

# EXPRESSING DISLIKE ABOUT THE WORDS OF DAVID ICKE<sup>1</sup>

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*In the Name of Allāh, the Most Beneficent, Most Merciful*

Indeed all praise is due to Allāh, we praise Him, we seek His Aid and ask for His forgiveness, whomsoever Allāh guides there is none to misguide and whomsoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is His Messenger, to proceed:

## **PREFACE**

Of late David Icke has acquired some renown, the self-described “conspiracy realist” has an avid following. Icke is currently being held as someone bringing “unique ideas” despite the fact that many other individuals in the early 1990s were also discussing the topics Icke has gained notoriety for and often in a more succinct manner. Icke often asserts to have studied a range of subjects “**for the last thirty years**” such as political machinations, health, religion, ‘spirituality’ and science. However, some words have reached us wherein Icke referred to Imām Muhammad ibn ‘AbdulWahhāb (*rahimahullāh*) as being a “**Sabbatean Frankist**”<sup>2</sup> (?!). Similar ideas are also spread by the extremist-Sufi esoteric gnostics and the blind followers of the Trinidadian speaker Imran Hosein. The term “**Sabbatean Frankist**”, similar to “Rothschild Zionist”, is a term which Icke is evidently pleased with promoting, giving him the veneer of eloquence among the ignorant. Indeed, Allaah Says,

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<sup>1</sup> Written by ‘AbdulHaq al-Ashanti. Dated 5<sup>th</sup> April 2020.

<sup>2</sup> Icke states this in an interview entitled ‘Sabbatian Sabotage’ he conducted Angelo John Gage on 20<sup>th</sup> March 2020, after an hour and 16 minutes into the interview here: <https://www.youtube.com/watch?v=8XoDq1Ve8E4>

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ

رُبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ\* وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ

﴿مُقْتَرِفُونَ﴾

“And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.”

{*al-An'am* (6): 112}

Imām as-Sa'dī states in his tafseer about this ayah:

**Meaning:** they decorate the falsehood which they preach to each other and they adorn expressions in order to present in the best manner in order to deceive the foolish and stupid people who neither understand the realities nor comprehend the meanings. Rather, their adorned terms and camouflaged expressions amaze them, so they make the falsehood truth and the truth falsehood.

Let's deconstruct this conspiracy theory claptrap:

## ONE

Icke has a chronological problem. Sabbatai Zevi (1626-1676) was a Romaniote Jewish Kabbalist who claimed to be the Jewish Messiah and was then given the option by the Ottoman Sultan of the time, Mehmet IV (1648-1687), to either renounce preaching this and become Muslim, or face execution. Zevi opted for the former! Hence, he and his followers are regarded as “Crypto-Jews”, i.e. those Jews who were forced to become another religion yet secretly practiced Judaism. Jacob Frank (Jakub Lejbowicz/Jaakow Josef ben Leib) was born in 1726.<sup>3</sup> At this time Imām Muhammad bin 'AbdulWahhab was already a fully grown man! Imām Muhammad bin 'AbdulWahhāb was born in 1703 CE. Surely Icke should have known this if he really has been “studying these things for thirty years” as he often boasts! So how could Muhammad ibn 'AbdulWahhāb have been a “Sabbatean Frankist”?! Furthermore, Lejbowicz began preaching

<sup>3</sup> For more on his early life refer to Jan Doktór, “Frankism: The History of Jacob Frank or of the Frankists” in Antony Polonsky, Hanna Węgrzynek and Andrzej Żbikowski (eds.), *New Directions in the History of the Jews in the Polish Lands* (Boston: Academic Studies Press, 2019), pp.261-279.

'Frankism' in 1755 in Podolia in Poland. Muhammad ibn 'AbdulWahhāb was 52 years old at this time and living in the Arabian Peninsula!

## TWO

So when did Jacob Frank, who was in Poland and began preaching 'Frankism' in 1755, ever go to the Arabian Peninsula??! If Icke could furnish us with the evidence of this it would be much appreciated. Considering that Icke claim exclusivity of having been **“studying these things for thirty years.”** Jacob Frank wrote a diary wherein it is documented where he visited, and Cengiz Sisman states in his book *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman Dönmes*:

Frank spent his youth in Ottoman lands, including Czernowitz, Izmir, Istanbul and Bucharest. As a travelling merchant in textiles and precious stones, he earned the nickname “Frank”, a name generally given in the Ottoman Empire to Europeans. Growing up in Ottoman lands and later doing business there suggests he had a capacity to communicate in Turkish.<sup>4</sup>

So Jacob Frank never ever got anywhere near to the Arabian Peninsula in his entire life! The *Dönme* were Sabbatean Crypto-Jews within the Ottoman Empire who openly professed Islam yet secretly practised Judaism, as per the method of Sabbatai Zevi.

