

Publisher's Note

21 June, 1995 Copyleft c Waqf Ikhlas, Istanbul, 1995.

Permission to reprint & distribute is granted only if this heading included, and the text is not modified in any way, shape or form to alter the intended meaning.

WAQF IKHLAS

Ihlas Holding A.S.

Cagaloglu-ISTANBUL

Tel: (90.212) 513 99 00

THE OTTOMANS CLEAR THE BLESSED CITIES OF THE WAHHABITE BANDITS

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 Sazyar, 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 Sazyar. 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'iiyyati, 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 son 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 mutasarraf (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 see the truth. The majority has come to understand the truth. Would our master Hadrat Prophet

(sall-Allahu 'alaihi wa sallam) approve of this cruelty?"

Fakhr ad-din Pasha, the Commandant of Medina, was still insisting on obeying the orders of the Unionist government. The Turkish officers encircled his Badroom early on 10 January 1337 (1919). First Lieutenant Shawkat Bey, his aide-de-camp, heard the noise and came out. He saw colonels, lieutenant-colonels, lieutenants, selected infantrymen and gendarmes climbing up the stairs. They took away the aide-de-camp. Those who entered the Badroom held the pasha by the wrists and took him to the sea-port of Yanbu' between two officers in a car. The officers and the soldiers were happy to travel homeward to Istanbul. However, the British forces took them to Egypt and kept them in prison for six months. The pasha was banished as a prisoner of war to Malta on August 5th. He was kept there for two years. Because he had deemed it a duty to his country to obey the mad orders of the Unionists, this brave Turkish commandant had remained inactive in Medina and had not found the opportunity of fight against the British forces, the ferocious enemies of Islam. The Unionists, after they took hold of the government, not only partitioned the country of heroes but also caused many patriots of this country like Fakhr ad-din Pasha to groan in the enemy dungeons. They shed the blood of thousands of innocent Muslims and Muslim Turks in order not to give the Sacred Lands, Mecca and Medina, to the Sharifs who were khalis Muslims of our Prophet's family. They left the Sacred Lands to the bloody-handed, stony-hearted people who were the historical enemies of true Muslims and Turks.

SHARIF HUSAIN PASHA'S FIRST DECLARATION:

Those with a good knowledge of history know very well that the amirs of al-Makkat al-Mukarrama have been the first among those Muslim leaders and rulers to affiliate with ad-Dawlat al-'aliyyat al-'Osmaniyya (the Supreme Ottoman Empire) to strengthen Muslim Unity.

These Arab amirs have always been strictly loyal to the Ottomans because the Ottoman sultans have been zealous in executing the Holy Book of Allah and the Sunnat of Rasulullah and obeying Islam and because they sacrificed their bodies for this purpose. For instance, I tried to break up the siege of Abha by attacking with armed forces raised from Arabs against Arabs to protect the honor and dignity of ad-Dawlat al-'Osmaniyya in the year 1327 [1909]; one year later, I carried out that action to success under the command of one of my sons, again for the same purpose. As everyone knows, I have never deviated from this great aim.

The appearance of Ittihad wa Taraqqi Jamiyyati, their taking control state affairs and their administration, which is corrupt at its very foundation, have caused, as known by everyone, many domestic and foreign disorders and many battles and shocked the greatness and power of the Empire, and, by entering into the last war, [The First World War.] led the Empire into a very dangerous situation. There is no one who does not see and experience the dismal situation; it is not necessary to explain the details.

We do not want to see any people of Islam loosen their relations with this great Muslim empire and be in grief and difficulties. The unity of the people of the Ottoman [Empire] has been spoilt and thus the people's trust in the security of their possessions and lives is lost because of the executions by hanging and imprisonment in dungeons and the banishment of Muslim and non-Muslim citizens who live on the last portion of our empire. The distress that the people in the Sacred Lands suffered has been so severe that the people of moderate status have had to sell the doors and windows of their houses and household utensils, and even the timber from the roofs of their houses.

