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CONFESSIONS
of
A BRITISH SPY
and
British Enmity Against Islam

THIRTEENTH EDITION



Hakikat Kitâbevi

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HÜSEYN HİLMİ İŞİK,
'rahmatullâhi 'alaih'

Hüseyn Hilmi Işık 'rahmatullâhi 'alaih' publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are in Arabic, twenty-five are in Persian, fourteen Turkish, and the others are the English, French, German, Russian, and other versions of his books.

Hüseyn Hilmi Işık 'rahmatullâhi 'alaih' guided by Sayyid 'Abd-ul-Hakîm Arwâsî a profound scholar of Islam and was perfect in virtues of Tasawwuf, and was capable of guiding disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar fully authorized to guide people to happiness, and he passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

Publisher's Note:

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An important note: Missionaries are striving to advertise Christianity, Jews are struggling to spread the concocted words of Jewish rabbis, Hakîkat Kitâbevi (Bookstore), in Istanbul, is endeavouring to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in the efforts for salvation of all humanity. Nothing is better or more valuable than doing so as long as the purpose is to serve the human race.

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PREFACE

Allâhu ta'âlâ declared in the eighty-second âyat of **Mâida sôura** of Qur'ân al-kerîm, "The biggest enemies of Îslam are the Jews and mushriks." The first mischief contrived to demolish Islam from within was instigated by a Jew, namely Abdullah bin Sebe' of Yemen. He established the Shiite sect against the **Ahl as-sunna**, the true Muslim group. From then on, Jews under the cloak of Shiite scholars in every century consolidated this sect. After the Ascension of 'Îsâ 'alaihissalâm' a number of corrupt Bibles were written. Most of the Christians became **mushriks** (those who believe in more than one god). Others became **kâfirs** (disbelievers) since they did not believe Muhammad 'alaihissalâm'. These and the Jews were called **Ahl-i kitâb** (people with a heavenly book). When Islam was established, the hegemony of the priests, as in the Dark Ages, was abolished. They founded missionary organizations to abolish Islam. The British were the forerunners in this regard. **A Ministry of the Commonwealth** was established in London with a view to fighting against Islam. People who worked in this Ministry were taught the Jewish tricks. Contriving inconceivably vicious plans, they attacked Islam using all available military and political forces toward this end. Hempher, only one of the thousands of male and female agents employed and sent forth to all countries by this ministry, entrapped a person named Muhammad of Najd in Basra, misled him for several years, and caused him to establish the sect called **Wahhâbî** in 1125 [1713 A.D.]. They announced this sect in 1150.

Hempher is a British missionary who was assigned the task of carrying on espionage activities in Egypt, Iraq, Iran, Hidjaz and in Istanbul, the center of the (Islamic) caliphate, misleading Muslims and serving Christianity, by means of the Ministry of British Commonwealth of Nations. No matter how assiduously the enemies of Islam may strive to annihilate Islam, they will never be able to extinguish this light of Allâhu ta'âlâ. For Allâhu ta'âlâ declares as follows, as purported in the twelfth and sixty-third âyats of Yûsuf sûra and in the ninth âyat of Hijr sûra of Qur'ân al-

kerîm: **“I have revealed this Qur’ân to thee. Verily I shall be its protector.”** Disbelievers will not be able to desecrate it, change it or defile it. They shall never extinguish that light. Allâhu ta’âlâ sent Qur’ân al-kerîm to His beloved Prophet Muhammad ‘alaihis-salâm’ piece by piece in twenty-three years through His angel named Jebrâ’îl. Abû Bekr “radiyallâhu ta’âlâ ‘anh”, the first Khalîfa, had the 6236, âyats which were sent by Allâhu ta’âlâ, compiled, and thus the great book named **Mushaf** was formed. Muhammad ‘alaihis-salâm’ explained the whole Qur’ân al-kerîm to his As-hâb. The Islamic scholars wrote down whatever they heard from the As-hâb-i-kirâm. Thousands of books of tafsîr (explanation) thus formed were published in every country. All copies of Qur’ân al-kerîm existent throughout the world today are identical. There is not even a single literal or diacritical difference in any of them. For fourteen centuries Muslims worked in the lightsome way taught by Qur’ân al-kerîm and made progress in knowledge, in ethics, in science, arts, trade, and politics. They established great States. After the French Revolution in 1204 [C.E. 1789], European youth saw the immoralities, cruelties, robberies and mendacities being perpetrated by churches and priests, and, as a result, some of them became Muslims, while others turned into atheists. The farther away from Christianity, the more progress they made in science and technology. For Christianity was an impediment to worldly endeavours and progress. And some Muslims, reading the books written by these young people in order to criticize Christianity, and believing the lies and slanders which the British missionaries directed against Islam, became quite ignorant of Islam. As they were alienated from Islam, they began to decline in science. For one of the principal commandments of Islam is to work for worldly progress.

