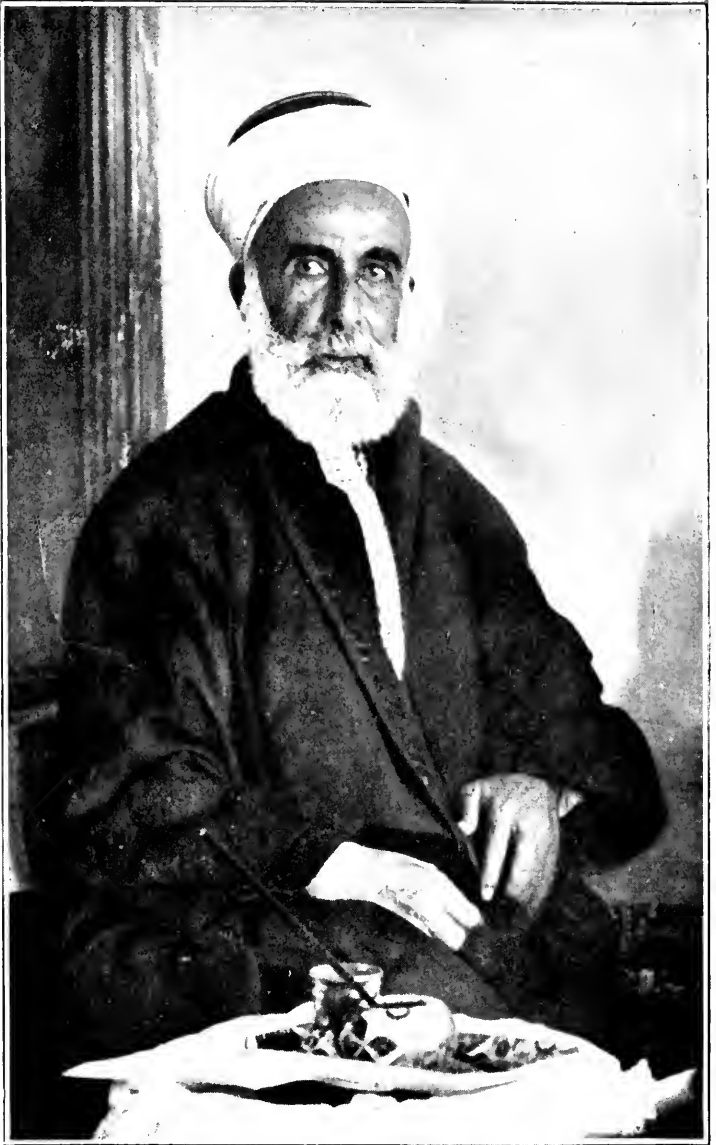


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Hussain the First, King of Hedjaz, and Hereditary Custodian of the Holy Cities of Mecca and Medina. Formerly known as the Grand Sherif of Mecca.

THE
KING OF HEDJAZ
AND
ARAB INDEPENDENCE

WITH A FACSIMILE OF THE
PROCLAMATION OF JUNE 27, 1916.

Together with the Proclamation issued at
Baghdad by Lieut.-General Sir Stanley
Maude, after the occupation of that city by
the British Forces



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1917

THE
KING OF HEDJAZ AND ARAB
INDEPENDENCE.

In their reply to President Wilson's Note of 20th December, 1916, the Allied Powers stated the general nature of their war-aims, and included among them "the setting free of the populations subject to the bloody tyranny of the Turk." And Mr. Balfour, in his despatch of 16th January, 1917, in which he explained these aims from the point of view of Great Britain, observed that "the interests of peace and the claims of nationality alike require that Turkish rule over alien races should, if possible, be brought to an end." It was in the same spirit that President Wilson himself, in his speech to the United States Senate on 23rd January, 1917, said: "I am proposing, as it were, that the nation should with one accord adopt the doctrine of President Monroe as the doctrine of the world; that no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

Thus the effort of the Arabs of Hedjaz to free themselves from the oppressive rule of the Turks has received the sanction of all the Powers which, in the great world-struggle that is now proceeding,

have stood forth as the champions of national and individual liberty.

The province of Western Arabia to which the name of Hedjaz has been given extends along the Red Sea Coast from the Gulf of Akaba to the south of Taif. It is bounded on the north by Syria, on the east by the Nafud Desert, and by Nejd, and on the south by Asir. In length it is about 750 miles, and its greatest breadth from the Harra, east of Khaibar, to the coast is 200 miles. Barren and uninviting mostly in its northern part, yet with many very fertile and well-cultivated portions in the southern portion, sustaining a brave, hardy, and fearless population, the chief claim of Hedjaz to fame is that it contains the Holy Cities of Mecca and Medina, to which Moslem pilgrims come yearly from all parts of the world.

