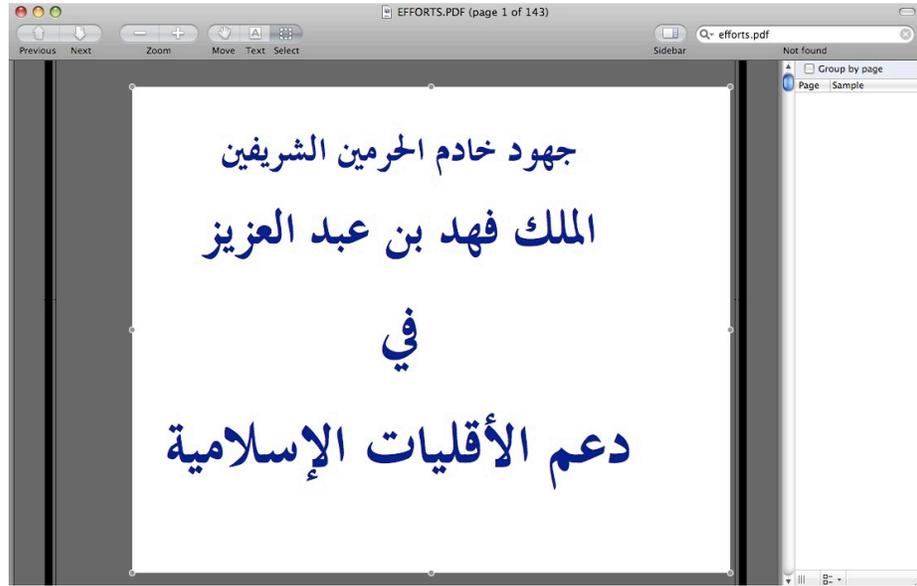


Huma Abedin and The Protocols Of The Muslim Minority Affairs

By Walid Shoebat

There is a manifesto that is virtually unknown in the West, which should be completely translated into English and read by all. Its title is *The Struggles of the Servant of the Two Holy Places*. Unlike the Protocols of the Elders of Zion this one is no forgery. The Kingdom of Saudi Arabia published it years ago and we will provide snapshots from the Arabic and translate them for you to read in English and we invite all Muslim scholars to refute the translation, which the Arabic text can plainly be reviewed.

[For access to the text click [here](#)].



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

“Efforts” or “Jubud” in Arabic, a word that stems from *Jihad*, “to struggle” in English, as in the German word “Kampf”. The “struggle”, “efforts” or “accomplishments” pertains to the “Servant” who is the King of Saudi Arabia. His approval of its contents, which is gathered from some of Saudi Arabia’s choicest scholars including Sayed Zayn Abedin, the father of Huma Abedin, assistant to the Secretary of State Hillary Rodham Clinton.

The king’s blessing can be read on every turn of every page. The “Two Holy Places” are Mecca and Medina, the two holiest shrines in Islam where the Muslim world comes to flock yearly to pay tribute and give their allegiance to Allah. These “efforts”, “struggles” or “accomplishments” of King Fahd bin Abdul Aziz, prior to his departure are several volumes, one of which is titled “In Support of the Muslim Minorities”.

In a nutshell, the manifesto is an Arab Mein Kampf, which details a master plan on how Islam will rule the globe. While this sounds like some grand conspiracy theory, the document is very real and the evidence of its execution is plenty. It was in fact the Abedin family who were commissioned to execute this holy mission in the West, years before as they were designed way before King Fahd took the throne. We will explain the inter-linking and the layers of this sinister plan by the Saudi government.

In it, the Servant of Mecca and Medina defines Islam as “the religion of the whole world” to both races “humankind” as well as—believe it or not—the “demon world”. Islam breaks down the demonic realm between “good” and “bad demons”. The good demons are all Muslim.

الفصل الثاني

الأقليات المسلمة في العالم

المبحث الأول: مفهوم الأقليات المسلمة وتاريخ ظهورها

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

CHAPTER II

THE MUSLIM MINORITIES IN THE WORLD

Islam is the religion of the whole world; sent by Allah through Muhammad to both races, the Jinn (demons) and Ins (mankind). It is a religion for all

humanity as commanded by the Holy Quran and the Prophet's correct path. This promise was confirmed since Islam did spread throughout the earth and multitudes streamed to it.