The British state policy is essentially based on methods of exploiting the natural riches of the world, particularly those in Africa and India, employing their inhabitants like beasts, and transferring all the resultant revenue to Britain. People who have had the fortune of attaining Islam, the religion which commands justice, mutual love and charity, pose an obstruction athwart to British cruelties and falsities.

We have prepared this book of ours in three sections:

The first section, which consists of seven parts, comprises the slanders of the British spy. They were designed by the British for the purpose of annihilating Islam.

The second section relates how the British insidiously put their treacherous plans into practice in Muslim countries, how they deceived statesmen, how they inflicted unimaginably bitter torments on Muslims, and how they destroyed the Indian and the Ottoman States. How the Jews and the British attacked Islam is reported with quotations from **Hakikat-ul-Yehûd**, which was written by Fuâd bin Abdurrahman Rufâi and published by Mektebetussahâbetul Islamiyye in Kuwait-Safât-Salimiyya. This section of our book is corroborated with documents which will awaken those poor Muslims who are entrapped by the Wahhabis and will support the writings of the scholars of the Ahl as-sunna.

Milâdî
2001

Hijrî Solar
1380

Hijrî Lunar
1422

Section One

PART ONE

Hempher says:

Our Great Britain is very vast. The sun rises over its seas, and sets, again, below its seas. Yet our state is relatively weak concerning its colonies in India, China and Middle East. These countries are not entirely under our domination. However, we have been carrying on a very active and successful policy in these places. We shall be in full possession of all of them very soon. Two things are of importance:

- 1- To try to retain the places we have already obtained;
- 2- To try to take possession of those places we have not obtained yet.

The Ministry of the Commonwealth assigned a commission from each of the colonies for the execution of these two tasks. As soon as I joined the Ministry of the Commonwealth, the Minister put his trust in me and appointed me the administrator of our company in East India. Outwardly it was a trade company. But its real task was to search for ways of taking control of the very vast lands of India.

Our government was not at all nervous about India. India was a country where people from various nationalities, speaking different languages, and having contrasting interests lived together. Nor were we afraid of China. For the religions dominant in China were Buddhism and Confucianism, neither of which was much of a threat. Both of them were dead religions that instituted no concern for life and which were no more than forms of addresses. For this reason, the people living in these two countries were hardly likely to have any feelings of patriotism. These two countries did not worry us, the British government. Yet the events

that might occur later were not out of consideration for us. Therefore, we were designing long term plans to wage discord, ignorance, poverty, and even diseases in these countries. We were imitating the customs and traditions of these two countries, thus easily concealing our intentions.

What frazzled our nerves most was the Islamic countries. We had already made some agreements, all of which were to our advantage, with the Sick Man (the Ottoman Empire). Experienced members of the Ministry of the Commonwealth predicted that this sick man would pass away in less than a century. In addition, we had made some secret agreements with the Iranian government and placed in these two countries statesmen whom we had made masons. Such corruptions as bribery, incompetent administration and inadequate religious education, which in its turn led to being occupied with pretty women and consequently to neglect of duty, broke the backbones of these two countries. In spite of all these, we were anxious that our activities should not yield the results we expected, for reasons I am going to cite below:

1- Muslims are extremely devoted to Islam. Every individual Muslim is as strongly attached to Islam as a priest or monk to Christianity, if not more. As it is known, priests and monks would rather die than give up Christianity. The most dangerous of such people are the Shiites in Iran. For they put down people who are not Shiites as disbelievers and foul. Christians are like noxious dirt according to Shiites. Naturally, one would do one's best to get rid of dirt. I once asked a Shiite this: Why do you look on Christians as such? The answer I was given was this: "The Prophet of Islam was a very wise person. He put Christians under a spiritual oppression in order to make them find the right way by joining Allah's religion, Islam. As a matter of fact, it is a State policy to keep a person found dangerous under a spiritual oppression until he pledges obedience. The dirt I am speaking about is not material; it is a spiritual oppression which is not peculiar to Christians alone. It involves Sunnites and all disbelievers. Even our ancient Magian Iranian ancestors are foul according to Shiites."

