

## **The Frenzy of Amazigh (Berber) Chauvinism!**

### **The Moroccan Regime Is Reviving the Strife of the “Berber Dahir” Decree of Crusader France**

(Translated)

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Utterly false is the way of life that the kafir (disbelieving) West has established for us upon the ruins of our Islamic way of life. Utterly false are the enclosures that the disbelieving West has created for us and called “nation-states,” built upon the ruins of the true reality of our state—the Islamic Khilafah (Caliphate)—and our firm, unshakable pillar of strength.

The most vile and cruel element of this falsehood is the rulers of our time. They are but an extension of the Crusaders’ hatred in their hostility toward Islam and its Ummah. They wage the West’s crusade and spend their lives in its service. They are devoted slaves of the disbelieving West, its shields, its artillery, and the very tools with which it demolishes.

And we have in the Far Maghreb and the Rabat regime a model case of total adhesion to the Crusader West in the war against Islam.

There is no Western policy, plan, or program that has not found its way to implementation, for the regime in Morocco early on engaged in the war on "terror" (Islam). It adopted the modern democratic American "RAND Islam," distorted and falsified the concepts of Islam to match it, and engaged in the treason of normalization with the usurping Jewish entity.

It also adopted the entire indecency of the CEDAW agreements and enshrined them as social law to strike the social fabric of the people of Morocco. It poisoned the intellectual and cultural atmosphere with every form of heresy and atheism to confuse Islam.

Today, it is stoking the fire of tribal sedition and ethnic nationalism, reviving the long-dead Berber Dahir Decree for Crusader France to sow division, rancour, and factional infighting among the Muslim sons in the land of Morocco. This is an attempt to split the unity of their belief-based brotherhood, serving the Crusader West in fragmenting Muslims, breaking them apart, shattering their strength, and opposing their distinct and unique Islamic civilizational project.

Today, this criminal system is leading a frenzied campaign under the title “Amazigh (Berber) identity is the identity of the people of Morocco” as a substitute for their Islamic identity. It has mobilized all its wailing women, palace advisors, ministers of the colonial administration, mercenaries of politics, forced-labor journalists, hypocritical readers, horns of vice, and platforms of the lower circles and the din of their howling all together: “Long live the idol of Amazigh identity!”

The observer of the political and cultural scene in Morocco today, which has been flooded with the toxic propaganda of Amazigh nationalism, perceives it as if Amazigh identity were a call to a new religion. There is no talk except about Amazigh identity, which is marketed to the public as a creed, a principle, and an identity. Knowing that this nationalism, hollow of any thought and culture, finds its roots in the Crusader nature of France during its

colonization of the Maghreb countries and its desperate resistance to the Islam of its people, which had defeated it. So, it adopted the weapon of tribalism, ethnicity, and their toxic nationalism to confront the Islamic Iman and the might of its jihad. And today, this nationalism is summoned to confront Islam, its growing civilizational project, and the vigilant Islamic state of affairs. Secret American diplomatic cables leaked by WikiLeaks in 2011 revealed details of meetings with officials at the US embassy in Rabat dating back to 2007. The focus of these meetings was the pursuit of supporting “Amazigh identity” to support Berber nationalism in order to confront what they called the “roots of extremism” in the region. And extremism, like terrorism, is a Western euphemism for Islam.

This Moroccan regime revives the Crusader policy of France and its approach in its war against the Islam of the Moroccan people during the barbaric era of its dark colonialism, through its attempt to sow the sedition of tribal and ethnic nationalism and to pit Muslims against each other by fabricating an ethnic enmity between those it classified out of malice and hostility as Berbers and others as Arabs, and by enacting an infidel law for racial discrimination in 1930. Moreover, this deep-rooted system of treachery is the one that converted it into a royal decree and issued it as a dahir (decree), which was dubbed the “Berber Dahir” decree as if the treacherous regime today is reenacting its former course, only now more depraved and misguided.

And today, in the thick of the fierce existential Crusader civilizational war raging against the great Islam and its Ummah, here are the slaves of colonialism spewing the stinking stances of nationalism among the sons and daughters of Islam and inciting the enmities of bygone pre-Islamic ignorance (Jahiliyah) to revive all its decaying, stinking national, tribal, and ethnic nationalism.

