

LESSONS FROM THE LIFE OF *Salah ad-Din al-Ayyubi*

AND THE BRIGHT RAYS OF
A WONDERFUL
FUTURE



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May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الثواب وصدقة جارية» for the author and the members of Spiritual Light, their parents «نسباً وصهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.

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Transliteration Guide

Consonants

‘	ء
B	ب
T	ت
TH	ث
J	ج
H	ح
KH	خ
D	د
DH	ذ
R	ر
Z	ز
S	س
SH	ش
Ş	ص

Ḍ	ض
Ṭ	ط
Z	ظ
‘	ع
GH	غ
F	ف
Q	ق
K	ك
L	ل
M	م
N	ن
H	ه
W	و
Y	ي

Vowels

A	اَ
I	اِ
U	اُ
Ā	آ
Ī	يِ
Ū	وِ
AY	اَيَّ
AW	اَوْ

وَيَقُولُونَ مَتَى هُوَ قُلْ
عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

[الإسراء: ٥١]

“They ask, when shall it (i.e., Allāh’s promise) occur?
Reply (O Muḥammad ﷺ), perhaps the time is
very soon!!!”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي ونسلم على رسوله الكريم وعلى آله وصحبه أجمعين

Preface

A cursory glance at the history of Islam during its sad periods of decline shall reveal that three parties have always featured behind its collapse. The first and most apparent would be the army of the non-Muslims, which would mostly consist of European Christians. The second would be a force from within, dividing into hundreds of smaller sects, each with its own set of beliefs, but its prime member would always be the Shia.

The third and most dangerous of all, yet surprisingly the one that would attract the least attention would be ‘a hidden lobby’, operating under direct instructions of the Shayāṭīn world. If one were to scratch deeply, one would realize that the Shia and the Christians (i.e., the first two parties) are mere puppets in the fight against the Muslim Ummah. The prime instigator has always been the third party, i.e., the hidden lobby, pulling its strings from behind.

To understand this better, the period from 300 A.H. to 500 A.H. shall be discussed, which was perhaps one of the most difficult patches that Islam had encountered during its first 1000 years.

1. The Shia Menace

The Bāṭiniyyah/Rāfiḍī Fatimid State rose to power in 296 A.H. in North Africa after Qayrawān fell to ‘Ubaydullāh (known as the Mahdī). After power was attained, they exposed their reality by reviling the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the noble wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, claiming that all the noble companions رَضِيَ اللَّهُ عَنْهُمْ had apostatized, except a few. Those who opposed were tortured severely. ‘Ubaydullāh was raised to the level of divinity, with the preposterous claims of him being ar-Razzāq (The Sustainer) and ‘Ālim al-Ghayb (The Knower of the Unseen).

The historian, Qabīsī, has written:

“The scholars and righteous men who have died, after severe torture in the prison of the Ubaydīs’ from the time ‘Ubaydullāh took control, are easily in the region of about four thousand. This excludes those who have been killed without imprisonment and have been mutilated in the streets of Qayrawān. Passing rulings on the Madhhab of Imām Mālik رَحِمَهُ اللَّهُ had been banned. A tortured dead body would be carried in the streets and a proclamation would be made that, ‘This is the recompense of one who follows the Madhhab/path of Mālik!’

They added «حي على خير العمل» - ‘Hayya ‘alā Khayr al-‘Amal’ to the Adhān

and abolished the Tarāwīḥ. Scholars were not allowed to teach, and Ḥarām was declared permissible. ‘Ubaydullāh would dress in an animal skin and say to his followers, *‘You are like animals, with no obligations upon you, no Wuḍū; no prayer; no Zakāh. Adultery, fornication, alcohol is now allowed!’*

About 62 years later, al-Mu‘izz li-Dīnillāh took control over Egypt. To spread Shia thought, Jawhar-As-Siqillī built the grand university of al-Azhar. Ḥāfiẓ Dhahabī has written: *‘During this time, the Rāfiḍīs rose to power in Egypt, Syria, Hijaz, and Morocco. In Iraq and Persia, they, under the name of Banū Buwayh, were so strong in power that they played an influential role in the electing of the next caliph.’*

The height of their power perhaps was on the Day of ‘Īd 450 A.H. (1058), 156 years after their first state was created. Every Adhān in Iraq contained ‘Ḥayya ‘alā Khayr al-‘Amal’, numerous scholars of the Sunnah were drowned, and the chief official of the Caliph, Abū al-Qāsim ibn al-Muslimah, after being totally humiliated, was hung with hooks in his mouth, and lifted up onto the woods (crucified) whilst still alive. He trembled in agony until his soul departed towards the latter part of the day. His last words were *‘Praise be to Allāh who caused me to live blessed and caused me to die as a martyr!’*

Dr Ṣallābī has written,

“One of the main characteristics of the Bāṭinī heretical Shia that has been proven throughout history is that

they appear humble, pretend to be pitiful and act friendly when they are weak, but when they get strong, they use the worst kinds of tyranny, force and vengeance.”

2. The Christian Menace viz. The Crusaders

The first mention of the Crusades was made in 471 A.H. (1078) by Pope Urban the 2nd. This was based upon false claims of Christians being attacked enroute to Jerusalem, of Eastern Christians being persecuted by Muslims, and of churches and monasteries being destroyed. These claims are today considered frivolous even by Christian historians. Every church vibrated with this call, not because all agreed, but rather because over the last 100 years the papacy had been taken over by a satanic Jewish lobby, operating at that time under the name of ‘the Templar Knights’.

In 488 A.H. (1095) Pope Urban delivered his famous speech in Clermont which set the motion in full force.

“O race of Franks, o the chosen and beloved of God, from the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth, namely that an accursed race, a race utterly alienated from God, has transgressed and spread evil in that land. They have overturned the holy altars, plundered the churches and destroyed and burnt them down. Let the holy sepulcher of the Holy

Christ, our Lord and Savior, which is possessed by unclean nations, especially incite you. This land is too narrow for your large population. The great city is crying for your help. Get up and save it!”

