). The killing of infidels according to Wahhabi doctrine must be systematic and orderly, in the form of jihad against infidels.

### Armed Struggle Is the Main Form of Jihad as Understood by Wahhabis

According to Wahhabis, jihad as an armed struggle is required for the purpose of spreading their teaching. Jihad is a war against infidels, polytheists and hypocrites. Wahhabis specify various kinds of jihad. Here is an example: "There are four kinds of jihad. 1. Jihad against shaitan. 2. Jihad against the soul. 3. Jihad against infidels. 4. Jihad against hypocrites" (Zinu. Islamic Akida). However, Wahhabi books that were translated into Russian don't specify "jihad against shaitan" and jihad against the soul". All Wahhabi postulates concerning jihad relate to jihad against infidels, polytheists and hypocrites, or rather against those whom Wahhabis call so.

Jihad is defined as an "armed struggle from the position of Islam" (Programs of Studying Sharia Sciences. Section Life of the Prophet), "an armed way of defending the interests of Allah" (Ben Baz. The Necessity of Obeying the Sunnah of the Messenger of Allah...). Since Wahhabis understand jihad as an armed struggle, it becomes clear why their texts lack postulates concerning, for example, "jihad against the soul" (that is, moral self-improvement). Arguments for an "armed struggle" of the man against his own vices would look strange.

For Wahhabis, jihad is obligatory. "Jihad is the ultimate manifestation of Islam, as the Messenger said (the words attributed to the Prophet Muhammad are not cited, however. - A.I.). It is a furnace in which Muslims are melted out and which allows the separation of the bad [Muslim] from the good one. It is also a pass to the Eden," and "the Eden is in the shade of swords" (Programs of Studying Sharia Sciences. Section Life of the Prophet). It would be appropriate to note (however obvious it is) that an "armed struggle" means the use of arms with the purpose to kill the enemy. "Muslims come victorious out of an armed struggle in both cases, whether they killed or were killed."

The aims of jihad as an armed struggle are the following (the order of the items varies in Wahhabi literature). Firstly, the aim of jihad is to lead an armed struggle against everyone who hinders the spreading of Wahhabi teaching and its exclusive predominance. "1. An armed struggle for the sake of raising the word of Allah above everything and devoting the whole religion to Allah only" (Programs of Studying Sharia Sciences. Section Life of the Prophet). Or, in other words, "2. Removal of all obstacles to the spreading of the call to Allah. 3. Protection of religious doctrines and Islamic akida of any threats

overhanging them" (Zinu. Islamic Akida).

Secondly, the aim of Wahhabi jihad, understood as an armed struggle, is a fight against all infidels, polytheists and hypocrites: "1. A struggle against paganism and pagans, as Allah strictly forbids attaching anyone else to Him" (Zinu. Islamic Akida). "5. An armed struggle against hypocrites" (Programs of Studying Sharia Sciences. Section Life of the Prophet). Infidels, however, can escape killing if they adopt Islam and recognize the authority of Wahhabis.

"When the leader of Muslims meets infidels, he urges them to adopt Islam. If they refuse, they must pay capitulation, otherwise an armed struggle follows" (Programs of Studying Sharia Sciences. Section Life of the Prophet). But, strictly speaking, this will not save them from death. Wahhabis can accuse these people of hypocrisy at any moment.

And finally, the third aim of jihad as an armed struggle is: "4. Protection of Muslims and their native land" (Zinu. Islamic Akida). The important point is that Wahhabis call to arms to protect Islam, Muslims and their native land against the potential enemy as well, i.e. against those whose intents can be regarded as hostile. "2. Armed struggle against the enemy, fighting or intending to fight with Muslims" (Programs of Studying Sharia Sciences. Section Life of the Prophet).

If Wahhabism had remained inside Saudi Arabia, I think there would be no serious problems. But in the early 1970's, Wahhabis began deliberately and actively spreading their principles outside the peninsula. Meanwhile, the United States, while trying to find a counterbalance to the Soviet Union and communism in the countries of Near and Middle East during the Cold War, actively encouraged Wahhabi pervasion into different countries. Over a period of three decades, Wahhabism spread in three directions:

70's - early 80's - Arabic countries (Egypt, Syria, Algeria and other regions of the Middle East).

80's - Afghanistan.

90's - the territory of the former Soviet Union (Russia, Central Asia, Ukraine, Azerbaijan, etc.), South East Asia, Western Europe, both Americas, Australia, Africa.