The Unionists, unsatisfied with all of what they have done, have also attempted to distort the Book of Allah and the Exalted Sunnat, which are the only bonds between the Exalted Ottoman State and the Muslims; the newspaper Ijtihad, which is published in the capital of the Exalted Ottoman State before the eyes of the Grand Vizier, Shaikh al-Islam and all viziers and senators, is not ashamed of insulting our Prophet with unbecoming writings and, in addition, taking advantage of not being criticized, presumptuously tries to change the ayats of the Qur'an al-karim and dares to ridicule the ayat about inheritance. [See our book The religion Reformers in Islam for these insolent writings by Ziya Gokalp.]

Besides, they have attempted to abolish one of the five fundamentals of Islam as follows: they ordered the soldiers in al-Makkat al-Mukarrama, al-Madinat al-Munawwara and Damascus not to fast in the honorable month of Ramadan to make them feel as if they were like the soldiers fighting against the Russian army. They have not held back from removing many such Islamic fundamentals and committing and making others commit the things Allahu ta'ala forbids.

They have deprived our Majestic, Exalted Sultan (rahmat-Allahi 'alaih) even of the right of appointing a general secretary to the Palace as they have taken away all rights from His Majesty. They themselves have ignored the constitution they themselves wrote [and announced to the world by depriving the Ottoman Sultan of the right of serving Muslims' affairs.] They have left the Ottoman Sultan deprived of his constitutional rights. All Muslims and foreigners see this vile behavior and feel disgusted. The reason why we have kept silence about and attributed to [their possible] good [intention] such behavior [of theirs, which, in fact, was] meant to abolish Islam up to now, was because it was feared that it would be an act of sowing seeds of mischief and discord among Muslims.

[We see now that] the wide-spread hearsay that the government of the Supreme Ottoman Empire has left in the hands of Anwar, Jamal and Tal'at pashas was not without foundation. The meaning of this hearsay is getting clearer day by day; as everybody understands openly, they do whatever they wish, and they make others do whatever they say, and their orders are more powerful than the constitution and the laws. An order sent to the Qadi (judge) of the mahkamat ash-Shariyya (canonical court) of Mecca states that the witnesses should be listened to in the presence of the judge and that the tazkiya [(Pronouncement of the) investigation of the antecedents of a witness in order to assess whether his testimony is acceptable.] not recorded in the presence of the judge should not be accepted. This order is an abrogation of the explicit order of the Qur'an al-karim that tazkiya should be practiced among Muslims.

Moreover, the famous 'ulama' of Islam and the notable Arab citizens such as Amir 'Umar al-Jazayri, Amir 'Arif ash-Shahabi, Shafiq Beg, al-Muayyad Shukru Beg, al-Asani, 'Abd al-Wahhab, Tawfiq Beg, al-Basat, 'Abd al-Hamid az-Zarawi and 'Abd al-Ghani al-Arisi and many other virtuous, useful people like them have been hanged or shot illegally, without any trial. Many families have been ruined by their orders given when they were in a drunken stupor. Perhaps I could find an excuse for those murders which would not be committed even by hard -and stony-hearted dictators, but what excuse could be found acceptable for banishing their remaining sinless, innocent families, wives and children, from their homes and countries, thus loading them with sorrow over sorrow and calamity over calamity?

It is obvious that it is never compatible with logic, justice and humanity in any case to banish and tyrannize women and children while it has already been a sufficient penalty [upon women and children] to see their husbands and fathers killed or decay in dungeons for whatever reason it was. The 164th ayat al-karima of Surat al-Anam declares, "No one should

be punished for another's guilt!" To what rule could these brutal actions of the Unionists be conformable, while this [Qur'anic] commandment enlightening upon justice is explicitly obvious? Even if we could find a political reason, a law, supporting this second murder [of banishing], what excuse could be made for the unjust seizure of the possession and property of those women and children who have lost their husbands and fathers? Let us be silent about this very vile action of theirs for a moment; let us neglect our duty of protecting the innocent and oppressed people for the peace of the nation and the country. But, what reason can ever be shown as an excuse for insulting, playing with the dignity and personified chastity of the chaste, honest and honorable daughter of the famous mujahid, heroic amir 'Abd al-Qadir al-Jaza'iree? Was there no common woman left to be played and amused with? Is there anyone who cannot understand the ideas and the aim of those who attack the historically certified nobility and honor of the blessed ladies who are the apples of Muslims' eyes?