Three hundred thousand Christians responded to this call. The reason for the Muslims of Shām being initially defeated by the newly-formed Crusading army was however not on account of the huge number of the Christian army, nor on the basis of the Muslims being caught off-guard, due to their reliance upon a truce between the two parties that had been signed decades ago. Rather, the factor that contributed the most towards the defeat of the Muslim armies of Shām against the First Crusaders was ‘the Shia Menace’!

Non-Muslim historians themselves have taken notice of this vivid fact and have thus summarized the initial attack of the Crusaders as follows:

“What really made the First Crusade so successful was not the size of the army of the European foot soldiers and Knights. 10,000 knights and 30,000-foot soldiers were indeed a powerful force, but the Muslims could have easily matched it. However, the Crusader’s benefitted from the age-old split in the Muslim population between the Orthodox Sunnī Muslims who were centered in Damascus and the Shi’ite Muslims who

were on both sides of them — in Egypt and Persia. The Sunnī Muslims preoccupation with the Shi’ites allowed the Christian armies to spread out along the Mediterranean coast from the edge of Egypt to Cilicia (in modern-day Turkey.) By 510 A.H., (1116) the four major Christian Kingdoms of the holy land had been established — viz. Antioch, Edessa, Tripoli and Jerusalem.”

Apparently, it took a mere twenty years for the blessed lands of the Muslim Ummah to be brutally snatched away. The reality however is that prior to the first call of the Pope, over a hundred years of plotting had already passed, during which the entire papacy had been taken over by elements desirous of utilizing Christian soldiers for their nefarious motives. The Crusades was thus nothing but a farce, or in other words ‘a hidden lobby utilizing the simple-minded Christian masses of Europe to serve Ashkenazi Jewish interests’.

3. The Third Foe

This hidden lobby fighting for control over al-Aqṣā was neither upon the creed of the Christians, nor upon the creed of the orthodox Jew. Rather this was naught but a satanic lobby who hated both Nabī ‘Īsā عَلَيْهِ السَّلَامُ and Nabī Mūsā عَلَيْهِ السَّلَامُ. The Christians had absolutely no idea as to why it was al-Aqṣā that had to be captured. Their lives were sacrificed merely in order for this third group to

be able to enter the precincts of the blessed lands of Shām and al-Aqṣā, so that they could fulfill what they needed to do, unhindered. Their agenda, when discovered, apparently seemed so trivial, yet to them it was so vital that they were prepared to spend billions more if the need arose. And that agenda was, as time would later prove, to be able to dig under the blessed site of al-Aqṣā!

The Templar Knights

In 511 A.H. (1118), the year after victory had been sealed for the Christians, nine Knights arrived in Jerusalem. These knights were unlike the others. They were not interested in obtaining land and wealth. They had taken vows to become warrior monks, pledging chastity, obedience, and poverty... three-character traits that were very foreign to most knights on the Crusade. To Baldwin, the king of Jerusalem, this was a welcome relief, since the other Christian nobles had already started arguing over land and the spoils of their conquests. The nine new knights chose to live a separate existence in a far corner of the palace grounds, in an old set of stables, which had once belonged to King Herod of the Roman era. Their announced purpose was to protect the pilgrims on the roads from the Mediterranean Sea to Jerusalem -- which was not done by any of the other knights, since there was no profit in it!

These nine knights were led by Hugues de Payen, a French and Scottish nobleman. This was de Payen's second visit to Jerusalem.

This time he was accompanied by eight other warrior monks, financed by a few French nobles. By either circumstance or design, the stables Hugues de Payne chose to live in were exactly adjoining the remains of the old Jewish Religious Monument of Jerusalem, which had been destroyed by the Romans in about 300 AD. Because of their living quarters and their vow of poverty, these warrior monks became known as the “Poor Knights of Christ at the Temple of Jerusalem” or, more popularly, as the **“The Knights Templar”**. Instead of referring to al-Aqṣā as ‘the holy church’ or ‘the holy synagogue’, they would instead refer to it as ‘the temple’!

In addition to their announced tasks, under the direction of de Payne’s, the Knights Templar spent much of their time and effort secretly excavating beneath the old walls to find the labyrinth of tunnels that were rumored to exist beneath the structure. Only these nine knights were allowed near these excavations. Here they labored for three years. In 514 A.H. (1121), they sent their second-in-command, Geoffrey de St. Omer, back to France with the results of their excavations. What were these results? No one really knows...

But what is clear is that the true purpose behind the Crusaders capturing the Lands of Jerusalem was a secret which this group of Knights Templar shared. It was this unknown satanic group and their unknown masters that orchestrated the entire affair of the

Crusades, utilizing Christian soldiers and thugs, so that they could search for whatever it was that they sought from the ruins of the Masjid of Nabī Sulaymān عَلَيْهِ السَّلَام.

An Islamic Revolution At A Time When None Deemed It Possible

If one were to be asked in the year 510 A.H. (1116) if there was any hope of an Islamic revival, his answer would most probably have been in the negative, since there was no apparent power which seemed strong enough to rise against this unique network of Shayṭānī enemies. However, Islam is a religion that never dies. Rather, its most amazing revivals occur at times when all hope is lost of it ever standing again. At a time when the hold of the Fatimid empire was strong over many major Islamic centers; when Shia thought was being spread like wild-fire from preaches streaming out of al-Azhar; when the forts of Christian crusaders were springing up in-and-around the blessed lands of Shām; when al-Aqṣā was out of Muslim control; and when Shayṭānī agents were enjoying free access to the tunnels that run under al-Aqṣā, at that most threatening moment in Islamic history the wheels of revival began spinning at tremendous speeds.

