The Abedin "Affairs" with Al Saud

Walid Shoebat

I thought I had it all figured out [here], that Huma Abedin and her family, for years, were only working for Muslim Brotherhood interests. After all, I spent a week re-sifting through scores of Arabic sources, which confirmed that Huma's mother Saleha was not simply a *member*, but a *leader* in Egypt's Muslim Brotherhood's Sisterhood branch. The Abedins were for decades affiliated with an al-Qaeda financier named Abdullah Omar Naseef, who had appointed the Abedins to start the Institute of Muslim Minority Affairs (IMMA), not that working with this man was not problematic enough, but still, who was behind Naseef and what were the goals of this IMMA establishment?

Other issues just weren't adding up; these fish were looking larger by the day – much larger than I had previously thought. I watched politicians who sided with Huma, none of whom spent a nickel trying to refute McCarthy's court-style presentation [here]; they responded with familiar one-line rebuttals that lacked the acknowledgment of facts. There is also something terribly wrong when five members of congress are being muzzled as ordained by the highest powers in both that establishment and in the State Department. Newt Gingrich and a few other patriots had the common sense to finally come out of the closet, but not without ridicule.

Was Huma a big fish to have the might of some American politicians come to her defense or is there some other player in the mix that the American people are not aware of? Even President Barack Obama felt it necessary to pay tribute and voice strong support for Huma Abedin during a Muslim Iftar dinner on August 10th, saying that the top aide to Secretary of State Hillary Clinton has been "nothing less than extraordinary in representing our country and the democratic values that we hold dear."

Just who are all of these elite and powerful bowing to? The only powerful man that a United States president would bow to was when Obama bowed to the King of Saudi Arabia treating him as if he was the King of Kings. Could it be possible that this far-away place holds the power to make the kings of the earth bow?

I began to research further. My findings all started as I was researching Huma's father, "Sayed Zaynul Abedin" in Arabic, looking for further clues, hoping that I could find something. Then suddenly there it was, an unbelievable document commissioned by the late King Fahd bin Abdul Aziz [here] and [here], detailing the years of accomplishments by the kings of Al-Saud.

I couldn't believe my eyes! As I read, the king's book gave me all the answers to all the clues I have been looking for. The more I read the Arabic squiggles, the more quickly I realized that my older discoveries were perhaps the *lesser* of the two evils—an appetizer —in comparison to what is in this manuscript. It began to connect the dots between the Abedins' *Institute for Muslim Minority Affairs*—on whose Board Huma Abedin served for years—and the Wahhabist plans of Saudi Arabia, commissioned by the House of Saud.

This book had the king's blessings and approval on literally every page. I perused, beginning with the long, grandiose and fanciful title: "*The Efforts of the Servant of the Two Holy Places, King Fahd bin Abdul Aziz to Support The Muslim Minorities*". The king presents himself as the "Servant of the Two Holy Places" (Mecca and Medina) where multitudes

flock, great and small, rich and poor, to pay tribute while they circumambulate, giving their allegiance to the call of Allah.

The House of Saud had another holy "affair" besides multitudes circumambulating around the Ka'ba; everything in this holy writ was revolving around "The Muslim Minority Affairs" as it was the key to another kingdom, in which the Abedins played a central role. The House of Saud had used Huma's father Sayed Zaynul Abedin's work *Muslim Minorities in the West* published in 1998 as part of 29 works to construct a plan to conquer the world with Islam (#11. P. 134) and "The Muslim Minority Affairs" in the west was a major discussion with the United States mentioned throughout. The king of his pride had let out state secrets like others did with Wikileaks. I realized quickly that I was on a mission and thanks to American technology (the Internet), I was reaching all the way into the dirty plans of the servants of Mecca and Medina, to reveal even more unknowns about the mysterious Abedins.

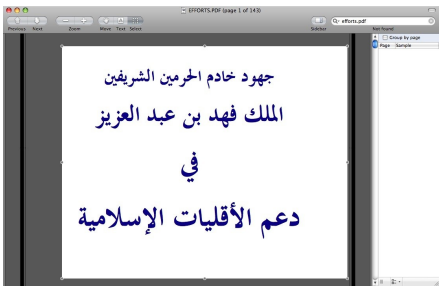
I grabbed my miniature camera and quickly took snapshots so I could later translate this grand plan entitled, *Shu-un al-Aqaliyyat al-Muslima.* In English, "*The Muslim Minority Affairs"*. Page after page explained the "Affairs", not simply as a title, or as a religious or even a social entity, but as a Saudi foreign policy, a jurisprudence and commandment from the highest of authorities commissioned to the Saudi Ministry of Religious Affairs. It was an entire management system using "The Muslim Minority Affairs" as the main vehicle to bringing victory against an infidel world.