Although it was once nominally under Turkish rule, the real power in Hedjaz was always vested in the Amir (or, as he is better known to us, the Grand Sherif) of Mecca, who is an Arab of the true race, descended from a princely family, which is held in high veneration by the Arabs, owing to its descent in the line of Hasan, son of the fourth Caliph, Ali, and who, also, is Hereditary Custodian of the Holy Cities of Mecca and Medina. After the construction of the Hedjaz railway, however, Turkish influence in Hedjaz increased to the extent that the Turks were able to inflict many hardships on the Arab population, and from the time of the outbreak of the present war there had been a great deal of very arbitrary inter-

ference on their part in affairs purely Arabian, combined with acts of actual oppression and cruelty. This foreign and unlawful invasion of their rights and privileges, the impiety of the Young Turks, and their inhuman treatment of the Arabs of Syria and other parts of the Ottoman Empire, decided the Grand Sherif, after many indignant protests, to reassert the independence of the Arabs of Hedjaz, and with such success, that after a substantial victory had been gained by his troops in action with the Turkish forces, some few months back, he issued a proclamation to the world asserting the independence of Hedjaz and its inhabitants—their freedom from Turkish invasion and foreign control of any kind—and announcing that the assembled notables, princes, and representatives of the people had unanimously acclaimed him King of Hedjaz.

Herewith a translation is given of the actual proclamation, in order that, from the pen of the King of Hedjaz himself, the condition of affairs in Hedjaz under Turkish rule may be realised, and the causes understood which obliged the Arabian peoples to reassert their ancient and inviolable religious, territorial, and national rights against impious foreign aggression.

PROCLAMATION OF THE SHERIF
OF MECCA.

*In the Name of God, the Merciful, the
Compassionate.*

*This is our general circular to all our Brother
Moslems.*

*("O Lord, do thou judge between us and our nation
with truth; for Thou art the best Judge.")*

It is well known that of all the Moslem Rulers and Emirs, the Emirs of Mecca, the Favoured City, were the first to recognise the Turkish Government. This they did in order to unite Moslem opinion and firmly establish their community, knowing that the great Ottoman Sultans (may the dust of their tombs be blessed and may Paradise be their abode) were acting in accordance with the Book of God and the Sunna of his Prophet (prayers be unto him) and were zealous to enforce the ordinances of both these authorities. With this noble end in view the Emirs before mentioned observe those ordinances unceasingly. I myself, protecting the honour of the State, caused Arabs to rise against their fellow Arabs

ورفاقهم المعلومون ولا ريب أنه يصعب حتى على ذوي القلوب الفاسية ازهاق نفوس من
علا الاقاضي. فما المسهغه لفة. عائلاتهم البديسة البريئة من كل ذنب وفيها من

هذا مشورنا العام الى كافة اخواننا المسلمين

ربنا افتح بيننا وبين فومنا بائق وانت حجر الفاعين

كل يعلم بأن اول من اترف بالدولة العلية من حكام المسلمين وامرهم امرام مكة المكرمة وغبة منهم في جمع قلة المسلمين وتحكيمها على جماعتهم سلاطينها من (آل ثياب) السلام عليها ترام ؛ وجعل دار الخلد بنواهم ؛ بالمد كتابا الله عليه ورسوله صلوات الله عليهم في اعدائهم كما فعلوا فقتلوا ثمانية العالمة اربعة بل ازالوا الاموال والارامل والمساكين ما لم ياتي حثك بالبر على العرب بداني في سنة ١٣٧٧ الف ولأمانة وسيبة وعضرتك لثك حصار (ابها) عاصمة الشرف الدولية ، وفق الاتفاقية التيها جرت بين هذا المرحم كتمت قاعدة ابدان التي في ذلك عاهو في هذا المثل كما هو مشهود ومهوداى أن نشأت في الدولة حربة الخاد وتوصلت الى قبض اوتادها وكفة ذمها بما كانت تشبهه انتقامها من المالك مقوض غلظتها ما عر به انزال العالم وخصوصا بعوضهم بما عرفت الطروب الحاضرة وانضمام ايعا اليومى موفى الهابة التي لا تتناح لبيان