It took a mere seventy years for Islam to bounce back to its glory; to topple the Shia/Fatimid empire of Egypt; to uproot the Christians from the lands of Shām and to purify this blessed land from the filth

of the Knights Templar. The warrior upon whose blessed hands this wondrous Islamic miracle would unfold was none other than Yūsuf ibn Ayyūb رَحِمَهُ اللهُ, commonly known as Ṣalāḥ ad-Dīn al-Ayyūbī.

Every aspect of the life of this warrior of Islam (Mujāhid) was unique and pure, and much of it has been heard or narrated to Muslim children somewhere along the line. What surprises one however is that the aspect for which Ṣalāḥ ad-Dīn devoted most of his life, which he and his Master, Nūr ad-Dīn Zangī, regarded as vital for the conquest of Jerusalem, i.e., the dismantling of the Shia/Fatimid state, that is hardly ever mentioned.

These great men were well aware that as long as this Shia state existed, Muslim efforts against the known enemy would always be spoilt at the last moments by this treacherous segment.

In a mere sixteen years, 559 A.H. (1164) to 565 A.H. (1170), from the age of 17, this Mujāhid fulfilled the mammoth task of entering into the capital state of the Shia; winning over the masses; gathering control over its army; and slowly but surely, eradicating every Shia symbol and practice that was previously regarded as state law. It was under Ṣalāḥ ad-Dīn al-Ayyūbī that al-Azhar was changed into a university of the Ahl as-Sunnah, that the words *‘Ḥayya ‘alā Khayr al-‘Amal’* was removed from the Adhān of Egypt, bringing it back onto the Sunnah method, after it had remained distorted for close to 280 years. It was through his efforts that the name of the Shia

caliph and the originator of their faith was removed from the Friday sermon, and replaced with virtues of the first four illustrious Caliphs, and the family members of Rasūlullāh ﷺ.

How difficult a task this was can only be understood by one who attempts removing deep-rooted customs from his people. For two hundred years, the lands of Egypt had heard nothing but Shia propaganda, stories of love for the Ahl al-Bayt (the household of Rasūlullāh ﷺ), 10th Muḥarram mourning processions, etc.

It was for this reason that when the command of Nūr ad-Dīn Zangī reached ṢalāḤ ad-Dīn to now remove the mention of the Fatimid caliph from the Jumu‘ah sermon and replace it instead with the name of the Abbasid caliph, ṢalāḤ ad-Dīn hesitated, fearing that such a sermon in the Jami‘ of al-Azhar would be too difficult for the masses to bear, and could provoke an uprising.

Nūr ad-Dīn summoned the father of ṢalāḤ ad-Dīn and had him convey to his son this message,

“This is a command that must be implemented immediately, so that we may attain this great virtue and noble task before death comes and we miss out on the rewards.”

A brilliant judge, Qāḍī ibn Abī Asrūn, was then sent and with his aid and wisdom ṢalāḤ ad-Dīn began drawing up a plan to bring a total

end to Shia rule in Egypt. After preparing the minds of the Egyptian masses for the coming changes, and taking away power from the Fatimid institution, he dismissed the Shia judges, banned the propagation of Shia ideas, and removed all Shia symbols and principles.

In 565 A.H. (1170) he banned the usage of the words *‘Ḥayya ‘alā Khayr al-‘Amal – Muḥammad wa ‘Alī Khayr al Bashar’*, (*Come to the best of acts! Muhammad ﷺ and Ali ﷺ are the best of mankind*), which was a hallmark of the Shia Adhān. Then on the 10th of Dhū al-Ḥijjah, he ordered that the righteous caliphs be mentioned in the Friday sermon, and that the present Fatimid ruler, *‘al-‘Adīd’*, be mentioned in ambiguous terms, so as to confuse the Shia, and at the same time avoid instigating them. The Khaṭīb (lecturer) was instructed to say, *‘O Allāh, guide the followers of al-‘Adīd to Your religion.’*

Finally, on the 1st Friday of Muḥarram 567 A.H. (1172) the name of *al-‘Adīd* was omitted totally. The Fatimid ruler, *al-‘Adīd*, unexpectedly passed away the following Friday. Ṣalāḥ ad-Dīn once said, *‘Had I known he was going to die, I would have delayed omitting his name from the sermon for one more week.’* His best advisor, *al-Qāḍī al-Fāḍil* laughed and replied, *‘O my master, if he knew you were not going to erase his name from the sermon, he would not have died.’*

Had this favor of Ṣalāḥ ad-Dīn not been upon the Ummah, Egypt would not have become the center of the knowledge of Aḥādith,

producing the likes of Ḥāfiẓ ibn Ḥajr al-‘Asqalānī, ‘Allāmah Badr ad-Dīn al-‘Aynī, Mullā ‘Alī al-Qārī رَحْمَةُ اللَّهِ عَلَيْهِ and others.

It is thus indeed surprising that this gigantic favor of Ṣalāḥ ad-Dīn al-Ayyūbī hardly ever gets mentioned. It seems that Shayṭānī elements fear that if Muslims were to realize how Ṣalāḥ ad-Dīn al-Ayyūbī viewed the Shia threat of his era, and how he worked tirelessly to rid the Ummah of its poison, they too would despise the Shia and join the struggle to rid the Ummah from this poison.

Generally, when one speaks of this great giant of Islam, it is only his rescuing of al-Aqṣā from the hands of the Crusaders that is discussed, whereas the efforts of this great man in rescuing Islam from a kufr ideology that was spreading like wild-fire amongst innocent Muslims was indeed just as important, if not greater. The grasp of the Crusaders over al-Aqṣā was indeed one of the most trying times for the Ummah, but it never became the cause of a believer losing his faith. Rather, in the efforts to save this blessed Masjid, many believers were blessed with martyrdom. Whereas, in the case of the grasp of the Shia faith over much of the Muslim world, thousands of souls were robbed of their faith.

