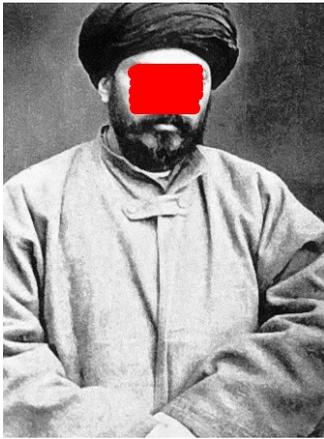


# The Bāṭinī Movements, Secret Orders, al-Ikhwān, al-Qaidah and ISIS

A Study of Bāṭinī Movements, Qarāmiṭī Terrorists, Khārijī Uprisings, Secret Orders, Freemasonry, Jamāl al-Dīn [al-Afghani], Hassān al-Bannā, the Muslim Brotherhood, Sayyid Quṭb, Usāmah bin Lādin, Al-Qā'idah, ISIS, Revolutions and Bloodshed in the Muslim Lands

## Part 3: The Activities of Jamāl al-Dīn [al-Afghānī] in the Muslim Lands



**Shaykh Ṣāliḥ al-Fawzān:** So these (contemporary Khārijites) are more evil than the Khārijites (of old). They are more in resemblance to the Qarāmiṭah and the secret orders (organizations). **Shaykh Rabī' bin Hādī:** And they (the Ikhwānīs) have Freemasonry with them. **Shaykh 'Ubayd al-Jābirī:** And these callers, if they are not Freemasons, then they [at least] serve [the agenda] of the Freemasons, and they argue for their [cause].

## The Legacies of 'Abdullāh bin Saba' and Nāfi' bin Azraq Upon the Rāfiḍah and the Khawārij



'Abdullāh bin Saba' is the Jewish founder of the Shi'ite sect and launcher of the revolution against 'Uthmān, the 3rd Caliph. Nāfi' bin Azraq is a Khārijite extremist, said to be of Greek lineage, (d. 65AH). He would slaughter Muslims after enquiring about their position towards the rulers and he also participated in the revolution against 'Uthmān. Jamāl al-Dīn "al-Afghānī" (Persian, Bāṭinī Rāfiḍī Freemason). Abu A'īā Mawdūdī (concealed Rāfiḍī). Vladimir Lenin (Communist Jew), authored on how revolution is to be engineered by an "elite vanguard," Sayyid Quṭb took this idea and merged it with his doctrines of jāhiliyyah, ḥakimiyyah and takfīr. Muṣtafawī al-Kāshānī (Iranian "Āyatollah"). Nawāb Ṣafawī (executed Rāfiḍī revolutionary). Alī al-Khomeinī (Iranian, "Āyatollah", translated Quṭb's books). "Rūḥullāh" al-Khomeinī (Bāṭinī Rāfiḍī). **The Connectors: Ḥasan al-Bannā (Ṣūfi, Khārijī, Takfīrī), Sayyid Quṭb (Bāṭinī, Rāfiḍī, Takfīrī, Khārijī).** **The Product:** Al-Qaidah and ISIS: Ayman al-Zawāhirī (spawned from Quṭb's teachings). Usāmā bin Lādin. Abu Muṣ'ab al-Zarqāwī. Abu 'Umar al-Baghdādī. Abū Ayūb al-Miṣrī. Abu Bakr al-Baghdādī.

## The Armies of the Khārijites and the Dajjāl (Anti-Christ)

‘Abdullāh bin ‘Umar (رضي الله عنه) relates that the Prophet (صلى الله عليه وسلم) said, “A people will emerge who recite the Qur’ān but it will not go past their throats. Every time a faction of them emerges it will be cut off.” And he (رضي الله عنه) also said, “I heard the Messenger of Allāh (صلى الله عليه وسلم) say, ‘Every time a faction of them emerges it will be cut off’, more than twenty times [before saying] ‘until the Dajjāl appears amongst their army’.”<sup>1</sup> And in the Musnad of Imām Aḥmad who relates from ‘Abdullāh bin ‘Umar (رضي الله عنه) with his isnād, “I heard the Messenger of Allāh (صلى الله عليه وسلم) saying, “There will emerge a people from my ummah from the East who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off,’ until he said it ten times, ‘Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their (later) remnants.’”<sup>2</sup> And in another version, also related by ‘Abdullāh bin ‘Umar (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, “A group will emerge who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their armies.”<sup>3</sup>

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<sup>1</sup> Reported by Ibn Mājah and declared ḥasan by Shaykh al-Albānī in Ṣaḥīḥ Ibn Mājah (1/75-76, no. 144).

<sup>2</sup> Aḥmad Shakir in his taḥqīq of the Musnad declared this to be ṣaḥīḥ (11/88).