كل هذا غرض عايت معلومة في احصائنا اليك التي تستدعي نظرك فرب سلمي المسودة اسي حرا على دولة الاسلام وتزريق ماني من سكانها مبالغا بما حرق بين مسلم وغيرهم فربك من اخصص بتراب العالم والاعمال والآخر اجلا على دولة من الضرورة الموهودة والحالة الشبهودة علاوة على ما يلبسهم من اقامتهم ووليا على الاخرة التي كان لارض المنفعة معها للعب الا عظم كما يعلم مختصرا من اضرار الدستور حتى الدوجة الثانية من الاام على بيع ابوب دووم ودواليها واخذ باسقطها بدمهم ككافة موجاهم وذلك ليصلوا على مدار الحق كى هذا وكان حربة الاعلام لم تره كافي فرضها كما يظهر من تجاوزها على اخلال الرابطة الوجودية بين السطة السنية الثمانية وكفة مسلمي المسودة الارهي لتسلك بالكتاب والسنة وقد وصفت احد صفها انومية بالاجتهاد الصادقة في دار السطة السنية سيرة صواب الله عليه وسلامه بشر ايلير (نقل الله العاليه) وهذا بمرأى وسيع من رزق الدولة العظمى وتبع اجراما وسار عذاتها ووزرائها وابواين وحالها وشمت هذا مطرأ ، لنذكر كل ذلك في اتم حدة الايام ؛ ما دونتها في المرات وعرزها بظامة الكبرى وهي هدم احوالكم الاسلام اخصي وهوسوا بالاس بنظره على الجدي اليمى للدين والاروة او مكة المكرمة والاتام بل يمدعي ان زنيه الجدي الاخر شأن في حدود الزوس وقتله لهذا اقول لمارة صراحة قوله تعالى ؛ فان شككتم مرضا او عي سفر ؛ في غير ذلك كما يبيى الاسلام من الاذونات المشهورة صراحة حكيمكم بكتبا بعد اذ حشرت على يدى فوكرة السانان انكم وسابته من حق الاقدار على اعلاب وليس كتاب (مذنب) ساطلة لتشرية او لوسى خاصة لجمعة لبيد من الاذونات المنطق في امور الدين ومعامل البلاد والمداوم في معادن انكم ساطلة لشروط اخلامة الظالمين بها المسلمين وجوب البرائة ومطالبة مقدمه على الاضاعة في حق هذا ف رقا تألو صحة هذا مطرأ عرها ، وعدوا من نسبة لكمة التعرقة وعرامت الاختلاف حتى طبر الحفا وانكسفت النفاضا واتضح على الدولة اسجبت قيد او يونا وحاصلها بلطحت بيك بمحكوم على ما يباينها من جوايلها بما يريدون وبسط دليل على صحة هذا ماورد افاضنا فيكم كفة مكة التعرقة بان الحكم الايشادية التي تحورت في حكمة وبه يدى ولا يثبت للهافة التي كتبتها للمسلمون بما يميم بهم الجرا في آية البرهمه ذكارة من سره ومن الاخرى حليب في أن احدثوا لحدوا المشيرين ودلا من حلهاء افضل للمسلمين وكراهه نفع مرعا

من صلوة من قبل الامير عمر الخازمي والامير عارف الشهابي وحقن بيك المؤبد وكبرى كى كى اسلم وعيدوا واب ووبنك لبساط وعيد الجدم احرأوى ومعدني افرسي ورقة للمدومين ولأولاب ايجيب حتى من دورى اقبوب القاسية اذ حقن فوسى مثل هذا القدوى أن واحد ولو كانوا من اعمام الهام بما اتت لتتنامم ومدواوا على انهم موصوفى على قولهم ؛ الاصل قال الامير كنى خالاهم الياسة البرية من كل ذميرها من الاطفال والشيوخ ووراث الطروس من نهم لهم اذ فربهم ايام حشرات عليهم واذ فربهم انواع القالب ووق ما تداوموا من كل العيب والارجمه من كل العيبه اياهم بلعزم اندى حربت بقدمه من انهم والله تعالى يقول ؛ ولا زوروا فيهم ولا زوروا فيهم ؛ وسورنا ايضا في الذي يروح لهم معاودة الاماكن والموالمة التي باون اباها وبسته بخولها بما بعد ان تقضوا على عز زجرهم وولادهم الجدم اسيابهم من واذ تاملنا بين هذا كذا ايضا وقارنا كل كدم مسرع اليه كيف يمكن ان نصل مسورنا فربهم من غير الابرار والاعمال والحق والزاهد مولانا لشرير عباد القدر الهامى اشرى واعانه وتغيره