For the next fifteen years, Ṣalāḥ ad-Dīn al-Ayyūbī concentrated on mobilizing the Muslim armies of the world and launching attack upon attack against the Christian fort-holds of Shām, the most decisive of which was the Battle of Ḥiṭṭīn, in which he defeated the

largest crusader army ever formed. It was after this battle that his chief-advisor, al-Qāḍī al-Fāḍil, wrote the following letter:

After praising Ṣalāḥ ad-Dīn, he wrote,

“Your servant is writing this letter when heads have not yet been raised from prostration and tears have not yet been wiped from cheeks. Every time I think of these churches being turned back into Masjids, and that in the places in which it was said that ‘*Allāh is the third of three*’, it is now being said that ‘*He is One*’, I renew my thanks to Allāh, sometimes verbally and sometimes from the flow of tears from the eyes.’

Soon thereafter, Almighty Allāh blessed Ṣalāḥ ad-Dīn with the second great honor of that era, which was to emancipate al-Aqṣā from the hands of the Christian Crusades. The peak of this victory occurred on the night of Friday, the 27th of Rajab 583 A.H. (1187), when this great warrior entered the blessed city as victor, bringing an end to 90 years of brutal Christian rule. The police, acting on the instructions of Ṣalāḥ ad-Dīn, patrolled the streets, ensuring that no house be plundered and that no Christian be harmed.

If one were to recall the Crusaders entry into Jerusalem in 492 A.H. (1099), when Godfrey and Tancred spread death in the streets, drowning Muslim defenders or having them burnt, whilst the Crusaders waded ankle-deep in the blood of the slain, one shall then

understand the difference between Islamic Jihād and Shayṭānī barbarism.

Just over a hundred years later, (from the return of al-Aqṣā to the Muslims), in 698 A.H., (1299) the mighty Ottoman Empire would be formed during which Islam would spiral back to the glory it enjoyed during the early history of Islam, and during which the Mighty Roman Empire would finally collapse with the conquest of Constantinople. For the next 280 years, until the death of Sulaymān the Magnificent in 974 A.H. (1567) Islam would continue rising in power and glory. Thus, upon the completion of 1000 years of Islamic history, the flag of Islam was to be found flying most high and Muslims were the dominant force in the entire world. Round one of the battle between faith and materialism ended with Islam as the winner.

The next 500 years of Islamic history would see a repeat of what had occurred in the 1000 years prior to it. At the beginning of the 17th century, which also marked England's first permanent settlement in the Americas, Britain took the lead in establishing itself as the most powerful Christian ruling state of the world. At its height, it was the largest empire in history and for over a century was the foremost global power. By 1331 A.H. (1913), the British Empire held sway over 412 million people, 23% of the world population at the time, and by 1338 A.H. (1920), it covered 35,500,000 km², 24% of the

earth's total land area. As a result, its political, legal, linguistic and cultural legacy was and still is widespread. At the peak of its power, the phrase '*the empire on which the sun never sets*' was often used to describe the British Empire, due to the sun always shining on at least one of its territories.

As Christian France had once been used to orchestrate the movement of the Crusades in order for satanic forces to enjoy open access to the land of al-Aqṣā, Great Britain was now going to be duped into serving that very purpose.

Weakening Of The Caliphate

World War 1 began in 1332 A.H. (1914). Prior to this, the Ottoman Caliphate still existed, albeit weak and fragile. It was referred to as '*the sick man of Europe*'. Ottoman Sultans of the 1800's had been trying to slow the decline and various attempts at reform were made. Unfortunately, some of these reforms attempted to rebuild the caliphate along European secular lines. During this period, many Ottoman lands were lost to Europe. Sulṭān 'Abd al-Ḥamīd also tried to stem the decline and decided to unite the caliphate along Islamic lines. He introduced a number of positive initiatives to strengthen Islam in the Ottoman lands and throughout the world. He introduced many educational institutions, paid off much of their debts, and regarded the movement of 'the Young Turks' as a threat to the caliphate.

On a diplomatic level, he dealt wisely with the Russians, French, British and Austrians. He revamped Masjid an-Nabawī, built the Hijaz Railway, established an Islamic university in China and opposed the Zionist idea of a state in Palestine. However, all his sincere efforts could not turn the tide. He was eventually overthrown by the Young Turks. The sect of the Dönme's, which was half-Jewish and half-Muslim in their beliefs, combined with the Freemasons to dominate the Young Turk movement. They, together with Mustafa Kemal, succeeded in bringing down the caliphate in 1343 A.H. (1924).

This period of time also saw the growing influence of the European powers: Britain, France, Italy, Germany, Portugal, Spain, etc. These colonial powers expanded their empires by seizing lands from the ailing Ottoman Caliphate. The French occupied Algeria in 1246 A.H. (1830); Britain occupied Egypt in 1299 A.H. (1882); and the Italians occupied Libya in 1330 A.H. (1912).

Europe had actually been caught up in a conflict between religion and state. This brought about a godless civilization. After the French and Bolshevik revolutions, the Pope and Christianity were formally removed from the affairs of the state. The rest of the world was then colonized and secularized in the mold of the European secular godless model. The Ottoman Caliphate had to be destroyed because it was the final obstacle to the idea of a godless world.

Role Of The British

Britain was amongst the most influential in the politics of the time and ruled over much of the world. The British were aware of two important powers the caliph possessed. Firstly, they knew that the caliph had the ability to proclaim Jihād and mobilize the entire Muslim world against a threat such as Israel; and secondly, they knew that he held authority over the two Holy Masjids (Ḥaramayn Sharīfayn), thus giving him power of administering the Ḥajj and unifying the Muslims. The British wanted to strip him of these two powers as part of their nefarious plot to control the Hijaz.