Wahhabism first began to manifest as an ideology among antigovernment extremist groups in Arabic countries during the 70's and 80's. Thus, Islamic extremism in the form of terrorist groups and illegal armed formations in Egypt, Algeria and other Arabic countries took form as a result of Wahhabi pervasion into the Muslim environment of these states.

The logic of Wahhabi takfir and jihad fully manifested itself in Algeria (however complex and contradictory were the events of the civil war, which claimed 100 thousand lives and ultimately destroyed the society and the state). According to the fundamentalist ideas of Algerian Wahhabi groups, all rulers who deviated from Islam were subject to death, as were all those who executed their rulers' orders. Nor did Wahhabi doctrine spare those who merely made no resistance to such rulers, nor those who did not agree with Wahhabis. Naturally, they didn't call themselves Wahhabis, but instead rather referred to themselves as Salafi or Muslims.

Ultimately, a complex network of Wahhabi groups, outposts, footholds, training camps, educational institutions and coordinating centers had been created worldwide. There is hardly a country in the world today that is not a host (whether it knows this or not) to one of this network's cells - consider Saudi Arabia, Afghanistan, Great Britain, Algeria, Germany, Nigeria, Switzerland, the United States, Palestine, Uruguay, the Philippines...

Wahhabism also became the main ideology of the Arabic task groups during the war in Afghanistan, in which they fought not only against the Soviet "infidels" but also against Afghan Muslims, who were proclaimed "infidels" as well. Today, Wahhabism is also rampant among the so-called "Afghans of the second generation" - extremists of various nationalities currently being trained in Wahhabi camps on the territory of Afghanistan controlled by the Taliban, an ally of the Wahhabi movement. The new "Arabic Afghans" have spread around the world.

In the 90's Wahhabis launched a series of attacks against Russia, a nation that, the Wahhabis felt, kept Chechnya from becoming an Islamic state. The most dramatic manifestation of armed Wahhabi aggression was the invasion of Dagestan by Chechen and Arabic Wahhabis from the territory of Chechnya in 1999. Prior to this, they had invaded Chechnya - officially Russian territory - and committed a massacre in the Yarysh-Mardy ravine in April 1995. At that time, a column of the 245th vehicular regiment was annihilated (there are video recordings of the fighting and the summing-up scene, confirming that it was Arabic Wahhabis who laid the ambush and made the onslaught). Before this, there were also fights between the newly converted Dagestan Wahhabis and traditionalist Muslims in Chabanmakhi (May 1997).

Armed aggression was combined with ideological aggression - the spreading of Wahhabi ideas, which started even earlier and resulted (and still results) in the creation of Wahhabi units and footholds on the territory of Russia.

The spreading of Wahhabism, judging from the experience of its 30-year worldwide expansion, has always had negative results, as far as social stability and national security are concerned. These results include:

- split in the Muslim society of the affected country;
- conversion of a part of the nation's Muslim society (however small it might be) into an active anti-social or anti-government group or groups;
- spreading of the ideology of national intolerance and hostility, discrimination and segregation in the areas where Wahhabism has managed to take footing;
- theoretical justification of violence, extremism and terrorism in respect to those who are proclaimed "infidels;"
- active armed struggle or performance of terrorist acts against "infidels."

According to judicial inquiry and court proceedings, 1999's acts of terrorism in Moscow (where a block of residential buildings exploded), Buinaksk and Volgodonsk were performed by Wahhabi extremist groups. While in Chechnya Wahhabis kill imams, sheikhs and any Muslims who don't accept Wahhabism, many Russian towns were also swept by a wave of Wahhabi terror. Behind every act of violence, every incident in which weapons are involved, and every terrorist act, there are particular purposes and motives. It is the Wahhabi preaching of jihad, understood as obligatory armed fighting against "infidels," whom Wahhabis call "the worst of Allah's creatures" and whom "Allah hates," that has lifted the common Islamic ban on killing innocents.

Western civilization hasn't fully understood what has happened. The historic challenge that humankind has had to face in the last quarter of the previous century was interpreted as a clash of civilizations. From the point view of liberal humanism, the enemy was regarded as an equal (a civilization was thought to come into collision with another civilization). Moreover, Wahhabi teaching and Wahhabi ways were incorrectly interpreted as a manifestation of Islam.

But to put it realistically, world civilization (including its important Islamic constituent) has collided with barbarity. It has clashed with a new totalitarianism, which is trying to bring down all humankind - whether in Kabul and Grozny, New York and Moscow, Jerusalem and Djakarta, Algiers and Paris - and rule over people in accordance with the principles developed to suit only the aims of the 18th-century Arabic tribal aristocracy.

“Russian Journal”, December 27, 2001

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