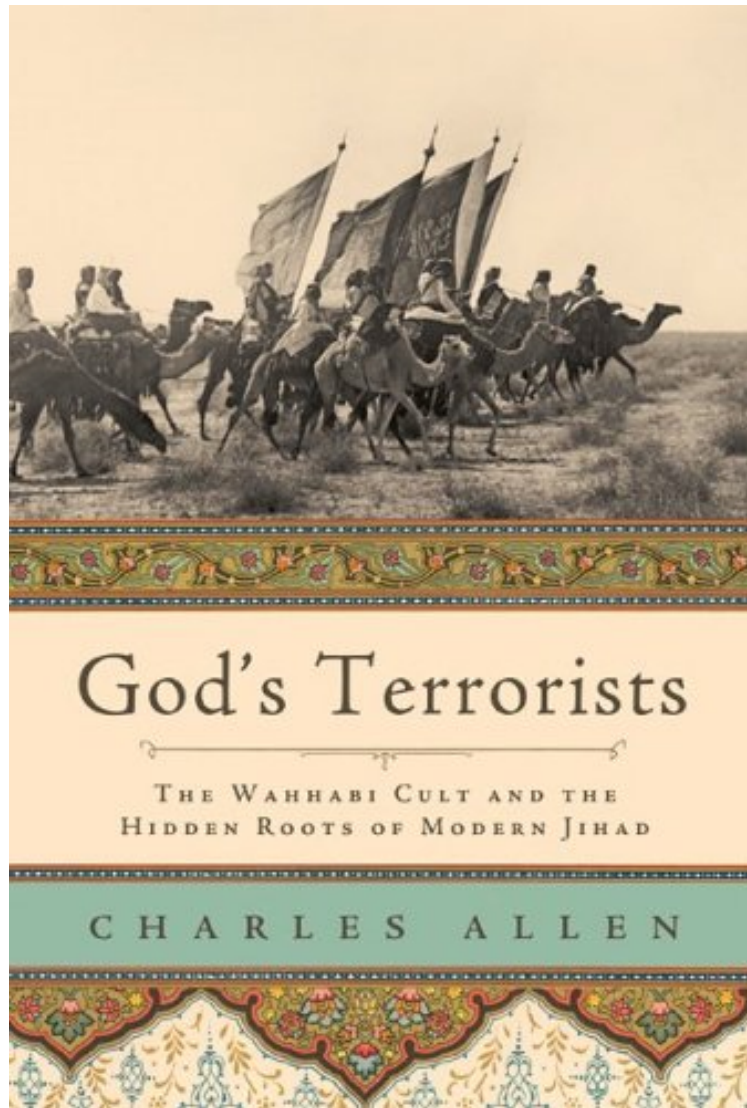


[Free and download] God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad

God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad

Charles Allen

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Charles Allen : God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad before purchasing it in order to gage whether or not it would be worth my time, and all praised God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad:

8 of 9 people found the following review helpful. Exhaustively researched, but flawed By W. H. Orman The book is useful contains some important information, but spends far too much time space going into exhaustive detail about various battles in the Northwest Frontier Province of what was then India, when more detail on the Wahhabi

movement in Saudi Arabia it's political resurgence would have been more useful. It seems to segue abruptly back there. At the same time, learning about the Wahhabi roots of the Deoband seminary was valuable. 8 of 10 people found the following review helpful. Important History Not Understood By Most By Robert David STEELE Vivas

The historical half is mind-glazing, the more recent chapters highly relevant to understanding the deep ignorance of the US Intelligence Community and the US policy (prostitution) community these past 12 years. I have given the book four stars in part because it is not designed to illuminate the threat in visualizable terms, and it is not up to date. Now that Saudi Arabia has declared war on the USA and the West generally (joining with Israel in a truly bizarre satanic alliance), and on Iran and the Shi'ite portion of Afghanistan specifically, this book absolutely merits updating and republication, hopefully with some decent maps and graphics and tables this next time around.

Early on in a nut-shell: Wahhabism spread in the 19th century, first throughout the Arabian peninsula and then to the Indian subcontinent including what are now India, Pakistan, and Afghanistan. Wahabbism is both a fundamentalist ideology that wins over deep converts, and a form of mercenary religion, buying its way into susceptible corners. The most important point stressed throughout the book is that Wahhabism is outside the mainstream of Muslim society. The big surprise for me, and one reason I am distressed at how badly we prepare people for service in this area, is the deep history of Wahhabism among the Pashtun. Today Saudi Arabia and to a lesser extent Qatar and the United Arab Republic seem bent on funding a religious war in Central and South Asia, and no one seems to be paying attention to this emergent threat. I would go so far as to say we are now, in this region, where we were in 1988-1989 when the Saudis first began funding the global Islamic outreach program led by Sheikh Binbaz and represented in part by young Bin Laden. Being terribly limited on time, I have not been able to read this book word for word. I have focused on the last two chapters after skimming the rest. Partly my interest is in the period, the last 25 years from 1875 to 1900, during which time the British invaded Afghanistan twice, thinking they were pre-empting the Russians. The Treaty of Gandamak has always been "the most humiliating treaty ever signed" by an Afghan Emir, until the Bi-Lateral Security Agreement (according to the most critical commentary, this one in open source literature by a Hezb-i Islami leader). The destabilization of the region is explained by the author as being made possible by the coincidence of the death in 1877 of Abdul Ghaffur and the subsequent destabilization of Swat, and the peak of the British "forward" policy of encroaching on Afghanistan to preempt the Russians from doing the same.