It spoke of recruiting Muslims that live in non-Muslim lands and transforming them as a collective unit. It spoke of already established centers, educational programs, mosques and organizations in the United States like ISNA and MSA, all geared towards hindering any western plan for Muslim assimilation in a non-Muslim host nation. It mentioned "The Muslim Society of North America (ISNA) and the Muslim Students Association (MSA) established in the United States in 1962" (p. 65), as key agents to protect Muslims from assimilation.

It named the mosques and centers in major United States cities established to carry out the mission. Five decades of efforts were spent with billions to ensure that Muslims will be an unassimilated group which then can influence the non-Muslim host nation and other nations, regardless of how small the numbers of Muslims, by shifting the demographic scale due to their population growth in favor of this Saudi agenda.

It explained how a gradual change would ensue by becoming a major revolutionary powerhouse that will tilt the host nation in favor of Muslims due to their increase as a population. It was a conundrum to transform a nation from within, where a Minority population can act as a fifth column, incubating in the host nation with the intent of gradually implementing the Wahhabist plans.

It was as if I was watching a science program on how a cell is invaded by a virus, where it gradually does its thing until the host cell finally succumbs to the disease.



(Title: The Efforts of the Servant of the Two Holy Places King Fahd bin Abdul Aziz in Support of Muslim Minorities)

My gift is that I can provide, from the Arabic sources, things that my ex-enemy (the average American) is not expected to review, regarding things considered taboo, not to be discussed or translated. This taboo now seems to have migrated from Mecca where, if exposed, would force the American media to ridicule such a mission.

I felt as if destined to provide the insight of a defector who switched sides. That is what I do; I am, after all, a surfing watchman on the wall. But sounding the horn with my discoveries would put me under the lens of many unmerciful western critics who dismiss detailed facts with a strike of a comment—dismissal that is void of any detail.

I knew that I needed to quickly take more snapshots and translate some of this toxin to show this is no bluff. We are unequivocally talking about a grand conspiracy that is no manufactured theory.

Yet, I realized people still needed to know now, not that I expect them to believe (I predict many won't) but so that history some day records it; the watchman sounded the horn and the blood of the saints is not on his hands.

There was another document I had discovered which I included in my previous report (see Exhibit below), an official detailed testimony which I translated. It discusses how in 1965, during the Hajj (Pilgrimage), that the parent organization for the Abedins' IMMA – WAMY – was born. WAMY stands for *World Association of Muslim Youth,* which came about when Muslim leaders, scholars, movers and shakers from the farthest corners of the globe flocked to Mecca to create it and launch it worldwide.

Dr. Salih Mahdi al-Samarrai (literally Samurai) came all the way from the orient to answer the call representing the Islamic Center of Japan. He explained how WAMY was envisioned. It was created through the collaboration of the Wahhabist and Muslim Brotherhood lead by Said Ramadan who was the son-in-law of Hassan al-Banna, the founder of the Muslim Brotherhood including Ahmad Bahefzallah, the Abedin's immediate boss, and financiers like the wealthy Abdullah Omar Naseef.

IMMA's founders were the same as WAMY's. IMMA, which the Abedins ran in the West, and while being commissioned by the evil kingdom of Al Saud, was also conceived in the same place in the early seventies. Sayed Zaynul Abedin would nurture it under the designed hierarchy and watchful eye of the Saudi government as they appointed Ahmad Bahafzallah of WAMY with Naseef as the godfather of the operation.

To ensure that my critics cannot find any gap to insert their sharp edged critical pen, I decided to research the history of IMMA to show how it connects to the House of

Saud's evil plan with evidence as clear as the sun. The critics would argue that "the glove did not fit, you must acquit". Yet, the Saudi Manifesto had all the fingerprints I needed:

> "It [Muslim Minority Affairs] will work under the umbrella of the Muslim World League (MWL) and the International Islamic Relief Organization (IIRO) and World Association of Muslim Youth (WAMY) and others" (P. 6, also see P. 23)

"The Muslim Minority Affairs" was designed as a global plan. The Abedins' Institute of Muslim Minority Affairs (IMMA) is its western branch and a perfect fit. The Arabic Dictionary on Media Icons by Zarkali shows IMMA's exact hierarchy, supervisors and parent organizations being exactly what was in the Saudi manifesto:

> "Sayed Z. Abedin is a specialist on Muslim Minority Affairs issues… In the early 1970's, Sayed Z. Abedin went to Saudi Arabia for one year as a visiting professor. He was welcomed by King Abdulaziz University, which provided him the means to create a scholarly program regarding Muslim Minorities. Dr. Abdullah Omar Naseef, the Dean of King Abdulaziz University then envisioned the creation of an academic entity called the Institute of Muslim Minority Affairs (IMMA), under the management of Ahmad Bahafzallah, who was the General Trustee for the World Assembly of Muslim Youth (WAMY). Professor Sayed Z. Abedin was encouraged to supervise the Muslim Minority Affairs and served as IMMA's chief editor." (Al-I'lam by Zarkali, is an encyclopedia on major figures in the Arabic-Muslim Media, P.p. 218)