Likewise, if Icke could furnish us with the evidence that Imām Muhammad bin AbdulWahhāb travelled to Poland (!!?) in order to receive instruction in **“Sabbatean Frankism”!**? Imām Muhammad ibn 'AbdulWahhāb never travelled to Europe in his life and it is not known that he even met a Christian or Jew. Moreover, Jacob Frank was imprisoned in Poland for thirteen years for heresy against the church, afterwhich he went to Austria and then Germany. Some of his followers would even regard Napoleon Bonaparte as the “Messiah”!?! Where is this within the writings of Imām Muhammad ibn 'AbdulWahhāb?!

## THREE

Imām Muhammad bin 'AbdulWahhāb was the strongest and most resolute of his age in opposing Jibt and Tāghūt.<sup>5</sup> As a result, Muhammad bin 'AbdulWahhāb openly fought against Satanism and all forms of Occultism, the most beloved to Satan being worshipping other than

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<sup>4</sup> Cengiz Sisman, *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman Dönmes* (Oxford: Oxford University Press, 2017), p.151

<sup>5</sup> 'Umar ibn al-Khattāb (*radi Allāhu 'anhu*) said: **“al-Jibt: magic; at-Tāghūt is: Shaytān.”** Al-Jawharī stated in *as-Sihhāh*: **“al-Jibt: a word which is applied to an idol, soothsayer, magicians and the likes.”** See *Fath ul-Majeed*, p.237.

the One True God. Imām Muhammad bin 'AbdulWahhāb preached, taught and wrote books on this topic: *Kitāb ut-Tawbeed*, *Kashf ush-Shubhuāt* and *Usūl utb-Thalaathah* [Three Fundamental Principles] standing out particularly in this regard. Imām Muhammad bin 'AbdulWahhāb preached against the Satanic-Occult practices of sorcery, geomancy, necromancy, numerology, divination, amulets, astrology,<sup>6</sup> soothsaying, and idol worship. In chapter 22 of his book *Kitāb ut-Tawbeed* entitled 'What Has Been Said Regarding Sorcery', Muhammad ibn 'AbdulWahhāb states:

Allāh Says,

**“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say “we are a trial, so do not disbelieve [by practising magic].” And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by the permission of Allāh. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if only they knew.”**

{*Baqarah* (2): 102}

Allāh informs us in this verse that the Jews and Christians turned away from the Book of Allāh and instead devoted themselves to the study of sorcery, which the devils claimed was from the time of Sulaymān, and they also falsely claimed that they had learnt it from Sulaymān himself but Allāh makes it clear that Prophet Sulaymān did not commit an act of disbelief as they claimed. Rather it was the devils who blasphemed by teaching sorcery to the people. Then Allāh Says that one of the objects of those who taught magic was to cause discord between men and their wives. But there can be no result from the machinations of the occultists unless Allāh permits it, and whoever abandons his religion in favour of magic will

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<sup>6</sup> Shaykh ul-Islam Ibn Taymiyyah stated: **“The craft of astrology...is seeking proofs for worldly events based on the planetary motions.”** Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol.35, p.192.

Al-Khattābī stated: **“Astrology which is forbidden is: when the astrologers claim to have knowledge of the universes and events which have not yet happened and details of future events.”** Al-Khattābī, *Ma'ālim us-Sunan*, vol.4, p.230.

have no reward on the Day of Resurrection and wretched will be the lot which he has purchased for himself by his actions, if he only knew.

**Benefits from this verse:**

1. That sorcery is one of the works of the devils
2. That Sulaymān is innocent of the claim that he practiced magic
3. That both learning and teaching magic are acts of disbelief
4. Proof that magic has no effect unless Allāh wills
5. That there is no benefit in magic
6. The vileness and wretchedness of the sorcerer

**Relevance of this verse to the chapter topic:**

The verse proves that practising magic is an act of disbelief

**Relevance of this verse to the topic of Tawheed:**

The verse against practising magic which cannot be performed without committing shirk and shirk is a negation of Tawheed.