QUOTE (214): "The real victor of the second Afghan war was the new Amir of Afghanistan, Abdur Rahman." The author credits Rahman with forging the nation via ruthless focused cruelty. In passing he treated the Hazaras as kaffirs subject to jihad, and also relocated many of them with impunity. The author suggests that Pan-Islamism was inspired by a combination of push-back against the British imperialists, and the need recognized by intelligent Muslim leaders for a modernization of Islamic regions. From page 272 onwards I learn that the combination of General Muhammad Zio-ul-Haq as military dictator of Pakistan (determined to radically Islamicize Pakistan's government) with the Soviet invasion of Afghanistan, led to the perfect storm -- Saudi and CIA money, Pakistan as the enabler, Soviets as the antagonist, and generally, no understanding at all within the west that we were feeding a monster. This was also the period in which Saudi Arabia, playing the US for fools, began exporting virulent Wahabbism toward Indonesia, and also the time when the first cracks appeared for the House of Saud. According to the author Bin Laden was radicalized by three coincident events: 01 The revolution of the ayatollahs in Iran 02 Violent seizure of the Grand Mosque 03 Soviet invasion of Afghanistan

This book covers ground that was missed in Ghost Wars: The Secret History of the CIA, Afghanistan, and Bin Laden, from the Soviet Invasion to September 10, 2001. The author discusses the one million man gathering of the Assembly of Islamic Scholars (Jamiat-e-Ulema-e-Islam) in April 2001, five months prior to 9/11. This was a culminating point going back to the 1996 election of Mullah Omar of Afghanistan as "Commander of the Faithful." The author makes the point that the Pashtun embraced that election, but not the rest of the tribes of Afghanistan (Tajiks, Uzbeks, Hazara, others). On page 292 the author credits the key switch of sides by Gulbuddin Hekmatyar, a switch that helped pave the way for the Taliban to take Kabul, to Saudi money. He paints a picture of a triad among Mullah Omar, Bin Laden, and Al-Zawahri. At this point I cannot help but observe, once again (I began making this point in 2002) that the US still does not "do" intelligence at the individual and sub-state actor level, our track and whack programs being the exception but not the rule.

QUOTE (295): "History teaches that fundamentalist theocracy does not work, because people will simply not put up with it. It may secure a foothold in societies that are isolated and ignorant, but rarely does it outlast its main propagator. Its usual course is to fragment into splinter groups, each accusing the others of heresy." QUOTE (295): "History also demonstrates that fundamentalists will always be listened to whenever and wherever people believe themselves or their religion or their co-religionists to be threatened. That does not mean the fundamentalists will be followed, but it does mean that they will find popular support." The author goes on to emphasize on page 296 that the rise and spread of the madrasses in the 1970's was not a bursting of religious zeal, but rather a "direct consequence of political intervention only made possible by Saudi funding." The book ends on a stellar note that the West -- other than the Nordics -- does not get: QUOTE (297): "The same lesson applies: remove the grievances and mainstream moderate Islam stands a better chance of reasserting itself." Malaysia and Indonesia stand today as bastions of moderate intelligent Islam. Turkey remains a bit confused but rising fast to its earlier heights -- I look for a fascinating competition among Iran, Turkey, and India for the soul of South and Central Asia. Summing up: an extraordinary book