هذا ما اريد من الاعمال فالجهد في ايام حركم به لهما الانساني عروما والامام الايسى خصوصا وحسب ؛ فاعلم على ما نكتمه مسورهم كمولدكم والعرب وديمم فيسنا تولى الذى اصابته الازفة السبعية لانها السبعية في قوله تعالى ؛ بطر على الظالمين ؛ وهن قبة الشافين وكية اوالحدن بقتلين من قابل مداهم التي تضمن جباية شامه ليام الايطالية ؛ يستغلها وقت اضعافا فوق الجبر الامروجع ذراع اوبسفت والثانية تيمعت بمخدر لانه اذوع التبت بتارهما استرايا بقتل من جرع الاوف من المسلمين لانه ابيي الصلح والتعيب والاضطرر الحال الذي صاح باليات والصعود الى مسلحةه تتكمن من افواه الهيب وما ينهى امرهم ؛ يذامنى وزوزوا الى السجين حتى في مقام ابرام وعدا عددا ما يقع منها في قبة المنفعة التي اضمودها الوجد في غالب مدقوقهنا بناميل والزماس وما زاولوا يقابلون الثلاثة لارايه في اتم السجيد كل يوم عند قدر على القراءه القريب من ليل وفي هذا من الاستخفاف والازدراء بايوت وتغلبه وحرته ما تترك القول والحكم به ايضا مسوم المسلمين في مشارق الارض وغابرها (هم) ترك الحكم في هذا الاستخفاف والازدراء الظالم الاسلامي ولكننا لا نترك كينا الدين والقرى والوفى لى الاخذين وقد بسرنا تبارك وتعالى ليلاد نهمتها كما نوهنا وترة لاحذ استغلالها وتكامل مساعيا بانوزر واتجاه بعد ان شربت على يدى مؤلفها يا بانوزر لى حيايتها فانكثت معلوا نصلحت من الابدان التي تبرز تن تحسسهه الثمانيين من اهلها على اذلالهم لافسوة عاتية مداعة في اجدية ولا حكمة خرس جنة عتبه وباديا ؛ صرة دون الاسلام والى علاه من المسلمين وقائه في كل اعمالها على اساس امكان التبرع الذى لا يكون للمرجع سواء ولا سدد الاية في سائر الاحكام وقمة حمول القضاء وورعه عن استدعائها لقبول كل ما ينطبق على اصول الدين والى اجماع شامره من انواع قبول الفرق الحديث واسباب الجمعة الصاعدة ؛ بانه كل ما في الطرد والظلمة اعزاز اعم وتعميم بين الناس على اختلاف الطبقات وعلى حسب الحاجة والاحتياج

هذا مذهبنا في بلادنا والوطنية التي هي ايمان من كافة اخواننا المسلمين في مشارق الارض وغابرها من يؤدوا كذمتنا بقره واجبا لتعليمهم بالندوة لتكتم روابط الاخاء الاسلامي وراضين اكث الصرافة لرب الارباب وتويمانين ؛ رسول الله الوهاب ان يؤتوا للوقوف وعمدة بالهداية الى مانه خبر الاسلام والمسلمين والامام على الله العلى الكبير وهو حبنا ولم التصير في ٢٥ من سنة ١٣٧٤

شريف مكة وديرها الحسين بن علي

in the year 1327 in order to raise the siege of Abha, and in the following year a similar movement was carried out under the leadership of one of my sons, as is well known. The Emirs continued to support the Ottoman State until the Society of Union and Progress appeared in the State and proceeded to take over the administration thereof and all its affairs, with the result that the State suffered a loss of territory which quite destroyed its prestige, as the whole world knows, was plunged into the horrors of war and brought to its present perilous position, as is patent to all. This was all done for certain well-known ends, which our feelings forbid to dilate upon. They caused Moslem hearts to ache with grief for the Empire of Islam, for the destruction of the remaining inhabitants of her provinces—Moslem as well as non-Moslem—some of them hanged or otherwise done to death, others driven into exile. Add to this the losses they have sustained through the war in their persons and property, the latter especially in the Holy Land as is briefly demonstrated by the fact that in that quarter the general stress compelled even the middle classes to sell the doors of their houses, their cupboards and the wood from their ceilings, after selling all their belongings to keep life in their bodies. All this evidently did not fulfil the designs of the Society of Union and Progress. They proceeded next to sever the essential bond between the Ottoman Sultanate and the whole Moslem community, to wit, adherence to the Koran and the Sunna. One of the Constantinople newspapers, called "Al-Ijtihad," actually pub-

