

What About Wahhabism?

Wahhabi Islam & Nine~Eleven;

The Crusades & Islam;

Dhimmitude; Hitler's Mufti;

A Short History of Wahhabism;

The Muslim Brotherhood

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Wahhabi Islam & Nine~Eleven

by M.D.P. ~ *edited by kmy.*

After the horrendous attacks on our country on September 11, 2001, I was wondering what the reason and motives for the attacks were. I waited a year for the American media to explain those motives and got no explanation. Then, in November 2002, I bought a book by Stephan Schwartz entitled "The Two Faces of Islam." It was basically a beginner's primer on Islam and the history of Wahhabism and the Moslem Brotherhood (*of Egypt*).

In February of 2003 I bought another book, "Hatred's Kingdom" by Dore Gold, which backed up the information I got from the first book, "The Two Faces of Islam." Those two books gave a good explanation of the "whys" and "wherefores" of the attacks on 9/11.

Of the nineteen high-jackers of 9/11, fifteen were Saudi Arabian nationals, the other four were Arab Moslems from Egypt, Lebanon, and two from the United Arab Emirates; and all of the high-jackers were Arab Moslems.

The fact that the fifteen high-jackers, as well as Osama Bin Laden, were all Saudi Arabian, is very important in that they were all raised and schooled in a special brand of Islam called "Wahhabi Islam."

Wahhabism is a very narrow, strict, and puritanical interpretation of "Sunni" Islam. The Wahhabis of Saudi Arabia think that their form of Islam is the only correct form of Islam. The Wahhabis detest the "Shia" of Iran and the "Sufis" (*Moslem Mystics*) and consider both to be heretics to be converted to Wahhabi Islam, by the sword if need be. The Wahhabis hate Jews, Christians (*the Christian Bible is forbidden in Saudi Arabia and will be confiscated at the border*), Hindus, Buddhists, Sikhs, and all who are not Wahhabi Moslems. Wahhabis simply are not tolerant of other religions.

Under Wahhabi tenets one is not allowed to make music, practice art (*drawings of humans and animals are strictly forbidden*), make movies, produce plays, or write novels. When was the last time you heard an audio

cassette of music or saw a movie made in Saudi Arabia? There simply are none.

Wahhabi Islam is the official State Religion of Saudi Arabia. Saudi Arabians are Wahhabi the way the Italians are Catholic and the Swedes are Lutheran. It is not a sect of a handful of demented clerics in the Saudi Arabian backwaters. It is the official state creed of Saudi Arabia.

A person born and raised in Saudi Arabia can no more avoid Wahhabism preached in the mosque, taught in the schools, broadcast on television and radio, than an American can avoid commercial advertisements blasted at him in newspapers, magazines, T.V. and radio, and on bulletin boards.

Saudi Arabia is the geographical area in which Islam was born and where its two holy mosques of Mecca and Medina are located. When Moslems pray five times a day, they bow down to Mecca which is in Saudi Arabia; therefore Moslems in prayer are also bowing down to Saudi Arabia.

Islam is three things: it is a religion, a political system, and a social system. The religious part consists of praying, announcement that "there is no god but Allah and his prophet is Muhammad," giving alms to the poor, visiting Mecca at least once in a person's lifetime (*Hajj = pilgrimage to Mecca*), and fasting during Ramadan.

The political part of Islam is that Islamic countries are run by dictators without elections. If those dictators are unjust and tyrannical, that is just too bad.

The social system is perfectly exemplified by what happens in Saudi Arabia. A Saudi man can only be in the company of his mother, wife, sister, daughter, grandmother, or a close female relative. If he is caught in the company of a woman who is not his kin, he is in a lot of trouble, hence the strict gender segregation in Moslem countries.

In 1979 the Soviet Union invaded Afghanistan and the Afghan Mujahadeen

(holy warriors) fought the Soviet army. Many Arabs went to Afghanistan to fight the atheist Soviet army that invaded a Moslem country. The Saudi Government sent Osama Bin Laden as a Saudi agent to Afghanistan. The Saudi Government gave men and money to the Afghan cause to fight the Soviet Union.

Before the Soviet invasion of Afghanistan, in 1973 *(six years before the invasion)* the Saudis cut off the oil supply to the United States for a couple of months. When the Saudis turned the spigot back on, they raised the cost of oil four times, and with the extra money, Saudi Arabia began to build Wahhabi mosques and schools all over the Moslem world.

The Saudis built many new mosques and schools in Pakistan, a very poor country that could not afford to do so. Those new schools and mosques were manned by Wahhabi clerics and teachers on the Saudi payroll. During the war with the Soviets in Afghanistan *(1979 to 1989)* the U.S. government gave money and Stinger missiles to the Afghan Mujahadeen or holy warriors to fight the Soviets. It was "tit for tat" for the war in Viet Nam. Now the Soviets were going to have a taste of their own version of Viet Nam. During the Afghan-Soviet war *(1979 to 1989)* many Afghans fled across the border with their families into Pakistan to avoid the war in their own country. In Pakistan the Afghans lived in refugee camps. Their children went to the mosques and schools that had been built by Saudi oil money in Pakistan. The Afghan children were taught by Saudi teachers who taught the children a very different version of Islam practiced by their parents, and that is Wahhabi Islam.

When the Soviets were pushed out of Afghanistan in 1989, the Afghan refugees residing in Pakistan went back to Afghanistan. The Afghan warlords fought an internal civil war for another seven years to vie for power in Afghanistan. In 1996 the warlords had taken over Afghanistan and started charging toll money to go from a town like Kandahar to the next town. Young men from Kandahar took their guns on the road and confronted the warlords and refused to pay the toll, and if the warlords gave them any trouble the young men would shoot them dead. The young

men continued from town to town, liberating the roads in southern Afghanistan. These young men had gone to Saudi-funded schools in refugee camps in Pakistan during the Soviet-Afghan war. They had become Wahhabi Moslems in the Saudi-provided schools when they were refugees. These young men who liberated the roads in Afghanistan from the warlords became the "Taliban." The word "Taliban" is Arabic for "students," students of Wahhabi Islam that was taught to them while they were refugees in Pakistan.

What does "Wahhabi" have to do with the price of tea in China?

Saudi Arabia is a Wahhabi nation. Osama bin Laden was a Wahhabi fanatic. The Taliban are a Wahhabi political movement in Afghanistan. Al Qaeda is a Wahhabi jihad army that attacked the United States on 9/11. "Isis" and "Al Nusra" are also Wahhabi jihad armies. If it were not for Wahhabism, 9/11 would never have happened and the Twin Towers in New York City would still be standing.

According to Dore Gold, the author of "Hatred's Kingdom," if we do not understand the ideological underpinnings of Al Qaeda, we will not understand the engine that powers the world-wide jihad that is unfolding before our very eyes. Saudi Arabia with its billions of dollars in oil money is promoting a virulent brand of Islam that is anti-American, anti-West, and anti-life. People who explain 9/11 who do not mention Wahhabism either do not know what they are talking about or are lying through omission. Islam is no more a religion of peace than Adolph Hitler was a man of peace. Saudi Arabia is no friend of the USA. On the contrary, it is our enemy. The tyranny that was Adolf Hitler went on for 12 years. The tyranny that is Islam has gone on for 1400 years. To understand Wahhabism is to understand our enemy. I hope we understand our enemy before it is too late.

The Crusades & Islam

In the early nineties of the last century a spurious notion about the Crusades was afoot in academia. It was alleged that the Crusades were the doings of uncouth and uncivilized Westerners (*from France, Germany, England, etc.*) who attacked peace-loving and passive Moslems in the Middle East for no reason whatsoever. This false allegation makes for good Islamic propaganda but inaccurate history.