Everything fit, like a glove. Abdullah Ghazi, a graduate of Harvard University in Comparative Religion, provides additional testimony as he reminisces about how he met the Abedins:

> "Later we shifted to Gary in Indiana State, 40 kms from Chicago. In 1976, I met Rabita (MWL) chief Dr. Abdullah Omar Naseef and Dr. Zainul Abedin of Institute for Muslim Minority Affairs. They encouraged me to take up this venture. The first book to come out was Our Prophet, an assignment from King Abdul Aziz University, Jeddah at Dr. Naseef's behest..."

So let's delve into the idea of "The Muslim Minority Affairs" and hear it right from the horse's mouth. Weeding through the first chapter, replete with hyperbole about the king's self-glorification, I skipped the hogwash to chapter II. King Fahd bin Abdul Aziz wrote as he began to jot the first statements. Here the Saudi manifesto introduces the whole of mankind's destiny, including the demonic world all of which will some day become Muslim:

> "The religion [Islam] was destined to rule both races of the globe, mankind and demons."

First, some Arabic, then some translation...

الفصل الثاني

الأقليات المسلمة في العالم

المبحث الأول: مفهوم الأقليات المسلمة وتاريخ ظهورها

الإسلام دين عالمي بعث الله به نبيه محمدا ﷺ للثقلين: الإنس والجن، فهو دين للبشرية جمعاء، كما جاءت بذلك النصوص من القرآن الكريم والسنة النبوية الصحيحة، وكما تأكد ذلك من انتشار الإسلام في بقاع الأرض، ودخول الناس فيه أفواجا.

CHAPTER II
THE MUSLIM MINORITIES IN THE WORLD
Study Number One
The Concept of Muslim Minority and its History

Islam is the religion of the whole world; sent by Allah through Muhammad to both races, the Jinn (demons) and Ins (mankind). It is a religion for all humanity as commanded by the Holy Quran and the Prophet's correct path. This promise was confirmed since Islam did spread throughout the earth and multitudes streamed to it.

(Chapter II, *"The Muslim Minority in the World: Understanding The Purpose of Muslim Minority"* p.27)

It details how the Kingdom through the Muslim Minority Affairs will catapult Islam's destiny by shifting the demographic scale to favor Muslims.

المبحث الثاني: الأقليات المسلمة على خريطة العالم

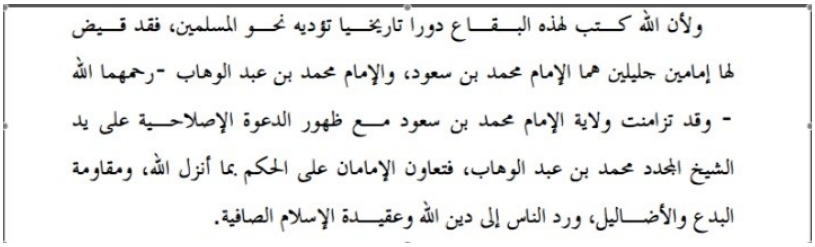
سجل تعداد المسلمين في السنوات الأخيرة صعودا كبيرا؛ حيث بلغ عددهم مليارا وثلاثمائة مليون نسمة، منهم (900) مليون نسمة في الدول الإسلامية، و (400) مليون نسمة يعيشون في تجمعات وأقليات مسلمة.

جهود خادم الحرمين الشريفين الملك فهد

إفريقيا (250) مليون مسلم، ويعيش في قارة أوروبا (60) مليون مسلم، وفي قارة أمريكا الشمالية والجنوبية عشرة ملايين مسلم. ووفق هذه الإحصائيات فإنه من المنتظر أن يصل تعداد المسلمين إلى مليارين وستمائة ألف خلال وقت قصير، بحيث يتحول المسلمون إلى قوة عظمى ومؤثرة في العالم، بعد أن يكونوا قد غيروا - وفق هذا التصاعد السريع في عددهم - التوازن الديموغرافي في العالم لصالحهم. ويلاحظ في الإحصاءات المعلنة عن الأقليات

> "The Muslim societies in all continents of the world exist in either 'Muslim nation' or 'Muslim Minorities'. The assessment to determine what constitutes 'state' from a 'minority state' is done based on a number of measures. First, the numbers scale, which is, if a nation has Muslims who exceed half the population and its Constitution states that Islam is its official religion or that Islamic Sharia is its source of law, this state is then considered an Islamic state." (P.p.29) "Since the number of Muslims has risen greatly in the last years where they became 1.3 billion Muslims. From these we have (900) million already in Muslim nations. The 400 million live as communities and as Muslim Minority" (p. 31) "… In Africa resides (250) million Muslims and in Europe resides (60) million Muslims and in North America and South America resides (10) million Muslims. So, according to these statistics it is expected that the number of Muslims will reach 2.6 billion six hundred thousand within a short span of time. The Muslims then will become a mighty and effective power in the world, of course, due to the increase in their numbers—then shift the demographic balance in their favor." (p.32).