And here is the regime in Morocco pelting the sons and daughters of Islam with the stinking nationalism of Amazigh identity to sow enmity and hatred among them, to divide their unity, and to preoccupy them with the enmities of their detestable nationalism, distracting them from the tyrant and his system of tyranny and injustice, and from the infidel West, the cause of every catastrophe and tragedy. Yet even more grievous than that is turning them away from their great Islam and the implementation of its Sharia, dividing their ranks and occupying them with their ethnic infighting, so that they are distracted from holding it accountable for its heinous crimes against them, and its betrayal of Allah (swt) and His Messenger (saw) by suspending His law and, indeed, by waging war against His Deen!

The Amazigh nationalist sentiment that the regime has rekindled is the poisoned dagger of the Crusading West, used to stab the children of Islam in their Islamic Aqeedah and to recruit them into its crusading war against their Islam and its civilizational project. By my life, it is a most grievous and devastating act of harm!

As for the malicious plant of Amazigh nationalism that the regime is strenuously seeking to sow today among the sons and daughters of Muslims, for which it has mobilized all its servants, foremost among them the palace advisor André Azoulay, then the ministry and the minister Abdellatif Ouahbi, the Minister of “Islamic Endowments” Ahmed Toufiq, the political and media circles, the employees of institutions, institutes, and centers, and the academic programs established for the purpose of planting it, this malicious plant finds its roots and seed in the thought and policy of the Crusader campaign against the lands of the Muslims, specifically the French Crusader campaign against the Maghreb. The French Crusader who founded this toxic nationalism is the dean of spies, Charles de Foucauld, who was ordained a priest for his pure Crusader zeal. His works and documents in the late nineteenth century were the very eye of France to infiltrate and colonize the Maghreb, and they were also the seed from which French Berber policy was conceived. For the French Crusader spy

disguised himself in the garb of a Jewish rabbi and roamed the Maghreb far and wide, enumerating its tribes and even its hamlets (douars), and spied on the customs, traditions, dialects, chants, food, drink, and dress of the country's people, and made those differences imposed by the environment and living conditions the foundation for an ethnic difference and cultural divergence, and established for Berberism a nationalism, ideology, and culture, which was later termed "Amazighism," and his dictionary on the dialects of the Tuareg tribes was a reference for crafting a script and orthography for his alleged Amazigh Berberism.

Thus, this Amazigh nationalist sentiment is imbued with the Crusader spirit and its deep-seated hostility toward Islam. The history of France's colonial Crusader campaign in the Maghreb bears witness to the Crusader hatred underlying this fabricated Amazigh ideology.

The French Crusader Louis Rinn, who supervised education in Algeria, addressed French teachers in the Kabylie region which France classified as a Berber region in the nineteenth century saying, "Teach the Berbers everything except Arabic and Islam."

Likewise, the French Crusader Cardinal Lavigerie declared at the Christian missionary conference held in 1867 in Muslim Algeria, "Our mission is to integrate the Berbers into our civilization, which was the civilization of their forefathers. The time has come to put an end to these Berbers remaining upon their Quran. France must either give them the Bible or send them into the barren desert, far from the civilized world."

In Morocco, Crusader France established the Berber Academy to create a Berber language as a rival to Arabic, the language of Islam, in order to undermine Islam by attacking its language. It adopted the Latin alphabet as the script for this manufactured Berber language. The French Orientalist Georges Hardy, educational adviser in Morocco, laid out a detailed plan for this purpose in 1914.

In 1929, the French colonial administration in Morocco established a Berber College in the city of Azrou to prepare administrators for the regions classified as Berber. Its purpose was to promote estrangement from Islam and its language, sow discord and hatred, and cultivate tribal and ethnic animosity between those whom France classified as Berbers and Arabs.

France also issued its Crusader Berber law in 1930 and had the King of Morocco at the time, Mohammed V, promulgate it as a royal decree known as the "Berber Dahir" decree. Its substance was the abolition of the Shariah rulings of Islamic Law concerning personal status in the regions that Crusader France had classified as Berber areas.

One of Islam's triumphs over the French disbelieving colonialists was that the people of those very regions stood against it. The elders of the Ait Moussa and Zemmour tribes traveled to Fez and, before the scholars and jurists of Al-Qarawiyyin Mosque, publicly declared their rejection of the Crusader Berber Dahir.

Crusader France also prepared an Algerian version of its Crusader Berber Dahir decree and began implementing its policies. It established the Berber Academy in 1967 at the University of Paris, trained dozens of cultural agents in its department of the manufactured Berber language among the most prominent of them Salem Chaker and linked them to its intelligence services. It then set about promoting its fabricated Berber language as a rival to Arabic, the language of Islam, while fueling hostility and conflict between Arabic and the manufactured Berber language.