According to Robert Spenser (*author of "The Politically Incorrect Guide to Islam and the Crusades"*), "The Crusades were a late, small scale defensive response to four hundred and fifty years of warfare waged by the Islamic world against non-Moslems in order to fulfill the imperative preached by the Koran and by Muhammed to subjugate unbelievers under the rule of Islamic Law." After the conversion of the Arabs to Islam in the early seventh century, an Islamic army defeated the Byzantines at the Battle of Yarmuk (*in Southern Syria*) in 636, four years after the death of Muhammed. Thereafter Syria, which had been a Christian nation for more than four centuries, was converted by the sword to Islam and has remained Moslem ever since. Jerusalem was taken by the Moslems in 638 and the Persians were defeated at Nihavand in 641. Northern Egypt fell to the Moslems in 640. Prior to the Moslem conquest everybody in Egypt spoke the Egyptian language and nobody spoke Arabic. It took a thousand years for the old Egyptian language to completely die out as a spoken language in the seventeenth century. Today all Egyptians speak Arabic. The Egyptian Christian COPTS still use the Egyptian language (*Coptic*) as a liturgical language in their church services. Before the advent of Islam in 640, Egypt had been a Christian nation for over four hundred years. Today only ten per cent of Egypt's population is Coptic Christian, and the Copts today are a persecuted minority.

Then the Moslem army turned west across North Africa and conquered Morocco and Algeria (699-705). North Africa had been a Christian region for over four hundred years before the advent of Islam.

An Islamic army under Tariq ibn-Ziyad took over Spain in 711 and Spain was a Moslem realm for almost eight centuries until the Moors were finally driven out in January 1492. Portugal expelled the Moslems in 1240; the Portugese had been under Islamic rule for over five centuries.

Twenty years after the Moslems invaded Spain and one hundred years after the death of Mohammed, the Moors under Abd-al-Rahman were defeated by Charles Martel (*Charlemagne's grandfather*) at the decisive Battle of Poitiers in Central France in October 732. Had the Moslems won that battle, France would have fallen to Islam and the rest of Europe would have eventually become a Moslem continent and we Westerners would have had a very different history.

The island of Sicily was invaded by the Moslems in 827; the Sicilians fought hard for their homeland and were not completely subdued by the Moors until 902. From Sicily Moslems attacked the Italian mainland: Brindisi in 836, Naples in 837, Calabria in 838, Capua in 840, Taranto in 840, Bari in 841, Benevento in 842, Rome in 846, Campagna in 876, Monte Cassino in 883. The Moslems crossed over the Alps in Northern Italy and reached Switzerland. The Moslems abandoned Switzerland because the winter was too cold. The Norman French invaded Moorish Sicily in 1025 and finally expelled the Moslems from Sicily in 1091, four years before the beginning of the Crusades (*1095*). The Italians of the 9th Century fought back the Islamic invaders and saved the Italian homeland from being taken over by Islam. What would have happened if Islam triumphed in Italy? What would the Moslems have done to Michael Angelo and Leonardo da Vinci? Would Italy today be the rich repository of Western art and music if the Moslems had vanquished Italy in the 9th century?

The Anatolian Peninsula (*present day Turkey*) was part of Greece a thousand years ago. In Anatolia (*Asia Minor*) Greek was the official language, Greek Orthodox Christianity was the official creed, and the Greek Byzantine Empire was part of Western Civilization. In 1071 the Moslem Turks defeated the Byzantine army at Mantzikert in eastern

Anatolia, thus gaining a foothold in Anatolia and heralding Byzantium's loss of control in Asia Minor. This loss of control lay behind its appeal to the West for help. In 1073 letters were exchanged between the Byzantine Emperor Michael 7th and Pope Gregory 7th, who planned to send an army of fifty thousand men to repulse the Turks. Gregory's successor, Urban 2nd, took up those plans and convened a council at Clermont-Ferrand. A great number of knights and men of all conditions came and encamped on the plains of Chantoin, outside the city. On November 27, 1095, the Pope himself addressed the assembled multitudes, exhorting them to go forth and rescue the Holy Sepulcher. Amidst cries of -"God wills it!"- all pledged themselves by name to depart for the Holy Land, and received the cross of red cloth to be worn on the shoulder. Thus began the First Crusade.

In April 1099 the Crusader army reached Jerusalem, and on June 7 besieged the city. The attacks began on July 14 1099 - the date to live on in anti-Christian infamy centuries later - and the next day the Crusaders entered Jerusalem from all sides and slew its inhabitants, regardless of age or sex. The soldiers of the Church Militant, as it turned out, could not only out-fight but also out-massacre their Moslem foes. In 1112 Crusaders began the conquest of the ports of Syria, which was completed in 1124 by the capture of Tyre. Ascalon finally fell in 1153.

In 1169 a Sunni-Kurdish prince, Saladin, succeeded his uncle as the Grand Vizier of Egypt and the tide was about to be turned against the Christian transplant. Appealing to the religious fervor of Egyptian and Syrian Moslems in subsequent years, Saladin was able to take possession of Damascus and to conquer all of Mesopotamia except Mosul, threatening the Kingdom of Jerusalem from all sides. On July 4 1187 Saladin's army defeated the Christians on the shores of Lake Tiberias, and he entered Jerusalem on September 17. The fortified ports of Tyre, Antioch, and Tripoli were the only remaining Christian strongholds. Saladin respected his foes as brave warriors and freed many Crusader prisoners who were too poor to pay ransom. He also provided secure access for Christian pilgrims to Jerusalem and other holy places.

After Saladin's death, Jerusalem fell again to the Crusaders in 1229, but the Christians' strength and unity was waning and by 1244 the city fell again to the Moslems, this time continuously until its conquest by the Israelies in 1967. The death blow to the Crusaders was given by al-Malik al-Zahir Baybars, who destroyed the venerated Church of the Nativity in Nazareth. Caesarea capitulated under the condition that its two thousand knights would be spared, but once inside the city, the Moslems murdered them all. When Antioch fell to the Moslems, 16,000 Christians were put to the sword, and one hundred thousand are recorded to have been sold as slaves.

During the Crusades, the warriors on both sides nevertheless developed a degree of grudging respect for each other. They believed, and by the tenets of their religions they were justified in believing, that they were doing God's work. They fought each other, but there were long periods of truce when they traded, met, and talked.

One can be critical of the Crusades primarily because of the great damage they have inflicted on the Christian East. What the Crusaders did to the Moslem inhabitants of Jerusalem in 1099 was as bad as what the Moslems had done to countless Christian cities before and after that time, but the carnage was less pardonable because, unlike the Muslims', it was not justifiable by Christian religious tenets. From the distance of almost a millennium, however, it is time to see the phenomenon as Christendom's reaction to Moslem aggression. It was a reconquest of something taken by force from its rightful owners, no more offensive than was the American invasion of Normandy during World War Two.

By the end of the 13th century, the last Crusader remnants in Palestine and Syria were wiped out. That may have been the end of the Crusades aimed at liberating the Holy Land from Moslem yoke, but it was by no means the end of jihad. The Ottoman Empire was to grow and expand at the expense of Christendom until the tide was checked for the ensuing three centuries at the gates of Vienna in 1683.

Dhimmitude

People are wondering why the Israelis and Palestinians simply do not get along. It seems that every couple of years HAMAS lobbs rockets into Israel and Israel responds with the use of its army and air force and many Palestinians end up wounded or dead. What is the reason for all this violence?