So, the British used a multipronged approach to destroy the caliphate. Firstly, they instilled the idea of nationalism in the Arabs and the young Turks so that these modern-minded puppets would help them destroy the caliphate from within. By sowing the seeds of nationalism into the Arabs they knew that when the call for Jihād was made by the Ottoman caliph, the Arabs would rebel against the caliphate. Nationalism was taught in the schools of Syria, Jordan, Lebanon and Palestine.

These factors, together with the increasing numbers of missionaries in the Levant, not only gave force to the idea of nationalism amongst the young generation of Arabs, but also taught them to live liberal western lifestyle. Their efforts finally culminated in the formation of the Young Turks movement which

helped to overthrow Sultān ʿAbd al-Ḥamīd and the caliphate.

Secondly, the British instigated Arab leaders such as Sharīf Ḥusayn and ʿAbd al-ʿAzīz ibn Saʿūd with their typical divide and rule policy. In 1915 Britain, through Macmahon and T.E. Lawrence, promised Sharīf Ḥusayn, the Ottoman-appointed ruler of Makkah, that it would support an independent Arab kingdom in the Hijaz in return for his mounting an Arab rebellion against the Ottoman Caliphate. The British also promised Sharīf Ḥusayn financial, military and diplomatic support.

As soon as the British had signed the treaty with Sharīf Ḥusayn they also entered into a secret treaty with the French. This is known as the Sykes-Picot agreement of 1916. According to this agreement, the lands of the Hijaz that the British had promised Sharīf Ḥusayn were to be divided between them and the French in the event of an allied victory. Thus, Britain would occupy Iraq, from Baghdad to the Arabian Gulf and from Egypt to Eastern Palestine, while France would occupy Lebanon, Syria and southern Turkey. They also promised Palestine to the Zionists. [Palestine Beginners Guide, p 88-89] This backstabbing role in which the British signed two conflicting treaties was undeniably hypocritical.

Having fallen for the trick of the British, Sharīf attacked the Turks, taking over lands which were under the Ottoman Caliphate, such as Makkah, Jeddah, Amman and Damascus. He was held back from

Madīnah by the Ottoman ruler, but in 1333 A.H. (1919) the latter surrendered after a long and brave fight. During his attacks on the Muslim lands, the British directed Sharīf Ḥusayn to strike strategic Ottoman strong points such as the Hijaz Railway.

World War 1 And Its Effects

The Ottoman Caliphate was forced into World War 1 on the side of Germany because of the Young Turks who entered into a secret agreement with the Germans. Sulṭān Mehmed was left with no choice but to declare Jihād against the Allied Forces.

The Caliphate was stretched due to fighting on many fronts: the Caucasus, the Dardanelles, Palestine, Iraq, Izmir, Antalya, Romania and the Hijaz. This allowed the British and its allies to invade Muslims lands. Iraq was lost in 1333 A.H. (1915); Baghdad and Palestine in 1335 A.H. (1917); and Damascus and Istanbul in 1336 A.H. (1918). In this way, every capital of Islam was taken by the Allied Forces. To add insult to injury, the colonial powers now ruled over vast stretches of the Muslim world.

Most of North-West Africa was under French rule; Italy ruled over Libya; and Britain retained control over Egypt, Sudan, India and the Malay states. In compliance with the Sykes-Picot agreement, the Middle East was cut into pieces, with the French acquiring Lebanon and Syrian, and Britain the bulk of the Hijaz. Only Makkah and Madīnah remained under control of the Hashemite family.

When World War 1 ended in 1336 A.H. (1918), the biggest losers of the war were the Muslims. The Ottomans lost most of their lands and the Arabs under Sharīf Ḥusayn did not receive the lands promised to them by the British. Every capital of Islam ended up in the hands of the Allied Forces. After the war, the British and French cut up the Middle East into pieces like slices of a cake. From the original Ottoman lands of Shām, the new nations of Syria, Jordan, Iraq, Lebanon and Palestine were born based on the Sykes-Picot agreement. Sharīf Ḥusayn and his sons were later given dominion (under British control) over the lands of Syria, Jordan and Iraq.

After the war, the Caliphate was still in existence but it was now powerless. On the 11th of Rabīʿ al-Awwal 1341 (1st November 1922) after 623 years of Ottoman rule, the caliphate was consigned to history. The last Ottoman Sultān was sent into exile and the Republic of Turkey was born.

World War 1 brought about such upheavals and changes in the Muslim world which were unprecedented in its previous 1300-year period of existence. The caliphate was destroyed, Hijaz was snatched away by the Allied Forces, Palestine was lost and the British infiltrated Arabian politics. The colonial powers had succeeded in carving out nation states from the caliphate to weaken the Ummah and preserve their own power. Rasūlullāh ﷺ had instructed the Ummah to remain united, irrespective of land

and race. Contrary to this command, nation states, divided according to nationalistic lines, came into existence throughout the Muslim world. Instead of representing the Ummah, every nation state now protected its own people and its regional interests.

In the latter portion of the 20th century, many Muslim states achieved independence from their colonial masters. However, it was not that the Muslims had wrestled away power from the colonial powers. Rather it was a Shayṭānī ploy to place control of the land in the hands of hypocrites, who would ensure that the call of true Islam never be made in their lands and that the caliphate never be re-established. Instead of directing the masses towards their Islamic past, these puppets made the masses adopt the Western ideas of nationalism, materialism and secularism. The godless European culture dominated them and Islam no longer remained the primary guiding force for these states as was the case in the past.

The Shia

Just as the Crusaders success had depended greatly upon the Ummah being engaged with the Shia threat, the same was going to be true here. Vital for the success of Great Britain to destroy the caliphate was the need of a Shia state. The land chosen for this was Iran. During the same period that Britain was developing into a super state, i.e., between the 16th and 18th century, the land of Iran

was being converted from full Sunnī into total Shia.

