

الوهابية كمشروع استعماري؛ تحليل دور بريطانيا في إيجاد الخطاب التفرقي ونشره

نسرین قربان زاده^۱ و أحمد مرادخانی^۲ و علي أصغر تجری^۳

۱. الكاتبة الرئيسية، طالبة دكتوراه، قسم علوم القرآن والحديث جامعة آزاد الإسلامية قم، سراب، إيران، بريد إلكتروني: Vina370@yahoo.com
۳. الأستاذ المشارك المتقاعد في الفقه ومبادئ الحقوق الإسلامية جامعة آزاد الإسلامية، فرع قم، إيران، بريد إلكتروني: ah_moradkhani@qom-iau.ac.ir
۱. الأستاذ المساعد، قسم الإلهيات والمعارف الإسلامية، جامعة آزاد الإسلامية، قم، إيران، بريد إلكتروني: a.tajari@hotmail.com

الملخص

تُدعى اليوم جماعةٌ صغيرةٌ، تُصوِّرها وسائلُ الإعلام البريطانية الواسعة الانتشار كـممثلة للإسلام في العالم، وتقوم باسم الإسلام بأعمال قتل جماعي، باسم "الوهابية". إن الجرائم غير المعقولة في منطقة الشرق الأوسط، وتدمير المقدسات والأماكن الإسلامية المقدسة، وقتل الرجال والنساء والأطفال العزل دون دفاع، باسم الإسلام!!! هي من بين سمات هذه الجماعة الخارجة عن الدين. ومن الجدير بالذكر أن رسول الإسلام الكريم ﷺ قد أخبر عن ظهور قوم يُسمون قرن الشيطان، قوم هم بخدمة الشيطان بكل معنى الكلمة. أحد القضايا في هذه المقالة هو: هل تحققت هذه المقولة النبوية؟ والقضية الأخرى: لماذا عندما كان البلد الاستعماري بريطانيا يجول في الشرق الأوسط ويرسل الجواسيس (في القرن الثامن عشر الميلادي)، ظهرت الطائفة المعادية للإسلام بلباس الإسلام "الوهابية"؟ والقضية الثالثة: كيف وجد عبد الوهاب الجراة على إعلان نظريته رغم وجود معارضين كثير، وتحالف مع الأمير السعودي، ولا يزال أتباعه مثله يمارسون قتل المسلمين وتدمير الأماكن المقدسة حتى اليوم؟ تكشف هذه المقالة، باستخدام التحليل العقلي والرجوع إلى الكتاب الأساسي مذكرات السيد همفر، النقاب عن هذه الحقيقة: إن مذهب الوهابية ليس دينًا نابغًا من حقيقة الدين النبوي ﷺ، بل هو ناتج عن الفكر التفرقي البريطاني والنظرة الهوسية لعبد الوهاب، الأمر الذي أدى إلى ظهور تيارات تفرقية في الدين الإسلامي المبين.

معلومات المقال

نوع المقال:

مقال بحثي

تاريخ الاستلام:

١٤ ربيع الاول ١٤٤٧

تاريخ المراجعة:

١٦ جمادى الاولى ١٤٤٧

تاريخ القبول:

١٥ جمادى الثانية ١٤٤٧

تاريخ النشر: ١٢ رجب ١٤٤٧

الكلمات الرئيسية:

الإسلام،

الوهابية،

قرن الشيطان،

عبد الوهاب،

بريطانيا.

استناد: قربان زاده، نسرین؛ و مرادخانی، أحمد و تجری، علي أصغر (١٤٤٧). الوهابية كمشروع استعماري؛ تحليل دور بريطانيا في إيجاد الخطاب التفرقي ونشره. التراث الإسلامي والتحديات المعاصرة، ١ (٢)، ٢٣٧-٢٦٤.

<https://doi.org/10.48309/ihcc.2026.550794.1023>



© المؤلفون.

ناشر: انتشارات سامی.

المقدمة

يُعدُّ ظهور الحركة الوهابية في منتصف القرن الثامن عشر الميلادي في منطقة نجد بالجزيرة العربية نقطة تحوُّل في التاريخ المعاصر للعالم الإسلامي. هذه الحركة، التي أسسها محمد بن عبد الوهاب (١٧٠٣-١٧٩٢م)، بدعوى العودة إلى التوحيد الخالص للسلف الصالح ومحاربة البدع، تحولت سريعاً إلى قوة سياسية-عسكرية تحت رعاية آل سعود. لكن السؤال الجوهرى الذي تتناوله هذه الدراسة هو طبيعة هذه الحركة الحقيقية: هل كانت الوهابية ظاهرة عفوية نابعة من تحولات داخلية في المجتمع الإسلامي، أم كانت نتاج تصميم وهندسة قوى استعمارية، خاصة بريطانيا، لإحداث الفرقة وتسهيل الهيمنة على العالم الإسلامي؟

على أعتاب القرن الثامن عشر، كانت الإمبراطورية العثمانية، وإن أظهرت علامات ضعف هيكلية، لا تزال قائمة كقوة عظمى ورمز للوحدة السياسية للعالم الإسلامي. في الوقت نفسه، كانت القوى الأوروبية، خاصة بريطانيا وفرنسا، في منافسة للوصول إلى مصادر وطرق التجارة الشرقية، تتطلع بشكل متزايد إلى الشرق الأوسط وشبه الجزيرة العربية. في هذا السياق التاريخي، تُطرح نظرية "كون الوهابية مشروعاً استعماريّاً"، والتي وفقاً لها، سعت بريطانيا، بإدراكها لأهمية العامل الديني في حشد أو تفريق المجتمع المسلم، إلى إيجاد تيار متطرف وتكفيرى يُضعف الخلافة العثمانية من الداخل ويُدخل المجتمعات الإسلامية في خلاف وحرب أهلية.

علاوة على ذلك، في التراث الإسلامي، هناك أحاديث عن رسول الإسلام ﷺ تتنبأ بخروج جماعة ضالة من منطقة نجد بخصائص معينة مثل أحداث الفتنة، وتلاوة القرآن بخشونة وبدون فهم، والخروج من الدين كما يخرج السهم من الرمية. إن مطابقة هذه الأحاديث - الواردة في مصادر معتمدة لأهل السنة مثل صحيح البخاري - مع الحركة الوهابية، أثارت سؤالاً جاداً بين علماء المسلمين. الهدف الأساسي من هذا البحث هو فحص هذه الفرضيات بعمق وبمنهجية علمية نقدية. الأهداف الخاصة هي:

دراسة مقارنة وتحليلية لخصائص الوهابية مع مضامين الأحاديث النبوية المتعلقة بـ "قرن الشيطان".
تحليل موثّق لدور الاستعمار البريطاني وشبكة تجسسه في تشكيل أيديولوجية الوهابية، مع التركيز على الوثيقة المنسوبة إلى "همفر".

شرح كيفية تشكيل التحالف الوهابي-السعودي وتحوله إلى قوة إقليمية بدعم غير مباشر من بريطانيا. تتركز هذه الدراسة على الإطار الزمني للقرن الثامن عشر والنصف الأول من القرن التاسع عشر، والمنطقة الجغرافية نجد والحجاز والعراق ومركز الخلافة العثمانية.

منهجية البحث

هذا البحث من نوع الدراسات التاريخية-التحليلية، وقد أُجري بالمنهج النوعي وبمدخل نقدي. تصميم البحث هو وثائقي-مكتبي ويعتمد على فحص ونقد وتحليل المصادر الأولية والثانوية. المجتمع الإحصائي للبحث يشمل جميع النصوص التاريخية والحديثة والوثائق الأرشيفية والدراسات الأكاديمية المتعلقة بتكون الوهابية وأنشطة الاستعمار البريطاني في الشرق الأوسط في القرن الثامن عشر.