One main reason for the Arabs not allowing Israel to live in peace is a principle in Islamic Shariah law called dhimmitude, dhimma in Arabic. Before the establishment of the state of Isarel in 1948, Jews living in Moslem-majority countries were second class citizens or dhimmis under the terms of dhimmitude. This lower status for Jews (*and Christians, Hindus, Buddhists, and other non-Moslems*) was first articulated by Omar ibn al-Khattab (*reigned 634-644*), who was the second righteous caliph following the death of Muhammed.

Dhimmitude confers second-class citizenship to all non-Moslems and is still part of the Shariah today, and under it Jews and Christians do not have the same privileges as the Moslems. Under dhimmitude a Jew or Christian cannot testify against a Moslem in a court of law in a Moslem majority country; a Jew's or a Christian's word is not equal to the word of a Moslem. The non-Moslem has to pay a yearly poll tax (*jizya tax*) along with a slap on the head, in total submission to the Moslem state. The *jizya tax* is protection money; if a dhimmi refuses to pay the *jizya* he can be banished from the country or be killed. On pain of death dhimmis were also strictly forbidden to proselytize among Moslems.

A Jew or Christian could not own a sword or firearm, a Moslem could. A Jew or Christian could only ride on a mule or donkey, the horse was too noble an animal for a non-Moslem to ride.

-New synagogues or churches were not allowed to be built; old synagogues and churches falling into disrepair could not be renovated.

-It is the death penalty for a Jew or Christian to kill a Moslem; it is not the death penalty for a Moslem to kill a Jew or Christian.

-No house of a Jew or Christian can be built higher up on a hill than a Moslem's house; no synagogue or church can stand higher up on a hill than a mosque.

These are some of the regulations of dhimmitude to which Jews and Christians had to submit in order to demonstrate that in a Moslem majority country, Islam reigned supreme. Dhimmitude is nothing new, it goes all the way back to the time of the second righteous caliph, Omar ibn al-Khattab whose reign began in 634, two years after the death of the prophet Muhammed in 632. Even in al-Andalus (*Moorish Spain*), the Jews and Christians were second class dhimmis. These dhimmi laws were in effect in Moslem countries for centuries until European pressure on the Ottomans in the nineteenth century loosened the grip of Islamic domination over the dhimmis in the Turkish Empire. However, dhimmi laws are still on the books in many Moslem countries and could still be put into effect at any time in the future.

The enmity between the Jews and Moslems began during the lifetime of Muhammed. After the Moslem loss of an important battle between the Moslems and the pagan Meccans (*the battle of Uhud*), two Jewish tribes (*the Qaynuqa and Nadir*) living at that time in Medina were driven out of the city by Muhammed because they had aligned themselves with the pagan Meccans (*polytheist Arabs*). In 627 Muhammed's forces were victorious over the Meccans at the important battle of the Trench. The Banu Qurayza, a third Jewish tribe living in Medina, had sided with Mecca. In retribution, Muhammed had seven hundred men of the Banu Qurayza beheaded and the prophet of Islam sold the Qurayza women and children into slavery. The Banu Qurayza ceased to exist. The Jews of Medina did not accept Muhammed as a prophet of God, instead they sided with enemies of Muhammed, the Meccans, and paid a heavy price: expulsion, death, or slavery. Thus began the historical enmity between the Jews and Moslems.

The Hebrews (*today's Jews*) were in the Holy Land (*today's Palestine and Israel*) for many centuries before the birth of Christ and before the

formation of the Roman Empire. Five centuries before the birth of Muhammed, in 70 A.D. the Jews of Judea rose up against the Roman Empire. The Romans crushed the Jewish revolt and scattered the Jews hither and thither. A few Jews remained in the Holy Land while the majority went to Europe, North Africa, and India. The ruined city of Jerusalem was rebuilt in 135 A.D. as a Roman colony with a new name, Aelia Capitolina. The name Judea was changed to Palestina (*from the name Philistina, the arch enemy of the ancient Hebrews*) in order to blot out the historic memory of the Jews. The Philistines are in no way connected or related to the Arab Moslem Palestinians. When the Jews and the Romans lived in the Holy Land, there were at that time virtually no Arabs living in what is today Israel and Palestine.

Shortly after the decisive battle of Yarmuk in 636 A.D. with the defeat of the Byzantine army by the Arab Moslems, Jerusalem fell to the Moslems in 638 A.D. The Arab Moslems held on to Jerusalem until the Crusaders defeated and slew all the Moslems in Jerusalem in 1099. Jerusalem was finally retaken from the Crusaders in 1244 and was held continuously by the Moslems until the British gained control of Jerusalem on December 11, 1917 after a quick victory over the Ottoman Turkish forces defending the city. It was the first time since the Crusades that a non-Moslem authority ruled Jerusalem. Five weeks before, the Balfour Declaration was declared by Great Britain to create a Jewish national home in Palestine. To the Palestinian Arabs, this was a bombshell. By what right did the British have to give what is not theirs to a people who represent a minority population in Palestine?

On April 4th and 5th, 1920 the first Arab uprising erupted in Jerusalem. In two days of rioting, 5 Jews and 4 Arabs were killed, 211 Jews and 21 Arabs were wounded. In May of 1921, a new wave of anti-Jewish rioting erupted which left 47 Jews dead and 146 wounded. The Palestinian Arabs were outraged that since 1918 the Jewish population of Palestine had almost doubled as a result of Jewish immigration. On August 29, 1929 riots broke out over Jews wanting to pray at the Western Wall and 133 Jews were killed and 339 were wounded. Another uprising occurred

in 1936 to 1938 where many Jews were killed and many Jewish homes and farms were destroyed. All these Arab riots happened before the outbreak of World War II and before Jews in Palestine had any political power.

After World War II in which six million Jews were exterminated by the Nazis, the U.N. General Assembly passed the resolution recommending the partition of Palestine on November 29, 1947. The Jews unilaterally declared statehood six months later on May 15, 1948. So between November 28, 1947 and May 14, 1948 (*before the British withdrew and the Jews declared statehood*), fighting was really between local forces in a civil war between Palestinian Arabs and Jews. After May 14 the war became an international conflict between Israel and the surrounding Arab nations. Israel won that conflict and has continued to win wars against the Arab Moslems to this day.

In order to understand the war between Israel and the Palestinians, one has to look at the historical record. There are Arab Moslems who simply will not accept a Jewish state that is free of Islamic supremacy (*dhimmitude and the prophet Muhammed's extermination of the Banu Qurayza*). The fact that Jews in Israel can run their own affairs unimpeded and unencumbered by Islamic intransigence and supremacy drives many Arab Moslems to a murderous frenzy. It is high time for the Palestinians and the Arab Moslems to accept the idea that Israel is here to stay. I am not going to hold my breath. Unfortunately, Islam is an aggressive, imperialistic, takeover religion and with hundreds of examples in the past, Moslem history bears this out.

Hitler's Mufti

HITLER'S MUFTI, Haj Amin al-Husseini, has been swept under the rug by today's historians. He was appointed mufti of Jerusalem on May 8, 1921, after his older brother, Kamal al-Husseini, had died. The young al-Husseini was heir to a political dynasty that had been ruling Arab Jerusalem since the 1880s. His father, Sheikh Tahr al-Husseini, had served as mufti of Jerusalem, as had his grandfather Mustafa al-Husseini. A mufti is a high-ranking Moslem cleric who gives legal opinions on Islamic law (*fatwa*, in Arabic).

Amin al-Husseini was born in 1895. He was first educated in Jerusalem at a Turkish government school, and then in Cairo at the school of Sheikh Rashid Rida. Here, young Amin was indoctrinated with a virulent anti-Semitism. He learned about Prophet Muhammed's historic antipathy towards the Jews of Medina who opposed the Prophet and rejected his message. Al-Husseini was taught that Jews are infidels who denied the truth of Muhammed's message. In 1913, after briefly attending Al-Azhar University in Egypt, he went on haj (*pilgrimage*) to Mecca and thereafter was known as Haj Amin al-Husseini.

