

In the name of God, the merciful, the compassionate.

An urgent alarm call to all the Al Saud

The peace and compassion and blessings of God be upon you.

All praise to God, Lord of the universe, and God's peace and blessings be upon His most noble messenger.

This is advice and an alarm call to all the sons and grandsons of the Founder, the late King Abdulaziz, who receive this letter.

I am addressing youⁱ with the sincerity of Imam Muhammad Bin-Saud, the determination of Imam Faisal Bin-Turki, and the methodology of King Abdulaziz, the charity of Saud, the shrewdness of Faisal, the piety of Khaled, the balance of Fahd, and the intelligence of Nayef, well away from the foolishness of Abdullah, the thefts of Sultan, and the incapacity of Salman.

I am addressing you recalling all the above, aware of our responsibility towards God first, then towards our people, then towards ourselves. I am addressing you in the hope that we can put aside lassitude and heedlessness, face the critical challenges with seriousness and concern, think with calm and integrity, and act responsibly and resolutely.

The wise man is one who learns from history and profits from its lessons; one who avoids danger by knowing the reasons for it. A fool, on the other hand, is one who does not heed the events and experience of history. History taught us how King Abdulaziz overcame the challenges of Sabilla and Umm Radh'maⁱⁱ, how the family reunited effectively after the dispute between the late Saud and Faisal, and how the family withstood the storms of Nasserism and the Kuwait crisis. But history also taught us how the first state did not withstand the Egyptian invasion, and how the second stateⁱⁱⁱ was torn apart by disputes.

We do not praise ourselves, nor do we claim perfection; and many of those who were in the highest positions, like everyone else, had their flaws. However, we have always endeavoured never to commit anything that undermines authority or destroys the state. Rather, when violations occur at the level of political decision-making there is always someone in the family who brings back the decision-making to the right path, or who grips the question fundamentally, even if that involves sacrificing people in high positions in the state.

The Founder brought us up on a set of principles that maintain authority, strengthen the state, and keep a balance in the country between the ruler and the ruled. We learned from him that maintaining authority requires that power should be held only by the oldest and most suitable, and that they should make the others share in their decision-making; that the character of the state should remain Islamic and pure; not to compromise the application of Sharia; to respect religious scholars and preserve their role in society; and to value notables.

The late Founder also taught us not to mix authority with business, to take our share of public money formally and not stretch out our hands in cheating, deception or fraud, what is now known as corruption and embezzlement. We also learned from him to adhere to good morals and religious correctness, and when plagued with something, not to shout about it, or be defiant. We learned to give people their value, to behave modestly in the *majlis*, and to accept advice; not to turn down a petitioner, not to close the door, not to reject those who ask, not to let down the oppressed, not to help the oppressor.

Some of these recommendations began to be neglected, and the wise men did not react to stop those who breached them, which lead to compromise in the rest leading to neglect of all the recommendations. We came near to collapse of the state and loss of authority. Disaster is closing upon us and others. **The last of the neglected recommendations was marginalising the elders and the experienced, and handing over authority to juveniles and foolish dreamers who act behind the facade of an incompetent king.**

It is time to acknowledge our mistakes and work diligently, faithfully, and responsibly to put them right. It is also time to recognise that regional and international political facts have changed, and that the aspirations of peoples are different from what they were before. If we want to contain the situation and save our authority and the country, we must show courage, sincerity and preparedness, as well as the willingness to break down artificial barriers and prohibitions for which God has sent down no authority.

Confronting all these fatal errors is not provoking dissension or causing chaos, but is what protects us from dissension, and saves the country from chaos. If we remain silent under the pretext of avoiding dissension, the whole country will slide into the furnace of chaos and dissension, and we will be the first to slide with it. Therefore, I hope that everyone who receives this letter will accept the content open-mindedly, even if he does not like all that is in it, and accept in principle that the frank exchange of advice between people, as well as the clarification of mistakes, is the right path to address the risks.

The situation has gone into dangerous decline for more than ten years, since King Abdullah—may God pardon him—ventured on policies which convulsed our stability and our progress. When we kept silent we opened the way for further decline with those who came after his death.

How for example did we accept that the sons of Abdulaziz should be marginalised both in power and in participation in decision-making? How did we accept, passively and without intervening, the King's mental condition which renders him unqualified to continue in authority? How did we accept that a person close to the King should dominate the country politically and economically, and leave him to make plans at his will?