How could this have been authored by a “**Sabbatean Frankist**”???! As for Jacob Frank then Polish nationalist freemasons regarded him as being the main expert in the Kabbalah during his time.<sup>7</sup>

## **FOUR**

Moreover, Sabbatean Frankism is based on non-adherence to the Halakha, which outlines Jewish laws and guidelines. Jacob Frank and his blind followers were ex-communicated by Poland’s Rabbinical leaders at the time due to their anti-Talmudic mysticism. The Church in Poland supported the Frankists over Rabbinical Jews which led to the open burning of the Talmud in Warsaw, in favour of Frank. This is noted in Dan Cohn-Sherbok’s *Dictionary of Kabbalah and Kabbalists* under the entry of ‘Jacob Frank’ and the ‘Frankists’. Moreover, Frank was evidently seduced by sexual desires, mystical hallucinations and demonic visions, and also had a reputation of lying and deceit.<sup>8</sup>

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<sup>7</sup> This is noted by Marsha Keith Schuchard in her essay “Dr Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground” in Matt D. Goldish and Richard H. Popkin (eds.), *Millenarianism and Messianism in Early Modern European Culture, Volume 1: Jewish Messianism in the Modern World* (Dordrecht, Netherlands: Springer Science and Business Media, 2001), p.219.

<sup>8</sup> This was noted by William W. Meissner in *The Kingdom Come: Psychoanalytic Perspectives on the Messiah and the Millennium* (Kansas City: Sheer and Ward, 1995), p.144. Meissner however states that Frank was renowned for “lying and deceit” but then seeks to compare Jacob Frank to the beloved

So how could a “Sabbatean Frankist” reject this and then for years adhere to the guidelines of the Qur’an, Sunnah and way of the early Muslims?!! This itself is a logical argument which demolishes Icke’s conspiracy theory claptrap.

## FIVE

There are extant sources for the biography of Muhammad bin ‘AbdulWahhāb and the history of 18<sup>th</sup> and 19<sup>th</sup> century Arabia, such as:

1. Husayn Ibn Ghannām, *Tārikh Najd* [History of Najd].
2. ‘Uthmān bin ‘Abdullāh bin Basheer,<sup>9</sup> *‘Unwan al-Majd fī Tārikh Najd* [The Title of Glory in the History of Najd].

There are also other primary historical sources for the history of the Arabian Peninsula such as<sup>10</sup>:

3. Shaykh Ibrāheem bin ‘Ubayd al-‘AbdulMuhsin, *Tadbkirat Ūla’n-Nahy wa’l-‘Urfān bi-Ayyāmillāh al-Wābid id-Dayān wa Dhikru Hawādith iz-Zamān*.
4. Shaykh Sālih bin ‘Abdul‘Azeez bin ‘AbdurRahmān bin ‘Uthaymeen,<sup>11</sup> *Tas-beel us-Sābilah fī Tabaqāt il-Hanābilah*. This book is in manuscript form. Shaykh ‘Abdullāh al-Bassām (*rabimahullāh*) stated about the author of the book: “He gives biographies of all of the Hanbali scholars from Imām Ahmad bin Hanbal until his time. It is a huge book in five

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Prophet Muhammad (*sallAllaahu ‘alayhi wassallam*). Meissner, and other Rabbs who have uttered this, neatly forget to mention that the Prophet Muhammad (*sallAllaahu ‘alayhi wassallam*) was renowned and famed for being truthful (saadiq), trustworthy (ameen) and honesty. This was not the case for the likes of Sabbatai Zevi or Jacob Frank who were known for their deception, lying, chicanery and camouflaging tactics as evidenced by their ease to enter into Islam falsely while still retaining Judaism in secret.

<sup>9</sup> The Najdian historian, al-‘Allāmah ‘Uthmān bin ‘Abdullāh bin Bishr ash-Shaqrāwī al-Hanbalī as-Salafī (1210-1290 AH/1795-1873 CE). He also authored *as-Suhayl fī Dhikr il-Khayl*. Shaykh ‘Abdullāh al-Bassām stated about his book *‘Unwān ul-Majd*: “**It is the most valuable, comprehensive, trustworthy and just of all that has been classified from the histories of Najd.**” For his biography refer to *‘Ulama Najd*, vol.5, pp.115-126; *al-Mustadrak ‘ala’s-Suhub il-Wābilah*, p.709; *al-A’lām*, vol.4, p.209; *Mu’jam ul-Muallifeen*, vol.2, p.363. They put the year of his death at 1288 AH.

<sup>10</sup> Refer to ‘Abdullāh Muhammad ash-Shimrānī, Shaykh Sālih Āli Shaykh (intro.), *Imām al-Muhaddith Sulaymān bin ‘Abdullāh Āli Shaykh, 1200-1233 AH: Hayātuhu wa Āthāruhu* (Riyadh, KSA: Dār ul-Watan, 1422 AH/2001 CE), pp.14-22.