Because al-Husseini never completed his religious studies at Al-Azhar University and never earned a degree necessary for ordination as a Moslem cleric, his Moslem detractors would berate him for not having the required degree to be a mufti or spiritual leader of his religious community. Throughout his career, al-Husseini claimed to have credentials that he did not possess. Had he earned accreditation at Al-Azhar University, he would have had the title: Sheikh Amin al-Husseini.

Haj Amin al-Husseini enlisted in the Turkish army and became an officer at the start of World War One. The Ottoman Turkish Empire sided with Germany which lost the war to Great Britain, France, and the United States. The Ottoman Empire after World War One collapsed and the homeland of the Turks was confined and limited to the borders of today's Turkey.

The idea for a British mandatory government in Palestine had been established by the Sykes-Picot Agreement, a secret deal that Great Britain and France had negotiated in 1916 to cut up the Ottoman Empire (including today's Turkey, Lebanon, Syria, Israel, Saudi Arabia, Yemen, Kuwait, Jordan, Iraq, Bahrain, and the U.A.E.) among themselves. The Ottoman Turks ruled over these lands for centuries. At the Paris Peace Conference at the end of World War One, the victorious allies ratified the provisions of Sykes-Picot, saying that Palestine would be ruled by the British under a mandatory system. Under the mandate, Great Britain was responsible for all governmental, administrative, and security functions in Palestine.

The Balfour Declaration was issued on November 3, 1917. It stated that "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people... ". For the Palestinian Arabs, this declaration was a bombshell. After all, they asked, by what right do the British have to give what is not theirs to a people who represent a minority of the population in Palestine? Five weeks later, British forces under the command of General Sir Edmund Allenby entered Jerusalem on December 11, 1917, achieving a quick victory over the Ottoman Turkish forces defending the city. The surrender of Jerusalem to the British put the Holy City under the control of non-Moslem authorities for the first time since the Crusades. After the Sykes-Picot Agreement and the Balfour Declaration were established, Haj Amin al-Husseini and other young Arab leaders were more determined than ever to fight the British.

On April 4 and 5, 1920, during the annual Moslem festival of Nebi Musa, the first intifada, or uprising, against British colonialism erupted in Jerusalem. At the Nebi Musa festival, occurring at the same time that year with Passover and Easter, al-Husseini provoked the Arabs of Jerusalem to incite anti-Jewish violence in the city. Winston Churchill told the House of Commons at the end of the month that 250 casualties occurred in Jerusalem of which nine-tenths were Jewish.

The riots were the first of many violent radical Islamic uprisings that

would take place over the next eight decades, all through the twentieth and into the twenty-first century. In personally inciting the violent intifada of 1920, al-Husseini established a precedent, for the rise of violence and terror, that future generations of radical Islamists would emulate in their ongoing wars against the Jews and the West.

The British held al-Husseini personally responsible for the April 1920 riots and sought him out for arrest. Al-Husseini fled Jerusalem and avoided capture. He was tried in absentia and sentenced to ten years in prison. On July 1, 1920, Herbert Samuel assumed his duties as high commissioner of British mandated Jerusalem. Although he was a Jew and Zionist, he wanted to show his fairness and impartiality toward the Arabs of Palestine. Thus, on July 7, he issued a full amnesty for all Palestinian Arabs sentenced by British military courts for the Nebi Musa riots. Seven weeks later Sir Herbert Samuel granted a special, individual amnesty to al-Husseini, who then returned to Jerusalem in September to play an important religious and political role with far-reaching consequences.

With the death of al-Husseini's older brother, Kamal al-Husseini, the position of mufti of Jerusalem was vacant. Sir Herbert Samuel appointed Haj Amin al-Husseini as the new mufti of Jerusalem. Al-Husseini always seemed to be mild-mannered and soft-spoken. He was twenty-six years old when he became the mufti of Jerusalem and he always dressed simply, but elegantly. He always wore the traditional but imposing mufti's headdress--a large white cloth wrapped in a turban, around a red tarboosh. People who met him for the first time were surprised by his gentle, even meek demeanor. They were most surprised by his non-Moslem, truly Western appearance. He had fair skin, a reddish brown beard, blond hair, and expressive blue eyes. In Hitler's Germany, he could easily pass for an "Aryan".

In spite of his pleasant appearance, Haj Amin al-Husseini instigated many riots in Palestine against the Jews in 1921, in 1928, in 1936 and 1937. On September 30, 1937, al-Husseini was banished from Palestine by the British Mandate of Palestine. After a short stay in Beirut, he moved to Damascus, Syria. While in Syria, al-Husseini directed the violence and

terrorist activity of the Arab Revolt in Palestine until May 1939. Many of the more moderate Arab leaders of Palestine were murdered at his command. The tool of political assassination used by the mufti against his rivals would become a plague in the political life of the Islamic Middle East.

Haj Amin al-Husseini continued to incite violence against the Jews of Palestine all through the thirties until he left Palestine in 1937. At the same time, he began to make overtures to the new Nazi regime in Germany. In March 1933, shortly after Hitler's rise to power, al-Husseini approached the German consul general in Jerusalem, Dr. Heinrich Wolff, and offered his support to the new Nazi government, an offer he would repeat to the Nazi officials over the next few years. He aligned himself with Nazi Germany because, "We, Arabs and Germans, have a common enemy, the British and the Jews." By 1938, al-Husseini's overtures to Germany were officially reciprocated and became the basis of a nascent Islamic-Nazi alliance.

Nazi Germany started World War Two in the European theater with the invasion of Poland on September 1, 1939. While residing in Iraq in 1941, al-Husseini sought to evict the British from that country and attempted to replace the pro-British regime with a pro-German government. On May 9, 1941, the mufti issued a fatwa (*Islamic judicial opinion*) proclaiming the Iraqi coup a jihad against the British and the Jews. However, the Iraqi pro-German government did not last long. The British quickly moved planes and troops into Iraq and the rebellion was crushed. After the coup failed, the mufti incited a riot that broke out in Bagdad on June 1-2, 1941 in which one hundred ten Iraqi Jews died and several hundred were wounded.

Al-Husseini then fled to Iran, where he was welcomed by the pro-Nazi Shah Reza Pahlavi. In Tehran (*Iran's capital*) the mufti began to incite anti-Jewish hatred and violence. In response to his anti-Jewish propaganda, a large number of Iranian Jews fled from Iran to Istanbul. They feared the same reprisals that Bagdad's Jews had suffered. The mufti stayed in Iran for only four months. Great Britain and the Soviet

Union landed troops in Iran, arrested pro-Nazi ministers and replaced the shah with his young son, who immediately severed diplomatic relations with the Axis powers. With the British in hot pursuit, al-Husseini had to flee to Turkey and there on to Italy. In the dead of night on October 11, 1941, the mufti was flown to Italy on an Italian air force plane sent by Benito Mussolini.

The highlight of the mufti's Rome visit was a private audience with Mussolini. Il Duce received al-Husseini warmly, endorsed the mufti's claim for an independent Arab government in Palestine and offered the mufti military support to fight the British. Mussolini shared the mufti's hope for the eventual extermination of the Jews and al-Husseini was extremely pleased with his visit to Rome.

The mufti made a strategic gamble that Hitler's armies would prevail and that Nazi Germany would win World War Two. Germany's war against the British Empire struck a responsive chord in much of the Islamic world whose people viewed the war as a worthy battle against British imperialism. With the exception of Ibn Saud of Saudi Arabia and Abdullah of Jordan, no leader of the Islamic Middle East opposed Hitler or supported the Allied cause.