The manifesto maps out, with statistics and demographic analysis, every nation on the face of the globe where Muslim minorities exist. Regardless how small the numbers, these are expected to advance the Wahhabist plans set by the popular revivalist movement instigated by an eighteenth century theologian, Muhammad ibn Abd al-Wahhab (1703–1792) from Najd, Saudi Arabia.



ولأن الله كتب لهذه البقاع دوراً تاريخيا تؤديه نحو المسلمين، فقد قيض لها إمامين جليلين هما الإمام محمد بن سعود، والإمام محمد بن عبد الوهاب -رحمهما الله - وقد تزامنت ولاية الإمام محمد بن سعود مع ظهور الدعوة الإصلاحية على يد الشيخ المجدد محمد بن عبد الوهاب، فتعاون الإمامان على الحكم بما أنزل الله، ومقاومة البدع والأضاليل، ورد الناس إلى دين الله وعقيدة الإسلام الصافية.

> "Allah destined this region [Saudi Arabia] for an historic roll. So He commissioned the two Imams—Muhammad bin Saud and Muhammad bin Abdul Wahhab, may Allah have mercy upon them. But the times have passed on Imam Muhammad bin Saud by the emergence of the reformer—Muhammad bin Abdul Wahhab. So the two Imams cooperated together to judge by what Allah brought forth, to fight against heresy and to bring Muslims back to puritan Islam." (p. 8)

"The Muslim Minority Affairs" program – according to the manifesto – can arrange "Muslim Minority activism" to advance the goal through the building of mosques, schools and Islamic centers where minorities exist (pp. 8-13, 17) in order to "establish a global Sharia in our modern times." (p. 9-10) The measure also aims to "prevent the 'hurdle' Muslims encounter from 'assimilation and melting' in non-Muslim societies". (p. 24)

The horror began as I reviewed the United States and Canada, where it shifts sounding more like an Arab version of Mein Kampf to describe the major hurdle not mentioned under any other continent—The Jews.

التحدي الصهيوني:

وهو من التحديات الكبيرة التي تواجه المسلمين خاصة في الولايات المتحدة الأمريكية وكندا؛ حيث يستغل اليهود إمكاناتهم المادية والإعلامية في تشويه صورة الإسلام والمسلمين هناك، وترسيخ الكثير من الأكاذيب والأضاليل

79

جهود خادم الحرمين الشريفين الملك فهد

في أذهان شعوب هذه الدول، كما يوظف اليهود جهودهم، ويوجهون أموالهم، ويستغلون مناصبهم ومواقعهم القيادية في خدمة أهداف دولتهم الصهيونية في المنطقة العربية، ويستغلون المواقف والأحداث في مزيد من تشويه صورة العرب والمسلمين هناك.

كما تبذل المنظمات الصهيونية جهودا مستميتة لوقف انتشار الإسلام في تلك المناطق.

احتياجات ثقافية وتعليمية:

> "The greatest challenge that faces Muslims in the United States and Canada are the Jews who take advantage of their material ability and their media to distort the image of Islam and Muslims there by spreading their lies and distortions in the minds of the people in these countries. The Jews employ their efforts and direct their material wealth and their high positions to serve Zionist interests in the Arab region. They [the Jews] take advantage of situations to distort the image of Arabs and Muslims. The Zionist organizations spend enormous efforts to obstruct the spread of Islam in these areas." (P. 79-80)

Yet I wonder, what will my critics say? Will my critics doubt Mein Kampf or that six million Jews were incinerated as a result? Will they deny that 19 Saudis instantly converted the World Trade Center into two furnaces, incinerating 3000 Americans, alive?

That wasn't enough to bring the wealthy influential perpetrators to justice. They are still on the loose while politicians who seek buckets of oil remain plagued with collective silence.

The Muslim Minority Affairs idea is not isolated to the Abedins or even to the Saudis; Salafists and Muslim Brotherhood support the same concept, even link to each other using what they term: "the Jurisprudence of Muslim Minority Affairs."

In other words, IMMA is not simply a name of an establishment; it represents a definition, a jurisprudence rooted in a sinister doctrine with short and long-term goals.