<sup>11</sup> The noble Shaykh, Sālih bin ‘Abdul‘Azeez bin ‘AbdurRahmān bin ‘Uthaymeen (1320-1412 AH/1902-1991 CE), he studied with the ‘Ulama of his land Buraydah and then travelled to India where he studied and gained *ijāzah*. He then resided in Makkah al-Mukarramah. For a biography of him refer to *‘Ulama Najd*, vol.2, pp.488-494 and *Takmilat Mu’jam ul-Muallifeen*, p.238.

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large volumes, he compiled it based on a number of books that he transmitted from.”

The book was edited by Shaykh Bakr Abū Zayd (*rahimahullah*).

5. Shaykh 'AbdurRahmān Ibn Muhammad bin Qāsīm,<sup>12</sup> *ad-Durar as-Saniyyah fi'l-Ajwibat in-Najdiyyah*.
6. Shaykh Muhammad bin 'Uthmān al-Qādī, *Rawdat un-Nādhireen 'an Māthar 'Ulama Najd wa Hawādith as-Saneen*.
7. Shaykh 'Abdullāh bin 'AbdurRahmān al-Bassām, *'Ulama Najd Khiblāl Thamāniyyat Qurūn*.
8. Shaykh 'AbdurRahmān bin 'AbdulLateef Āl Shaykh,<sup>13</sup> *Mashābeer 'Ulama Najd wa Ghayrahum*.
9. Shaykh Ibrāheem bin Muhammad bin Dawayyān,<sup>14</sup> *Tārikh Ibn Dawayyān*.
10. Shaykh Ibrāheem bin Sālih bin 'Īsā,<sup>15</sup> *Tārikh Ibn 'Īsā*, 2 vols.
11. Shaykh Muhammad bin 'Umar al-Fākhiri,<sup>16</sup> *Tārikh al-Fākhiri*. This is a work prior to Ibn Bishr's history. It discussed the events that took place at Dir'iyyah in 1233 AH.

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<sup>12</sup> Al-'Allāmah 'AbdurRahmān bin Muhammad bin Qāsīm al-'Āsimī al-Qahtānī (1319-1392 AH/1901-1972 CE), he was the one who compiled the *fatāwā* of the Imāms of guidance and of the *Salafī da'wah* such as Shaykh ul-Islām Ibn Taymiyyah. He also annotated works such as *al-Ājrūmiyyah* and *ar-Rawd al-Murabbi'*. For his biography refer to *'Ulama Najd*, vol.3, pp.202-208.

<sup>13</sup> Shaykh 'AbdurRahmān bin 'AbdulLateef bin 'Abdullāh bin 'AbdulLateef bin 'AbdurRahmān bin Hasan (1332-1406 AH/1914-1986 CE). He was an encyclopaedia of knowledge of *Share'ah*, Arabic language and history. He resided in Makkah al-Mukarramah where he later died. For his biography refer to *'Ulama Najd*, vol.3, pp.83-87 and *Takmilat Mu'jam ul-Muallifeen*, p.682.

<sup>14</sup> The scholar and Faqeeh, Ibrāheem bin Muhammad bin Sālim bin Duwayyān (1275-1319 AH/1859-1901 CE). He was a man of *zuhd* and *wara'* who possessed superb handwriting and thus copied many books by hand in his library. He authored *Raf' un-Niqāb 'an Tarājim il-As-hāb* and *Manār us-Sabeel fi Sharh id-Daleel*. For his biography refer to *Mashābeer 'Ulama Najd*, p.222; *'Ulama Najd*, vol.1, pp.403-410; *Rawdat un-Nādhireen*, vol.1, pp.48-50 and *al-'Ālām*, vol.1, p.72.

<sup>15</sup> The respected scholar and famous scholar Ibrāheem bin Sālih bin 'Īsā al-Qadā'ī (1270-1343 AH/1854-1924 CE). He used to document everything he encountered and did not tire from writing and he corresponded with the 'Ulama. He was also well-versed in *fiqh*, *farā'idh*, *hadeeth*, Arabic linguistics and was a reference point for literature, history and knowledge of lineages. He authored *'Aqd ud-Durar fīmā waqa'a fi Najd min al-Hawādith fi Awākhir al-Qarn ath-Thālith 'Ashar wa Awā'il ar-Rābi' 'Ashar* [The Pearled Necklace Around the Events in Najd During the End of the 13<sup>th</sup> Century and the Beginning of the 14<sup>th</sup>]. He also authored *Tāreekh Ba'dh il-Hawādith al-Wāqi'ah fi Najd* [The History of Some Events that Occurred in Najd]. For a biography of him refer to *'Ulama Najd*, vol.1, pp.318-331; *Rawdat un-Nādhireen*, vol.1, pp.44-46; *al-'Ālām*, vol.1, p.44.