On November 6, 1941, the mufti arrived in Berlin and was welcomed warmly by the leaders of the Third Reich. The Nazi government, knowing Haj Amin al-Husseini's love for fine food and luxurious living, spared no expense in offering him their hospitality. It provided him with a luxurious home on Berlin's Klopstock Street, a full staff of servants, a chauffeured Mercedes limosine, and a monthly stipend in excess of \$10,000. The mufti, with a generous monthly food budget, was able to lavishly entertain many leaders of radical Islam residing in or visiting Nazi Germany and to rally them to the Nazi cause.

On November 28, 1941, Haj Amin al-Husseini had an audience with Adolf Hitler. The meeting went exceedingly well and the mufti and the Fuhrer had much in common. Throughout his years in Nazi Germany al-Husseini enjoyed a close working relationship with several Nazi leaders, including Joachim von Ribbentrop, Heinrich Himmler, and Adolf Eichmann.

The mufti visited incognito the gas chambers of Auschwitz, where he urged the guards in charge to be more diligent and efficient in their efforts. Had the Germans taken over Palestine in World War Two, al-Husseini would have helped in the extermination of the Jews in the Middle East.

Working closely with Joseph Goebbels, the Third Reich's propaganda minister, the mufti organized and planned Nazi propaganda broadcasts throughout the Arab world. Throughout the war, al-Husseini appeared regularly on German radio broadcasts to the Middle East. He began making pro-Axis radio broadcasts from Berlin as early as December 1941.

In 1943 Heinrich Himmler placed Haj Amin al-Husseini in charge of recruiting Moslems into elite units to serve in the Nazi-occupied Balkans, North Africa, and the Middle East. One hundred thousand Moslems in Europe were recruited by the mufti and fought for Germany during World War Two, in divisions of the Waffen-SS. In April 1943, at the request of Himmler, al-Husseini traveled to the Balkans to help in the recruitment of Moslems for the Waffen-SS. It was composed entirely of Bosnian Moslem volunteers.

Had he been captured and imprisoned by the Allies at the end of World War Two, Haj Amin al-Husseini would have been indicted and convicted as a war criminal at Nuremberg. There is abundant evidence to document the charge that al-Husseini was guilty of war crimes, having actively advised and assisted the Nazi regime in its determination to carry out the systematic destruction of European Jewry. In his testimony at the Nuremberg trials, Wisliceny, who was subsequently executed as a war criminal said: "The Mufti was one of the initiators of the systematic extermination of European Jewry and had been a collaborator and adviser of Eichmann and Himmler in the execution of the plan."

As 1945 began, the handwriting on the wall was clear to the mufti that the eventual defeat of Hitler's Germany by the Allies was near. Haj Amin al-Husseini was one of the great escape artists of the twentieth century. Time and again, he was a step ahead of whatever authorities were in hot pursuit of him.

On May 8, 1945, the day after the German surrender to the Allies, al-Husseini left Berlin and flew to neutral Switzerland. The Swiss denied the mufti asylum, so he went to France where he lived quite comfortably in a Parisian suburb for a year. Then he escaped to Cairo, where he would receive political asylum and a hero's welcome from his friend and ally, King Farouk of Egypt. Al-Husseini survived World War 2 and escaped judgment at Nuremberg. He died on July 4, 1974 in Beirut at the age of 79.

The reader should know that Haj Amin al-Husseini and Yasser Arafat were related. Arafat's mother was the daughter of the mufti's first cousin. For more information on Hitler's mufti, please read "Icon of Evil" by David G. Dalin and John F. Rothmann.

A Short History of Wahhabism

There are people in the United States who do not understand the war against extremist, radical Islam. The following discussion is between Hugh Hewett, a radio talk show host and author, and Jane of Pennsylvania, who phoned during a TV talk show broadcast on C-Span-WEEKEND in 2008.

Jane: "I do not understand how you, Hugh Hewett, could constantly talk about evil and our bombing and using drones on people in the Middle East who really have done nothing to us (*Hugh Hewett's eyebrows reach for the ceiling; has this woman forgotten the attacks of 9-11-2001?*). They have given us oil at ten dollars a gallon until we got involved in their business. We are never going to be able to discuss cap & trade or what we are going to do with the poor or any domestic issue so long as talk shows like you are pervasive and there is no cogent discussion we can have with you about these wars which, I feel, are started by the United States in complicity with Israel."

Hugh Hewett: "My guess is, that Jane has not read the 'Looming Tower' by Laurence Wright, the single most important book written in the last decade for every American to read. The 'Looming Tower,' a genealogy of al-Qaeda, is written by a liberal, the principal correspondent for the New Yorker magazine, Jane. It won the Pulitzer Prize and it is the single most important book that you can read because your understanding of the world is simply wrong. It has nothing to do with our taking their oil, it has nothing to do with our domestic policy, or interference, it has nothing to do with Israel. It has to do with a pre-modern variant of Islam which is Wahhabism, on the one hand, it has a competing pre-modern variant of Islam--radical Shiism, also known as Khomeinism, on the other hand. They both hate us; they hate each other, but they hate us. It has nothing to do with anything we do. They want to kill us. And unless and until Americans understand that, they are not going to understand the war. It is that simple."

It is obvious that Jane of Pennsylvania does not have a clue and simply does not know anything about Islam or its history. To understand the war, it is necessary to understand Wahhabism.

Wahhabism is the official state religion of Saudi Arabia. It was the primary motivation for Osama bin Laden's attacks on the United States on

September 11, 2001. Wahhabism is the religious creed of al-Qaeda, al-Nusra, Islamic State, and the Taliban. The attacks of nine-eleven, the Bali bombing in October 2002, the Madrid Train Station bombing in March 2004, the attack on the Beslan school in Russia (*160 Russian school children were murdered*) on September 1-3, 2004, and the London bus and subway bombing in July 2005 were all Wahhabi-inspired attacks against the West. It is impossible to understand the worldwide grand jihad that is unfolding before our eyes without examining the Wahhabi connection to all this turmoil.

The founder of Wahhabism, Muhammed ibn Abdul Wahhab (*1703-1791*) was born in 1703 in the village of Uyaina, which was located on the Najd plateau in east-central Arabia. This relatively isolated, inland region of Arabia differed from the Hijaz, where the holy cities of Mecca and Medina and the cosmopolitan Red Sea part of Jeddah were located, and from al-Hasa, along the Persian Gulf coast.

After studying with his father, the qadi (*religious judge*) of Uyaina, ibn Abdul Wahhab moved to Medina, where he came under the influence of Hanbali Islamic scholars, admirers of the writings of the 14th-century scholar ibn Taymiyya (*died 1328*). Ibn Taymiyya argued that insidious foreign influences had seeped into Islam after the Mongol invasion of the Middle East in 1258. He denounced Moslems who had adopted Christian practices and objected to the excessive veneration of Jerusalem, a practice borrowed from Judaism.

Ibn Abdul Wahhab traveled outside of Arabia to what is today Iraq and Syria. He studied in the Persian cities of Isfahan and Qom during the reign of Nadir Shah (*1736-47*). For awhile, ibn Abdul Wahhab became an exponent of Sufism, the mystical movement of Islam, but he would eventually repudiate it. He also visited Basra, in southern Iraq, but was expelled probably for his strong religious views. He was fully acquainted with the major schools of Islamic practice because he had traveled throughout the main centers of the Moslem world.