<sup>3</sup> This ḥadīth is graded ḥasan by Shaykh al-Albānī in Ṣaḥīḥ al-Jāmi’ (no. 8171).



## Introduction

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

In the second installment of this series we looked at the various Bāṭinī movements which appeared at the dawn of Islām, starting first as underground, secret movements, then becoming small states that would revolt against the main Muslim body and eventually turning into empires stretching over large parts of the lands of Islām, such as the states of the **Qarāmiṭah** in East Arabia, the **‘Ubaydiyyah** in North Africa and the **Ṣafavids** in Persia (Irān). Their aims were to erode and neutralize the Islāmic ‘aqīdah, to replace it with a mixture of Persian, Magian, Sabian, Greek, and Jewish philosophies and creeds, to promote unity of religions and nearness between theological schools (as a means of eroding the authentic Islāmic ‘aqīdah), and to take control over lands by promoting revolutions in the name of freedom, equality and fraternity.

In this article we will look at the beliefs and activities of Jamāl al-Dīn [al-Afghānī], an Iranian Shī’ite who traversed the Muslim lands, Europe and Russia in the late 19th century.

Abū ‘Iyaḍ

14th Dhul-Qa’dah 1435H / 9th September 2014CE

### Part 3: The Activities of the Bāṭinī Rāfidī Freemason, Jamāl al-Dīn [al-Afghānī] al-Irānī<sup>4</sup>

It is not possible to put the Muslim Brotherhood, Ḥasan al-Bannā, Sayyid Quṭb, the groups of Takfīr and Khārījīyyah, al-Qā'idah and ISIS which emerged thereafter into context without looking at the person and activities of **Jamāl al-Din [al-Afghānī]**. Just as his alleged Islāmic activities were not really in the interests of Islām and its people, likewise, the politicized jamā'āt which appeared in the 20th century do not actually serve Islām, its people or their lands. Rather, they use the plight of Muslims in various lands as a means to manipulate emotions and sentiments, gather followers, and use them (through revolution or democracy) to acquire power for themselves.

Jamāl al-Dīn [al-Afghānī] is commonly portrayed as a pan-Islāmist in Western academic circles and also as the founder of "*the modern Salafī movement*."<sup>5</sup> There is no evidence to justify this claim and it is in fact blatant disinformation. When one looks at his doctrinal roots, he is Shī'ite in origin. His ideas and the sum of his activities indicate that he was working for higher political agendas which were not in the real interests of the Muslims and their lands.

The claim that he was opposed to the Europeans and Colonialism do not really stand ground, and it appears this is propagandaa to divert attention away from the real beneficiaries of his activities. This short paper is unable to address that subject area in detail and the reader can refer to Muṣṭafā Ghazal's work on al-Afghānī which elaborates on the

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<sup>4</sup> Most of the biographical information has been taken from Muṣṭafā Ghazal's "*Da'wat Jamāl al-Dīn Fī Mīzān al-Islām*" (Dār Ṭayyibah, 1st edition, 1983CE), Aḥmad Amīn's "*Zu'amā' al-Iṣlāh Fī al-'Aṣr al-Ḥadīth*" (Dār al-Kitāb al-'Arabī) and the third volume of 'Alī al-Wardī's "*Lumuḥāt Ijtimā'īyyah Fī Tārīkh 'Irāq*"

<sup>5</sup> Despite this being a false claim, it is relied upon heavily by numerous factions including **a)** sects who have theological differences with the Salafī way and its proponents, such as Ibn Taymiyyah, Ibn 'Abd al-Wahhāb and those before them, **b)** Western academics who are ignorant of creedal differences between the various theological schools in Islām, **c)** Conspiracy theory writers who are furthest away from verification (taḥqīq).

topic. What raises suspicions about al-Afghānī is that when he entered Egypt and Turkey, he was given a warm reception as if he was already known, such reception that other prominent figures would not receive. Gatherings of the elites began taking place at his residence no sooner had he settled in. This indicates that he was being spent upon and was already known in certain circles and indicates that he may have entered Freemasonry prior to his arrival in Egypt. Freemasonry was present in both Irān and India where al-Afghānī had spent time before arriving in Egypt.

Further, wherever he went, he fell out with the rulers and plotted to have them assassinated or removed. In these places he was working to change the form of rule and government, trying to influence the rulers in that regard. And when his ideas and plans were dismissed or not implemented, he fell out with them. This is what happened in Egypt, Irān and also Turkey. It appears he was trying change the way those countries were run for the benefit of other parties. When you consider the legacy he left in the form of his students such as Muḥammad 'Abduh, Sa'd Zaghlūl and others, and the ideas they propagated after him, it is clear that revival of Islām was the last thing on his mind, rather he wanted to demolish the foundations of Islām.