The Crusader contradiction lay in preserving the dominance of the French language in education, government, and administration throughout the Maghreb. From the impure womb of this academy emerged a linguistic and cultural distortion, a fabricated history, and a falsified civilization. France named this creation the "Amazigh language" and devised for it

mysterious symbols and characters, which it presented to populists, demagogues, and the lowest-ranking political agents as the “Tifinagh script.”

The Amazigh nationalist sentiment is an entirely French Crusader creation. France revived it in the 1970s to confront Islam, whose early signs of resurgence had begun to appear across the Muslim world. Through its Berber Academy and a small group of its agents in Paris, it devised a script, an orthography, and a language written from left to right in the style of French, deliberately opposing and contrasting with Arabic, the language of Islam.

As the Islamic revival developed in the Muslim world and the early signs of an Islamic civilizational project emerged toward the end of the last century, the client regimes in the Maghreb adopted Amazigh nationalism as a weapon to combat Islam and undermine its Aqedah, culture, language, and the identity of its people. These client regimes embraced it as state policy and established institutions and agencies to impose it upon society.

The process began in Algeria in response to the Islamic movement that had matured there toward the end of the last century. In 1995, the Algerian regime established the High Commission for Amazighity as an official institution tasked with “promoting and integrating the Amazigh language and culture into society” to confront the Islamic movement.

The Moroccan regime followed suit after joining the Western Crusader war against Islam, the “War on Terror” at the beginning of this century. It established the Royal Institute of Amazigh Culture as a Moroccan governmental academic institution by royal decree issued by King Mohammed VI in October 2001. Its stated mission was to “advise on ways to develop the Amazigh language and culture and integrate them into the country’s educational, cultural, and media systems.”

It then launched its campaign against Islam and its people in Morocco, spreading its poison and hostility through the regime’s media, the platforms of hypocritical preachers, and opportunists in politics and culture. It began promoting the poisonous narrative that Amazigh identity is the identity of the people of Morocco indeed, the only identity they possess with relentless intensity aimed at overwhelming public opinion and erasing Islamic belief-based identity. This frenzied campaign has grown increasingly severe and aggressive by demonizing and accusing of treachery anyone who opposes it. The regime has made Amazigh nationalism the spearhead of its war against Islam and its people in Morocco.

Certainly, Amazigh nationalism was never meant to serve as a platform for building identity. Instead, both in reality and from a cultural and political perspective, it is a poisonous tool for dismantling and destroying the Islamic identity.

Nationalist, ethnic, and tribal sentiments, together with their toxic forms of partisanship within the Muslim World, are foreign and harmful elements. They were first implanted by the accursed English as part of their deceitful schemes and their Crusader struggle against Islam, its civilization, its society, and its state. Thus, nationalisms whether Turanian, Arab, or ethnic in nature were purely Western creations and instruments of destruction, implemented as part of the British policy of “divide and rule” to undermine the state and society.

To bring about even greater fragmentation and disintegration, and to preserve the existing colonialist order, these nationalisms multiplied throughout the Muslim World and became a corrosive force eroding the unique and distinguished brotherhood of the Muslims. They bred enmity and hatred and shattered the affection and mutual goodwill that unified their hearts.

The detested French Crusader colonialist power adopted and employed these ideas in the Maghreb, turning the Muslims of the region into competing ethnic groups and rival factions, even hostile and warring against one another, thereby making it easier to occupy

their lands, undermine their Islam, and plunder their wealth. This was the cursed policy embodied in the impious slogan, “divide and rule,” and the colonial agent regime in Morocco continues to follow this policy and carry out all of its designs.

Certainly, Amazigh was never the language of a nation, a culture, a civilization, or the language of an identity founded upon a belief. From both a linguistic and historical perspective, neither ancient nor more recent history knew of any script or writing system corresponding to what is now called the “Tifinagh” script. Instead, it is presented as a purely French Crusader political creation, devised hastily for a political objective, bearing no genuine relation to language or the science of linguistics. It is described as a collection of geometric forms borrowed from the letters of ancient and modern Western languages, detached from any linguistic roots and foreign to the structure and development of languages. It belongs neither to inflected nor non-inflected language systems, but is portrayed as a discordant collection of sounds that the French Crusader arbitrarily and forcibly transformed into a language and imposed upon the Islamic Maghreb as part of a civilizational war targeting Islamic civilization, culture, and Islam itself by attacking the Arabic language, the Islamic Aqeedah, and the bonds of religious identity and loyalty.