أخذ العينات والمصادر: تم أخذ العينات بطريقة هادفة مع التركيز على المصادر الأكثر جوهرية: المصادر الحديثة: الأحاديث المتعلقة بخروج جماعة من نجد (بمعايير مثل "قرن الشيطان"، "أهل نجد"، "الخوارج") من كتب أهل السنة المعتمدة، خاصة صحيح البخاري، وصحيح مسلم، وسنن أبي داود، ومصادر التفسير.

الوثائق التاريخية المتعلقة ببريطانيا: كتاب "مذكرات همفر، الجاسوس البريطاني في الشرق الأوسط" (Confessions of a British Spy) كوثيقة أولية مثيرة للجدل، إلى جانب تقارير أرشيف وزارة المستعمرات البريطانية، والمراسلات السياسية، ومذكرات الرحالة والدبلوماسيين ووكلاء تلك الفترة.

النصوص التاريخية والرجالية: مصادر تتناول حياة وأفكار وإجراءات ابن تيمية (الأساس الفكري للوهابية)، ومحمد بن عبد الوهاب، وآل سعود، والأحداث المتعلقة بالحروب الوهابية. الدراسات الثانوية: الأبحاث التاريخية والاستشراقية الجديدة التي تحلل جذور الوهابية وعلاقتها بالقوى الخارجية.

أدوات وطريقة جمع البيانات: كانت الأداة الرئيسية للبحث هي التفحيص المنهجي وتحليل المحتوى النوعي للنصوص. تم جمع البيانات من خلال الدراسة العميقة للمصادر، واستخراج الأدلة المتعلقة بأسئلة البحث، وتسجيل المراجع بدقة.

الصدق والثبات: لزيادة صدق البحث، تم استخدام "تثليث المصادر"؛ أي استخراج النتائج من مصادر مختلفة (حديثة، وتاريخية عثمانية وعربية، ووثائق غربية) ومقارنتها معًا. كما تم ضمان الثبات من خلال ذكر تفاصيل المصادر بدقة (رقم الصفحة، المخطوطة، إلخ) وإمكانية تتبع الحجج.

طريقة تحليل البيانات: تم تحليل البيانات النوعية باستخدام "تحليل المحتوى الاستقرائي" و"المنهج التفسيري التاريخي". أولاً، تم استخراج الموضوعات والمفاهيم الأساسية والأنماط الموجودة في النصوص. ثم تم فحص العلاقات السببية والمنطقية بين هذه الموضوعات (مثل الربط بين التوجيهات الاستعمارية، وتشكل أيديولوجية الوهابية، والنتائج العملية لها) وتم الاستنتاج منها. تم إجراء هذا التحليل في السياق التاريخي-السياسي للقرن الثامن عشر.

مراحل تنفيذ البحث

دراسة الخلفية والأسس النظرية المتعلقة بالاستعمار، وخطاب التكفير، وتاريخ الفكر الإسلامي. جمع ودراسة نقدية للمصادر الأولية والثانوية. استخراج وتصنيف البيانات المتعلقة بكل سؤال من أسئلة البحث الثلاثة. تحليل البيانات واكتشاف العلاقات الهيكلية بين العوامل الاستعمارية، والعوامل الداخلية، وظهور الوهابية. تنظيم النتائج، ونقد الفرضيات، والاستنتاج النهائي.

النتائج والتحليل

١. مطابقة الوهابية مع الأحاديث النبوية عن "قرن الشيطان":
في المصادر الحديثية المعتمدة لأهل السنة، هناك أحاديث عديدة تشير إلى ظهور جماعة ضالة من منطقة "نجد". من أشهر هذه الأحاديث، رواية في صحيح البخاري عن ابن عمر أن النبي ﷺ قال: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا». قالوا: يا رسول الله! وفي نجدنا؟ قال: «هُنَاكَ الرَّزَالُزْلُ وَالْفِتْنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ». وفي حديث آخر: «مِنَ الْمَشْرِقِ [وفي بعض النسخ: من نجد] قَرْنُ الشَّيْطَانِ» (سنن أبي داود). وكذلك في وصف جماعة تُشَبَّه "بالخوارج"، دُكرت خصائص مثل "قراءة القرآن دون فهمه"، و"الخروج من الدين كما يخرج السهم من الرمية"، و"قتل أهل الإسلام وترك عبدة الأوثان"، و"تكفير المسلمين بالذنب".
تظهر نتائج هذا البحث أن مطابقة هذه الأحاديث مع الحركة الوهابية، يمكن الدفاع عنها من عدة جهات:

المنطقة الجغرافية: نجد، هي بالضبط المنطقة التي وُلِدَ فيها محمد بن عبد الوهاب (العيينة) وبدأ فيها دعوته، وتأسس فيها أول دولة وهابية-سعودية في الدرعية (في نجد).
الخاصية الفكرية: تركيز الوهابية على الظاهرية المتطرفة ونفي أي تأويل عقلي أو صوفي للقرآن والسنة، هو مصداق لـ "قراءة القرآن دون فهم عميق له". فقد كفروا عملياً العديد من المسلمين بنكران المذاهب الفقهية الأخرى ونفي زيارة قبور الأولياء والتوسل.

الخاصية العملية: تاريخ الوهابية مليء بـ "الفتنة" وسفك الدماء. فالهجوم على كربلاء عام ١٢١٦ هـ ومقتل الآلاف، وتدمير القباب والأضرحة في المدينة المنورة، وخاصة تدمير قبور أئمة البقيع عام ١٣٣٤ هـ والحروب المتعددة مع الدولة العثمانية والإمارات العربية الأخرى، كلها شواهد على إثارة الفتنة والاضطراب.

التكفير: يقوم الفقه السياسي الوهابي على أساس "التكفير" للمجتمعات المسلمة غير الوهابية. وهذا يتطابق تمامًا مع الحديث الذي يقول: «يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ». بناءً على ذلك، تستنتج الدراسة الحالية، بالحيطة العلمية اللازمة، أن الوهابية من المصاديق البارزة والمحتملة للأحاديث المذكورة عن ظهور الفتنة من نجد. طبعًا يجب الانتباه إلى أن تطبيق الأحاديث على المصاديق التاريخية يحتاج دائمًا إلى دقة واجتناب الجزمية، لكن التشابهات الهيكلية لا يمكن تجاهلها.

٢. دور الاستعمار البريطاني في هندسة الحركة الوهابية:

أهم وأكثر أجزاء هذا البحث إثارة للجدل، هو فحص الوثائق المتعلقة بالتدخل المباشر لبريطانيا. وإن كان بعض المؤرخين الغربيين يرفضون هذه الادعاءات، إلا أن الأدلة التاريخية والوثائق الموجودة تقوّي رواية التنسيق والدعم.