lished an article maligning (God forgive us) the life of the Prophet (on whom be the prayer and peace of God), and this under the eye of the Grand Vizier of the Ottoman Empire and its Sheikh of Islam, and all the Ulema, ministers and nobles. It adds to this impiety by denying the word of God, "The male shall receive two portions," and decides that they shall share equally under the law of inheritance. Then it proceeds to the crowning atrocity of destroying one of the five vital precepts of Islam, the Fast of Ramadan, ordering that the troops stationed at Medina, Mecca or Damascus may break the fast in the same way as troops fighting on the Russian frontier, thereby falsifying the clear Koranic injunction, "Those of you who are sick or on a journey." It has put forth other innovations touching the fundamental laws of Islam (of which the penalties for infringement are well known) after destroying the Sultan's power, robbing him even of the right to choose the chief of his Imperial Cabinet or the private minister of his august person, and breaking the constitution of the Caliphate of which Moslems demand the observance.

In spite of all, we have accepted these innovations in order to give no cause for dissension and schism. But at last the veil was removed and it became apparent that the Empire was in the hands of Enver Pasha, Jemal Pasha and Talaat Bey, who were administering it just as they liked and treating it according to their own sweet will. The most striking proof of this is the notice lately sent to the Kadi of the Tribunal at Mecca, to the effect that he

must deliver judgment solely on evidence written down in his presence in court and must not consider any evidence written down by Moslems among themselves, thus ignoring the verse in the Surat-al-Baqara. Another proof is that they caused to be hanged at one time 21 eminent and cultured Moslems and Arabs of distinction, in addition to those they had previously put to death—the Emir Omar el-Jazairi, the Emir Arif esh-Shihabi, Shefik Bey el-Moayyad, Shukri Bey el-Asali, Abd el-Wahab, Taufik Bey el-Baset, Abd el-Hamid el-Zahrawi, Abd el-Ghani el-Arisi, and their companions, who are well-known men. Cruel-hearted men could not easily bring themselves to destroy so many lives at one blow, even if they were as beasts of the field. We might hear their excuse and grant them pardon for killing those worthy men, but how can we excuse them for banishing under such pitiful and heart-breaking circumstances the innocent families of their victims—infants, delicate women and aged men—and inflicting on them other forms of suffering in addition to the agonies they had already endured in the death of those who were the support of their homes?

God says, “No burdened soul shall bear the burden of another.” Even if we could let all this pass, how is it possible we can forgive them confiscating the property and money of those people after bereaving them of their dear ones? Try to suppose we closed our eyes to this, also feeling that they might have some excuse on their side; could we ever forgive them desecrating the grave of that

pious, zealous and godly man the Sherif Abd el-Kadir el-Jazairi el-Hasani? The above is a brief account of their doings, and we leave humanity at large and Moslems in particular to give their verdict. We have sufficient proof of how they regard the religion and the Arab people in the fact that they shelled the Ancient House, the Temple of the Divine Unity, of which it is said in the word of God, "Purify my House for those that pass round it," the Kibla of Mohammedans, the Kaaba of believers in the Unity, firing two shells at it from their big guns when the country rose to demand its independence. One fell about a yard and a half above the Black Stone and the other three yards from it. The covering of the Kaaba was set in a blaze. Thousands of Moslems rushed up with shouts of alarm and despair to extinguish the flames. To reach the fire they were compelled to open the door of the building and climb on to the roof. The enemy fired a third shell at the Makam Ibrahim in addition to the projectiles and bullets aimed at the rest of the building. Every day three or four people in the building itself were killed, and at last it became difficult for the Moslems to approach the Kaaba at all. We leave the whole Mohammedan world from East to West to pass judgment on this contempt and profanation of the Sacred House. But we are determined not to leave our religious and national rights as a plaything in the hands of the Union and Progress Party. God (blessed and exalted be He) has vouchsafed the land an opportunity to rise in revolt, has enabled her by His power and might to

seize her independence and crown her efforts with prosperity and victory, even after she was crushed by the maladministration of the Turkish civil and military officials. She stands quite apart and distinct from countries that still groan under the yoke of the Union and Progress Government. She is independent in the fullest sense of the word, freed from the rule of strangers and purged of every foreign influence. Her principles are to defend the faith of Islam, to elevate the Moslem people, to found their conduct on Holy Law, to build up the code of justice on the same foundation in harmony with the principles of religion, to practise its ceremonies in accordance with modern progress, and make a genuine revolution by sparing no pains in spreading education among all classes according to their station and their needs.