Furthermore, how did we accept a foreign policy that weakens our people's trust in us and incites the peoples of other countries against us? How did we accept engaging in uncalculated military risks, such as the military alliance to strike Iraq and Syria, and the

Yemen war? How did we accept that our fate should be hostage to the whims of adolescents and impetuous caprice?

How too did we accept putting personalities known for their corruption and for their irreligious character in sensitive positions, when we know how sensitive our people and our world are towards religion? How did we accept the monstrous haemorrhage of the properties of the state, more than double the expenditure of past years?

Our initial silence is what allowed the accumulation of risks, for which we have to take action boldly - an action that has to be on the level of decision-making - and find a real solution to the problem of King Salman's incapacity, whose condition is taken advantage of by an adolescent youth. We will not be able to stop the financial haemorrhage, adolescent politics and military adventures unless we change the decision-making mechanism, even if that requires changing the King himself.

We have to bear in mind that our people have a high level of awareness now, and have available the tools to follow the situation. It is merely foolish and impudent to act in authority as if the people were unaware, ignorant, and unable to follow the events and affairs. So we do not want to be responsible for disregarding the people or making light of them, we do not want to be responsible for taking political and media action without bearing in mind the development of means of communication and information - not to mention the activities of dissidents, who monitor efficiently what we try to hide, or the things about which we try to mislead the people.

As I write to you I realise that time goes by quickly, and each day that passes makes it more difficult to grip the matter than the day before. I know that many of you support me in what I have written, but everyone asks who will raise the banner? Here I am, I have raised the banner, and I say it out loud: we cannot succeed unless we are at the highest levels of openness, even outside of the family circle, as well as the strongest levels of courage and boldness to face those who are exploiting what is amiss.

I hope that those who read my words will do so with responsibility towards our religion and homeland, or if not that with responsibility towards the strength and cohesion of the family and its continuation in authority, or if not that then at least with concern towards themselves. If we do not take action I swear that events will tear us apart, and we will come to regret it.

In the shadow of the acute deterioration of the political and economic conditions, the sharp decline in oil prices, and the dramatic increase in the public debt, we call upon all the sons of King Abdulaziz—from the oldest Prince Bandar, to the youngest Prince Muqrin—to call an urgent meeting with the senior family members to discuss the situation, take all necessary measures to save the country, make changes in the important positions, and appoint those who are competent from the ruling family, whether from the first, second, third or fourth generation. We also suggest the collection of signatures from all sons and grandsons of the founder King for the proposed measures and implementation of what the majority approves for the common good.

Thirteen sons of King Abdulaziz are still alive, and between them they possess great competence and experience, particularly Princes Talal bin Abdulaziz, Turki bin Abdulaziz and Ahmed bin Abdulaziz with their great ability and well-known political and administrative experience which should be harnessed in the interest of religion, the Holy Places, and the people.

The abovementioned three in particular and all thirteen sons of the Founder in general should carry the banner, gather consensus, and assemble the ranks of the House of Abdulaziz bin Abdul Rahman al-Faisal al-Saud, led by the oldest and best of them and their capable sons—who are a treasure imperishable if God wills—to act and remove all three, the incapable King Salman bin Abdulaziz, the negligent, impetuous and arrogant Crown Prince Mohammed bin Nayef, and the thief, corrupt, destroyer of the nation Deputy Crown Prince Mohammed bin Salman—just as King Faisal, his brothers, and their sons and cousins did when they removed King Saud—so that the best and oldest can take charge of the affairs of the country and its people.

Let a new king and a new crown prince be appointed, and let everyone pledge allegiance to that, and abolish the novel and bizarre post of deputy crown prince. We hope that this letter will be heeded, and to see positive action. We wish every success to everyone, if Almighty God wills.

We pray to Him and ask that He will bring the House of Saud to one with each other, unite their ranks, and support these measures with understanding and comprehension from the Saudis, to realise the aspirations of the people, further their interests, and strengthen awareness, and recognition of the people's feelings.

“Say: “O God, Master of the Kingdom^{iv},
Thou givest the Kingdom to whom Thou wilt,
and seizest the Kingdom from whom Thou wilt,
Thou exaltest whom thou wilt, and Thou
abasest whom Thou wilt; in Thy hand
is the good; Thou art powerful
over everything.
Thou makest the night to enter into the day,
and Thou makest the day to enter into the night,
Thou bringest forth the living from the dead
and Thou bringest forth the dead from the living,
and Thou providest whomsoever Thou wilt
without reckoning.”
‘AL 'IMRAN (FAMILY OF IMRAN) 26-27

I addressed you with this letter and advice only to comply with the noble guidance of the Prophet, on whom be blessings and peace: religion is advice. We said “To whom? O messenger of God. He said “To God, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” [told by Imam Muslim]^v

... And to warn you of what the wise old Arabic poet, Nasr ibn Sayyar^{vi}, described in his words:

I see the sparkle of ember amidst the ash - It is about to burst into flame
Fire is fuelled by two sticks - As evil starts with only words,
If not put out, the war bursts out - It intensifies and makes men gray-haired.
So, I said in wonder, I wish I could know - Are Umayyads awake, or deep asleep?
If they awake, a king is saved - And if they sleep, I am not to be blamed.