Qaradawi has a similar manifesto for the Brotherhood. Muslim Minority Affairs scholars across the board have an obsession using this jurisprudence steering Muslims into this theocratic collective revolution.

Even Europe's Abdul-Majid al-Najjar, Assistant Secretary-General of the European Council for Fatwa and Research who works on bettering Muslim relations with the West, in Arabic, he adheres to the same concept:

> "It was ordained that Islam was assigned the mission to inherit the globe. It is a mission possible through only the collective religious performance and mission impossible through individual religiosity."

An IMMA favorite, Taha Jaber al-Alwani, whom the Abedins say is the source for their doctrine is an ardent anti-Semite who by the way, runs the United States Department of Defense program (out of all places) for training Muslim military chaplains in the U.S. military. This is the *first* time we translated some of his quotes on the issue of The Muslim Minority Affairs:

> "… it [MMA] is a Jurisprudence for a group confined to its special circumstances which is allowed what others are not. Its exercise needs an understanding of social sciences, especially sociology, economics, political science and international relations… for the fundamentals of success for the Muslim Minority Jurisprudence it must adhere to the collective earth concept." [here]

Alwani, a man commissioned by our government, even calls for a soon-to-be military conquest and provides an official fatwa in preparation for the use of force:

> "Commitment to the Quranic concept of Geography: The land belongs to Allah, his religion is Islam, and every country is already in the House of Islam—now in the present time—since they will be in the House of Islam by force in the near future. The whole of humanity is a Muslim Nation: it is either 'the religion of the nation' which has embraced this religion [Islam], or a 'proselyte nation' we are obliged to conquer." (Alwani, The Jurisprudence of Muslim Minority Affairs. No. 7)

Alwani speaks of a future, literal war and is perhaps himself a reason why we see people like Nidal Malik Hassan attacking military personnel. He probably snapped and just couldn't wait for Alwani's grand finale.

It's on all levels, military and civil. In America, even the Director of the Islamic Center of Lubbock Texas Mohammed bin Mukhtar Shanqeeti agrees:

> "The Muslim Minority Jurisprudence is not a heresy or a novel, it's an ancient doctrine filled with the provisions for Muslims living in Dar al-Kufr (House of the Heathen) or Dar Al-Harb (House of War)." [link here]

Even the Abedins' Journal for Muslim Minority Affairs (JMMA) confirms that their program stems from these same extremist sources:

> "The theory of the Jurisprudence of Muslim Minorities is most easily clarified by shedding light on its founders" which the notes state are none other than Muslim Brotherhood "Yusuf al-Qaradawi" and "Taha Jabir al-Alwani".

In a nutshell, The Muslim Minority Affairs program is part of a grand plan to destroy America from within, exactly as what the Muslim Brotherhood planned, which was exposed in the HLF trial.

It will probably take years before Americans completely understand why, when it comes to The Muslim Minority Affairs, these are "allowed what others are not" as the Abedin's favorite al-Alwani says. Shanqeeti says that The Muslim Minority Affairs "has provisions for Muslims living in Dar al-Kufr…" What allowances and what provisions?

The Muslim Minority Affairs plan actually combines two Islamic Jurisprudences: *The Minority Affairs Jurisprudence* and the *Jurisprudence of Muruna* (Flexibility).

Muruna is the "process of permitting evils", specifically for Muslim Minorities by "sanctioning prohibitions for the sake of an interest" [here] [here]. This jurisprudence, as mad as it sounds, permits "reversing Sharia rulings" in order to "gain interests". Imagine what "sanctioning prohibitions" means. If it says, "thou shall not kill" now it's "thou can kill" for an "interest".

Qaradawi even permits the "killing of Muslims whom the unbelievers use as shields" in times of war, since "leaving these unbelievers is a danger to the Muslims, so it is permissible to kill these unbelievers even if they killed Muslims with them in the process." [here, p.94] He adds:

> "Sharia's ability to be flexible and inclusive is that it cares for their needs while excusing the burdens Muslims have to endure. For the sake of their destiny, it was made lawful for them to have exceptions from the law that are appropriate for them since these exceptions match their general goals to make it easy for humanity by removing the chains of [Sharia] rules they were made to adhere to in previous Sharia rulings."

By reversing Islamic law, *Muruna* concludes an amazing doctrine that sanctions all prohibitions:

> "When evil and harm conflict as necessities demand, we must then choose the least of the two evils or harms. This is what the experts in jurisprudence decided … if interests and harms/evils conflict, or benefits conflict with evils, what is then to be decided is to review each benefit and each harm and its consequences, so the minor evils are forgiven for the sake of the greater long-term benefit. The evil is also accepted even if that evil is extreme and normally considered deplorable."