Iran's population was mostly Sunnī of the Shāfi'ī and Ḥanafī schools of thought. This was until the triumph of the Safavids (who had initially been Shāfi'ī Sufis themselves). Ironically, this was to the extent that up until the end of the 15th century the Ottoman Empire (the most powerful and prominent Sunnī state and future arch-enemy of the Shia Safavids) used to send many of its 'Ulamā' (Islamic scholars) to Iran to further their education in Sunnī Islam, due to a lack of Madrasahs (Islamic schools) within the Empire itself. Before the Safavid period, a minority of Iranians were Shia and there were a very few Shia scholars in Iran.

Between 905 A.H./907 A.H. (1500/1502) Ismail I conquered Tabriz in Iran, as well as Armenia, Azerbaijan, and parts of Dagestan (North Caucasus, nowadays part of Russia). He would take most of the next decade to consolidate his control over Iran, where most of the Persian population was still Sunnī. His army spread out first to the central regions in 906 A.H. (1504). He captured southwestern Iran between 907 A.H. - 910 A.H. (1505- 1508) before finally conquering the Khorasan region and the city of Herat in 912 A.H. (1510). According to Daniel W. Brown, Ismā'īl was "the most successful and intolerant Shī'ī ruler since the fall of the Fatimids". It appears that he aimed for complete destruction of Sunnī Islam, and he largely achieved that goal in the lands over which he ruled. His hatred of

the Sunnīs knew no bounds, and his persecution of them was ruthless. He required the first three caliphs to be ritually cursed, abolished Sunnī, Sufi orders, seized their property, and gave Sunnī ‘Ulamā’ a choice of conversion, death, or exile. Shī‘ī scholars were brought in from other regions to take their place.

For the next 400 hundred years, until the decline of the Muslim caliphate, Shia Iran would continue pestering the Muslim armies, hindering them from moving forward in the campaigns of Jihād. During Muslim supremacy, the Shia state of Iran would do whatever was in its ability to prevent Muslim armies conquering over European lands. But upon the fall of the caliphate, whilst the arrows of modernism were piercing into every Muslim land, this very Shia state, which had all along been the greatest allies of the non-Muslims, amazingly turned a new leaf and rose as the ‘strongest defender of the Muslim World’, and the ‘biggest threat’ to the European non-Muslim world.

The return of Khomeini in 1399 A.H. (1979) to Iran as ‘the supreme authority’, after spending over 15 years in exile was always going to be an incomprehensible miracle, especially if one considers the claims of America at that time regarding their total opposition to his takeover, and their trying everything possible to topple his regime. It was always a mystery as to why the army of the Shāh, which was under complete American influence, laid down all their

weapons and accepted an Islamic revolution, something which had not occurred in any other Muslim land. Today, 40 years later, documents have surfaced revealing Khomeini's secret interaction with two of America's presidents from the year 1382 A.H. (1963) already, approximately 16 years before his military coup in Iran. These documents record Khomeini requesting America to ensure that the army of the Shāh does not defy him, upon his return.

With a surge similar to what the Fatimid Mahdī of Africa had enjoyed 1100 years previously, the claws of Khomeini began penetrating deeper into the skin of the Muslim Ummah, with Iranian influence settling in almost every Arab land, including Hijaz, as had been the case during the Fatimid regime.

Just as the Crusaders had not launched a single attack upon the Fatimid Empire, so too was the case of western powers against Iran. Open war was made against Afghanistan, and Iraq, using the flimsiest of excuses, but war against Iran, despite it appearing to be the greatest threat to Western policy, would never materialize.

During Fatimid rule, tolerance would only be shown to disbelievers, and so too has the case been in Shia Iran. The plight of the Ahl as-Sunnah in that land is indeed pitiable, despite very little ever leaking out onto the international scene. The fact that there are hardly any Masājīd of the Ahl as-Sunnah in Tehran itself speaks volumes. As for the 'biggest enemy of Iran', i.e., the Jew, they enjoy

great freedom and comfort in Iran.

Khomeini himself, who hypocritically called for the destruction of Israel, issued a special Fatwā (Islamic ruling) stating that the Jews of Iran are not the same as the Jews in Israel and should be treated as an integral part of the Islamic Republic.

(<https://www.ynetnews.com/articles/0,7340,L-4645847,00.html>)

It was this very issue, i.e., intolerance to believers and special rules to accommodate the disbelievers that placed the first doubt on the sincerity of Khomeini in his call for unity amongst the Muslims, in their fight against the disbelievers. About this, Ḥaḍrat Mawlānā Manzūr Nu‘mānī wrote in his treatise titled: *‘Khomeini, Iranian Revolution and the shi‘ite faith’*,

“When a few years back Ayatullāh Rūḥullāh Khomeini gave the call for an Islamic Revolution and set up the so-called Islamic revolution, it was well expected that in order to make his call popular he would not re-open the pages of bitter history and continuous disputes and controversies between the Sunnī and Shia sects. In fact, it was expected from such a leader that he would have the moral courage to declare openly on the basis of his own thinking and for the sake of the unity of Islam that the preposterous Shi’ites beliefs of the previous regime, which casts a doubt upon the very foundation and

credibility of Islam, and which stands as the biggest obstacle in the way of Da‘wah towards Islam, since it shows that even the closest of the companions of Rasūlullāh ﷺ could not be trusted, as though one is saying that this is indeed the ‘True Word’, revealed to the Best of Messengers, through the most trusted of angels, but unfortunately then conveyed to the world, through the worst of hypocrites (Na‘ūdhu Billāh!!)

It was hoped that Khomeini, in order to establish the authority of Islam, when it was needed so much, would choose to forget the past Shi’ite tenants, and to begin a new chapter, so that the true, beautiful picture of Islam could once again emerge to attract the attention of non-Muslims from around the world.