Finally we pray, praise belongs to God alone; peace and blessing be upon His Prophets and Messengers, his family, the companions, and those who follow in writing them till the Day of Judgment.

(To God belongs the command before and after)^{vii}

Signature:

Your sincere son,

One of the grandsons of the Founder King Abdulaziz bin Abdulrahman al-Faisal al-Saud, who is
honoured to be connected to the Founder, and to Saudi Arabia the servant of the Two Holy
Mosques.

Released on Friday, 20 Dh-Qaida, 1436 AH, corresponding to 4 September 2015 AD.

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Statement II

In the name of God, the merciful, the compassionate.

Clarifications on the previous letter,

“An urgent alarm call to all the Al Saud”

Praise be to God Lord of the world, and prayers and peace be upon him who was sent as mercy to mankind, on his family, his companions, and those who follow them till the Day of Judgment.

We have received—thanks be to God—a great amount of support and affirmation for our previous letter “An urgent alarm call to all the Al Saud”, both from the ruling family and from the hints of our noble people. Many of them expressed a range of comments and inquiries, for which they have all the right to get answers, in a separate statement that serves as a supplement and complement to the former letter for the matters which need for explanation.

First, if we call upon senior family members—sons and grandsons of King Abdulaziz—to remove the incapable King Salman bin Abdulaziz, the Crown Prince, and the Deputy Crown Prince, to save the country and its people from mismanagement, corruption, and insane behaviour, on the model of what happened to the late King Saud, we do not equate the criticisms of King Saud and the criticisms of those in power now. The matters for which King Saud was removed are equivalent to only 20% of the crimes committed now, whether the arbitrary dissipation of the resources of the people and the nation or the chaos of domestic and foreign policies.

Second, when referring to the incapacity of King Salman, we mean by that his incapacity to lead and manage the daily affairs of the country and its people or to chair the Council of Ministers effectively, due to his state of health, and numerous ailments which inevitably lead to damaging the interests and aspirations of the people. **It is no longer a secret that the most critical side of his health condition is his mental health, which makes the King fully subject to the control of his son Mohammad.**

Third, when warning from the danger of extravagance and waste, ever since King Salman came to the throne, we mean by that the waste of \$160 billion (600 billion riyals), as well as the withdrawal of not less than a further \$100 billion (375 billion riyals) into the pockets of Mohammad bin Salman and his brothers, Turki, Khaled, Nayif, Bandar, and Rakan.

Many may know of the thefts that took place through arms deals and the expansion of the Two Holy Mosques etc, however, they may not know of the heading of special affairs and the special royal account. The Special Affairs heading includes **SR 50 million riyals daily to the King** (or whoever controls the seal of the King), to be used for anything he wants. The special royal account, on the other hand, **is a current account at the National Commercial Bank at the value of SR 9 billion riyals. The Monetary Agency is obliged to cover any amount**

withdrawn from the special royal account immediately. Additionally, 2 million barrels per day are sent to an account that belongs to Mohammad bin Salman, in the name of the King. This extravagance calls down the wrath of God. As the Almighty said:

And when We intend to destroy a city^{viii}, We
command its men who live at ease, and they
committ ungodliness therein, then the Word
is realised against it, and We
destroy it utterly

Fourth: When we demand a change in leadership, we must commit the new leadership to assigning only the strong and faithful to the Head of Diwan position, because the Diwan position is tantamount to the position of the Executive Director of this country, also the equivalent of the White House Chief of Staff in America. According to a tradition of the Prophet: anyone who appoints a man from a group, if the group has another who pleases God more than him, betrays God, betrays His messenger, and betrays all believers. As Shaykh al-Islam, Ibn Taymiyah^{ix} said: “the ruler must appoint to each task of the Muslims the fittest person he finds to that task”, not on the basis of affection or kinship.