So the ruling on marriage with non-Muslims as we have with Huma and Anthony Weiner is a minor evil, which now becomes sanctioned even if Sharia prohibits it. While the media argues that Huma marrying a Jew is evidence of her assimilation, in actuality it is more the reason for suspicion, especially since her mother is a Muslim Brotherhood leader who never denounced the marriage. That with Huma's years of service as part of a Wahhabi scheme provides more concerns.

Besides much evidence reported on the Abedin's boss Abdullah Omar Naseef contributions for al-Qaeda, we have the WTC vs. Al Baraka, et. al. (see 384-386), It

mentions Naseef, who arranged to meet Osama bin Laden and launch what seems like a major attack, right from one of Naseef's Muslim World League (MWL) offices:

> "...a Memo on IIRO [International Islamic Relief Organization] / MWL letterhead detailed a meeting between Abu Abdallah (Osama bin Laden) , Dr. Abdullah Omar Naseef, Sheik Abdel Majeed Zindani, and Dhiaul Haq, in which it is stated that, 'the attacks will be launched from them (these offices)… You must pursue finding an umbrella which you can stay under…and I prefer the name of the League (most likely, Muslim World League) because Dr. Naseef is one of the brothers…'"

While these statements were only in the preliminary documents that were removed in later documents, possibly since they are regarding older operations prior to 9/11, Naseef, according to this, was in *direct* communication with Osama bin Laden; this might shed a different light on the matter of Huma Abedin. For years, she had close ties with Naseef. Naseef was proven to have been an al-Qaeda financier. The Naseef / Huma connection has no degrees of separation as many claimed. These statements made by the media were simply false.

Andrew McCarthy wrote that Naseef could have escaped the civil lawsuits on a technicality:

> "…he was named as a defendant in the civil case brought by victims of the 9/11 atrocities. (In 2010, a federal court dropped him from the suit — not because he was found to be uninvolved, but because a judge reasoned the American court lacked personal jurisdiction over him.)"

The Abedins went back and forth from east to west, even working during 1978 with Maulana Muhammad Yousuf of Jamaat-e-Islami in India. Yusuf came after Abu Al-Ala Maududi, who was key in the Tabligh in the Indian subcontinent's equivalent of the Muslim Brotherhood. It has extensive ties to Wahhabists, including Al-Qaeda and other terrorist groups. They represent an extremist Salafist brand. Then they travel to Saudi Arabia working with Naseef who spearheaded IMMA and commissioned the Abedins from Saudi Arabia to launch the program in the U.S. and the United Kingdom.

Do Americans think they circulated the earth, promoting this program solely by themselves? Were the Abedins fulfilling an "American dream", "representing our country and the democratic values that we hold dear" as President Obama says? Or is it that they are fulfilling a Saudi fantasy that our silence is making a reality?

What is ISNA's Mohamed Magid, an entity in the Saudi manifesto, doing in the White House, sitting across the table from Huma Abedin who was an IMMA assistant editor, another entity created by the House of Saud? [here]

The Abedins' boss, Abdullah Omar Naseef, never faced American justice. Is oil more powerful than justice? Why does the State Department keep the masses in the dark, not wanting them to connect the dots between the Saudi Wahhabist plans and the Abedins' IMMA?

Only then, when they connect the dots, can they begin to unravel why the Abedin family works with nefarious characters like Naseef and Qaradawi. Only then can they understand how inter-linked these organizations are, their layers and sub-

layers. IMMA was and is a family affair under Saudi management, a foreign entity that intends to do harm to United States interests.

Only when Americans finally wake up and ask politicians why it is taboo to discuss Huma Abedin, and demand the refutation of facts coupled with answers that are devoid of rhetoric. Only then will they support courageous congressmen before those congressmen are long gone. These are heroes, not slanderers as McCain implies. They represent the interests of the people and not the policy of silence. House Speaker John Boehner said to question Huma Abedin's loyalty is "dangerous"; silence is more deadly. When Bin Laden was finally given justice, no one was looking for jurisdictions. Yet, Al Saud and their henchmen still roam free, making sure America remains addicted to oil and constantly silent.

EXHIBIT

The establishment of the World Assembly of Muslim Youth
By Dr. Salih Mahdi al-Samarrai
President of the Islamic Center of Japan

I was in an interview with Dr. Omar Hafez about the beginning of the establishment of the World Assembly of Muslim Youth; he said to me: 'Why don't you write it down as a good deed of what the vision of the Islamic banks contributed? Dr. Ahmed Najjar (Allah's mercy be upon him), and this is something that encouraged me to write. The hobby is to search for the roots: the first Muslim Japanese, the first Muslim English, the first Muslim American. The first stand for the Islamic Call (Da'wa) was established in the Hijaz before the one hundred and twenty years needed to spread Islam in America, with Muslims in North America benefiting from the roots of the Muslims in Latin America and other regions whose history I have neglected to document in this regard.