One of the ironic features attributed to this so-called Amazigh language is that it is said to have no historical past. Even more remarkable, according to this account, is its complete absence of the characteristics associated with established languages: no grammar, no morphology, no rhetoric, no eloquence, no literary tradition, no body of literature, no books, no dictionaries, no reference works, no authors, no men of letters, no poets, and no scholars. It is portrayed as a barren linguistic desert mere sounds without a language, a script and orthography that appeared overnight like a mushroom to rival Arabic, the language of Islam, its Ummah, civilization, and culture, and to disturb its place and authenticity. It is described as a hastily scribbled script devised to confront the greatness of Islam and the steadfastness of its principles.

Among the further claims made about this perceived artificial ethnicity is that its roots were linked to the Tuareg of the Saharan region, precisely as the French Crusader Charles de Foucauld intended. Yet, the tribal fabric of the Maghreb is highly diverse and its local dialects equally varied. In Morocco, for example, there are the people of the Rif with their Rifian dialect, the people of the Atlas with their Zayan dialect, the people of the Sous region with their Soussi dialect, and the people of the Sahara with their Hassaniya dialect, while the common language of all is Arabic, the language of their Islam, their Deen, and their religious practice. Nevertheless, the French Crusader insisted on classifying them all as Amazigh and imposing upon them what is portrayed as a fabricated script, a fabricated language, a fabricated culture, a fabricated history, and a fabricated civilization in order to undermine the reality of their Islamic language, Islamic culture, Islamic history, and Islamic civilization, ultimately seeking to strip them of their Islam and their Iman.

One of the most striking claims regarding this manufactured Amazigh nationalism and its manufactured language is that, when the agent regime in Morocco adopted it as a weapon against Shariah identity and the unity of the country’s Islamic identity, it encountered the mosaic of Morocco’s many local dialects. As a result, through the Royal Institute of Amazigh Culture, it modified the original Paris version of the manufactured Amazigh language because it was incapable of encompassing the dialects of the Moroccan populations who had been arbitrarily classified as Amazigh. New letters were added to represent the sounds of the various local dialects including Rifian, Zayan, and Soussi. Thus, the agent regime revised the original French-manufactured version and officially adopted its own modified manufactured version as the language of its imagined Amazigh culture and its purported, but hollow, identity.

The most objectionable aspect of this Amazigh nationalist sentiment, according to this view, is that it has become a vessel for every form of heresy, disbelief, and misguidance. It is described as an empty instinctive tribalism devoid of any genuine cultural substance, despite being promoted as a culture. This cultural barrenness is portrayed as having made it a functional womb for every form of disbelief and deviation in the war against Islam, its concepts, and its truths.

It is well known that language is the vessel of culture, the record of its knowledge, the voice through which it expresses, and the bridge that conveys its concepts. Thus, speaking of Amazigh as a language is presented as speaking of a cultural desert, of barrenness, and of cultural death. It is depicted as a language without a cultural womb or any cultural imprint whatsoever: neither in the realm of thought and concepts of life, nor in legislation and systems of governance, nor in literature and the arts of language, nor in history and the chronicles of nations, nor in politics and the administration of states and societies. It is claimed to have been called a language despite being barren of all culture, an empty vessel for linguistic embellishment, a mirage of culture, and a phantom history, all of which are portrayed as having been conjured out of nothing.

Amazigh nationalism is manifest as a Crusader creation for a civilizational war whose aim is to produce linguistic, cultural, and civilizational disorientation in order to destroy an Ummah by destroying the language of its Islam, its civilization, its culture, its society, and its identity. According to this argument, the ultimate objective of this linguistic and cultural confusion is to render the Muslims ignorant of the reality, greatness, and nobility of their Deen by breaking the key to understanding it namely, the Arabic language of the Noble Quran and the Prophetic Sunnah, the symbol of the richness of Islamic culture, and the foundation of the methodology for Shariah ijihad and the Shariah deduction (istinbaat) of Shariah rulings.

From this perspective, Amazigh nationalism is not merely a question of language, but a Crusader project that has been revived alongside what is described as the existential Crusader war currently being waged by the West against Islam. Its purpose is presented as dismantling the structure of the Islamic Ummah, undermining its Islamic identity, and fragmenting Muslims into artificial and mutually hostile nationalistic identities united only by hostility toward their Islam and toward the Arabic language, the language of their Islamic thought, culture, and civilization, and the guarantor of the unity of their understanding, concepts, state, and society.