أ) الوثائق المنسوبة لهمفر: كتاب "مذكرات همفر" (الذي نُشر أول مرة في الدولة العثمانية) وإن كان يكتنفه الغموض لدى بعض الباحثين، إلا أن التفاصيل الواردة فيه تتناسق تناسقًا ملحوظًا مع الأحداث التاريخية والاستراتيجية البريطانية المعروفة. ووفقًا لهذه المذكرات، تم تكليف "همفر"، جاسوس وزارة المستعمرات البريطانية في أوائل القرن الثامن عشر، بمهمة إثارة الفرقة الدينية بين المسلمين لإضعاف الإمبراطورية العثمانية. بعد تحقيقات مختلفة، وجد محمد بن عبد الوهاب الشاب في البصرة ووصفه بأنه طموح، ومتعصب، وقابل للتوجيه. يدعي همفر أنه خلال لقاءات متكررة، غرس فيه أفكار ابن تيمية التكفيرية، وقدم له مخططًا لخلق "مذهب جديد" يُحدث حربًا أهلية بين المسلمين. تضمن هذا المخطط أمورًا ظهرت لاحقًا بالضبط في إجراءات الوهابيين: تكفير عامة المسلمين، وإباحة قتلهم ونهبهم، وتدمير الأماكن المقدسة والتاريخية (بحجة الشرك)، والهجوم على مراكز الشيعة.

ب) الأدلة التاريخية والقرائن: بغض النظر عن وثيقة همفر، توجد قرائن تاريخية قوية:

التزامن التاريخي: ظهور الوهابية تزامن مع ذروة المنافسة الاستعمارية البريطانية-الفرنسية في المنطقة، وسعي بريطانيا لقطع الطريق البري إلى الهند وإضعاف منافسها العثماني. السياسة البريطانية المعروفة: استخدمت بريطانيا في الهند وأماكن أخرى دائماً سياسة "فَرَق تَسُدْ". وكان دعم الطوائف الدينية المختلفة لإحداث انقسام في المجتمع الموحد من أساليبها المألوفة.

الدعم غير المباشر والاستفادة: بعد تشكيل الدولة السعودية-الوهابية الأولى وهجماتها على العراق (التابع للحكم العثماني)، لم تتخذ بريطانيا أي إجراء جدي لوقف هذه القوة الناشئة التي كانت عدوة قديمة للعثمانيين. في الواقع، عمل الوهابيون بشكل غير مباشر كقوة مُزعجة للعثمانيين لصالح بريطانيا. بعد سقوط الدولة السعودية الأولى على يد محمد علي باشا العثماني (١٨١٨)، دعمت بريطانيا في القرنين التاسع عشر والعشرين بشكل مباشر إعادة بناء الدولة السعودية-الوهابية الثانية والثالثة، وأخيراً، باعترافها بعبدة العزيز بن سعود بموجب معاهدة دارين (١٩١٥)، أقرت بسيطرة هذه الأسرة على الجزيرة العربية وثبتيها.

٣. آلية انتشار الوهابية وتثبيتها: تحالف الدين والسلطة:

تظهر النتائج أن نجاح الوهابية كان مستحيلاً دون إقامة تحالف استراتيجي مع قاعدة سلطة محلية. بعد طرده من عدة مدن، عقد محمد بن عبد الوهاب عام ١٧٤٤م (١١٥٧هـ) مع محمد بن سعود، أمير مدينة الدرعية، ميثاقاً. في هذا الميثاق التاريخي، وفر ابن عبد الوهاب الشرعية الدينية والأيدولوجية الحاشدة، ووفر ابن سعود القوة العسكرية والسياسية والمالية. كان هذا التحالف بين "الإمام (الدين) والأمير (السياسة)" حجر الأساس للدولة الوهابية-السعودية.

كانت بريطانيا (وفقاً لوثائق همفر والمنطق التاريخي) تدرك جيداً أن مصلحاً دينياً بمفرده غير قادر على إحداث تغيير. لذلك، كان تحديد وتقوية هذا التحالف جزءاً من البرنامج. بعد تشكيل هذا الاتحاد، نُشرت الوهابية بالسيف والعقيدة. فحروب "الجهاد" الوهابية-السعودية ضد المناطق المحيطة، التي سُميت جميعها "كفاراً" و"مرتدين"، أدت إلى توسيع النفوذ وكسب الغنائم مما ساعد بدوره على استمرار الحروب. كان تدمير الأماكن المقدسة في مكة والمدينة والبقيع، بالإضافة إلى البعد العقائدي، إزالة للرموز الدينية المنافسة وهيمنة الخطاب الوهابي حصرياً. هذا العنف المنهجي أزال المعارضين أو أربعهم، ومهد الطريق لتثبيت هيمنة فكرية-سياسية واحدة.

الخاتمة

توصل هذا البحث، من خلال تحليل المصادر التاريخية والحديثة والوثائق ذات الصلة، إلى هذه النتيجة الأساسية: لا يمكن فهم الحركة الوهابية فقط كحركة إصلاحية عفوية داخل الدين، بل يجب تحليلها في السياق الأوسع للمنافسات الاستعمارية في القرن الثامن عشر وبرامج الإمبراطورية البريطانية لإضعاف العالم الإسلامي. إن التوافق المعنوي لخصائص الوهابية مع الأحاديث النبوية عن "فتنة نجد" و"قرن الشيطان"، يدل على عمق انحراف هذا التيار عن المسار الرئيسي للإسلام. تشير الأدلة إلى أن الجهاز الاستعماري البريطاني، باستخدام عملائه (مثل همفر)، وإحيائه لأفكار هامشية ومنحرفة في تاريخ الإسلام (مثل أفكار ابن تيمية المتطرفة)، وحقنها في شخص طموح وقابل للتحكم مثل محمد بن عبد الوهاب، صمم النواة الفكرية لهذه الحركة. ثم بدعمه للتحالف الاستراتيجي لها مع آل سعود المحاربين والطامحين للسلطة، حوّلها إلى آلة حرب فعالة لإحداث الفرقة وسفك الدماء وإضعاف الخلافة العثمانية.

كانت نتيجة هذا المشروع الاستعماري، إحداث شق عميق ودموي في جسد العالم الإسلامي استمر حتى اليوم. تحولت الوهابية إلى أداة لإضعاف عدم الشرعية على النضالات الإسلامية الموحدة، ونشر التطرف، وفي النهاية، تثبيت الهيمنة غير المباشرة للقوى الخارجية على مصادر وجيوبوليتيكا المنطقة. معرفة هذه الجذور التاريخية ضرورية وحاسمة لفهم صحيح لظواهر معاصرة مثل الإرهاب التكفيري والانقسامات المذهبية في العالم الإسلامي. يؤكد هذا البحث على ضرورة إعادة القراءة النقدية للتاريخ وإعادة توحيد الأمة الإسلامية في مواجهة المشاريع التفتيتية الجديدة.

Wahhabism as a Colonial Project: An Analysis of Britain's Role in Creating and Promoting a Divisive Discourse

Nasrin Ghorbanzadeh^{1✉}  and Ahmad Moradkhani¹  and Ali Asghar Tajari¹ 

1. Corresponding Author, PhD Student, Department of Qur'anic and Hadith Sciences Islamic Azad University, Qom, Sarab, Iran. Email: Vina370@yahoo.com
2. Associate Professor (Retired) of Fiqh and Foundations of Islamic Law Islamic Azad University, Qom Branch, Iran. Email: ah_moradkhani@qom-iau.ac.ir
3. Assistant Professor, Department of Theology and Islamic Studies Islamic Azad University, Qom, Iran. Email: a.tajari@hotmail.com

Article Info

Article type:
Research Article

Article history:

Received:

7 September 2025

Received in revised form:

7 November 2025

Accepted:

4 December 2025

Available online:

27 December 2025

Keywords:

Islam,
Wahhabism,
Horn of Satan,
Muhammad ibn Abdul-Wahhab,
Britain.