His name is **Muḥammad Jamāl al-Dīn** and is of Iranian origin. His father's name was Ṣafdar whose meaning is separator of the ranks, this was a quality given to 'Alī (عليه السلام) and was thus a name of choice for Shi'ites.<sup>6</sup> He was born in Hamdhān district in Irān, in the city of Asadabād in 1839. Jamāl al-Dīn [al-Afghānī] is mentioned with a variety of appellations in biographical accounts indicating that throughout his travels he would use different identities. His assumed names include: Jamāl al-Dīn al-Istanbūlī, Jamāl al-Dīn al-Asādabādī, Jamāl al-Dīn al-Ḥusaynī, Jamāl al-Dīn al-Ḥusaynī 'Abdullāh bin 'Abdullāh, Jamāl al-Dīn al-Afghānī al-Kābūlī, Jamāl al-Dīn al-Ḥusaynī al-Afghānī, Jamāl al-Dīn al-Rūmī, Jamāl al-Dīn al-Ṭūsī, Jamāl al-Dīn al-Kābūlī.

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<sup>6</sup> Refer to "Da'wat Jamāl al-Dīn Fī Mīzān al-Islām" by Muṣṭafā Ghazāl (p. 11).

His beginnings, foundations, and education are completely Shi'ite in nature. He first studied in Qazwīn in Irān, then moved to Tehran and after that to Najaf in 'Irāq for higher studies in Shi'ite knowledge. All of his teachers were Shi'ites. He spent a period in Afghanistan during his early 20s and was involved in politics. From there he travelled to India but was severely restricted by the British authorities in his movements. From there he went to Egypt in 1870 for period of 40 days, and then moved to Astāna, the capital of the Ottoman state. After a year, he went back to Egypt where he got involved in the politics of the country.

'Alī al-Wardī writes "Al-Afghānī habitually changed his title when he moved from land to land. We have seen him in Turkey calling himself al-Afghānī whereas in Irān he calls himself al-Husaynī.<sup>7</sup> And it becomes apparent from his preserved papers that he used to take other titles as well, al-Istanbūlī, al-Kābūlī, al-Rūmī, al-Ṭūsī and al-Asābādhī. And al-Afghānī would change his appearance and headwear in the same way he change his name. In Irān, he would wear the dress of the Shī'ah. In Turkey and Egypt he would wear the white turban above the fez, sometimes without the fez and sometimes the fez alone. And in the Ḥijāz he would wear the kūfī (cap) with the thick cord ('iqāl). And it is said that in some of his tours he would wear a green turban."<sup>8</sup>

Muṣṭafā Fawzī Ghazāl wrote, "This indicates that he had a secret agenda which he strove to implement and that there was to be found behind him one who would plan things for him and require him to change colours in such a way and to use those names."<sup>9</sup> He was widely travelled, having been present in Irān, Irāq, Afghanistan, Turkey (Anatolia) India, Egypt, the Hijāz (which he visited only once in 1857 for a very short duration with the intent of pilgrimage), Europe (London, Paris and Munich) and also Russia (Moscow, St. Petersburg).

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<sup>7</sup> When he was in Egypt in the 1870s he would write in the newspapers with the pseudonym "Mazhar bin Waḍḍāh.."

<sup>8</sup> In his book, "Lumuḥāt Ijtīmā'iyyah Fī Tārīkh 'Irāq" (3/313).

<sup>9</sup> in his book, "Da'wat Jamāl al-Dīn al-Afghānī Fī Mīzān al-Islām" (p. 63).

## The Doctrines of Jamāl al-Dīn al-Irānī

Though Jamāl al-Dīn had a Twelver Shi'ite education and upbringing, biographers and researchers of his activities indicate he had beliefs and objectives that went beyond his religious background. He was known to hold or propound beliefs such as **the unity of existence, the acquisition of prophethood**,<sup>10</sup> and **the unity of religions**. These ideas indicate he was an Ismā'īlī Bāṭinī and Ṣūfī mystic.

Aḥmad Amīn writes, "They accused him with heresy due to this and reviled him because he said that Prophethood is an art (that can be developed), and they incited against him until he was advised to leave al-Astānah. Then, when he came to Egypt, the Scholars such as Shaykh 'Ulaysh and also some of the general folk accused him of heresy."<sup>11</sup>

Salīm al-Anjūrī, a Christian student of al-Afghānī stated, "He delivered an off-hand sermon regarding skills, exaggerating therein until he added Prophethood amongst the conceptual skill forms. The students of knowledge caused an uproar against him and the newspapers of the time showed severe rejection against him."<sup>12</sup> As a result of this uproar, he made his way to India, passing through Egypt.