<sup>16</sup> The Shaykh and historian, Muhammad bin 'Umar bin Muhammad bin Hasan bin Fākhir al-Musharrafī al-Wahbī at-Tameemī (1186-1277 AH/1772-1860 CE). He was a scholar, writer and historian, he authored a treatise on the history of Najd which became a source reference for those

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12. Shaykh Sulaymān bin 'AbdurRahmān bin Muhammad Āl Hamdān,<sup>17</sup> *Tarājim al-Muta'akbiri al-Hanabilah* [Biographies of the Later Hanbali Scholars]. This manuscript of this book however has no introduction and may have been authored by the Shaykh straight from memory. The book also has no arrangement of the biographies according to obituaries.
  13. *Tāreekh Shaykh Hamad bin Muhammad La'boon* which has been edited by Dr 'Abdul'Azeez bin 'Abdullāh La'būn of King Saud University.

If Icke has issues with the bona fide historical sources for the history of Imām Muhammad bin 'AbdulWahhāb, which he may deem as being “mainstream”, then he is free to refer to “alternative accounts”. And what better place to start than with the writings of the arch-enemies of Imām Muhammad bin 'AbdulWahhāb during his epoch. This is the best resource to find out if indeed Muhammad bin 'AbdulWahhāb was considered a **“Sabbatean Frankist”** (!?). The main individuals who wrote propaganda tracts against Imām Muhammad ibn 'AbdulWahhāb were:

- a. Ibn Afaliq,<sup>18</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist” (!?)

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historians who came after him such as Ibn Bishr and Ibn 'Īsā. For a biography of him refer to *Rawdat un-Nādhireen*, vol.2, pp.207-208; *Ulama Najd* (Old Print), vol.3, pp.922-923; *Mu'jam ul-Mu'allifeen*, vol.3, p.564; *al-Mustadrak 'ala's-Suhub il-Wābilah*, vol.3, p.1023; the introduction to *Tāreekh Ba'dh il-Hawādith al-Wāqī'ah fī Najd*, pp.8-9, 20. Shaykh 'Abdullāh al-Bassām also wrote a biography of him in *Ulama Najd* (Newer Print), pp.246-248.

<sup>17</sup> Shaykh, al-Qādī Sulaymān bin 'AbdurRahmān bin Muhammad Āl Hamdān (1322-1397 AH/1904-1977CE) a teacher at Masjid ul-Harām. With all his *zuhd* and worship he was still stern on his opposers and frank in presenting his views without flattering anyone (Mujāmalah), this led to some difficulties that he experienced from other scholars during his time. He authored *ad-Durr an-Nadeed Hāshiyat Kitāb ut-Tawheed* and *Hidāyat ul-Areeb il-Amjad fī Ma'rifat ar-Ruwāt 'an al-Imām Ahmad*. For a biography of him refer to: *Ulama Najd*, vol.2, pp.295-300; *Rawdat un-Nādhireen*, vol.1, pp.149-151 and *Takmilat Mu'jam ul-Muallifeen*, p.216. His student was al-'Allāmah Bakr Abū Zayd (*rahimahullāh*) wrote a lengthy biography of him in the introduction to *Hidāyat ul-Areeb il-Amjad*, pp.'J'-'M'.

<sup>18</sup> Muhammad ibn 'AbdurRahmān ibn Afaliq (d.1163 AH/1750 CE) from al-Ahsa and a contemporary of Imām Muhammad ibn 'AbdulWahhāb who witnessed the beginnings of the *da'wah*. The manuscript of the treatise wherein Ibn Afaliq states his lies against Imām Muhammad ibn 'AbdulWahhāb is present in the State Library of Berlin, it was quoted by 'Abdul'Azeez ibn Muhammad Āl 'AbdulLateef in *Da'āwa al-Munāwi'een li Da'wat al-Shaykh Muhammad ibn 'Abd al-Wahāb* (Riyadh: Dār ul-Watan, 1412 AH), p. 58. Ibn Afaliq wrote a letter to the 'Ameer of 'Uyaynah 'Uthmān

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- b. Ahmad bin 'Ali ash-Shāfi'ī al-Qabbānī,<sup>19</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
  - c. Muhammad ibn Muhammad al-Qadarī,<sup>20</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
  - d. 'Alawī al-Haddād,<sup>21</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
  - e. Ibn Suhaym,<sup>22</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
  - f. Dahlān,<sup>23</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.