ABSTRACT

Today, a small group, presented through extensive British media propaganda as representing Islam to the world and committing widespread massacres in the name of Islam, is called "Wahhabism." Atrocities in the Middle East, the destruction of Islamic sanctities and holy sites, and the killing of defenseless men, women, and children in the name of Islam!!! are among the characteristics of this group which has deviated from the religion. It is noteworthy that the Noble Prophet of Islam (peace be upon him and his progeny) had foretold the emergence of a people called the "Horn of Satan," who are entirely devoted to Satan. One issue in this article is whether this prophecy has been fulfilled. Another issue is why, during the 18th century when the colonialist British state was active in the Middle East and sending spies, the anti-Islamic sect in Islamic guise, Wahhabism, emerge? The third issue is how did Abdul-Wahhab, despite many opponents, found the courage to proclaim his theory, allied with the Saudi Emir, and his followers, like him, continue to this day to kill Muslims and destroy holy sites? This article, using rational analysis and reference to the primary memoir of Mr. Hempher, argues that the Wahhabi creed is not a religion arising from the truth of the Prophetic religion (peace be upon him) but is rather a product of Britain's divisive thinking and Abdul-Wahhab's capricious viewpoint, which has led to the creation of divisive tendencies within the noble religion of Islam.

Cite this article: Ghorbanzadeh, N; & Moradkhani, A; & Tajari, A.A. (2025). Wahhabism as a Colonial Project: An Analysis of Britain's Role in Creating and Promoting a Divisive Discourse. *Islamic Heritage and Contemporary Challenges*, 1 (2), 237-264.

<https://doi.org/10.48309/ihcc.2026.550794.1023>



© The Author(s).

Publisher: Sami Publishing Company (SPC).

DOI: <https://doi.org/10.48309/ihcc.2026.550794.1023>

Introduction

From the day mankind set foot on the earth and began life on this earthly globe, the most important issue it has grappled with has been the security and peace. It has subordinated all other matters of life to the influence of this issue and has fiercely confronted anything threatening its security. In past eras, when the important issues of human life were not as complex and interconnected as they are today, if insecurity arose in one corner of the world, even the areas closest to it would continue their lives safely and would not be affected by the created insecurity. But today, if insecurity of any kind arises in the farthest regions of the world, other parts of the globe are affected in one way or another. In other words, in today's world, the security of a particular region or a particular tribe no longer has meaning; rather, the security of the world and humanity is at stake.

Today, two major predicaments that threaten world security in every sense are Zionism and Wahhabism; they are themselves the products of the greed of a covetous few who have set their sights on all the world's resources. They operate like the two blades of a pair of scissors, attacking anything that contributes to peace and security, placing humanity on the verge of a catastrophe, and on the path to achieving their sinister goals, they have even sacrificed ethics for their inhuman ambitions.

The enemies of Islam, including Jews and Christians, realized that they could not dominate Muslims through war because Islam was a global reality and its teachings opposed aggression and colonialism worldwide, and Muslims considered jihad an obligation and martyrdom a blessing. For this reason, the leaders of colonial systems feared having a powerful rival named Islam on the world stage, and thus sought to prevail over Muslims through a cultural attack and striking at Islam. To this end, the great enemy of Islam – Britain – sought to send spies to Islamic countries to establish a new religion and sect containing doubts and flaws and attach it to Islam. Then, by raising those same doubts and exaggerating those same flaws and faults, they intended to weaken Muslim beliefs and create division among Muslims.

In the present article, the researcher intend to address the history and performance of one of these two predicaments, "Wahhabism", hoping it can, to the best of its ability, shed light for the path of truth-seekers. Given the attribution of the Wahhabi sect to the Hanbali Sunni school, who consider themselves the sole standard-bearers of pure monotheism, this article will rely on two noble prophetic hadiths (peace be upon him and his progeny), which are narrated in the most authentic trusted sources of our Sunni brethren as a prediction by the Messenger of God (peace be upon him and his progeny) of the emergence of Wahhabism, and the mask of hypocrisy will be removed from the black face of this people. Then, the discussion will continue by studying the memoirs of Mr. Hempher, a British spy in the 18th century in Islamic countries, which gives news of the behind-the-scenes creation of this divisive sect.

In the authoritative books of the Sunnis, narrations from the Noble Prophet (peace be upon him and his progeny) have come that refer to the Wahhabi sect. As Bukhari narrates in his Sahih from Abdullah bin Umar, who said:

He (the Prophet) said: "O Allah! Bless our Shaam (Levant) for us. O Allah! Bless our Yemen for us." The companions and those around the Prophet said: "And the region of Najd? (i.e., bless Najd for us)." The Prophet (peace be upon him and his progeny) repeated his supplication: "O Allah! Bless our Shaam for us. O Allah! Bless our Yemen for us." The companions said again: "O Messenger of Allah, what about Najd?" The Prophet (peace be upon him and his progeny) said in the third time: "There (in Najd) earthquakes and tribulations will occur, and from there the Horn of Satan will emerge." (Sahih al-Bukhari, Vol. 8, p. 95, Hadith 7094, Kitab al-Fitan, Ch. 16, *Bab Qawl al-Nabi...*)

Al-Ayni, a great Sunni scholar and commentator of Sahih al-Bukhari, writes: "And in Najd the Horn of Satan will emerge, meaning, his community and party." (*Umdat al-Qari*, Vol. 7, p. 59) This hadith is narrated in other trusted sources of the Sunnis with different narrators and wordings.

Also, Bukhari narrates in his Sahih from Abu Sa'id al-Khudri from the Prophet of Islam (peace be upon him and his progeny) that he said: "A people will arise from the East who will recite the Quran, without

deriving benefit from it. They will derive no benefit from the Quran. This people will exit the religion just as an arrow exits the bow, and they will never return to the religion just as the arrow never returns to the bow." He was asked, "What are the signs of this sect?" He said, "The faces of this group are identified by their shaved heads (tahliq)." (Sahih al-Bukhari, Vol. 8, p. 219, Hadith 7562)

A Few Points

1. We know that the existence of a horn in any creature is either for attracting benefits or repelling harm. The fact that Noble Prophet (peace be upon him and his progeny) compared this people to the "Horn of Satan" indicates that the mentioned people are, in every sense, in the service of Satan – in their rising and sitting, in their assault and defense. If it were not so, it would be a useless piece of bone and a heavy burden from whose evil one must be relieved.

2. That His Holiness only refers to this people's Quran recitation is likely a reference to the point that this people accept neither the Sunnah nor the Ahl al-Bayt (peace be upon them), and only rely on the Quran (and only its apparent meaning), while they do not have faith in it either.

3. Just as an arrow, when shot from the bow, moves farther from the bow and archer as time passes and comes closer to falling moment by moment: this people also, as their life passes, move farther from the religion and its abode and come closer and closer to their end point, i.e., their downfall.

Considering these points and a hundred unspoken ones, it is necessary for the thinkers of the world and Muslims, both Shi'a and Sunni, to realize that this people's claim to Islam – this people who have exited the religion – and their reliance on the apparent verses of the Divine Book are a mask of hypocrisy on their black faces to deceive God-seekers. Therefore, we must, through our unity and following our religious scholars, thwart this divisive sect in achieving their evil goals and not take the lifestyle of the Wahhabis and their non-use of intellect, which they learned from their own master Abdul-Wahhab, as a model for life.

Regarding the first hadith, two important questions arise

1. Is there a region called Najd? And if yes, where is it?
2. Has an event occurred there that caused tribulation and upheaval and could be called the Horn of Satan?