The Islamic world during this period was changing because the military expansion of Islam had stagnated after the armies of the Ottoman Empire were defeated at the gates of Vienna in 1683. By 1771, the Ottomans would be ceding land to the Russian Empire for the first time. British and Dutch ships were regularly sailing into the Persian Gulf, establishing a commercial presence, as had the Portuguese a century earlier. The people of the Najd were unaware of those developments that were undoubtedly discussed in the larger Middle Eastern urban centers that Ibn Abdul Wahhab visited.

Returning to Arabia, Ibn Abdul Wahhab concluded that the Islam practiced throughout the Ottoman and Persian cities he had visited had been corrupted by foreign influences. The armies of Islam had vanquished many earlier civilizations but in the process had absorbed many of their practices. The veneration of saints, for example, including pilgrimage and prayer rites at their tombs had become widespread.

Ibn Abdul Wahhab may have been trying to explain the rising power of the Christian West, which he tied to the degeneracy in Islam under the Ottoman Empire. As a result, he developed his own unique approach to Islam, one that stressed the need to expunge any departure from traditional Islamic doctrine, especially practices that seemed to indicate polytheism (*belief in many gods and goddesses*). He sought to restore the puritanical Islam of the Prophet Muhammed and the early caliphs (*al-salaf al-salihin*). Years later, his followers would call themselves Salafis. But his movement was better defined by what it opposed than by what it advocated.

At a shrine in Jubaila, people sought success in business. Infertile women used to rub themselves against an idol in order to conceive. Some Moslems even worshiped at sacred trees. Imputing sacred powers to inanimate objects was not true Islam in Ibn Abdul Wahhab's opinion.

Ibn Abdul Wahhab wrote, "We must find out what true Islam is: it is above all a rejection of all gods except God, a refusal to allow others to share in that worship which is due to God alone (*shirk*). Shirk (*polytheism*) is evil, no matter what the object, be it king or prophet, or saint or tree, or tombs."

The war against shirk was tantamount, for the Koran states, "Kill those who ascribe partners to God, wheresoever ye find them." Polytheists (*mushrikun*) were declared enemy--but his definition of polytheism was far different from that of the rest of the Moslem world.

In the name of his new strict monotheism, ibn Abdul Wahhab destroyed the tombs of the companions, or first disciples, of the Prophet Muhammed, which had become objects of veneration. He demolished the tomb of Zayd bin-Khattab, the brother of the second caliph of Islam, Omar bin al-Khattab. Praying at tombs, he said, imitated Christian saint veneration. But Christian influences were not his only concern. Just after its birth, Islam became divided between the mainstream Sunni branch and the Shiite branch. Initially, the two branches fought about who should be the Prophet Muhammed's successor (*Khalifah, or caliph*). Sunni Islam soon won out; today, only 16 percent of Moslems belong to the various Shiite groups. Large concentrations of Shiites are in today's Iran, Iraq, Bahrain, and along the eastern coast of the Arabian peninsula.

The Shiites, who were the partisans of Ali, Muhammed's son-in-law, added a theological dimension to the succession debate. They attributed special religious qualities to Ali and his sons, Hasan and Hussein, as well as to their descendants. Ali and his successors established an imamate, a hereditary dynasty, of spiritual leaders who possessed secret knowledge and miraculous powers; the twelfth imam is expected to return as a mahdi, or messianic savior, an intermediary between man and God. According to some Shiites, Ali even shared the power of prophecy with Muhammed. Because of Shiite Islam's veneration of Ali and his successors, the Shiites drew the wrath of ibn Abdul Wahhab and his followers.

Ibn Abdul Wahhab even enforced the old Islamic punishment for an adulteress, stoning her to death, which other Moslem leaders of his time considered outmoded. His zealotry was fed by a desire to re-create the true Islam, based on what he understood to be Islamic practice in seventh-century Arabia at the time of the Prophet Muhammed. But because many of ibn Abdul Wahhab's activities antagonized the local

ulama, or religious leadership, he was expelled from Uyaina and sought a new protector--all the more necessary because he quarreled with both the emir (*prince*) of his tribe and his own father.

Muhammed ibn Saud, the ruler of Diriyah, a small settlement near today's Riyadh, gave him shelter. The Najd, at this time, may have been under the nominal rule of the Ottoman Empire, but it was essentially divided among many tribal families, like the Sauds of Diriyah. The two men struck an alliance in 1744. Ibn Saud, according to one source, assured his new ally, "This oasis is yours, do not fear your enemies. By the name of God, if all Najd was summoned to throw you out, we will never agree to expel you." Ibn Abdul Wahhab responded, "You are the settlement's chief and wise man. I want you to grant me an oath that you will perform jihad against the unbelievers (*non-Wahhabi Moslems*)."

Muhammed ibn Saud and Muhammed ibn Abdul Wahhab thus established a covenant, under which ibn Saud established the first Saudi state and ibn Abdul Wahhab determined its official creed. It was, in short, a political bargain: ibn Saud would protect ibn Abdul Wahhab and spread his new creed, while ibn Abdul Wahhab would legitimize Saudi rule over an expanding circle of bedouin tribes, which were subdued through a new jihad. By 1805, the Saudi-Wahhabi state had expanded to cover much of present-day Saudi Arabia, including the holy cities of Mecca and Medina. Ibn Saud, the emir (*prince*) also became the imam of ibn Abdul Wahhab's new religious community. Their covenant even involved a dynastic marriage: ibn Saud married ibn Abdul Wahhab's daughter. The descendants of these two families--the Al Saud and the Al al-Sheikh (*ibn Abdul Wahhab's family*)-- would serve as the leaders of the original Saudi state for generations. In the West, the new puritanical doctrine was named Wahhabism after its founder, and its adherents were called Wahhabis.

Ibn Saud and ibn Abdul Wahhab declared that those who would not accept Wahhabism (*such as non-Wahhabi Moslems*) were "disbelievers and polytheists," and so it was permissible "to kill them and confiscate their possessions." Wahhabism could thus be spread by force, militarily. The

Wahhabis were brutal to their enemies. To captured "polytheists" the Wahhabis offered a choice: embrace Wahhabism or die.

In the spring of 1802, twelve thousand Wahhabis under the command of Saud (*the grandson of Muhammed ibn Saud*) invaded the southern part of Ottoman Iraq. That April, the army entered Kerbala, massacred some 4,000 Shiites and sacked holy Shiite shrines, including the tomb of Hussein, the martyred grandson of the Prophet Muhammed. Looting the city, the Wahhabis made off with precious spoils, including jewelled sabers, hand guns, gold ornaments and Persian carpets, all carried on the backs of 4,000 camels. The massacre occurred because the Shiites of Kerbala refused to accept Wahhabism as the true Islam.

The Ottomans would gain the opportunity to challenge Wahhabi power. Coming by sea, an Egyptian force working for the Ottomans occupied the Arabian coastal town of Yanbu in October 1811. Another detachment of Egyptian cavalry came by land. The two forces numbered 8,000 troupes. But the Saudi leader, Saud, was prepared for the Egyptian attack, deploying a Wahhabi army of 18,000 men between Yanbu and Medina. Under the command of Saud's son Abdullah, the Wahhabis crushed the Egyptian forces, which fled for the seacoast.

The Egyptians nonetheless persisted. Their campaign against the Wahhabis lasted another six years until 1818. When Saud (*grandson of the founder of the Saudi state*) died on April 27, 1814, in the Saudi capital of Diriyah, his son, Abdullah took power as the new leader of the Saudi state.