But unfortunately, the very opposite occurred. Hundreds of writings, books and pamphlets, etc., were soon being spread in which Khomeini himself, forcefully and categorically expressed the traditional Shi’ite beliefs. For example, in his book, *al-Ḥukūmāt al-Islāmiyyah*, he has expressed views about the Shia so-called Imams, which shows each one of them to be Divine, and to occupy a rank higher than that of the Anbiyā’, and that the whole world of creation is under

their command and authority. Likewise in his Persian book, *Kashf al-Asrār*, he has not only criticized and condemned the Ṣaḥābah, particularly Ḥaḍrat Abū Bakr, ‘Umar and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ, but has used such language as can be used only for a gang of wicked men, evil-doers, conspirators and sinners.

These perverted assertions and diabolical beliefs go side by side with his call. These are mentioned not in secret instructions or private letters, but are contained in published books and journals.” (End of quote, with slight editing)

In a nutshell, just as the Fatimid Empire was created and kept alive in order to break the unity and strength of the Muslim Ummah, thereby stalling them from regaining control of Jerusalem, so too was Shia Iran created and kept alive merely in order to continue stabbing the Ummah from behind and ensuring Muslim forces never unite under one banner.

The 3rd Foe: The Satanic Lobby Of The Ashkenazi Jews

Just as the appearance of the Knight Templar in Jerusalem had begun with 9 men, 794 years later in the spring of 1305 A.H.(1888) nearly 10 years before Theodor Herzl convened the first Zionist Congress in Basle, a quorum of ‘ten men’ established B’nai B’rith’s first lodge in Palestine, Lodge no. 379, named simply “Yerushalayim.”

Creation Of The State Of Israel

The Ottoman Caliphate took a number of legal measures to prevent the Jews from settling in Palestine. Sultān ‘Abd al-Ḥamīd II issued a decree in 1300 A.H. (1883) whereby he indirectly prevented land being sold to Jews. Then in 1307 A.H. (1891) he issued a decree preventing Jews from settling in Palestine. He also forbade that land be sold to the Jews throughout the Ottoman state, especially in Palestine.

The Jews convened the first Jewish congress in Basel, Switzerland under Theodor Herzl with the idea of forming a Jewish state. Herzl formed the World Zionist Organization and mobilized major Jewish bankers. He then met Sultān ‘Abd al-Ḥamīd II in 1317 A.H. (1901) where he presented the Sultān a huge sum of money as a personal gift and offered to settle all of the Ottoman Caliphate’s debts, in lieu of Palestine for the Jews. Sultān ‘Abd al-Ḥamīd II refused to be

bribed and sharply remarked, *“I would prefer my body be dissected into small pieces rather than give Palestine away.”* [Palestine Beginners Guide, p 75] The Sulṭān also said to Herzl, *“I will not sell one hand span of Palestinian soil as this land does not belong to me. It belongs to my people, and my people gained these lands by spilling their blood. A piece of land that is obtained by the blood of martyrs cannot be sold for money. Know that I will not allow the treacherous surgical procedure that you plan to perform on this living body”.*

Sulṭān ‘Abd al-Ḥamīd II was perhaps one of the few Muslim rulers of the time who gave preference to Islam over his own personal gains. In fact, the Sulṭān predicted that the Jews would get Palestine only after the downfall of the Ottoman Caliphate. [Islam vs. the Ahl al-Kitāb, p138] The Zionists too understood this. Vladimir Jabotinsky, one of the earliest champions of Zionism thus wrote, *“...the only hope for the Jewish restoration of Palestine lay in the dismemberment of the Ottoman Empire.”* [Islam vs. the Ahl al-Kitāb, p185]

The weakening and collapse of the caliphate paved the way for the creation of the state of Israel. In 1335 A.H. (1917), Britain issued the Balfour Declaration, promising to support the establishment of a national home for the Jewish people in Palestine. In this letter sent by the British foreign secretary, Arthur Balfour, to Baron Rothschild, an influential Jewish banker, an undertaking was given

of a home for the Jewish people in Palestine. Ironically, the British had promised the same land to Sharīf Ḥusayn.

In retrospect we see that both Sharīf Ḥusayn and ‘Abd al-‘Azīz ibn Sa‘ūd’s roles in support of the British against the Ottoman Caliphate resulted in the formation of Israel. The Arab revolt against the caliphate resulted in the loss of Masjid al-Aqṣā for the first time after the Crusades. Palestine became British mandate territory until 1367 A.H. (1948) when Israel was formed.

Just as the Knight Templar desired nothing from al-Aqṣā but the unhindered chance to dig, so too has it been with the Zionist regime in Palestine. From 1367 A.H. (1948) Israeli forces have been continuously digging for something so important, yet so secret, that only a few in the world know what it is that they actually seek.

As an aid for the first Crusades against the land of al-Aqṣā (which began in 489 A.H./1096) the churches were infiltrated and ‘hypocrite popes’ were utilized to mass Christian support for satanic purposes. During the second Crusades against the blessed lands of al-Aqsa (which began with World War 1 in 1332 A.H./1914) parliaments and cabinets of Christian Western countries were utilized.

During both Crusades, despite the casualties being primarily Muslim and Christian, the benefactor of the wars would be none of the two, but rather a ‘Jewish’ satanic lobby. During the first

Crusades this lobby operated under the name of ‘Knights Templar’, and today they operate under the name of ‘Ashkenazi’ (European Jew). This lobby played the greatest role in creating both Crusades, but after the land was conquered, they showed no real interest in themselves settling in the land. The Ashkenazi in fact do not even believe in the truth of the Tawrāh (Torah). They continue spending billions so that Jews of various races may settle in this blessed land, yet they themselves have never moved over. All that they did during both Crusades was to dig beneath the Masjid. Thus, the biggest mystery that surrounds the Christian Wars against the Muslim lands of al-Aqṣā and its surrounds is ‘what is this satanic lobby digging/searching for?’