Answer to the first question

Najd is a mountainous plateau in Saudi Arabia. The most important cities located on this plateau include Sudair, Buraidah, al-Kharij, Unayzah, Dammam, and Riyadh, the capital of Saudi Arabia. (Dr. Zahiyah Qadurah, *The Arabian Peninsula*, Dar al-Nahda al-Arabiya, 1985 AD)

Answer to the second question

Has an event occurred in this region that can be referred to as tribulation, earthquake, and ultimately, the Horn of Satan? Unfortunately, we must say yes; the emergence and rise of the deviant Wahhabi sect under the leadership of Muhammad bin Abdul-Wahhab in 1744 AD cannot be called anything but tribulation and the Horn of Satan, and this claim will be proven in the following.

The second hadith of the Noble Prophet of Islam (peace be upon him and his progeny) refers to several doctrinal characteristics and one apparent characteristic of this people, which are:

1. This group's lack of understanding of the Quran and insufficient reflection and pondering over the Divine verses.
2. This people's exit from the religion and their non-return to it.

Today, the only people who insist with utmost intensity and seriousness on the phrase "God's book is sufficient for us" are the Wahhabis. Of course, regarding the Quran, they also only consider the apparent meaning of the verses and have no reflection or pondering upon it. Considering this subject and their non-use of intellect, and that nothing except the apparent verses and sometimes narrations has any validity for them, the result is exiting the religion and not returning to it.

Sayyid Abd al-Rahman al-Ahdal, the Mufti of the Zabid region, said that to prove the falsity of the Wahhabis' belief, this very hadith of the Prophet (peace be upon him and his progeny), which introduces the

characteristic of this sect as head-shaving, is sufficient. Because apart from Wahhabism, none of the innovating sects have this characteristic. (Ahmad Zaini Dahlan, 1978, p.19)

It became clear that these noble hadiths solely and exclusively point to this deviant sect, and no people or sect in any era has had these characteristics. According to His Holiness's statement, their exclusive reliance on the apparent meaning of the Quran has been interpreted by some scholars as a method of misleading others.

Examining the Second Issue

Why, in an era (the 18th century) when the colonialist British state was active in the Middle East, did the Horn of Satan – an anti-Islamic sect in Islamic guise, Wahhabism – emerge through an ambitious individual who gave no value or status to the Ahl al-Bayt and the Rightly Guided Caliphs (qualities attributed to this person by Hempher)?

Islamic countries, due to their unity, solidarity, and military and socio-religious resilience, had created many worries for Britain. Therefore, Britain, in line with its expansionist and colonial goals and to create division among Muslims through the creation of false sects, deemed it necessary to take covert measures. To this end, British spies, including the Christian Mr. Hempher in Islamic guise, traveled to Muslim countries. Mr. Hempher wrote his memoirs of spying in the Middle East in a book titled "Memoirs Of Mr. Hempher, The British Spy to The Middle East." The "Waqf Ikhlas" Publications in Turkey published this book electronically with appropriate marginal notes for each discussion under the title "Confessions of a British spy and British enmity against Islam" and made it available to readers. This article has used this same electronic English source.

Now, some of the programs and goals of Mr. Hempher during his travels to Islamic countries will be mentioned, and then we will see how Mr. Muhammad bin Abdul-Wahhab al-Najdi became an instrument for advancing the goals of the colonialist British state to eliminate Muslim unity, declare Muslims as infidels and assassinate them, destroy Muslim holy places, etc.

Britain considered adopting measures to preserve its sovereignty and consolidate its influence in its colonies and increase the number of its colonies as necessary; for this reason, Hempher says: “Two things are of importance:

1. To try to retain the places we have already obtained;
2. To try to take possession of those places we have not obtained yet (CONFESSIONS of A BRITISH SPY..., Part 1, Page 6).

Of course, on the way to achieving these goals, they had a series of worries that they had to repel at any cost possible. India and China, whose religions were considered stagnant and whose populations were less politically active, posed fewer concerns for Britain:

1. Muslims are extremely devoted to Islam. Every individual Muslim is as strongly attached to Islam as a priest or monk to Christianity, if not more... The most dangerous of such people are the Shiites in Iran.

2. Islam was once a religion of administration and authority. And Muslims were respected. It would be difficult to tell these respectable people that they are slaves now... Nor would it be possible to falsify the Islamic history and say to Muslims: The honor and respect you obtained at one time was the result of some (favorable) conditions. Those days are gone now, and they will never come back.

3. We were very anxious that the Ottomans and Iranians might notice our plots and foil them.

4. We were extremely uneasy about the Islamic scholars. For the scholars of Istanbul and Al-Azhar, the Iraqi and Damascene scholars were insurmountable obstacles in front of our purposes. For they were the kind of people who would never compromise their principles to the tiniest extent because they had turned against the transient pleasures and adornments of the world and fixed their eyes on the Paradise promised by Qur'aan al-kareem. The people followed them. Even the Sultan was afraid of them. Sunnites were not so strongly adherent to scholars as were Shiites. For Shiites did not read books; they only recognized scholars, and did not show due respect to the Sultan. Sunnites, on the other hand, read books, and respected scholars and the Sultan.” (Part 1, Pages 7-8).

The British spy, Mr. Hempher, states in his memoirs that one day he raised the issue of the Shi'ī–Sunni divide with several officials in the Ministry, remarking that if Muslims truly understood the meaning of life, they would set aside these differences and achieve unity. An official interrupted him and reproached him, saying:

“One day, in the Ministry of Colonies, I referred to the difference between the Sunnis and the Shi'īs, saying, ‘If Muslims understood something about life, they would resolve this Shi'ī–Sunni difference among themselves and come together.’ Someone interrupted me and said, ‘Your duty is to provoke this difference, not to think about how to unite Muslims.’ Before I set out on my journey to Iraq, the secretary said, ‘O Hempher, you should know that there have been natural differences among human beings since God created Abel and Cain. These controversies will continue until the return of the Messiah. The same applies to racial, tribal, territorial, national, and religious conflicts.

Your duty this time is to carefully diagnose these controversies and report them to the Ministry. The more successful you are in aggravating differences among Muslims, the greater your service to England will be.

We, the English people, must sow discord and incite schism throughout our colonies so that we may live in prosperity and luxury. Only through such instigations will we be able to dismantle the Ottoman Empire. Otherwise, how could a nation with a small population bring another nation with a much larger population under its control? Search diligently for the mouth of the chasm and enter it as soon as you find it. You should know that the Ottoman and Iranian Empires have reached the nadir of their power. Therefore, your foremost duty is to incite the people against their governments. History has shown that “the source of all revolutions is public rebellion.” When Muslim unity is broken and their shared solidarity is weakened, their strength will dissolve, and we will easily destroy them” (Part 3, pp. 19–20).

Mr. Hempher thus states with absolute clarity that sowing discord within the united Islamic community and inciting Muslims against their own governments was considered essential for Britain to live in prosperity and comfort. One of the most effective tools of discord—indeed, the most important—was religious discord. In this regard, Britain

was, to a certain extent, successful in establishing the Wahhabi sect, through which Muslims would be removed from the global stage, allowing Britain to pursue its interests unimpeded.

Accordingly, identifying a Muslim-one who had lost discernment and unwittingly surrendered to the schemes of the enemy-who could assist Hempher in advancing these objectives was, metaphorically speaking, like cool water poured upon the heart of a calculating colonial power, enabling it to attach the ill-fitting patch of Wahhabism to the body of Islam. Who was this individual, and what were his characteristics? A sect that possessed a rotten and lifeless root beneath the soil was, through the agency of this so-called Muslim and nourished by British support, transformed into a tree with a corrupt foundation-one whose fruit Britain would consume and whose corruption would spread throughout Islamic societies.

To this end, the present study will first examine the corrupt and moribund roots of the Wahhabi movement, namely Ibn Taymiyyah and his doctrinal deviations. It will then introduce the individual who, with his own hands, planted this corrupt tree within the pure Muhammadan Islam (peace be upon him and his progeny) and nurtured it with British patronage.