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

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

المبحث الثاني: الأقليات المسلمة على خريطة العالم

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

جهود خادم الحرمين الشريفين الملك فهد

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

"The Muslim societies in all continents of the world exist in either 'Muslim nations' or 'Muslim Minorities'. The assessment to determine what constitutes 'state' from a 'minority state' is done based on a number of measures. First the numbers scale, which is, if a nation has Muslims exceed half the population and its Constitution states that Islam is its official religion or that Islamic Sharia is its

source of law, this state is then considered an Islamic state.” (P.p.29) “Since the number of Muslims has risen greatly in the last years where they became 1.3 billion Muslims. From these we have (900) million already in Muslim nations. The 400 million live as communities and as Muslim Minority” (p. 31) “... In Africa resides (250) million Muslims and in Europe resides (60) million Muslims and in North America and South America resides (10) million Muslims. So, according to these statistics it is expected that the number of Muslims will reach 2.6 billion six hundred thousand within a short span of time. The Muslims then will become a mighty and effective power in the world, of course, after they—due to the increase in their numbers—then shift the demographic balance in their favor.” (p.32).

Every nation on the face of the globe where Muslim minorities exist is mapped out. Regardless how small the numbers, demographic mapping and population statistics are included and the Islamic agencies are expected to advance the Wahhabi brand of Islam. It vows to fulfill the vision set by the father of Wahhabism, a popular [revivalist movement](#) instigated by an eighteenth century [theologian](#), [Muhammad ibn Abd al-Wahhab](#) (1703–1792) from [Najd, Saudi Arabia](#).

الله كتب لهذه البقاع دورا تاريخيا تؤديه نحو المسلمين، فقد قيض
جليلين هما الإمام محمد بن سعود، والإمام محمد بن عبد الوهاب -رحمهما الله
منت ولاية الإمام محمد بن سعود مع ظهور الدعوة الإصلاحية على يد
د محمد بن عبد الوهاب، فتعاون الإمامان على الحكم بما أنزل الله، ومقاومة
ضاليل، ورد الناس إلى دين الله وعقيدة الإسلام الصافية.

“That this region [Saudi Arabia] has been destined for a historic roll by Allah. So He commissioned the two Imams—Muhammad bin Saud and Muhammad bin Abdul Wahhab, may Allah have mercy upon them. But the times have passed on Imam Muhammad bin Saud by the emergence of the

reformer—Muhammad bin Abdul Wahhab. So the two Imams cooperated together to judge by what Allah brought forth, to fight against heresy and to bring Muslims back to puritan Islam.” (p. 8)

The manifesto’s tool is the Muslim Minority Affairs program which can arrange “Muslim Minority activism” to advance the goal through the building of mosques, schools and Islamic centers where minorities exist (pp. 8-13, 17) in order to “establish a global Sharia in our modern times.” (p. 9-10) The measure also aims to “prevent the hurdle Muslims encounter from ‘assimilation and melting’ in non-Muslim societies”. (see page 24) But when it comes to the United States and Canada, the manifesto describes the major hurdle not mentioned under all the other continents. It is here where the manifesto sounds more like Mein Kampf.

التحدي الصهيوني:

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

جهود خادم الحرمين الشريفين الملك فهد

في أذهان شعوب هذه الدول، كما يوظف اليهود جهودهم، ويوجهون أموالهم، ويستغلون مناصبهم ومواقعهم القيادية في خدمة أهداف دولتهم الصهيونية في المنطقة العربية، ويستغلون المواقف والأحداث في مزيد من تشويه صورة العرب والمسلمين هناك. كما تبذل المنظمات الصهيونية جهودا مستميتة لوقف انتشار الإسلام في تلك المناطق.