The fact that the Knights Templar devoted themselves to digging underneath the front portion of the Masjid for over ten years, before being caught and killed, is today no hidden matter. What they dug for however still remains a secret. So much is however known that they found much of what they were looking for and thus terminated funding for further Crusades after Ṣalāḥ ad-Dīn al-Ayyūbī pulled al-Aqṣā out of the grasp of Christian rule 100 years later. Much has been written regarding what their sought-after treasure was, but since this hardly matters today, no time shall be spent in discussing this aspect.

It is the present digging that however requires some thought, since

it is in order for this ‘digging’ to continue un-interrupted that World War 1, World War 2, and the many wars that came thereafter have occurred.

Some claim that the purpose behind this ‘digging’ is to weaken the foundation of the Masjid, so that upon its collapse the Zionists can replace it with the ‘Temple of Solomon’. This explanation holds no weight, since to weaken foundations, one merely places dynamite at the base and it comes down in seconds. No one digs with precision to collapse structures. Rather, the manner that this satanic group continues with their digging shows clearly that they are in fact searching for something of immense value to them. Thus, they themselves have ensured that during their digging the above structure does not give in and collapse to the ground.

There is a possibility that the treasure they presently search for is the ‘The Ring of Solomon’. If this is correct, then too, the reasons behind the intense need to find such a ‘ring’ still remains a mystery. What we do know however is that whatever they are presently searching for, Almighty Allāh has not as yet allowed it to fall into their hands and it does not seem that they shall ever find it.

If it is indeed the ring of Nabī Sulaymān عَلَيْهِ السَّلَام that they seek, then in the Aḥādīth¹ which discuss how the Beast of the Earth «دابة الأرض»

¹ عن أوس بن خالد، عن أبي هريرة، أن رسول الله صلى الله عليه وسلم قال: «تخرج الدابة، معها خاتم

shall display this ring at the time of its appearance, one finds indication that this ring shall remain with this Beast until its appearance and that none shall get hold of it before that. It seems as though the protection of al-Aqṣā has been kept intertwined with the desire of the Zionist regime to find some ‘treasure’ beneath al-Aqṣā, for had it not been for this ‘treasure’, which they search so carefully for, they would have long ago attempted to blow the Masjid to pieces.

The Rays Of Hope Have Already Began Filtering Through The Clouds

The Israeli occupation of al-Aqṣā in 1367 (1948); the rise to power of the Shia/Khomeini state of Iran in 1399 A.H. (1979); the digging of the satanic Jewish lobby under al-Aqṣā in search of a ‘prized possession’ and the effort to force their people to settle in and around al-Aqṣā, whilst the satanic masters remain comfortably at their homes, all of this is a mere repeat of what had occurred, in the lands of al-Aqṣā, during the first Crusades, approximately 900 years previously.

And just as Islam, during those trying times, rose above all expectations and before the passing of even 100 years of Christian rule, expelled its enemy from its lands, so too shall Islam, *In Shā’*

سليمان وعصا موسى، فتجلو وجه المؤمن وتختتم أنف الكافر بالخاتم». [رواه الترمذي وقال حديث حسن]

Allāh, soon rise again. It has already created, and shall continue creating scholars that have made it their mission to expose Shia motives and agendas. It has already planted and shall continue planting the seeds of an Islamic awakening in both the Arabs and the non-Arabs from around the world.

When al-Aqṣā was uprooted and laid to ruins by the barbaric forces of Bukht Naṣr (Nebuchadnezzar), before the passing of a 100 years, al-Aqṣā shocked the world of kufr as it rose speedily from its ruins, and had it not been for its structure being different from that which Nabī Sulaymān عَلَيْهِ السَّلَام had built, one would never have believed that it had once been totally destroyed.

When the first Crusades massacred the inhabitants of al-Aqṣā in 492 A.H. (1099) and established their Christian Kingdom in the blessed lands of Shām, before the passing of a 100 years, al-Aqṣā shocked the world of kufr as it rid itself of all kufr elements and rose back again to its pedestal of glory as the 3rd most important religious site of the Muslims. Had it not been for the Crusaders invasion being recorded in the books of history, one would never have known that a Christian invasion had ever taken place.

Historians have written that the first signs of the revival of al-Aqṣā, after being laid to ruins by the armies of Bukht Naṣr (Nebuchadnezzar), were noticed approximately 70 years after its

fall.² Similarly, the efforts of Ṣalāḥ ad-Dīn al-Ayyūbī to reunite the forces of the Muslim Ummah in order to claim back al-Aqṣā began in 567 A.H. (1172), 73 years after the fall of al-Aqṣā to the Christian Crusaders.

It is our Du‘ā’ and hope in the Mercy of Almighty Allāh that as al-Aqṣā had regained its lost glory on the previous two occasions before the passing of a 100 years, this time too, it miraculously rises from its ruins, before the passing of a century, and rids itself of the Zionist oppressive regime that has polluted its lands for the last 70 odd years.

The Israeli invasion of al-Aqṣā and the formation of the state of Israel occurred in 1367 A.H. (1948). To date, 71 years have passed. If 70 years was the time-line for the beginning of its revival in the previous two instances, here too there is hope that it shall be the same. Already one can perceive the signs of an Islamic Revival on a general scale and more specifically in Turkey. May Almighty Allāh allow the rays of spiritual light to penetrate through the clouds of darkness that has enveloped the Muslim World for so long, and may Almighty Allāh allow the rays of Islamic Supremacy to shine upon

² «وعمرت البلدة بعد مضي سبعين سنة من موته، أي: موت عزيز عَلَيْهِ السَّلَامُ ووتكامل ساكنوها، وتراجعت بنو إسرائيل إليها». [تفسير ابن كثير]

all once again.

Islam shall indeed, as it has always done, triumph over all evil and emerge at the end of this round (round 2), *In Shā' Allāh*, as the ultimate victor. The only question is 'when', and the answer to that is simply:

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ [الإسراء: ٥١]

“They ask, when shall it (i.e., Allāh’s promise) occur?
Reply (O Muḥammad ﷺ), perhaps the time is very soon!!!”

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