I said to him: "Well! Sunnites and Christians believe in Allah, in Prophets, and in the Judgement Day, too; why should they be foul, then?" He replied, "They are foul for two reasons: They impute mendacity to our Prophet, Hadrat Muhammad – may

Allah protect us against such an act!^[1] And we, in response to this atrocious imputation, follow the rule expressed in the saying, ‘If a person torments you, you can torment him in return’, and say to them: ‘You are foul.’ Secondly; Christians make offensive allegations about the Prophets of Allah. For instance, they say: *Îsâ* (Jesus) ‘*alaihîs-salâm*’ drank alcohol. Because he was accursed, he was crucified.”

In consternation, I said to the man that Christians did not say so. “Yes, they do,” was the answer, “and you don’t know. It is written so in the Holy Bible.” I became quiet. For the man was right in the first respect, if not in the second respect. I did not want to continue the dispute any longer. Otherwise, they might be suspicious of me dressed in an Islamic attire as I was. I therefore avoided such disputes.

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

3- We were very anxious that the Ottomans and Iranians might notice our plots and foil them. Despite the fact that these two States had already been debilitated considerably, we still did not feel certain because they had a central government with property, weaponry, and authority.

4- We were extremely uneasy about Islamic scholars. For the scholars of Istanbul and Al-adh-har, and the Iraqi and Damascene

[1] However, those who impute mendacity to our Prophet are Shi’ites and Christians. The deviating beliefs, words and dirty works of Shi’ites which do not conform with those of our Prophet and Qur’ân al-kerîm are written and refuted each in the books of Ahl-i sunnat such as **As-Sawaiq ul-muhrika**, **Tuhfa-i ithnâ ashariyya**, **Te’yîd-i Ahl-i Sunnat**, **Nâhiye**, **Ashab-i kirâm**, **Hujaj-i qat’iyye**, and **Mîlal wa Nihal**. The author of **Sawaiq** Ahmed ibni Hajar Mekkî died in Mekka in 974 [1566 A.D.]; **Tuhfa**’s author Abdul ’Azîz died in Delhi in 1239 [1824 A.D.]; **Te’yîd**’s author Imam-i Rabbânî Ahmad Fârûqî died in Serhend in 1034 [1624 A.D.]; **Nâhiye**’s author Abdul ’Azîz Ferhârevî died in 1239 [1824 A.D.]; **Ashab-i kirâm**’s author Abdulkhakim Arwâsî died in Ankara in 1362 [1943 A.D.]; **Hujaj**’s author Abdullah Suweydî died in Baghdâd in 1174 [1760 A.D.]; **Mîlal**’s author Muhammad Shihristânî died in Baghdâd in 548 [1154 A.D.].

scholars were insurmountable obstacles against our objectives. For they were the kind of people who would never compromise their principles to the tiniest extent because they had turned against the transient pleasures and adornments of the world and fixed their eyes on the Paradise promised by Qur'ân al-kerîm. The people followed them. Even the Sultan was afraid of them. Sunnites were not so strongly adherent to scholars as were Shiites. For Shiites did not read books; they only recognized scholars, and did not show due respect to the Sultan. Sunnites, on the other hand, read books, and respected scholars and the Sultan.

We therefore prepared a series of conferences. Yet each time we tried we saw with disappointment that the road was closed for us. The reports we received from our spies were always frustrating, and the conferences came to naught. We did not give up hope, though. For we are the sort of people who have developed the habit of taking a deep breath and being patient.

The Minister himself, the highest priestly orders, and a few specialists attended one of our conferences. There were twenty of us. Our conference lasted three hours, and the final session was closed without reaching a fruitful conclusion. Yet a priest said, "Do not worry! For the Messiah and his companions obtained authority only after a persecution that lasted three hundred years. It is hoped that, from the world of the unknown, he will cast an eye on us and grant us the good luck of evicting the unbelievers, (he means Muslims), from their centers, be it three hundred years later. With a strong belief and long-term patience, we must arm ourselves! In order to obtain authority, we must take possession of all sorts of media, try all possible methods. We must try to spread Christianity among Muslims. It will be good for us to realize our goal, even if it will be after centuries. For fathers work for their children."