Not satisfied with his reconquest of the Hijaz and the holy cities of Islam, Muhammed Ali (*the governor of Cairo and Ottoman agent to counter the Wahhabi menace*) decided to penetrate the Arabian interior and destroy what remained of the Saudi state. He designated his eldest son, Ibrahim, to lead the expedition. Ibrahim's army swept through the Najd. On September 11, 1818, Abdullah surrendered to Ibrahim and was taken prisoner. After Diriyah fell to the Egyptians and was leveled (*the ruins of Diriyah are a short distance from present day Riyadh*), the first Saudi state was terminated. The fall of the Wahhabis was celebrated in Cairo with a

festival complete with fireworks. The prisoner Abdullah was brought to Istanbul, where he was presented to the Ottoman sultan, Mahmud the Second (1808-39), in heavy chains. After being forced to march through the Ottoman capital for three days, he was beheaded in front of the main gate of Saint Sofia, not far from the sultan's Topkapi Palace. The sultan-caliph ordered that prayers be offered throughout the Ottoman Empire to thank heaven for "the annihilation of the sect that had devastated Mecca and Medina."

However Wahhabism would rise again in today's Saudi state founded in 1932 by Abdul Aziz ibn-Abdul Rahman al-Saud, the first king of today's Saudi Arabia. He was the great-great-great-grandson of Muhammed ibn Saud, the founder of the House of Saud, who made a covenant in 1744 with Muhammed Abdul Wahhab, the founder of Wahhabism.

Read: "The Looming Tower" by Laurence Wright (*a history of al Qaeda*);
and "Hatred's Kingdom" by Dore Gold (*a history of Wahhabism*).'

The Muslim Brotherhood

The Muslim Brotherhood was founded in 1928 by an Egyptian school teacher, Hasan al-Banna (1906-1949). He wanted to create a completely different political and social order as Egypt emerged from foreign domination, a society based on Islamic (Shariah) law. By the 1950s, the Muslim Brotherhood had grown into a formidable political opposition in Egypt; in 1949, the organization had two thousand branches throughout the country. But more significant, it was now a dangerous militant movement with a "secret apparatus" that acquired arms and terrorised its enemies. In December 1948, a member of the Muslim Brotherhood murdered the Egyptian prime minister, Nuqrashi Pasha; Hasan al-Banna (*the founder of the Muslim Brotherhood*) was assassinated, shot to death on the streets outside the Young Men's Muslim Association headquarters in Cairo two months later, in January 1949, apparently by Egyptian security officers. In 1949, Muslim Brothers tried to assassinate the new prime minister of Egypt, Ibrahim Abdel Hadi, but instead killed Supreme Court Judge Moustashar Ahmad El-Kazendari. In October 1954, the Muslim Brotherhood made an attempt on Gamal Abdel Nasser's life. Nasser was Egypt's president from 1956-1970.

Looking back on the 1920s, it was an exciting time for many Middle Eastern countries which were being liberated from European authority. Middle Eastern countries finally gained their independence from France, the United Kingdom, Italy, and Turkey. For the first time in history, Egypt had a president. The Egyptian people were beginning to see the light of freedom again, many for the first time in their lives.

Events in Turkey would soon propel Egypt toward Islamic fundamentalism. In 1924 the Turkish military leader Mustafa Kemal Ataturk established a thoroughly secular state in Turkey. In doing so, he overturned the Islamic succession system (*the Caliphate*) that had led the Islamic world for six hundred years. In effect, he threw out the Muslim system and replaced it with a Westernized military system.

Muslims reacted negatively to this, including Muslims in Egypt. In

response, a spiritual leader named Hasan al-Banna established the Muslim Brotherhood to reinstate Islamic (*Shariah*) law and to reestablish the Caliphate abolished by Kemal Ataturk, the father of modern Turkey.

The Muslim Brotherhood was very militant, aggressive and hateful toward the leadership of Egypt and anyone unwilling to comply with Islamic law. They used terrorist methods to shake up society and pursue their agenda to bring back the original glory of Islam. The Muslim Brotherhood taught their followers that the leaders of Egypt and the Arab world were not true Muslims. They aggressively taught that Islamic law should be applied with no tolerance for government interference or people of any other faith (*Jews or Christians*).

In the late 1940s while the Muslim Brotherhood was committing political assassinations, a young intelligent Egyptian was getting his degree in education. Sayyid Qutb (1906-1966) was born in a village in southern Egypt in 1906. He was chosen by the Egyptian government to study special methods of education in the United States. Upon his return to Egypt he joined the Muslim Brotherhood.

It was Sayyid Qutb's first time outside of Egypt. He returned filled with envy and hostility toward the United States. While abroad he wrote to a friend, "Nowhere else on earth could I find people that excel in education, knowledge, technology, business and civilization like the Americans. However, the American values, ethics, and beliefs are below the standard of a human being."

While in the United States, he spent time in Washington D.C., California, and Colorado. He was quite impressed by America's natural beauty, great size, educational institutions and diversity of population. Yet he felt that America's resources were wasted on materialism.

"It seems to me that there is no relation between greatness of culture and greatness of the people that create this culture. It is obvious that Americans have focused all of their ingenuity on the production of materialism, but they do not have much to offer as to what makes humans great."

He was disgusted with what he saw as a lack of religious conviction. "No one else in the world has built more churches than the Americans. You

will find Americans in church on Sundays, Christmas, Easter and special religious occasions, yet they are so empty and do not have a spiritual life. The last thing that an American would think about in everyday life is his religion."

Qutb was also angry because American influence had led the Muslim world astray from the way of Islam.

"Not only the non-Muslim world is pagan and heathen, but also the existing Muslim world is so influenced by the rest of the world."

Sayyid Qutb, the founding father of modern jihad, wrote more than seven books. However, the book that got him the death penalty from the Egyptian government was called "Milestones." The Egyptian government arrested Qutb and sentenced him to death and he was subsequently executed in 1966 during the presidency of Gamal Abdel Nasser.

Sayyid Qutb and "Milestones" have become the heartbeat of today's radical Islamic movements. He is the chief philosopher and spiritual leader of today's Islamic terrorist groups.

Qutb felt that the world had regressed to the way it was before Muhammad's teaching--pagan and idolatrous.

"Today we are living like heathens--just as in the days before Islam in the way people act, the world's culture and what they believe and think. It is all heathenism. Even in the Islamic world, education, philosophy, culture, thinking, and laws are all far from true Islam."

Qutb believed that Allah is the only ruler over earth and that no human should rule or govern the earth. Therefore, he rejected all man-made systems of government including democracy, socialism, dictatorship and communism. Qutb believed Muslims should rebel and resist any human power on earth until they overthrow all man-made governments. This is the ultimate calling for a Muslim, and it is not to be compromised, deviated from or stopped. His logic was: Good and evil cannot live together, truth and falsehood are not the same, and people cannot live under the authority of both God and man. And to please God they should destroy the ways of man. These were the ideas of Sayyid Qutb, the most important ideologue of the Muslim Brotherhood in the twentieth century.

After the attempt by a Muslim Brother on Nasser's life in October 1954, many members of the Muslim Brotherhood were driven out of Egypt by Nasser's regime and found refuge in Saudi Arabia, and some received stipends from the Saudi government. The number of Muslim Brotherhood refugees who fled to Saudi Arabia reached the thousands. Some of the Egyptian Muslim Brothers who arrived in Saudi Arabia in the late 1950s became prominent at the Islamic University of Medina, which was founded in 1961, following consultations between many of these foreign fundamentalists, the Wahhabi Ulama, and other Saudi authorities. With the help of these Egyptian refugees, the Saudis hoped to build up their Islamic University of Medina as an alternative to Cairo's famous al-Azhar, which had come under strict Nasserist control in 1961. Pakistani Islamic leader Mawlana Abu al-Ala Mawdudi was made trustee of the new university. Many of Egypt's future ulama (*religious leadership*) were drawn to Saudi Arabia in those years; Sheikh Tantawi, the grand mufti of Egypt spent four years at the Islamic University of Medina. Students from the entire Muslim world attended its classes and were exposed to the ideas of Wahhabism and of the Muslim Brotherhood. Years later, 85% of its student body would be non-Saudi, making it an important tool for spreading Wahhabism internationally. Another important center for foreign students was King Abdul Aziz University, established in 1967. Both universities quickly became hothouses for the growth of Islamic militancy.