We have mentioned above some of the scandals, which everybody knows of among the illegal, immoral, unfair, excessive and stupid actions of the Unionists. I reveal these for all of humanity and our faithful brethren. Those who read and understand will make their conscientious decision. I cannot help writing another heart-breaking, very mean and insolent action of these militant partisans [Unionists] against Muslims, in order to clearly expose their understanding of Islam and their final aim:

During the demonstration arranged by the people of al-Makkat al-Mukarrama to end the attacks directed towards their lives and honesty, two of the shells fired from the guns at Qal'at al-Jiyad to Bait-Allah (the Holy Mosque), the qibla of Muslims and the Kaba of the believers, by the order of a Unionist commander, hit one at a point one meter and the other three meters from the sacred Stone, the Hajar al-aswad. The Sutrat ash-Sharifa, the cover of the Kabat al-Muazzama, caught fire from these shells and the people, to extinguish the fire, had to open the door and climb on the Kabat al-Muazzama. Although they [the soldiers] saw the fire, they kept Maqam al-Ibrahim and the mosque Haram ash-Sharif under cannonade and martyred some Muslims. The people could not enter the masjid, and salat could not be performed in the masjid for days. I leave it to all the Muslims all over the world to see the beliefs and ideas of those who attempt to insult and harm the Kabat al-Muazzama, despite the necessity that Muslims should respect and revere mosques and the Kabat al-Muazzama. We cannot leave the future of the Islamic religion and that of all my compatriots as a plaything in the hands of the Unionists with such mentalities and beliefs. Allahu ta'ala protected our people from being caught unaware. The Muslims of the Hijaz have now taken independence by their own endeavor and have decided to protect this country of heroes from the Unionist partisans who have been annoying this country. They have attained a perfect and absolute independence by the power of their own faith and heroism, which has added golden pages to the history, without going into any agreement with a foreign country or accepting foreign aid of any kind.

We are making progress towards our sacred aim of protecting the Religion of Islam and glorifying the kalimat at-tawhid by departing from the countries groaning under the tyranny and torture of the Unionist partisans who have pestered the people of Islam. We shall learn every branch of science which is conformable to and fit for Islam. We shall found advanced industry. We shall try with all our hearts and souls to advance on the way of civilization. We expect that all our brothers-in-Islam in the Muslim world will brotherly support this action of ours, which is intended to execute the wajib, the duty, and that they will help us in our sacred jihad.

We hold out our hands to our glorious Allah, who is the Lord of lords, and pray and beg Him to lead us to and make us attain success on the right path for the love of His exalted Prophet. His help reaches to and is sufficient for everyone who begs Him. He is the Best Helper.

25 Shaban, year 1334 [1916]
Amir of al-Makkat al-Mukarrama
Sharif Husain ibn Ali

SHARIF HUSAIN PASHA'S SECOND DECLARATION:

I thought it proper to publish this second declaration for the enlightened compatriots and learned Muslims, thinking that there might be some doubt about the endeavors and ideas of ours, the people of the Hijaz, who have started an action for the reasons stated in the first declaration. I am warning our brothers in the light of the latest apparent proofs and evidences.