that is not written for the lay person, that needs to be updated, and that in its next iteration could go beyond classic status to become a MAJOR reference for how we understand the Sunni - Shi'ite fight for the hearts and minds of the inhabitants of South and Central Asia. This is the religious war of the century, and the West seems to be oblivious to the fact that Saudi Arabia has declared that war rather blatantly in recent months. Other books I have reviewed that bear on this theme (with the observation that we are not at war with Islam, we are at war with Zionism and Wahhabism, two perversions far removed from mainstream constructive religion): *The Thistle and the Drone: How America's War on Terror Became a Global War on Tribal Islam*, *Winning the Long War: Retaking the Offensive against Radical Islam*, *Endless War: Middle-Eastern Islam vs. Western Civilization*, *Religion, The Missing Dimension of Statecraft*, *Fountainhead of Jihad: The Haqqani Nexus, 1973-2012*, *Reconciliation: Islam, Democracy, and the West*, *Surrender to Kindness: One Man's Epic Journey for Love and Peace*, *Islamic Leviathan: Islam and the Making of State Power (Religion and Global Politics)*, *While Europe Slept: How Radical Islam is Destroying the West from Within*, *Semper Fidelis*, Robert David STEELE *Vivas INTELLIGENCE for EARTH: Clarity, Diversity, Integrity, Sustainability* 15 of 17 people found the following review helpful. A warning to Western Civilization - the roots of terror By Concerned about our future Interesting historical look at the spread of radical Islam throughout colonial India and its ties back to the rise of radical Islamic theology in the declining Ottoman Empire. It exposes roots to terrorist movements like al Qaeda and ties the roots of this radical movement to the House of Saud like few other accounts have. There are clearly lessons to be learned here and insights about what the West is up against - particular in this region of the world where Bin Laden is believed to be given safe-harbored but I was completely let down by the author's brief and poorly argued conclusion. It seemed thrown-in as an after thought. Otherwise it was a fascinating historical read that I would highly recommend.

In today's post-9/11 world, the everyday news shows us images of fanatic fighters and suicide bombers willing to die in holy war, martyrs for jihad. But what are the roots of this militant fundamentalism in the Muslim world? In this insightful and wide-ranging history, Charles Allen finds an answer in the eighteenth-century reform movement of Muhammed ibn Abd al-Wahhab and his followers--the Wahhabi--who sought the restoration of Islamic purity and declared violent jihad on all who opposed them, Moslems and pagans alike. As the Wahhabi teaching spread in the nineteenth century, first, to the Arabian peninsula, and then, to the region around the Afghanistan-Pakistan border, their followers brought with them a vicious brand of political ideology and militant conflict. The Wahhabi deeply influenced the rulers of modern Saudi Arabia and their establishment of a strict Islamic code. A more militant expression of Wahhabism took root in the mountains of Afghanistan and Pakistan, where fierce tribes have waged holy war for almost two hundred years. The ranks of the Taliban and al-Qaeda today are filled with young men who were taught the Wahhabi theology of Islamic purity while rifles were pressed into their hands for the sake of jihad. *God's Terrorists* sheds shocking light on the historical roots of modern terrorism and shows how this dangerous theology lives on today.

From Publishers Weekly British author Allen (*Soldier Sahibs*) argues persuasively that violent Islamic extremism isn't as new as we might think, but unfortunately, his book doesn't do much to explain the phenomenon. Carefully drawing distinctions between mainstream Islam and the fanaticism that spawned al-Qaeda (which he calls "as much a threat to Islam as to the West"), Allen goes back to the 18th-century founding of Wahhabism, a strain of Islam fostered in the Arabian desert that now serves as the Saudi state religion. Fixated on removing any hint of deviation from their interpretation of Muhammad's teachings, violent Wahhabists have traditionally killed more Muslims than non-Muslims. A Central Asia expert, Allen focuses on the form of Wahhabism that developed against the backdrop of waning British imperialism in that area, gradually leading up to Osama bin Laden's arrival. But his rapid-fire account is littered with names and battles, explaining little about how an ideology always rejected by most Muslims, and whose proponents were nearly annihilated on many occasions, managed to survive so spectacularly. Nor does he explain why Wahhabists' anger has shifted from supposed infidels in their midst to citizens of the West. (Sept.) Copyright Reed Business Information, a division of Reed Elsevier Inc. All rights reserved. "A story of intransigence, hatred of modernity, millennial dreams, bloody massacres and invariably disappointed hopes." -- *The Independent*, 3/3/06 "Allen is a gifted narrative historian." -- *Book Digest*, 3/1/07 "Allen lifts his narrative off the pages of history and into the latest headlines." -- *The Agonist*, 6/5/06 "Allen tells his complex story with concision, insight and wide-ranging vision[and] throws new, if uncomfortable, light on our world." -- *London Sunday Times*, 2/19/06 "It is filled with understanding of past events, key to understanding modern jihad." -- *California Bookwatch*, November 2006 "Of use to those seeking to understand the origins and growth of Islamic extremism." -- *Kirkus*, 7/15/06 "Offers a moving account of the famous [Sepoy] revolt Allens work should be welcomed by Muslim readers." -- *Asharq Alawsat*, 5/22/06 "Outstanding...Provides excellent groundwork for a beginning of enlightenment." -- *The Advocate*, 9/23/2006 "With a scholar's eye for detail and a popular historian's flair for the dramatic, [Allen] does a remarkable job." -- (*Infodad.com*, 10/12/2006) "[A] valuable narrative of the growth of a radical cult and their ideology." -- *Military.com*, 10/3/2006 About the Author Charles Allen is an acknowledged authority on British Indian and South

Asian history. His most recent books include *Soldier Sahibs* and *The Buddha and the Sahibs* . He lives in London.