Since the beginning of the Kingdom of Saudi Arabia and when Allah took care of its founder, the late King Abdul Aziz, he has been calling the men of thought in the Muslim world for conferences and seminars and to the delegations visiting Mecca, to attend seminars and do Hajj (pilgrimage) and return. This responsibility began in 1965, when I came from Japan. I was a student at that time and was responsible for the Muslim Student Association in Japan. I came at the invitation of the Muslim World League and joined the delegations of young students from America and Europe, and was coordinating with the Association of the late Dr. Said Ramadan, head of the Islamic Center in Geneva where he had at the time, a strong relationship with the youth and student organizations globally.

We attended the second conference of the Muslim World League, sponsored by King Faisal bin Abdul Aziz (may Allah have mercy on him). It was attended by delegations from the Islamic world including the Chief Ministers of northern Nigeria, the martyr Ahmed Bello, and was attended by known leader Sheikh Abdullah Kashmiri, along with colleague Aslam Bek. Mr. Saleh Ozjan from Turkey, was in attendance, whom I saw for the first time after ten years of correspondence; it was attended by Sheikh Amjad Zahawi Chief Scientist in Iraq and Sheikh Mohammed Mahmoud Al Sawaf (may Allah have mercy on them) from Iraq, and Kamel-Sharif and the now deceased Moroccan leader Allal El Fassi and deceased Musa al-Sadr of Lebanon and the now deceased Omar Baha Al Amiri of Syria, Abdul Rahman Al Khalifa, Jordan and the now deceased Dr. Said Ramadan from Egypt and Khaled Kepa from Japan and then came Dr. Tawfiq Al-Shawi with a delegation from Germany as well as attendees from Sudan, Britain, France and others.

These are the names I remember. The conference started at a time when the Islamic nation was undergoing turmoil from Palestine to Kashmir to Yemen and other places.

At the head of the delegation was the Kingdom's late Sheikh Abdul Aziz bin Baz. Heading the delegation was Sheikh Mohammed Bin Srour and the late Saleh Qazzaz.

After attending the conference, we were convicted by the Hajj and all returned to the country they came from.

In 1972 I was a professor at the University of Riyadh (King Saud), prepared by the late Sheikh Hassan Al-Sheikh, Minister of Education at the time. A program to invite the leaders of young people from all over the world was coordinated with Dr. Tawfiq Al-Shawi and entrusted to Mr. Hamad Alsalifaih, official of Islamic Awareness at the Ministry of Ma'aref, in order to draw the calls and create a conference for young people.

I learned this when I went to Sheikh Hassan Al-Sheikh and I said: 'With all due respect to your staff in your esteemed ministry, it would be better if you seek the assistance of the elite professors and residents at the University of Riyadh who have the experience and knowledge on youth issues and the next phase will be more useful.' He said to me, 'Give me names.' I decided to sit down with Dr Abdul Rahman Al-Sheikh, then Dean of the Faculty of Agriculture, where I work, and later became minister of agriculture. Together, we created a list of the names he agreed to.

I sat down with His Excellency Dr. Abdul Rahman Al-Sheikh; we identified the following names of teachers for the cause:

1 - Dr. Abdul Rahman Al-Sheikh
2 - Dr. Abdullah Omar Nassif (Naseef)
3 - Dr. Mahmoud Sifr
4 –Dr. Abdulwahab Al Mansouri
5 - Dr Ahmad Farid Mustafa
6 - Dr Mohammed Obaid
7 - Dr. Bakri
8 - Dr. Saleh Al-Samarrai

The names were approved by His Excellency (H.E.), Sheikh Hassan and entrusted to His Excellency, Dr. Ahmad Mohamed Ali, an agent of the Ministry. We initiated a number of meetings to receive the youth and students from all over the world.

There was a row from the staff of the Ministry of Education facing a row of professors. At the top of the session chaired by H.E. Dr. Ahmad Mohamed Ali, who was developing the program for the symposium and arranged for lecturers and editors at the meetings and create the name of the seminar; it was decided to operate a secretariat.

Delegations came; preparers arranged the program, gave lectures and had discussions. After the completion of the program, they began another preparatory session with the delegations to do during the Hajj, which was accomplished as well, after their visit to the city of Medina. All then returned to the country where they came from.