The foresighted Muslims and the learned, experienced personages of the Ottoman community and the wise and intelligent ones of the whole world do not approve of the Ottoman Empire having entered into the General War. [The First World War.] There are two reasons for this [disapproval]:

The first reason is domestic: the Supreme Ottoman State had recently come out from the wars of Trablusgharb [Tripoli] and Balkan, and her military and economic powers had suffered great fatigue, even ruination, and the people who were her source of power had become exhausted. The soldiers in the Ottoman nation had been called under arms for wars one after another just after they had returned home and started earning the livelihood for their household, and this situation had become a tragedy for the people. Because the General War to which the Unionists have recently forced the State is extremely terrible and destructive compared to the previous wars, it has been very unwise to have led the people to such a dangerous war by loading the people with heavy taxes and torturous duties.

The second reason is foreign: the Unionist government has made a big mistake in choosing the side on which to take part. The Ottoman Empire is an Islamic State. The geographical situation of her lands is of great importance and extends widely. The length of her coastlines is greater than the length of her borderlines. Therefore, the Ottoman dynasty, those exalted sultans, have almost always cooperated with those states which have had a Muslim majority and a dominant naval power. This policy of theirs has nearly always been successful. The inexperienced, ignorant leaders of the Unionists, being taken in by the appearance and deceived by baseless, false words, have changed this policy of the Ottoman sultans (rahmat-Allahi 'alaihim ajmain). Those who are able to distinguish right from wrong and who are well versed in history have foreseen the bad and very bitter results of this stupid decision and avoided cooperating with the Unionists. Even I explained my view in detail and tried to warn them by giving historical examples when my opinion was asked for by telegram about entering into this last war, this disaster. The answer I then telegraphed is a sound document showing my ideas, goodwill and loyalty towards the Empire and my struggle for the protection of the honor of Islam.

The bitter, destructive consequences we had feared and piteously told of at the beginning of the war are coming about now: the border of the Ottoman Empire in Europe is almost drawn back down to the city walls of Istanbul today; the vanguards of the Russian army are torturing the Ottoman people in the provinces of Sivas and Musul; the British army captured the provinces of Basra and Baghdad; thousands of Ottoman children have been captured in the desert of al-Arish as the result of Jamal Pasha's stupid guidance. There is no doubt that the faithful compatriots, who see this grievous course and the disaster the Empire will suffer as a consequence of this course directed by the Unionists, are to choose between two things:

The first is [to accept] the eradication of the Ottoman Empire from the [world] map - her annihilation.

The second is to find the means of protection against this disastrous annihilation. I leave it to the whole Muslim world to investigate, to think, to consult one another, and to make the necessary proposals on this matter.

We took action rightfully before the dangers encircled the country and annihilated Muslims. If we could know, or even hope, that we would be helpful to the country and the nation by being loyal to this unconscious, stupid administration of the Ottoman Empire, which is a plaything in the hands of a dictatorial minority, we would not say anything or move in any way, but be patient and endure every hardship, even die. But it is very obvious that this [silence] will do not good but make the situation worse. How could it not be obvious while there is a hundred-percent probability that if we follow the way we are forced to follow [by the Unionists], we will suffer the disaster which the nations who followed such ways have suffered. Is there anyone who does not see that the Unionists have broken the huge empire into pieces and put the people into utter trouble? The huge empire is being sacrificed for the pleasure of Anwar, Jamal, Tal'at and their friends.

The foreign policy of the Ottoman Empire has been the established policy accepted by the Ottoman sultans over the centuries of experience and consultations with the notables of the Empire. This policy is the policy of co-operation with the British and French governments. This policy has always been beneficial to our State and nation throughout history. Those who made us neglect this policy are the said Unionist dictators.

Now we oppose the ignorant, foolish policy and brutal, torturous administration of the Unionists. We see that the Empire is being led to destruction and we never approved of it. It should be known by everyone that our opposition is against Anwar, Jamal, Tal'at and their accomplices. Every Muslim approves this just action. Every compatriot supports and is with us on this right cause. Even the Head of the Empire, the Caliph of the Faithful, is on our side with his heart and conscience. The most sound evidence supporting this is that the Wali-'ahd (Heir to the Throne) Yusuf 'Izz ad-din Effendi has been attacked and martyred by the Unionists.