This is the policy we have undertaken in order to fulfil our religious duty, trusting that all our brother Moslems in the East and West will pursue the same in fulfilment of their duty to us, and so strengthen the bands of the Islamic brotherhood.

We raise our hands humbly to the Lord of Lords for the sake of the Prophet of the Ali-Bountiful King that we may be granted success and guidance in whatsoever is for the good of Islam and the Moslems. We rely upon Almighty God, who is our Sufficiency and the best Defender.

The Sherif and Emir of Mecca,

El Hussein ibn Ali.

25 Sha'ban 1334.

(27th June, 1916.)

THE
PROCLAMATION OF
BAGHDAD.

Since the Proclamation of the Independence of Hedjaz, the great British advance in Mesopotamia has taken place, involving the re-capture of Kut-el-Amara and the capture of Baghdad. After the occupation of this city, the capital of Mesopotamia, by British and Indian troops, Lieut.-General Sir Stanley Maude issued a proclamation to the inhabitants, the text whereof, which makes reference to the King of Hedjaz and other Arab rulers, is printed below :—

“To the People of Baghdad Vilayet.

1. In the name of my King, and in the name of the peoples over whom he rules, I address you as follows :—

2. Our military operations have as their object the defeat of the enemy, and the driving of him from these territories. In order to complete this task, I am charged with absolute and supreme control of all regions in which British troops operate ; but our armies do not come into your cities and lands as conquerors or enemies, but as liberators.

3. Since the days of Halaka your city and your

lands have been subject to the tyranny of strangers, your palaces have fallen into ruins, your gardens have sunk in desolation, and your forefathers and yourselves have groaned in bondage. Your sons have been carried off to wars not of your seeking, your wealth has been stripped from you by unjust men and squandered in distant places.

4. Since the days of Midhat, the Turks have talked of reforms, yet do not the ruins and wastes of to-day testify the vanity of those promises?

5. It is the wish not only of my King and his peoples, but it is also the wish of the great nations with whom he is in alliance, that you should prosper even as in the past, when your lands were fertile, when your ancestors gave to the world literature, science, and art, and when Baghdad city was one of the wonders of the world.

6. Between your people and the dominions of my King there has been a close bond of interest. For 200 years have the merchants of Baghdad and Great Britain traded together in mutual profit and friendship. On the other hand, the Germans and Turks, who have despoiled you and yours, have for 20 years made Baghdad a centre of power from which to assail the power of the British and the Allies of the British in Persia and Arabia. Therefore the British Government cannot remain indifferent as to what takes place in your country now or in the future, for in duty to the interests of the British people and their Allies, the British Government cannot risk that being done in Baghdad again which has been done by the Turks and Germans during the war.

7. But you people of Baghdad, whose commercial prosperity and whose safety from oppression and invasion must ever be a matter of the closest concern to the British Government, are not to understand that it is the wish of the British Government to impose upon you alien institutions. It is the hope of the British Government that the aspirations of your philosophers and writers shall be realised and that once again the people of Baghdad shall flourish, enjoying their wealth and substance under institutions which are in consonance with their sacred laws and their racial ideals. In Hedjaz the Arabs have expelled the Turks and Germans who oppressed them and proclaimed the Sherif Hussein as their King, and his Lordship rules in independence and freedom, and is the ally of the nations who are fighting against the power of Turkey and Germany; so, indeed, are the noble Arabs, the Lords of Koweyt, Nejd, and Asir.

8. Many noble Arabs have perished in the cause of Arab freedom, at the hands of those alien rulers, the Turks, who oppressed them. It is the determination of the Government of Great Britain and the great Powers allied to Great Britain that these noble Arabs shall not have suffered in vain. It is the hope and desire of the British people and the nations in alliance with them that the Arab race may rise once more to greatness and renown among the peoples of the earth, and that it shall bind itself together to this end in unity and concord.

9. O people of Baghdad remember that for 26 generations you have suffered under strange tyrants

who have ever endeavoured to set one Arab house against another in order that they might profit by your dissensions. This policy is abhorrent to Great Britain and her Allies, for there can be neither peace nor prosperity where there is enmity and misgovernment. Therefore I am commanded to invite you, through your nobles and elders and representatives, to participate in the management of your civil affairs in collaboration with the political representatives of Great Britain who accompany the British Army, so that you may be united with your kinsmen in North, East, South, and West in realising the aspirations of your race.”

19th March, 1917.

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