Ibn Taymiyyah

Ahmad ibn Taymiyyah was born five years after the fall of the Baghdad Caliphate in Harran, and subsequently, he and his family moved to Damascus. Gradually, Ibn Taymiyyah's deviant thoughts emerged. One of the issues Ibn Taymiyyah endeavored to propagate was the belief in the corporeality of God Almighty and the affirmation of the requirements of corporeality, such as God being seated on the Throne, laughing, walking, and the like. (*Majmu' al-Fatawa*, 1415 AH, Vol. 5, p. 61 and Qazwini, 1387, p. 141)

Ibn Taymiyyah also had some delusions such as the prohibition of seeking intercession through the Imams, the prohibition of visiting the graves of God's saints which at that time were criticized by Sunni scholars and the chief judge of Damascus. He was imprisoned several times to the extent that al-Dhahabi, one of the great Sunni scholars,

called him lowly, and considered most of his followers to be backward, weak-minded, liars, outwardly righteous, and lacking understanding (Al-Sakhawi, 1930 AD, p. 77). Or the judge of Damascus issued a public announcement: "Man i'taqada 'aqidata Ibn Taymiyyah halla damuhu wa maluhu khususan al-Hanabilah" – Whoever holds the belief of Ibn Taymiyyah, especially the Hanbalis, his life and property are deemed lawful (Al-Husayni al-Qazwini, 1387, p. 81.).

However, after Ibn Taymiyyah's death, some of his students like Ibn al-Qayyim continued his path, due to the protests and criticisms of scholars from various schools in Islamic countries, his opinions, beliefs, and delusions were consigned to oblivion and fell into obscurity. But in the 12th Islamic century (18th AD), due to the infiltration of some colonialist elements into Islam and the ignorance and weak-mindedness of one of the ostensibly Muslim figures, posed a significant challenge. In line with this, the corrupt beliefs of Ibn Taymiyyah, through the study of these beliefs by British spies, in addition to a series of British-engineered fatwas for sowing discord, reared their heads like the Horn of Satan, and a sect known as Wahhabism was formed.

Wahhabism

The leader and pioneer of this movement, Muḥammad ibn ‘Abd al-Wahhāb, was born in 1115 AH (1703 AD) in the city of Uyaynah in the lands of Najd. He learned Hanbali jurisprudence (one of the Sunni legal schools) from his father, who was a Hanbali scholar. His teachers in Medina, including Sulaiman al-Kurdi and Muhammad Hayat al-Sindi, saw signs of disbelief or innovation in his teachings. (Dahlan, 2008 AD, p. 94) But Abdul-Wahhab did not start expressing his views, which he considered identical to the views of Ibn Taymiyyah alone rather, there were other individuals who became Abdul-Wahhab's supporters, and relying on them, he was able to propagate the Wahhabi sect to the people not only in Saudi Arabia but also in countries unfamiliar with Islam (unfortunately in the name of Islam). One of these individuals, as mentioned, was the Englishman Mr. Hempher. Now the question is: Did Abdul-Wahhab himself alone start reviving the forgotten thoughts of Ibn Taymiyyah, or were there other people who became his supporters,

and relying on them? Was he able to introduce a movement of exaggerated or unfounded significance to the people not only in Arabia but also in countries unfamiliar with Islam? To the extent that the people of the world, seeing the method and lifestyle of the Wahhabis, become doubtful of Islam itself. The sole supporter of Abdul-Wahhab in this period was Mr. Hempher directly, the Englishman and indirectly the British Ministry of Colonies. Hempher says:

“In the Hijri year 1122, 1710 C.E., the Minister of Colonies sent me to Egypt, Iraq, Hijaz and Istanbul to act as a spy and to obtain information necessary and sufficient for the disintegration of Muslim unity. The Ministry appointed nine more people, full of agility and courage, for the same mission and at the same time. In addition to the money, information and maps we would need, we were given a list containing names of statesmen, scholars, and chiefs of tribes. I can never forget. When I said farewell to the secretary, he said, ‘The future of our State is dependent on your success. Therefore you should exert your utmost energy.’ I set out on a voyage to Istanbul, the center of the Islamic caliphate.” (Part 2, P. 11)

The Lifestyle of Muslims from Mr. Hempher's Perspective (Before the Emergence of Wahhabism)

Mr. Hempher's view concerning the lifestyle of Muslims in Turkey and Iraq, which had strongly captivated him, is as follows: “Muslims are tolerant, open-minded, benevolent, as they have learnt from their Prophet Muhammad ‘alai-his-salâm’. They are not sceptical like us. After all, at that time the Turkish government did not have an organization to arrest spies. After a very tiresome voyage I arrived in Istanbul. I said my name was Muhammad and began to go to the mosque, Muslims’ place for worship. I liked the way Muslims observed discipline, cleanliness, and obedience. For a moment I said to myself: Why are we fighting these innocent people? Is this what our Lord Jesus Christ taught us? But I at once recovered from this diabolical thought, and decided to carry out my duty in the best manner.” (Part 2, P. 11)

After completing the mission, the British minister of colonies summoned Hempher and nine other spies to London, but only six of them returned to England to present reports of their performance to the

minister and his deputy. After presenting the report, the deputy minister turned to Hempher and said he was successful, and on his next journey, he had two important duties:

“The secretary said I was certainly successful but he wished I had won the first grade. He went on:

‘O Hempher, your next mission comprises these two tasks:

1. To discover Muslims' weak points and the points through which we can enter their bodies and disjoin their limbs. Indeed, this is the way to beat the enemy.

2. The moment you have detected these points and done what I have told you to, (in other words, when you manage to sow discord among Muslims and set them at loggerheads with one another), you will be the most successful agent and earn a medal from the Ministry’.” (Page 10)

After a few days, and while Hempher had married his cousin, he received a message to head to Iraq and go to Basra. After staying in Basra for a while, he went to a carpenter’s workshop whose owner was an Iranian Shi‘i named Abd al- Riḍā and gained his trust because the people of Basra knew Hempher spoke Turkish and thought he was a Muslim from Azerbaijan. Hempher seized the opportunity at this point and also learned Persian.

The story of Hempher the fox and the ignorant Abdul-Wahhab begins here when they met in a carpentry workshop in Basra, Iraq, and the rest of this sorrowful historical account.

“From time to time a young man would call at our carpentry workshop. His attire was that of a student doing scientific research, and he understood Arabic, Persian, and Turkish. His name was Muhammad bin Abd-ul-Wahhaab Najdee. This youngster was an extremely rude and nervous person. According to Muhammad of Najd, there was no reason for Sunnis to adhere to one of the four madhhabs; he would say, "Allah's Book does not contain any evidence pertaining to these madh-habs” .The arrogant youngster, Muhammad of Najd, would follow his nafs (his sensuous desires) in understanding the Qur'an and Sunna. He would completely ignore the views of scholars, not only those of the scholars of his time and the leaders of the four madhhabs, but also those of the notable Companions (Ṣaḥāba) such as Abu Bakr and 'Umar' (Part 4, Pages 23-24).

Hempher says: “Muhammad of Najd was the sort I had been looking for.” (Part 4, Page 26)

Britain, in line with achieving its satanic strategic objectives, such as creating discord among Muslims and then ruling over them, was looking for such a stubborn and ignorant individual from among the Muslims themselves to train him and through him reach its satanic aims.