احتياجات ثقافية وتعليمية:

“The greatest challenge that faces Muslims in the United States and Canada is the Jews who take advantage of their material ability and their media to distort the image of Islam

and Muslims there by spreading their lies and distortions in the minds of the people in these countries. The Jews employ their efforts and direct their material wealth and their high positions to serve Zionist interest in the Arab region. They [the Jews] take advantage of situations to distort the image of Arabs and Muslims. The Zionist organizations spend enormous efforts to obstruct the spread of Islam in these areas.” (P. 79-80)

The Muslim Minority Affairs activism is not void of partners. In the United States, for example, it mentions its main supporters, The Muslim Society of North America” (ISNA) and the “Muslim Student Association established in the United States in 1962” (MSA) (p. 65). It also follows a strict hierarchy as to which organization is in charge of the other which is subservient to it.

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

The Institute of Muslim Minority Affairs (IMMA) was in fact established under the designed hierarchy by the Saudi government. It was the Muslim World League (MWL) with Abdullah Omar Naseef who is founder and chief. Naseef chaired the Muslim World League (MWL) and organized it to work under his umbrella. He also had IMMA be under World Assembly of Muslim Youth (WAMY) in which Ahmad Bahefallah as was commissioned to supervise Sayed Zayn Abedin (Huma’s father) as IMMA’s Chief Editor. This hierarchy matches the Saudi plan and is confirmed by the Arabic [dictionary](#) on media icons by Zarkali:

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

The Institute of Muslim Minority Affairs (IMMA) followed the hierarchy set by the Manifesto since IMMA works under WAMY as it was initiated by the same two

icons who contributed in the creation of WAMY; Dr. Abdullah Omar Naseef (Chairman of MWL) who appointed another icon Ahmad Bahafzallah of WAMY to supervise Sayid Zayn Abedin's IMMA.

The cooperation between Muslim Minority Affairs and the World Association of Muslim Youth (WAMY) and others has been going on for decades. We included both English and a snapshot of the Arabic below to help understand the history from the Arabic sources. The history shows how WAMY began when Muslim leaders from all parts of the globe gathered yearly to perform the Hajj (Muslim Pilgrimage). It was a pilgrimage of movers and shakers that came together to establish it from all parts of the globe (see *The Establishment of World Assembly of Muslim Youth*, document snapshot from Arabic sources and its English translation).

Some even came from as far as Japan. Dr. Salih Mahdi al-Samarrai (literally Samurai) came all the way from the orient to answer the call representing the Islamic Center of Japan. He [explained](#) how WAMY was envisioned. It was a collaboration of Wahhabist and the Muslim Brotherhood lead by Said Ramadan who was the son-in-law of Hassan al-Banna, the founder of the Muslim Brotherhood. They all gathered in Mecca with other elites, scholars, 'movers and shakers' and organizers like Ahmad Bahefzallah and financiers like the wealthy Abdullah Omar Naseef.

Although the Abedins work with Muslim Minority Affairs was years prior to the publication of the Saudi Manifesto, the concept was nothing new since its etched in the ancient Islamic jurisprudence called by Salafists, Wahhabists and Muslim Brotherhood as "The Jurisprudence of Muslim Minority Affairs".

In other words, the Institute of Muslim Minority Affairs is not simply a name of an outfit but represents a doctrine rooted in Islamic Sharia. It has set short and long-term goals. The Muslim Brotherhood discusses in length this jurisprudence with Sheikh Yusuf Qaradawi setting the manual in the Brotherhood's policy.

When it comes to the Jurisprudence of Muslim Minority Affairs, Muslim scholars cross the board have an obsession to transform the individual into the collective. Abdul-Majid al-Najjar, Assistant Secretary-General of the European Council for Fatwa and Research [states](#):

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

To Taha Jaber al-Alwani, who runs our military Muslim chaplaincy program, Muslim minorities have a privilege:

"...it [Muslim Minority Affairs] is a Jurisprudence for a group confined to its special circumstances which is allowed what others are not. Its exercise needs an understanding of social sciences, especially sociology, economics, political science and international relations."

Al-Alwani insists that for the "fundamentals for success of the Muslim Minority Jurisprudence it must adhere to the collective earth concept". He explains:

“Commitment to the Quranic concept of Geography: The land belongs to Allah, his religion is Islam, and every country is the "House of Islam" in fact now, in the present time, or the "House of Islam" by force in the coming future. The whole of humanity is "Islam Nation": it is either "the religion of the nation" which has embraced this religion, or "proselyte nation" we are obliged to enter.”