A conference was held, and diplomats and religious men from Russia and France as well as from England attended. I was very lucky. I, too, attended because I and the Minister were in very good terms. In the conference, plans of breaking Muslims into groups and making them abandon their faith and bringing them round to belief (Christianizing them) like in Spain were discussed. Yet the conclusions reached were not as had been expected. I have written about all the talks held in that conference in my book "Ilâ Melekût-il-Mesîh."

It is difficult to suddenly uproot a tree that has sent out its roots to the depths of the earth. But we must make hardships easy

and overcome them. Christianity came to spread. Our Lord the Messiah promised us this. The bad conditions that the east and the west were in helped Muhammad. Those conditions being gone, have taken away the nuisances (he means Islam) that accompanied them. We observe with pleasure today that the situation has changed completely. As a result of the great works and endaveours of our ministry and other Christian governments, Muslims are on the decline now. Christians, on the other hand, are gaining ascendancy. It is time we retook the places we lost throughout the centuries. The powerful State of Great Britain pioneers this blessed task [of annihilating Islam].

Section One
PART TWO

In the Hijrî year 1122, C.E. 1710, the Minister of the Commonwealth sent me to Egypt, Iraq, Hidjaz and Istanbul to act as a spy and to obtain information necessary and sufficient for the breaking up of the Muslims. The Ministry appointed nine more people, full of agility and courage, for the same mission and at the same time. In addition to the money, information and maps we would need, we were given a list containing names of statesmen, scholars, and chiefs of tribes. I will never forget! When I said farewell to the secretary, he said, “The future of our state is dependent on your success. Therefore you should exert your utmost energy.”

I set out on a voyage to Istanbul, the center of the Islamic caliphate. Besides my primary duty, I was to learn Turkish very well, the native language of the Muslims there. I had already learned in London a considerable amount of Turkish, Arabic (the language of the Qur’ân) and Persian, the language of Iranians. Yet learning a language was quite different from speaking that language like its native speakers. While the former skill can be acquired in a matter of a few years, the latter requires a duration of time several times as long as this. I had to learn Turkish with all its subtleties lest the people should suspect me.

I was not anxious that they should suspect me. For Muslims are tolerant, open-hearted, benevolent, as they have learnt from their Prophet Muhammad ‘alai-his-salâm’. They are not sceptical like us. After all, at that time the Turkish government did not have an organization to arrest spies.

After a very tiresome voyage I arrived in Istanbul. I said my name was Muhammad and began to go to the mosque, Muslims’ temple. I liked the way Muslims observed discipline, cleanliness and obedience. For a moment I said to myself: Why are we fighting these innocent people? Is this what our Lord Jesus Christ

advised us? But I at once recovered from this diabolical [!] thought, and decided to carry out my duty in the best manner.

In Istanbul I met an old scholar named “Ahmed Efendi.” With his elegant manners, open-heartedness, spiritual limpidity, and benevolence, none of our religious men I had seen could have equalled him. This person endeavoured day and night to make himself like the Prophet Muhammad. According to him, Muhammed was the most perfect, the highest man. Whenever he mentioned his name his eyes would become wet. I must have been very lucky, for he did not even ask who I was or where I was from. He would address me as “Muhammad Efendi.” He would answer my questions and treat me with tenderness and with compassion. For he considered me a guest who had come to Istanbul to work in Turkey and to live in the shadow of the Khalifa, the representative of the Prophet Muhammad. Indeed, this was the pretext I used to stay in Istanbul

One day I said to Ahmed Efendi: “My parents are dead. I don’t have any brothers or sisters, and I haven’t inherited any property. I came to the center of Islam to work for a living and to learn Qur’ân al-kerîm and the Sunnat, that is, to earn both my worldly needs and my life in the Hereafter.” He was very delighted with these words of mine, and said, “You deserve to be respected for these three reasons.” I am writing down exactly what he said:

“1- You are a Muslim. All Muslims are brothers.

2- You are a guest. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ declared: **‘Offer kind hospitality to your guests!’**

3- You want to work. There is a hadîth-i sherîf stating that **‘a person who works is beloved to Allah.’**”

These words pleased me very much. I said to myself, “Would that there were such bright truths in Christianity, too! It’s a shame there aren’t any.” What surprised me was the fact that Islam, such a noble religion as it was, was being degenerated in the hands of these conceited people who were quite unaware of what was going on in life.