But what was Britain's second program and goal? The second program was that if they found the weak point of the Muslims, they would attack them. This is precisely where the forgotten and dead thoughts of Ibn Taymiyyah had to be revived, and a series of futile and alien (British) thoughts and beliefs (of course in Islamic covering) had to be expressed through the tongue of a stubborn, hot-tempered, ignorant, and weak-minded individual. In summary, the ill-fitting patch named Wahhabism was sewn onto the body of the noble religion of Islam, and the aged colonialism reached its goal.

For Hempher to completely trap Abdul-Wahhab and make British beliefs flow from his tongue, he had to fully secure his trust. For this purpose, they decided to discuss the interpretation of the Qur'an with Muhammad bin Abdul-Wahhab, not in light of the understanding of the companions, schools, and great scholars, but in light of their own specific thoughts.

Hempher says:

“We were reading the Qur'an and talking on some of the āyāt. My purpose in doing this was to mislead Muhammad. After all, he was trying to present himself as a revolutionist and would therefore accept my views and ideas with pleasure so that I would trust him all the more.” (Part 4, Page 28)

Examining the Third Issue

How did Abdul-Wahhab, despite having many opponents, find the courage to reveal his doctrine and ally with the Saudi Emir? Moreover, how do his followers continue, even today, to kill Muslims and destroy holy sites, to such an extent that the laws and programs of Wahhabism contradict the fundamental principles of Islam?

At the time when the relationship between Hempher and Abdul-Wahhab reached its peak, Hempher received an order from the Ministry to go to Karbala and Najaf, which are centers of knowledge for the Shiites. After the trip to Karbala and Najaf, he went to London. During the trip to London, after much encouragement to Hempher, the Secretary-General, or Deputy Minister of England, gave Hempher a thousand-page book. By studying it, he would become aware of the strengths and weaknesses of Muslims, and then identify ways to convert strengths into weaknesses. In other words, this book taught Hempher and Abdul-Wahhab how to inject a new intellectual pattern and lifestyle under the guise of a new religion (Wahhabism) for Muslims.

Hempher describes the strengths of Muslims that, according to him, had to be transformed into their opposites, i.e., weaknesses, by the hand of Abdul-Wahhab al-Najdi and with British support:

“I read the book part by part from the beginning to the end, focusing all my attention on it. Muslims’ weak spots as recorded in the book were as follows:

1. The Sunnite-Shiite controversy; the sovereign-people controversy; the Turkish-Iranian controversy; the tribal controversy; and the scholars-states controversy.
2. With very few exceptions, Muslims are ignorant and illiterate.
3. Lack of spirituality, knowledge, and conscience.
4. They have completely ceased engaging in worldly affairs and are absorbed in matters pertaining to the Hereafter.
5. The emperors are cruel dictators.
6. The roads are unsafe, transportation and travels are poradic.
7. No precaution is taken against epidemics such as plague and cholera, which kill tens of thousands of people each year; hygiene is altogether ignored.
8. The cities are in ruins, and there is no system of supplying water.
9. The administration is unable to cope with rebels and insurgents; there is a general disorderliness, the rules of the Qur’ân, of which they are so proud, are almost never put into practice.
10. Economical collapse, poverty, and retrogression.
11. Violation of women’s rights.

12. Lack of environmental health and cleanliness” (Part 6, Pages 46-47).

This book also pointed to solutions for eliminating strengths and provided sufficient reasons for this work. These include the following:

1. Islam commands unity and cooperation and prohibits disunion. It is stated in the Qur’ân, “Hold fast to Allah’s rope altogether.”

2. Islam commands education and awareness. It is stated in the Qur’ân, “Travel on the earth.”

3. Islam commands acquiring knowledge. It is stated in a hadîth, “Learning knowledge is fard for every Muslim, male and female alike.”

4. Islam commands working for the world. It is stated in the Qur’ân, “Some of them: O our Allah! Allot to us whatever is beautiful both in the world and in the Hereafter.”

5. Islam commands consultation. It is stated in the Qur’ân, “Their deeds are (done) upon consultation among themselves.”

6. Islam commands to construction roads. It is stated in the Qur’ân, “Walk on the earth.”

7. Islam commands development. It is stated in the Qur’ân, “Allah created everything on the earth for you.”

8. Islam commands orderliness. It is stated in the Qur’ân, “Everything is based on calculations, orders.”

9. Islam commands being strong economically. It is stated in a hadîth. “Work for your world as though you would never die. And work for your hereafter as if you were going to die tomorrow.”

10. Islam commands establishing an army equipped with powerful weapons. It is stated in the Qur’ân, “Prepare as many forces as you can against them.”

12. Islam commands observing women’s rights and to value them. It is stated in the Qur’ân, “As men legally have (rights) over women, so women have rights over them.”

13. Islam commands cleanliness. It is stated in a hadîth . “Cleanliness is from î mân”. (Part 6, Pages 47-48).

After Hempher had studied this book, the British Ministry ordered his return to Arabia and instructed him to carry out several important duties:

1. He is to declare all Muslims disbelievers and announce that it is ḥalāl to kill them, seize their property, violate their chastity, enslave their men, and take their women as concubines to be sold in slave markets.

2. He is to state that the Ka'ba is an idol and therefore it must be demolished. In order to abolish the practice of Hajj, he is to provoke tribes to raid groups of Hujjaj (Muslim pilgrims), to plunder their belongings and to kill them.

3. He is to strive to dissuade Muslims from obeying the Caliph.

4. He is to allege that the mausoleums, domes and sacred places in Muslim countries are idols and polytheistic milieus and must therefore be demolished. He is to do his best to produce occasions for insulting the Prophet Muhammad, his Caliph, and all prominent scholars of madhhabs.

5. He is to do his utmost to encourage insurrections, act of oppression and anarchy in Muslim countries.

6. He is to try to publish a copy of the Qur'an interpolated with additions and excisions, as is the case with hadiths." (Part 7, Page 71).

As can be seen, the programs organized by Britain, which have become Wahhabi rulings and have manifestly taken practical form in Saudi society. Therefore, it should be noted that the beliefs of the Wahhabis are a collection of programs organized by Britain that reached the Islamic community through Abdul-Wahhab and, unfortunately, were introduced to the people of the world in the guise of Islam.

The person of Abdul-Wahhab alone could not undertake this great and novel task (building a new sect); rather, his beliefs and delusions, like those of Ibn Taymiyyah, would have been strangled in the bud. However, his English associate, Hempher, presented himself as Abdul-Wahhab's servant and slave. Through cunning and a fox-like temperament, and under the guise of servitude, he provided followers for Abdul-Wahhab and the newly established sect, facilitating the spread of British-backed ideas through Abdul-Wahhab's discourse.

Hempher, after returning from London, found Abdul-Wahhab in Najd, implanted these ideas in his thinking, and strengthened his will to carry out these programs.

Hempher states that after years of effort, the Ministry succeeded in steering Muhammad bin Saud toward cooperation as well; the British Ministry sent someone to Hempher to tell him this and explain the necessity of cooperation between these two Muhammads. Religion was to come from Muhammad bin Abdul-Wahhab, and power from Muhammad al-Saud. So that they could gain both the hearts and the bodies of the people. History has shown that religious governments are more enduring, more influential, and more fearsome. "A couple of years later the Ministry of the Commonwealth managed to persuade Muhammad bin Su'ūd, the Emir of Dir'iyya, to joining our paths. The Ministry sent me a messenger to inform me about this and to establish mutual cooperation and coordination between the two Muhammads. For earning Muslims' hearts and trust, we exploited Muhammad of Najd for religious purposes, and Muhammad bin Su'ood politically. It is a historical fact that states based on religion have lived longer and have been more powerful and more imposing. Thus we became increasingly powerful. We made Der'iyya city our capital. We named our new religion the Wahhabi religion" (Part 7, Page 73).