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ibn Mu'ammār, trying to incite Ibn Mu'ammār against Imām Muhammad ibn 'AbdulWahhāb. Yet when Ibn Mu'ammār did not agree with the claims of Ibn Afaliq, Ibn Afaliq then began writing against Ibn Mu'ammār and accusing him of also making *takfeer* of Muslims! Refer to the book by Professor Sulaiman Bin Abdurrahman al-Huqail (Professor of Education at Imām Muhammad bin Saud University, Riyadh), *Muhammad Bin Abdulwahhāb – His Life and the Essence of his Call* (Riyadh: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, KSA, First Edition, 1421 AH/2001 CE), with an introduction by Sheikh Saleh Bin Abdulaziz Al-Sheikh, p.163.

<sup>19</sup> Another contemporary of Muhammad ibn 'AbdulWahhāb but not much is known about his life. The treatise of al-Qabbānī is mentioned by Ahmad ibn Ali al-Basarī in *Fasl al-Khitāb fī Rad id-Dalālāt Ibn 'AbdulWahhāb*, p.65. A manuscript of the book is in the library of *Imām Muhammad ibn Saud University* in Riyadh. This also demonstrates that the opposers claims have been preserved in order to refute them and it also refutes the claims that the followers of Muhammad ibn 'AbdulWahhāb totally destroyed, desecrated and ransacked the works, writings and books of their opposers! Qabbānī had two writings against Muhammad ibn 'AbdulWahhāb, the first was a copy in his handwriting of a book entitled *Kitāb Rad ad-Dalālah wa Qama' al-Jahālah* by another scholar called Ahmad Barakat ash-Shāfi'ī al-Azharī at-Tandatāwī. While the second is entitled *Kitāb Naqd Qawā'id ad-Dalāl wa Rafd 'Aqā'id ud-Dullāl* which is a response to a letter sent by Muhammad ibn 'AbdulWahhāb to the 'Ulama in Basra.

<sup>20</sup> Imām Muhammad ibn 'AbdulWahhāb wrote to him advising him during his time. Al-Qadarī authored *Risālatun fī'r-Radd 'alā'l-Wahhābiyyah* which is extant in manuscript form in the library at Imām Muhammad bin Saud University, Riyadh.

<sup>21</sup> He authored *Misbahu'l-Anamī wa Jalā'l-dh-Dhlām fī Radi Shubuhāt Bida'i-n-Najd* (Cairo: Matba'at ul-Āmirah, 1335 AH).

<sup>22</sup> Sulaymān ibn Muhammad ibn Suhaym (d.1181 AH) was one of the scholars of Riyadh, who left for al-Ahsa after Riyadh fell to the First Saudi State. He was also an arch-enemy to the da'wah of Imām Muhammad ibn 'AbdulWahhāb and was one of the first to initiate falsehood against the Imām, sending such writings to other Muslim countries.

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- g. Zahāwī,<sup>24</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- h. Hasan ibn 'Umar ash-Shattī,<sup>25</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- i. 'Alī Naqī al-Kanhūrī,<sup>26</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- j. Muhammad Ibn Najīb Suqīya,<sup>27</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- k. Muhammad ibn Jawād Mugniya,<sup>28</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- l. Ahmad bin Abī Diyāf,<sup>29</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- m. Abu'l-Fidā Ismā'īl at-Tamīmī at-Tūnisī,<sup>30</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.

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<sup>23</sup> Ahmad ibn Zaynī Dahlān (d.1304 AH), a partisan Sūfī judge who lived in Makkah and was a Shāfi'ī Muftī who spread much in the way of propaganda against Imām Muhammad ibn 'AbdulWahhāb. Muhammad Basheer ibn Muhammad as-Sahsawānī from India (1250-1326 AH/1834-1908 CE) was an Indian scholar who went to Makkah and debated Dahlān. He later wrote a large work refuting Dahlān entitled *Siyānat ul-Insān 'an Waswasat Shaykh Dahlān*.

<sup>24</sup> He authored *al-Fajr us-Sādiq* (Cairo: Maktabah Maleejī, 1323 AH).