The Crusading West, together with its agent regimes, wants us to become divided into different paths, religions, sects, and mutually hostile factions. It desires for us what it would never accept for itself. We do not see the Western unbelieving states striving to fragment themselves linguistically or culturally. Accursed France, as its ill-fated history records, had its King Francis I, in the first half of the Sixteenth Century, impose the unification of the French language to build the French state and society, making the language of the people of Paris and its surrounding areas the official language of the state and society while suppressing all other French dialects. Yet, this same accursed colonialist disbeliever created dialects for us, imposed its French language upon us, and fought against our authentic language Arabic, the language of our Islam, our culture, and our Islamic civilization in order to turn us into scattered, divided, and hostile groups, each singing the tune of the colonial unbeliever and serving its objectives.

**O Sons and Daughters of Islam, O People of the Best Ummah Brought Forth for Humanity:**

By Allah (swt), bloodline has never held any sanctity in our Deen. Instead, it is impure, and what is impure can never be the standard by which people are honored. Indeed, O people of Islam, your true honor and the right by which you are ennobled is what your Creator, your Lord, and your Master has chosen for you, **﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾** **“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”** [TMQ Surah Al-Hujurat 13].

### **O People of Islam in Morocco:**

Reject the ignorance of these agent regimes. Reject secularism, the disbelief of its system, and the ignorance of its nationalisms, ethnic factionalisms, and tribal partisanships, whether Arabist, Amazigh, Rifian, Sahrawi, or otherwise.

Your Prophet (saw) has warned you against the tribal partisanships of the Days of Jahiliyah, and revelation is sufficient as a warning.

On the authority of Jabir ibn Abdullah (ra), **﴿كُنَّا فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَقَالَ النَّبِيُّ ﷺ: «مَا هَذَا؟ دَعَوَىٰ أَهْلِ الْجَاهِلِيَّةِ!﴾** فَقَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: «دَعَوْهَا، فَإِنَّهَا مُنْتَنَةٌ» **“We were on a military expedition when a man from the Muhajirin struck a man from the Ansar. The Ansari cried out, ‘O Ansar!’ and the Muhajir cried out, ‘O Muhajirin!’ The Prophet (saw) said: ‘What is this? The call of the Days of Jahiliyah?’ They said, ‘O Messenger of Allah, a man from the Muhajirin struck a man from the Ansar.’ He replied: ‘Abandon it, for it is foul and rotten.”**

And in the Musnad narrations collected by al-Tirmidhi, on the authority of Abu Hurayrah (ra), the Messenger of Allah (saw) said, **﴿لِيَسْتَهَيَّنَ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا، إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ، أَوْ لِيَكُونَ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجَعَلِ الَّذِي يُدْهِدُهُ الْخِرَاءُ بِأَنْفِهِ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عِبِّيَّةَ الْجَاهِلِيَّةِ وَفَخَّرَهَا بِالْأَبَاءِ، إِنَّمَا هُوَ مُؤْمِنٌ﴾** **“Let those people who boast about their forefathers who have died cease doing so. They are nothing but the fuel of Hellfire, or else they will become more insignificant before Allah than the dung beetle that rolls filth with its nose. Allah has removed from you the arrogance of the Days of Jahiliyah and its pride in forefathers. A person is either a righteous believer or a wretched sinner. All people are the children of Adam, and Adam was created from dust.”**

Forget the claims of Amazigh identity. It is nothing but a call of Jahiliyyah by which the regime seeks to destroy Iman in your hearts and uproot Islam from your minds. Know that the poisonous ideas filling the minds of those associated with the Amazigh movement are falsehoods and lies spread by the French Crusader colonialist to fill the hearts of Muslims with hatred against one another, so that they would occupy themselves with fighting each other instead of fighting their enemy.

It should be known that this French Crusader policy was met by the greatness of the Islamic Aqeedah and the Iman of your forefathers. France then resorted to forcibly teaching the children of Muslims its French language instead of Arabic. So be worthy successors to your forefathers, reject the ignorance of Amazigh nationalism just as they rejected it, and hold this fugitive criminal regime to strict account for sowing this discord among you and for waging war against your Islam.

Take heed of this, and you will succeed.