I say again: the great Ottoman Empire is being sacrificed for the evil intentions and by the destructive actions of these dictators. We seek refuge in Allahu ta'ala from their wickedness.

I can't help exposing another evil deed of the Unionists, which warned and made us take action, for the noble Turkish nation:

Jamal Pasha, one of the excessive chiefs of the Unionist society, hangs or shoots to death whomever he wishes in Damascus. He has founded a night-club in Damascus, and the daughters of the notable families of the city have been used as servants in this scandal-house of prostitution and drink during the orgies he arranged with the officers he ordered to accompany him. Speeches insulting our national and religious feelings have been yelled out. Is not this vile behavior of his a trampling on the chastity and dignity of Turkish Muslim women as well as a disregard for the commands in Surat an-Nur of the Qur'an al-karim? Does not this behavior of Jamal Pasha show that the Unionists do not at all respect the religion of Islam or Turkish and Arabic customs?

I have mentioned some of the grievous, destructive behavior of the Unionist partisans, who lead the people and the Empire to ruination. I write all these in order to awaken my Muslim brothers living on Ottoman lands and in Muslim countries, thus to serve my milla [Muslim

world] and country. I want to communicate to my fellow-countrymen that the Unionists are acting out of caprice without thinking of the safety of the Empire and the nation. Let alone believing and respecting the Divine Orders and Prohibitions, they are even striving to change and spoil these sacred rules. Therefore, I ask my Muslim brothers not to support this destructive, discordant, stupid and vile course of theirs. It is not proper to obey those who disobey Allahu ta'ala and who oppress men! He who has the power to reverse their actions should try to do so with his hand, tongue and heart! If there are those who cannot see the harm of the Unionists and who approve of their actions, I am ready to hear them out. Our salam be upon those who are on the right path and who do useful work!

11 Dhu'l-Qada, year 1334 [1916]
Amir of al-Makkat al-Mukarrama
Sharif Husain ibn 'Ali

These two declarations reveal Sharif Husain Pasha's sincere intention and whole faith, as well as his wrong ideas and harmful conclusions. His greatest mistake was that he could not understand the aggressiveness of the British against Islam throughout history. [It was certainly wrong to fight against the British who would dominate the seas and had big power of army and arms. But, to cooperate with this fierce enemy of Islam is a bigger mistake.] It is seen that he had not heard about the raid made by the British forces upon Istanbul to annihilate the Ottomans during the time of Sultan Salim Khan the Third. The British even barbarously attacked Muslim countries in Asia and Africa and colonized and exploited them during that same period. They annihilated the Muslim 'ulama', Islamic books, Islamic culture and morals in those countries. The British deceived the Ottoman Sultan 'Abd al-Majid Khan (rahmat-Allahi 'alaih) and placed freemasons in important posts of the State and started spoiling the faith and morals of Muslims through them. These freemasons brought up those who acted as spies for the British during the First World War. They annihilated the Great Empire demolishing it both from within and from without. In his book Inhitat-i Islam, Grand Vizier Said Halim Pasha wrote in detail how the State was annihilated. Sharif Husain Pasha supposed that the most perilous enemy of Islam would help Islam, very probably because he had not studied the historical evidences.

An influential person like Sharif Husain Pasha, who understood the evilness of the Unionists, could have done away with Jamal Pasha and the degenerates hired by the British in Damascus and could have prevented the treachery committed on the Palestinian front by those who fought to win better posts. He could have done this easily. If he had done so, the Ottomans would not have suffered defeat, and a great Hashimi Muslim state would have been founded on the Arabian Peninsula, and the blessed cities of Mecca, Medina and Jerusalem would have remained in his hands.

ihlas@ihlasnet.com

Since: 03-27-97



Total access to this site since: 03-27-97