This was followed by the establishment of the secretariat, headed by H.E. Dr. Abdul Rahman Al-Sheikh, with the help of Mr. Hamad Alsalifaih. After them followed Dr. Abdul Hamid Abu Sulayman, and Dr. Ahmed Tutunge, who gave the seminar a boost before being followed by the qualified men: Dr. Ahmed Bahafezallah, and Dr. Tawfiq al-Qaseer and then Dr. Mani' al-Juhani then, Dr. Saleh Al Wahaibi. Assisting these men were loyalists from various parts of the Kingdom and outside like Dr. Basahel Suliman, Dr. Auich bin Harbi Al-Ghamdi, Dr. Abdul Wahab Noreli, Dr. Saleh Bab'eer and many puritans which Allah knows. It would be better if I wrote a book, a thesis for all the men who contributed to the support of the symposium from home and abroad. Our predecessors always wrote to benefit the generations after them.

This certificate is attributed to all those involved who assumed a role, receiving the full reward and the reward is to the most loyal, "and ordered not to worship Allah, keeping religion pure for Him... It is the best word to those who called on God and work righteousness, and said I am a Muslim."

Note: I was working on the draft article and had spoken with H.E. Dr. Abdullah Omar Nassif on the subject in which he said: "During my studies in the West and then during a visit to the Kingdom, I spoke with the Rabita to establish a seminar for the World Association for [Muslim] Youth, which they were so willing to adopt." Thus, each view, that history starts from when the person begins it; if their accounts are included, we will get the complete history.

تأسيس الندوة العالمية للشباب الإسلامي

تأسيس الندوة العالمية للشباب الإسلامي

بقلم الدكتور صالح مهدي السامرائي
رئيس المركز الإسلامي في اليابان

كنتُ في حديث مع الدكتور عمر حافظ عن بداية تأسيس الندوة العالمية للشباب الإسلامي فقال لي: لماذا لا تدونها أسوةً بما قام به منظر البنوك الإسلامية الدكتور أحمد النجار رحمه الله ، وهذا مما شجعني على الكتابة . إن هوايتي هي البحث عن الجذور : أول مسلم ياباني ، أول مسلم إنجليزي ، أول مسلم أمريكي ، أول وقف للدعوة الإسلامية أُنشئ في الحجاز قبل مائة وعشرين سنة لنشر الإسلام في أمريكا ، المسلمون في أمريكا الشمالية ، جذور المسلمين في أمريكا اللاتينية وإلى غير ذلك من تاريخ ما أهمله التاريخ ولدي وثائق غزيرة بهذه المواضيع وأمثالها .

بدايةً أقول إن المملكة العربية السعودية رعاها الله منذ مؤسسها المغفور له الملك عبد العزيز دأبت تدعو رجال الفكر في العالم الإسلامي لمؤتمرات وندوات ولحج بيت الله الحرام ، تأتي الوفود وتحضر الندوات وتحج وتعود . ولقد شملتني مثل هذه الرعاية عام 1965م حيثُ جئتُ من اليابان وكنتُ طالباً آنئذٍ ومسؤول جمعية الطلبة المسلمين في اليابان ، جئتُ بدعوةٍ من رابطة العالم الإسلامي والتحقتُ بوفود من الشباب والطلبة القادمين من أمريكا وأوروبا ، وكان المنسق مع الرابطة المرحوم الدكتور سعيد رمضان رئيس المركز الإسلامي في جنيف حيث كان في حينه ذا علاقات قوية بالمنظمات الشبابية والطلابية في العالم .

حضرنا المؤتمر الثاني لرابطة العالم الإسلامي الذي رعاه الملك فيصل بن عبد العزيز رحمه الله ، وحَضَرَتْهُ وفودٌ من العالم الإسلامي منهم كبير وزراء شمال نيجيريا الشهيد أحمد بيلو ، وحضره الشيخ عبد الله الزعيم الكشميري المعروف ومعه زميله أسلم بك ، وحضره السيد صالح أوزجان من تركيا الذي رأيته لأول مرة بعد عشر سنين من المراسلات ، وحضره الشيخ أمجد الزهاوي رئيس علماء العراق والشيخ محمد محمود الصواف رحمهما الله من العراق ، وكامل الشريف ، والزعيم المغربي المرحوم علال الفاسي والمرحوم موسى الصدر من لبنان والمرحوم عمر بهاء الأميري من سوريا وعبد الرحمن خليفة من الأردن والمرحوم د. سعيد رمضان من مصر وخالد كيبا من اليابان وحينذاك جاء الدكتور توفيق الشاوي مع وفد من ألمانيا وآخرون من السودان وبريطانيا وفرنسا وغيرها .

هذه الأسماء التي أتذكرها . وكان مؤتمراً حافلاً في وقتٍ كانت الأمة الإسلامية تجتاز مرحلة غليان من فلسطين إلى كشمير إلى اليمن وغيرها .

وكان على رأس وفد المملكة المرحوم الشيخ عبد العزيز بن باز ، وكان معالي الشيخ محمد سرور الصبان والمرحوم صالح قزاز هما اللذان