<sup>25</sup> This is one of the writers who the Nottingham preacher Abu Ja'far Hasan “al-Hanbali” relies heavily upon within his polemical discourse against the Salafī method. Abu Ja'far al-Hanbali has claimed that ash-Shattī received “numerous death threats”, not specifying either who these threats were from nor the nature of them with adequate documentation. See here for more on Abu Ja'far Hasan “al-Hanbali”:

<http://salafimanhaj.com/the-reality-of-abu-jafar-al-hanbal-and-the-so-called-hanbali-text-society>

<sup>26</sup> A Rāfidī who authored *Kashf un-Niqābī 'an Aqā'id Ibn 'AbdulWahhāb* (Najaf: Matba'atu'l-Haydarāyah, 1345 AH).

<sup>27</sup> As noted by Muhammad Tawfeeq in his book *Tabyeen ul-Haqq wa's-Sawāb bi'r-Rad 'alā 'Atbā'I Ibn 'AbdulWahhāb* (Syria: Matba'atu'l-Fayhā), p.8

<sup>28</sup> In his book *Hadhihi Hiya'l-Wahhābiyyah* (1964 CE).

<sup>29</sup> Ahmad ibn Abī'd-Diyāf (d. 1291 AH/1874 CE) born in Tunis in 1219 AH/1804 CE. He served as secretary to an influential minister of the Husayni state in Tunis, Shakir Sahib at-Tābi', then took to writing from 1827 to the 1860s. In his *Ithāf Ahl iz-Zamān* within his summary of Hammuda Pasha's reign in Tunisia (1782-1814 CE) he discusses a so-called “Wahhabi proclamation”. See Adel Sulaiman Gamal, Richard Mortel and A.H. Green (Trans.), *A Tunisian Reply to a Wahhabi Proclamation. In Quest of an Islamic Humanism*, vol.22.

- n. Umar bin Abi'l-Fadl Qāsim al-Mahjūb,<sup>31</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- o. 'AbdulWahhāb Ahmad Barakāt ash-Shāfi'ī al-Azharī at-Tandatāwī,<sup>32</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- p. Mustafā ibn Ahmad ash-Shāttī,<sup>33</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.
- q. Ibn Jurjees,<sup>34</sup> did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist”.

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<sup>30</sup> 1750-1832 CE, he was a Mālikī Qādī and Mufti in Tunisia at Zaytuna University. He authored the book *al-Manh al-Ilāhiyyah fī Tams Dalālat il-Wahhābiyyah* [The Divine Grace in Wiping Out the Misguidance of the Wahhābīs] A work in which he justified making vows to the dead righteous.

<sup>31</sup> Died 1222 AH/1807 CE, he was a student of Abu'l-Fidā Ismā'īl at-Tamīmī at Zaytuna University. His father was an authority in Mālikī fiqh who served as *Qadi* of Tunisia and also as the Chief *Mufti* of the *Share'ah Court*. Mahjūb was a famed *khateeb*, poet and eloquent writer yet his writings against the phenomena that he labelled “Wahhabiya” were rather polemical wherein he justifies *tawassul*, the building of shrines and other innovations. The writings of these Tunisian scholars demonstrated the support that Tunisia had for the Ottoman fight against the so-called “Wahhabis”. See Adel Sulaiman Gamal, Richard Mortel and A.H. Green (Trans.), *A Tunisian Reply to a Wahhabi Proclamation. In Quest of an Islamic Humanism*, vol.22.

<sup>32</sup> Not much is known about this individual's life except that he authored three books and moved to Makkāh towards the end of his life in the late 18<sup>th</sup> century CE. The historian of Najd, Ibn Turki considered him to be one of the four most prolific writers against Muhammad ibn 'AbdulWahhāb. See Samer Traboulsi, *An Early Refutation of Muhammad ibn Abd al-Wahhab's Reformist Views. Die Welts des Islams*, vol.42, no.3, 2002, pp.373-390.

<sup>33</sup> He was the Mufti of the Hanbalīs in Damascus in the early 20<sup>th</sup> century CE. However, even his own cousin, Muhammad bin Jameel Shattī, as relayed in *Mukhtasar Tabaqāt ul-Hanābilah*, describes Mustafā bin Ahmad Shattī as an extreme Sūfī who believed in *Wahdat ul-Wujūd*. So is there any wonder that the likes of him would write against Imām Muhammad ibn 'AbdulWahhāb?! The fact that he held this position in Syria is also something which needs to be taken with a pinch of salt as during that time of stagnancy anyone could gain a position regardless of the person's actual competency in creed and fiqh. There is scant referral to Mustafā ibn Ahmad ash-Shattī within the biographical dictionaries of the Hanābilah due to his obscurity. He died in 1348 AH/1929 CE.