We do not want to repeat the phenomenon of Abdulaziz bin Fahd, who considered the Diwan position a tool to take control of the country’s resources, nor do we want to repeat the phenomenon of Al Tuwaijry, who considered the Diwan a position a tool to Zionise domestic and foreign policies, under the protection of those who trusted him. Meanwhile, it is clear that that the Diwan is fully controlled by Mohammad bin Salman, even after the appointment of other personnel, who would not so much as thread a needle without the permission of Mohammad bin Salman. We recall the tradition: “What destroyed the nations preceding you, was that if a noble amongst them stole, they would let him alone, but if a poor person amongst them stole, they would inflict the ordained punishment on him. By God, if Fatima, the daughter of Muhammad stole, I would cut off her hand.” – Told by Al-Bukhari and Muslim.

Fifth: no matter how confident we are of the new leadership, we must insist upon wise policies, both internally and externally. But for irresponsible action, we would not have lost four Arab capitals to Iran, nor would our country have become a model for delayed development, despite its enormous potential. These actions are the reason behind social degradation; the spread of crime; housing crises, unemployment and poverty; as well as the deterioration of education, health, and other services. Therefore, we should support the new leadership in choosing correct policies, and at the same time we should monitor it, provide it with advice, and warn it if anything goes wrong.

We keep warning, time and time again, urging all the righteous sons and grandsons of King Abdulaziz to take immediate action and collect signatures, with the support of the people, to remove the incapable King Salman bin Abdulaziz, the Crown Prince, and the Deputy Crown

Prince, after Eid al-Adha; and to appoint the oldest and best suited to leadership and management of the country and people's affairs, before all is ruined.

If King Salman dies they must remove the new King and his Crown Prince whoever he may be, and put matters back on course by appointing the oldest, best and most able of the sons and grandsons of King Abdulaziz, in order to preserve the interests of the country and its people, before we suffer what others suffered;

“Such is the seizing of thy Lord^x, when He
seizes the cities that are evil doing;
surely His seizing is painful, terrible.”

We have sent out the letter “An urgent alarm call to all the Al Saud”, and it received the right reactions, for which we thank God. Now we are sending this follow-up supplementary letter, which answers some of the inquiries, hoping to achieve greater response and cooperation, in order to realise hopes before it is too late.

Dorayd bin Al Soma^{xi}, said: “I told them what to do by the *Lewa* turn - But they only realised at the forenoon of next day.”

Finally we pray, praise belongs to God alone; peace and blessing be upon His Prophets and Messengers, his family, the companions, and those who follow them in virtue till the Day of Judgment.

“To God belongs the command before and after”.

Signature:

Your sincere son,

One of the grandsons of the Founder King Abdul Aziz bin Abdulrahman Al-Faisal Al-Saud who
is honoured to be connected to the Founder, and to Saudi Arabia the servant of the Two Holy
Mosques.

Released on Friday, 1 Dhu al-Hijjah, 1436 AH, corresponding to 15 September 2015

This English translation was prepared by Oliver Miles, a former UK ambassador and currently the Senior Consultant at Al Shafie Miles Ltd. Ambassador Miles also provided the endnotes below.

ⁱ The persons named in the paragraph beginning "I am addressing you" are some of the Imams and Kings of the Saudi dynasty from the eighteenth century to the present day

ⁱⁱ Sabilla and Umm Radh'ma: battles in which the rebellious Ikhwan (Islamist brotherhood) were defeated in 1929

ⁱⁱⁱ Nineteenth century history.

^{iv} Say: "O God, Master of the Kingdom... In these verses from the chapter Al Imran of the Qur'an and other quotations from the Qur'an below I have used the standard Arberry translation.

^v Imam Muslim was one of the scholars who collected "hadith", traditions about Muhammad, in the ninth century. This is a typical example. There are more below, and a reference to the most famous of the collectors, al-Bukhari

^{vi} Nasr ibn Sayyar was provincial governor of Khorasan, now in eastern Iran, Turkmenistan and Afghanistan, in the eighth century. He wrote these lines to warn his master the Umayyad Caliph Marwan that two hundred thousand men had sworn allegiance to the rival Abbasids, but to no purpose; the insurgents seized the capital a few months later flying **black banners identical to those of present-day ISIS.**

^{vii} Another quotation from the Qur'an.

^{viii} Another quotation from the Qur'an.

^{ix} Ibn Taymiyah was a theologian of the thirteenth/fourteenth centuries.

^{xx} Another quotation from the Qur'an

^{xi} Dorayd bin Al Soma was a warrior poet of the early Islamic age. This line refers to the battle of Lewa in which his brother was killed. It has become proverbial; if you don't take good advice you will be defeated.