I said to Ahmed Efendi that I wanted to learn Qur’ân al-kerîm. He replied that he would teach me with pleasure, and began to teach me (**Fâtiha sûra**). He would explain the meanings as we read. I had great difficulty pronouncing some words. In two years’ time I read through the whole Qur’ân al-kerîm. Before each lesson he would make an ablution and also command me to

make an ablution. He would sit towards the qibla (Ka'ba) and then begin teaching.

What Muslims call ablution consisted of a series of washings, as follows:

- 1) Washing the face;
- 2) Washing the right arm from fingers to elbows;
- 3) Washing the left arm from fingers to elbows;
- 4) Making *masah* of (moistening both hands and rubbing them gently on) the head, backs of the ears, (back of) neck;
- 5) Washing both feet.

Having to use the *miswâk* vexed me very much. “*Miswâk*” is a twig with which they (Muslims) clean their mouth and teeth. I thought this piece of wood was harmful for the mouth and teeth. Sometimes it would hurt my mouth and cause bleeding. Yet I had to use it. For, according to them, using the “*miswâk*” was a *muakkad sunnat* of the Prophet. They said this wood was very useful. Indeed, the bleeding of my teeth came to an end. And the foul breath that I had had till that time, and which most British people have, was gone.

During my stay in Istanbul I spent the nights in a room I had rented from a man responsible for the service in a mosque. This servant's name was “*Marwân Efendi*”. *Marwân* is the name of one of the *Sahâba* (Companions) of the Prophet Muhammad. The servant was a very nervous man. He would boast about his name and tell me that if I should have a son in the future I should “name him *Marwân*, because *Marwân* is one of Islam's greatest warriors.”

“*Marwân Efendi*” would prepare the evening dinner. I would not go to work on Friday, a holiday for Muslims. On the other days of the week I worked for a carpenter named *Khâlid*, being paid on a weekly basis. Because I worked part time, i.e. from morning till noon, he would give me half the wage he gave the other employees. This carpenter would spend much of his free time telling about the virtues of “*Khâlid bin Walîd*”. *Khâlid bin Walîd*, one of the *Sahâba* of the Prophet Muhammad, is a great *mujâhid* (a warrior for Islam). He accomplished various Islamic conquests. Yet his (*Khâlid bin Walîd*'s) dismissal from office by 'Umar bin *Hattâb* during the latter's caliphate chafed the carpenter's heart.^[1]

[1] When *Ebû Ubayda bin Jerrâh*, who was appointed in *Khâlid bin Walîd*'s place, continued the conquests, it was realized that the reason for the conquests was the help of *Allâhu ta'âlâ*, not *Khâlid* himself.

“Khâlid”, the carpenter for whom I worked, was an immoral and extremely neurotic person. He somehow trusted me very much. I do not know why, but perhaps it was because I always obeyed him. He ignored the Sharî’at (Islam’s commandments) in his secret manners. Yet when he was with his friends he would display obedience to the commandments of the Sharî’at. He would attend the Friday prayers, but I am not sure about the other (daily) prayers.

I would have breakfast in the shop. After work I would go to the mosque for early afternoon prayer and would stay there till late afternoon prayer. After late afternoon prayer I would go to Ahmed Efendi’s place, where he would teach me such lessons as (reading) Qur’ân al-kerîm, Arabic and Turkish languages for two hours. Every Friday I would give him my weekly earnings because he taught me very well. Indeed, he taught me how to read Qur’ân al-kerîm very well, requirements of the Islamic religion and the subtleties of Arabic and Turkish languages.

When “Ahmed Efendi” knew that I was single, he wanted to marry me to one of his daughters. I refused his offer. But he insisted, saying that marriage is a sunnat of the Prophet’s and that the Prophet had stated that **“A person who turns away from my sunnat is not of me.”** Apprehending that this event might put an end to our personal dealings, I had to lie to him, saying that I lacked sexual power. Thus I ensured the continuance of our acquaintance and friendship.

When my two-year stay in Istanbul was over, I told “Ahmed Efendi” I wanted to go back home. He said, “No, don’t go. Why are you going? You can find anything you might look for in Istanbul. Allâhu ta’âlâ has placed both the religion and the world at the same time in this city. You say that your parents are dead and you have no brothers or sisters. Why don’t you settle down in Istanbul?...” “Ahmed Efendi” had formed a compulsive dependence upon my company. For this reason he did not want to part company with me and insisted that I should make my home in Istanbul. But my patriotic sense of duty compelled me to go back to London, to deliver a detailed report concerning the center of the caliphate, and to take new orders.