Mohammed bin Mukhtar Shanqeeti, Director Islamic Center of Lubbock Texas [states](#):

“The Muslim Minority Jurisprudence is not a heresy or a novel, its an ancient doctrine filled with the provisions for Muslims living in Dar al-Kufr (House of the Heathen) or Dar Al-Harb (House of War)”

This is why we find the Abedin family work with nefarious characters like Naseef and Qaradawi. It is crucial to connect the dots by understanding how interlinked these organizations are and how far back they go when Naseef spearheaded the Abedin’s IMMA and commissioned the Abedins from Saudi Arabia to run the Muslim Minority Affairs program in the West.

Sayed Zayn Abedin served as Chief Editor of IMMA until he passed away in 1993. The family business of the Abedins later included his children; Hassan, Huma and Heba. Saleha his wife became Editor and the three children became Assistant Editors. The Abedins managed the Muslim Minority Affairs as a single unit.

The Abedin family footsteps went back and forth setting foot in India, the United Kingdom and the United States. [Abdullah Ghazi](#), a graduate of Harvard University in Comparative Religion reminisces to the times how he met the Abedins:

“Later we shifted to Gary in Indiana State, 40 kms from Chicago. In 1976, I met Rabita chief Dr. Abdullah Omar Naseef and Dr. Zainul Abedin of Institute of Muslim Minority Affairs. They encouraged me to take up this venture. The first book to come out was Our Prophet, an assignment from King Abdul Aziz University, Jeddah at Dr. Naseef’s behest. But books were not enough. What was required was a curriculum. We studied the religious curriculum of Christians and Jews. The Jews teach the Old Testament on four levels. We estimated that we would need nearly 150 books to teach the Quran, Hadith, Fiqh, Sociology, moral sciences etc.”

Saleha’s [well-established membership](#) as a leader with the Muslim Brotherhood is perhaps the *lesser* of two evils—an appetizer—in comparison to the connections

between Abdullah Omar Naseef and working with the Abedins managing the Muslim Minority Affairs as a single unit stemming way back to plans designed by the Wahhabist Ministry of Islamic Affairs in Saudi Arabia. These rendezvoused in the United States as far back as 1976. The link we provided [[here](#)] is a detailed essay showing United Nations records with intricate and detailed evidence into the works of the Abedins with al-Qaeda financiers.

Walid Shoebat
God's War on Terror
Shoebat.com

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

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

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

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

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

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



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

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

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

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

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

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

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

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

This was followed by the establishment of the secretariat, headed by H.E. Dr. Abdul Rahman Al-Sheikh, with the help of Mr. Hamad Alsalfaih. After them followed Dr. Abdul Hamid Abu Sulayman, and Dr. Ahmed Tutunge, who gave the seminar a boost before being

followed by the qualified men: Dr. Ahmed Bahafezallah, and Dr. Tawfiq al-Qaseer and then Dr. Mani' al-Juhani then, Dr. Saleh Al Wahaibi. Assisting these men were loyalists from various parts of the Kingdom and outside like Dr. Basahel Suliman, Dr. Auich bin Harbi Al-Ghamdi, Dr. Abdul Wahab Noreli, Dr. Saleh Bab'eer and many puritans which Allah knows. It would be better if I wrote a book, a thesis for all the men who contributed to the support of the symposium from home and abroad. Our predecessors always wrote to benefit the generations after them.

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

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

الموقع الرسمي للدكتور صالح السامرائي << القائمة الرئيسية >> << زكريات في حياتي >> تأسيس الندوة العالمية للشباب الإسلامي



تأسيس الندوة العالمية للشباب الإسلامي



تأسيس الندوة العالمية للشباب الإسلامي

بقلم الدكتور صالح مهدي السامرائي
رئيس المركز الإسلامي في اليابان

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

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

حضرنا المؤتمر الثاني لرابطة العالم الإسلامي الذي رعاها الملك فيصل بن

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

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

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