Saudi Arabia was a natural asylum for the Muslim Brothers. The kingdom had an interest in wielding influence in Egypt; after all, the Egyptians had invaded the Arabian peninsula twice and in both the 1800s and 1900s had fought the Saudis. Indeed, the Yemen war in the early 1960s, when Nasser's secular Arab nationalism went to war against Wahhabism, demonstrated the threat that Egypt could pose when it was in a position of complete ideological hostility to the Saudi state. Thus, for Saudi Arabia, investing in Egyptian Islamic movements and defeating Egyptian secular trends was an investment in security. And of course Wahhabism and the Muslim Brotherhood had a great deal of ideological affinity. Both were Salafi movements: they sought to restore an Islamic

golden age--Islam as it had been under the Prophet Muhammad and his immediate successors, who were known as al-salaf al-salihin, or *pious ancestors*. Both were nurtured by their understanding of Ibn Taymiyya (1263-1328), whose writings Muhammad ibn Abdul Wahhab had found so compelling that he copied them by hand.

There were several instances of cross-fertilization between the two movements. Muhammad Rashid Rida, an admirer--even a promoter of Wahhabism, served as a mentor for Hasan al-Banna, the founder of the Muslim Brotherhood. Rida was probably receiving financial assistance from Ibn Saud (1880-1953, *the first king of the Saudi state in the twentieth century*) for his pro-Saudi position. "There is money in the affair," one of Ibn Saud's advisors acknowledged.

Saudi Arabia was also the refuge for Muhammad Qutb, the brother of the most important figure in the Muslim Brotherhood, Sayyid Qutb. In 1966, Sayyid Qutb was executed by Nasser; Wahhabi ulama and the Constituent Council of the Muslim World League, headed by the Saudi Grand Mufti, condemned the execution. From Saudi Arabia, Muhammed Qutb edited and published Sayyid Qutb's writings. He eventually taught Islamic studies at King Abdul Aziz Univeristy in Jeddah.

In the 1970s, the ideology of the Muslim Brotherhood and Saudi Wahhabism formed a potent mixture in Saudi Arabian's Islamic universities and in the Islamic networks that King Faisal had established through the Muslim World League.

More and more Islamic radicals sought refuge in Saudi Arabia. Shiekh Omar Abdul Rahman, the blind Egyptian cleric who later would be convicted for his involvement in the 1993 World Trade Center bombing, resided in Saudi Arabia from 1977 to 1980, teaching at a girls' college in Riyadh. He had been a bitter critic of Nasser, branding the Egyptian leader's regime as "un-Islamic" and even issuing a fatwa forbidding prayer at Nasser's funeral. He had been imprisoned several times by the Egyptian authorities for his activities.

In the 1980s, the Saudis welcomed Ayman al-Zawahiri (*today's head of al-Qaeda after the elimination of Bin Laden by US forces in Pakistan*), despite his past involvement in Islamic radicalism and in the assassination of Anwar Sadat, for which he had served a jail sentence in Egypt. In 1986, al-Zawahiri left Saudi Arabia for Afghanistan; in the late 1990s, he would become Osama bin Laden's deputy and al-Qaeda's chief ideologue.

Perhaps most significant, Abdullah Azzam, one of the most influential Islamic fundamentalist thinkers, sought refuge in Saudi Arabia. It is difficult to overstate the impact that this radical had.

Azzam was born in a Palestinian village near Jenin in 1941. In 1959, he traveled to Syria to study at Damascus University; he lived there through 1966, and during that time he joined the Muslim Brotherhood. In 1973, he completed his doctorate in Islamic jurisprudence at al-Azhar in Cairo, where he met the family of Sayyid Qutb. Subsequently, Azzam taught Islamic law at the University of Jordan in Amman, where he again became active in the Muslim Brotherhood. Because of his involvement in the Brotherhood, he was dismissed from his university position. So, like other Muslim Brothers, he moved to Saudi Arabia. There he joined Muhammed Qutb on the faculty of King Abdul Aziz Univeristy. At the university, Qutb and Azzam shared a young Saudi student named Osama bin Laden.

Abdullah Azzam's most important contribution to the Islamic fundamentalist movement was to restore the centrality of the idea of jihad. In fact, he had been dubbed the "Emir of Jihad." Analyzing the reasons for the relative decline of the Islamic world, he reached a clear conclusion: "Anybody who looks into the state of Muslims today will find that their great misfortune is their abandonment of jihad."

The Soviet invasion of Afghanistan in December 1979 caused Islamic fundamentalists like Abdullah Azzam to call for a jihad. Azzam had the opportunity to put his ideas to work. After he left his university position in Jeddah, the Muslim World League sent him to teach at the International Islamic University in Islamabad, Pakistan. He ran the offices of the Muslim World League and the Muslim Brotherhood in Peshawar,

Pakistan in 1984. Initially he was responsible for providing teachers for the schools that promoted jihad. One of his biographers commented that he brought the spoiled Saudi youth from the streets of Riyadh and Jeddah to the hills of the Hindu Kush.

In 1984, Abdullah Azzam established the Maktab Khadamat al-Mujahideen, or Services Center in Peshawar to recruit Arabs and arrange funding for the war against the Soviets in Afghanistan. Money poured in from Saudi intelligence, the Saudi Red Crescent, private Saudi princes, and the Muslim World League. Pakistan's Inter-Service-Intelligence (*ISI*) provided the recruits with training and base facilities, while the US Central Intelligence Agency supplied a good deal of the weaponry, deferring to the Pakistanis on how to distribute the arms.

The war against the Soviets in Afghanistan may have looked like a multinational effort, with Afghan guerrillas backed by Arab volunteers and armed with Western weapons, but the effort also required significant financial backing, and that came from Saudi Arabia and its Islamic charities. Abdullah Azzam's ideological conviction helped mobilize volunteers for the Afghan struggle, and without the Saudis, the Afghans would have lacked the resources to turn back the Soviets.

In February 1989, the Soviet Union pulled out of Afghanistan, but the victory was only the starting point for Abdullah Azzam. He envisioned a worldwide jihad: "This duty shall not lapse with victory in Afghanistan and the jihad will remain an individual obligation until all other lands which formerly were Muslim come back to us and Islam reigns within them once again." According to Azzam's logic, Spain, Portugal and Sicily should become Muslim countries again because they once were Muslim countries for centuries.

On November 24, 1989, Abdullah Azzam and two of his sons, Muhammed and Ibrahim, were killed in a car bomb in Peshawar. The perpetrators were never found. His strongly worded will outlined his ideological legacy: "Those who believe that Islam can flourish and be victorious without jihad (*fighting*) and blood are deluded and have no understanding of the nature of this religion." The effective successor of

Abdullah Azzam was his Saudi student Osama bin Laden.

Fast forward:

In July 2013, the Egyptian army removed Morsi, the leader of the Muslim Brotherhood, from ruling Egypt. In his place an army general, Al-Sisi took the reins of the Egyptian government. The people of Egypt did not want a fundamentalist Islamic group to govern Egypt. The majority of the Egyptian people understand that the Muslim Brotherhood is bad for Egypt, bad for the Middle East and bad for the world.

To learn more on the Muslim Brotherhood, please read:

“Hatred’s Kingdom” by Dore Gold;

and “Islam and Terrorism” by Mark A. Gabriel.



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