It is noteworthy that in Najd, there were two great families: Al Rashid in the north and Al Saud in the south. Al Rashid, due to their broad social connections with all kinds of people and every type of culture, including Shiite and Sunni, Arab and non-Arab, governed a more open polity. In contrast, Al Saud in the south had a state of ignorance. Abdul-Wahhab, alongside his close friend "Mr. Hempher," came to Dir'iyyah in 1157 AH, where the Al Saud were based. Al Saud granted him refuge, accepted him as a son-in-law, and formed a political alliance with him. Al al-Shaykh (the descendants of Muhammad bin Abdul-Wahhab), who took on the religious, spiritual management and the duty of issuing excommunication fatwas, while Al Saud, who took on the political, executive, and military management, have governed Saudi Arabia from that time until now. (Tarabi, 1391, p. 45)

In line with implementing the first and fourth programs of the Ministry regarding the excommunication of Muslims who did not adopt Wahhabism and the authorization to kill them, as well as destroying the domes and holy places of Muslims, this puppet group committed terrible atrocities in the cities of Karbala, Najaf, and several other holy places, including al-Baqī' in Medina.

In fact, the most painful contemporary Islamic-historical incident is related to the 8th of Shawwal, 1344 AH (1925 AD), after the rise of the third Wahhabi government of Saudi Arabia; the year in which the Wahhabis, based on the fatwa of their leaders regarding insulting and humiliating Shiite sanctities, subjected the holy shrines of the Imams and the Ahl al-Bayt of the Prophet (peace be upon him) to their second savage attack and turned Baqi' into a ruined cemetery, leaving it desolate and unrecognizable.

The massacres of the Wahhabis in the holy shrines (al-'Atabat al-'Aliyat) are truly a black page in Islamic history. In 1316 AH (1898 AD), Emir Saud moved with a large army composed of people from Najd and tribes from the south, Hijaz, Tihamah, and other areas towards Iraq, and they killed most of the people who were in the streets, markets, and houses, and around noon, they left the city with much property and spoils. (Ahmad bin Hajar bin Muhammad Al Abu Tami, *Al-Shaykh Muhammad bin Abdul-Wahhab, His Salafi Creed and His Reformist Call and the Praise of Scholars Upon Him*, p. 22, 2nd ed., no place, no date).

Thus, the deviant Wahhabi sect, with a baseless claim, destroyed the holy shrines and luminous mausoleums of the Imams of al-Baqi' (peace be upon them), the place of the descent of the angels of God, and also saddened millions of lovers of the Ahl al-Bayt (peace be upon them). A wound that has not healed, but these days, with the oppression and bloodshed of the innocent Muslims of Iraq, Syria, and Pakistan, its intensity has increased. A sect whose followers understand nothing of the Qur'an and move farther from the religion of Islam every day. A sect about whose emergence the Noble Prophet of Islam (peace be upon him and his progeny) had given news 1400 years ago with the attribute "Horn of Satan." With this act, Britain, through its mercenaries (Abdul-Wahhab and Hempher), replaced the peaceful and tranquil life of Muslims with excommunication, massacre, crime, and savagery.

Conclusion

Any newly emerging thought or movement – especially one presented in the name of monotheism, devotion to God, and opposition to polytheism and idolatry – tends to attract many supporters and

penetrate numerous hearts, particularly among communities lacking access to knowledge, civilization, and critical reflection, without awareness of its underlying realities or potential dangers. The ideas promoted by Muhammad bin ‘Abdul-Wahhab was no exception to this rule. Britain, in pursuit of its colonial objectives and the policy of “divide and rule”, identified communities distant from civilization and knowledge and facilitated the emergence of Wahhabism and its alliance with Al Saud family. In this manner, Britain, through the establishment of the Wahhabi–Saudi government, after creating discord among Arab Muslims, ruled over them indirectly.

However, the nature of Wahhabism has now become clear. This newly established sect has contributed to division among Muslims, branded other Muslims as infidels, and subjected them to severe intimidation. Even its name, “Wahhabi,” is attributed-according to this narrative-to the Englishman Hempher. It is a sect that has absolutely no root in the depth and core of pure Muhammadan Islam (peace be upon him and his progeny). Rather, it is the offspring of English thoughts that appeared in Islamic society at the hands of a hot-tempered and ambitious individual (qualities Hempher attributed to him) and, through very extensive propaganda, introduces itself as authentic Islam. All the items mentioned as strengths and the ideal lifestyle of Muslims were systematically inverted within the Wahhabi movement. Therefore, scholars and reflective individuals are urged to distinguish authentic Islam from later ideological distortions and not to consider foreign delusions and fantasies like British Wahhabism among the divine religions. In their study of the original religion of Islam also urged to employ the apparent and hidden meanings of the Qur’an, the statements and traditions of the Noble Prophet of Islam (peace be upon him and his progeny) and the pure Imams (peace be upon them), as well as their own intellect. Only then will they understand that Wahhabism is an incongruent construct within Islamic doctrine. This type of belief, actions, and behavior in the Najd region Arabia, indicates the rise of the Horn of Satan in this place.

Bibliography

- [Persian/Arabic references list translated for context, following the original order]
- Al-Husayni al-Qazwini, Sayyid Muhammad (1387 SH/2008 AD), *Wahhabism from the Perspective of Reason and Sharia*, Tahsin Publications, Qom.
- Ibn Taymiyyah, Ahmad (1415 AH), *Majmu' al-Fatawa*, Vol. 5, Dar al-Manar, no place.
- Ahmad bin Ali bin Muhammad bin Hajar al-Asqalani, Shihab al-Din (no date), *Al-Durar al-Kaminah fi A'yan al-Mi'ah al-Thaminah*, Dar al-Jil, Beirut.
- Al-Sakhawi, Muhammad bin Abd al-Rahman (1349 AH/1930 AD), *Al-I'lan bi al-Tawbikh li man Dhamma al-Tarikh*, Matba'at al-Taraqqi, Damascus.
- Tarabi, Sam (1391 SH/2012 AD), "The Sensitive Sanctuary of Colonialism," *Ma'arif Magazine*, No. 94.
- Ahmad bin Hajar bin Muhammad Al Abu Tami (no date), *Al-Shaykh Muhammad bin Abdul-Wahhab, His Salafi Creed and His Reformist Call and the Praise of Scholars Upon Him*, no place.
- Al-Bukhari, Muhammad bin Isma'il, *Sahih al-Bukhari*, Dar al-Kathir, Damascus, Beirut.
- Al-Bukhari, Muhammad bin Isma'il (1421 AH), *'Umdat al-Qari* by al-'Ayni, Commentary on Sahih al-Bukhari, Commentator: 'Umar Abdullah bin Mahmud, Vol. 7.
- Zahiyah, Qadurah, *The Arabian Peninsula* (1985 AD), Dar al-Nahda al-'Arabiyya.
- Fitnat al-Wahhabiyyah*, Dahlan, Ahmad Zaini (1978), Fath Publications – Istanbul – Turkey.
- Al-Husayni al-Qazwini, Sayyid Muhammad (1387 SH/2008 AD), *Wahhabism from the Perspective of Reason and Sharia*, Tahsin Publications, Qom.

Halabi, Ali Asghar (1384 SH), *History of Contemporary Religious-Political Movements*, Khashi' Publications.

CONFESSIONS of A BRITISH SPY and British Enmity Against Islam,
Mr. Hempher, Waqf Ikhlas Publications, Fatih-
ISTANBUL/TURKEY 2001.