Throughout my stay in Istanbul I sent reports of my observations monthly to the Ministry of the Commonwealth. I remember asking in one of my reports what I was to do should the person I was working for ask me to practice sodomy with him. The reply was: You can do it if it will help you attain your goal. I

was very much indignant over this answer. I felt as if the whole world had fallen down on my head. I already knew that this vicious deed was very common in England. Yet it had never occurred to me that my superiors would command me to commit it. What could I do? I had no other way than to empty the drug to the dregs. So I kept quiet and went on with my duty.

As I said farewell to “Ahmed Efendi”, his eyes became wet and he said to me, “My son! May Allâhu ta’âlâ be with you! If you should come back to Istanbul and see that I am dead, remember me. Say the (sûra) **Fâtiha** for my soul! We will meet on the Judgement Day before ‘Rasûlullah’.” Indeed, I felt very sad, too; so much so that I shed warm tears. However, my sense of duty was naturally stronger.

Section One

PART THREE

My friends had returned to London before I did, and they had already received new directives from the Ministry. I, too, was given new directives upon returning. Unfortunately, only six of us were back.

One of the other four people, the secretary said, had become a Muslim and remained in Egypt. Yet the secretary was still pleased because, he said, he (the person who had remained in Egypt) had not betrayed any secrets. The second one had gone to Russia and remained there. He was Russian in origin. The secretary was very sorry about him, not because he had gone back to his homeland, but because perhaps he had been spying on the Ministry of the Commonwealth for Russia and had gone back home because his mission had been over. The third one, as the secretary related, had died of plague in a town named “Imara” in the neighborhood of Baghdâd. The fourth person had been traced by the Ministry up to the city of San’â in the Yemen, and they had received his reports for one year, and, thereafter his reporting had come to an end and no trail of him had been found despite all sorts of efforts. The Ministry put down the disappearance of these four men as a catastrophe. For we are a nation with great duties versus a small population. We therefore do very fine calculations on every man.

After a few of my reports, the secretary held a meeting to scrutinize the reports given by the four of us. When my friends submitted their reports pertaining to their tasks, I, too, submitted my report. They took some notes from my report. The Minister, the secretary, and some of those who attended the meeting praised my work. Nevertheless, I was the third best. The first grade was won by my friend “George Belcoude”, and “Henry Fanse” was the second best.

I had doubtlessly been greatly successful in learning Turkish, Arabic, the Qur’ân and the Sharî’at. Yet I had not managed to prepare for the Ministry a report revealing the weak aspects of

the Ottoman Empire. After the two-hour meeting, the secretary asked me the reason for my failure. I said, “My essential duty was to learn languages and the Qur’ân and the Shari’at. I could not spare time for anything in addition. But I shall please you this time if you trust me.” The secretary said I was certainly successful but he wished I had won the first grade. (And he went on):

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

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

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

I stayed in London for six months. I married my paternal first cousin, “Maria Shvay”. At that time I was 22 years old, and she was 23. “Maria Shvay was a very pretty girl, with average intelligence and an ordinary cultural background. The happiest and the most cheerful days of my life were those that I spent with her. My wife was pregnant. We were expecting our new guest, when I received the message containing the order that I should leave for Iraq.

Receiving this order at a time while I was awaiting the birth of my son made me sad. However, the importance I attached to my country, compounded with my ambition to attain fame by being chosen the best one among my colleagues, was above my emotions as a husband and as a father. So I accepted the task without hesitation. My wife wanted me to postpone the mission till after the child’s birth. Yet I ignored what she said. We were both weeping as we said farewell to each other. My wife said, “Don’t stop writing to me! I shall write you letters about our new home, which is as valuable as gold.” These words of hers stirred up storms in my heart. I almost cancelled the journey. Yet I managed to take control of my emotions. Extending my farewell to her, I left for the ministry to receive the final instructions.

Six months later I found myself in the city of Basra, Iraq. The city people were partly Sunnite and partly Shiite. Basra was a city of tribes with a mixed population of Arabs, Persians and a relatively small number of Christians. It was the first time in my life that I met with the Persians. By the way, let me touch upon

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