<sup>34</sup> Ibn Jurjees, then he was born in 1231 AH in Baghdad and later travelled to Najd to study with Abū Butayn. When he returned back to Irāq he authored works claiming that Muhammad ibn 'AbdulWahhāb contradicted the beliefs of Ibn Taymiyyah and Ibn ul-Qayyim. Ibn Jarjees authored *al-Minha al-Wahabiyyah fi'r-Radd 'ala'l-Wahhābiyyah*, which is a book in which Ibn Jarjees tries to prove that the dead have the same lives as the living. Ibn Jarjees was refuted by Abū Butayn in his book *Ta'sees ut-Taqdees fi'r-Radd 'ala Ibn Jarjees*. The book was published in Egypt in 1344 AH.

- r. and others of even lesser significance, also did not mention Muhammad bin 'AbdulWahhāb as being a “Sabbatean Frankist” (!!?)

If there was ever a cadre of people who would mention this it would be these avowed enemies of Imām Muhammad ibn 'AbdulWahhab during his time and era. Yet not even these individuals described him as being a **“Sabbatean Frankist”**! Also, ironically, these individuals themselves share more in common with **“Sabbatean Frankists”** than Muhammad ibn 'AbdulWahhāb ever would!! Their fanatical adherence to aiding idol-worship, intercession via the status of the dead pious and impious, Sufi mysticism and the occult being examples. Indeed, it was in the Ottoman Empire wherein the followers of Sabbatai Zevi, known as the *Dönme*, thrived and are still found in Turkey today,<sup>35</sup> and it was where Jacob Frank mapped out his beliefs and was allowed to travel freely with no opposition. Cengiz Sisman states in his book *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman Dönmes*:

Frank spent his youth in Ottoman lands, including Czernowitz, Izmir, Istanbul and Bucharest. As a travelling merchant in textiles and precious stones, he earned the nickname “Frank”, a name generally given in the Ottoman Empire to Europeans. Growing up in Ottoman lands and later doing business there suggests he had a capacity to communicate in Turkish.<sup>36</sup>

So Jacob Frank never ever got anywhere near to the Arabian Peninsula in his entire life! Sisman then states:

**By the mid-eighteenth century, the Ottoman Empire was still in a relatively peaceful period, without major troubles at its borders. The Dönmes and Frankists were able to travel in and around Ottoman and Polish borders without much trouble.**<sup>37</sup>

Thus, the Ottoman Empire facilitated Sabbatean Frankists not Imām Muhammad bin 'AbdulWahhāb or Imām Muhammad bin Saud!! Both of whom would never even have heard of such a cult! And even if they did, they would have opposed it based on what Imām Muhammad

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'AbdulLateef ibn 'AbdurRahmān ibn Hasan ibn Muhammad ibn 'AbdulWahhāb also authored a critique of Ibn Jarjees entitled *Minhāj ut-Ta'sees wa't-Taqdees fi'r-Radd 'ala Dawud Ibn Jarjees*, this work was completed later by Mahmūd Shukrī al-Alūsī of Irāq (1273-1342 AH).

<sup>35</sup> See Cengiz Sisman, *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman Dönmes* (Oxford: Oxford University Press, 2017).

<sup>36</sup> Cengiz Sisman, *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman Dönmes* (Oxford: Oxford University Press, 2017), p.151.

<sup>37</sup> Ibid.

bin 'AbdulWahhāb wrote in his writings on such idolatrous beliefs. So either Icke has been gifted with such insight to be able to decipher this, or he has been influenced by the whisperings of the demons.

This demonstrates that David Icke is not well-versed in either Islam or Middle Eastern geopolitics of the 18<sup>th</sup> century, as a result is totally unqualified in this matter. His assertion to have been **“researching for thirty years” (!?)** is evidently faulty. As even a rudimentary grasp of history would indicate the futility of such a ridiculous contention, which could only have been reached due to the whisperings of the mischievous jinn and demons. Allaah Says,

﴿وَأِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ\* إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

**“And if you obey most of those upon the earth, they will mislead you from the way of the Allaah. They follow not except assumption, and they are not but falsifying. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.”**

{*al-An'ām* (6): 116-117}

And Allaah Says,

**“And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with him].”**

{*al-An'ām* (6): 121}

Written by the one in need of Allāh's Aid,

'AbdulHaq ibn Kofi ibn Kwesi ibn Kwaku al-Ashanti

London

5<sup>th</sup> April 2020 CE/12<sup>th</sup> Sha'bān 1441 AH