Aḥmad Amīn writes, "Sayyid [al-Afghānī], as is cited from him by Shaykh Muḥammad Abduh and some of his close associates, was a Ṣūfī and was upon the doctrine of the Mutaṣawwifah which is obscure and ends up in the (doctrine) of the unity of existence (waḥdat al-wujūd)..."<sup>13</sup> and Ghazāl explains that many of al-Afghānī's teachers

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<sup>10</sup> The Bāṭiniyah, under the influence of Greek Philosophy, held beliefs such as the eternity of the universe, the rejection of bodily resurrection and Prophethood simply being an art form that can be acquired if one has the right qualities. These beliefs clash with the very foundations of what the Prophets and Messengers came with. Al-Afghānī is related to have propagated this idea in a sermon whilst he was in Astānah, in the Ottoman state.

<sup>11</sup> In his book "Zu'amā al-Iṣlāh Fī al-'Aṣr al-Ḥadīth" (p. 110).

<sup>12</sup> Refer to Tārīkh al-Ustād̄h al-Imām (1/44) of Riḍā who is citing from al-'Anjūrī.

<sup>13</sup> Refer to Zu'amā' al-Iṣlāh Fī al-'Aṣr al-Ḥadīth (p. 112)

were Ṣūfīs, believers in the doctrine of waḥdat ul-wujūd. In Tārīkh al-Ustādh al-Imām, Riḍa writes, "The European philosophy regarding existence is very similar to that of the Ṣūfīs regarding the unity [of existence] and al-Sayyid [Jamāl al-Dīn] was inclined to this doctrine as was indicated by al-Ustādh al-Imām (Muḥammad 'Abduh) in his biography."<sup>14</sup>

The doctrine of waḥdat ul-wujūd is a precursor to the doctrine of the unity of religions and from there we arrive at the freemasonic slogans of *freedom, equality and fraternity* whose intended meanings are other than what the common-folk and lower-level gullible Freemasons consider them to mean. It is also related that al-Afghānī tried to bring nearness between the Sunnīs and the Shī'ah - and this was either to legitimize the Shī'ite theology and creed in the eyes of the Sunnī majority or for other objectives.<sup>15</sup> Al-Afghānī was also known to abandon prayer,<sup>16</sup> drink,<sup>17</sup> smoke cigars,<sup>18</sup> and socialize with foreign women.<sup>19</sup>

### Al-Afghānī, the Bābiyyah, Bahā'iyah and Unity of Religions

Jamāl al-Dīn also ascribed to the **Bābiyyah**, a religious ideology erected in Persia in the mid-1800s characterized by the call to a **one-world**

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<sup>14</sup> Tārīkh al-Ustādh al-Imām (1/79).

<sup>15</sup> He was followed in this by his student Muḥammad 'Abduh and then many Azharī scholars followed the same idea and it was also propounded by Ḥasan al-Bannā and his Muslim Brotherhood organization.

<sup>16</sup> Refer to al-Rā'iyah al-Ṣuḡhrā Fī Dhamm il-Bid'ah (p. 372) wherein the author, al-Nabahānī, states that he once met with him in 1297H in Egypt next to al-Azhar between Maghrib and close to Ishā and he did not pray Maghrib.

<sup>17</sup> His Christian student, Salīm al-Anjūrī states, as cited by al-Wardī in "Lumuḥāt Ijtimā'iyah Fī Tārīkh 'Irāq" (3/311), "He used to dislike sweet (foods) and loved bitterness. He would drink a lot of tea and smoke tobacco, and when he took liquor it would be a shot of cogniac."

<sup>18</sup> This was given as one of the reasons for the throat cancer which he eventually died of whilst in Astānah in 1897. Refer to Ghazāl (p. 49).

<sup>19</sup> Refer to al-Wardī (3/312-313) who relates his connections and flirtations with women and his infatuation with a woman named Kathy.

**religion.** Despite battles with the Persian government, the Bābiyyah failed to meet success, were subdued and went underground. The ideology reappeared just over 20 years later with a new name, the **Bahā'iyyah**, led by Mīrzā 'Alī al-Māzindarānī (known as Bahā'ullāh) who called for global religion and unification of mankind into one global society. From their fundamental teachings are "*recognition of the unity and relativity of religious truth*,"<sup>20</sup> and "*the establishment of a global commonwealth of nations*" and they also state, "*humanity is one single race and the day has come for its unification in one global society*."<sup>21</sup>

Muṣṭafā Ghazāl cites from Muḥsin 'Abd al-Ḥamīd in his book "Ḥaqīqat al-Bābiyyah wal-Bahā'iyyah" (p. 210), "The foundational (doctrines) and pillars of the Bāhā'iyyah, the successors of the Bābiyyah agree in many affairs with the foundations and objectives of Jamāl al-Dīn. The Bahā'iyyah, in addition to them being affected by this destructive orientation through the doctrinal theorems of the Sūfīs, Ḥulūlīs and Ittihādīs are also affected by what Freemasons call to of abandoning (all other religions) and embracing a single (global) religion."<sup>22</sup>

Al-Ḥamīd also writes, "The Bahā'īs claim that religions in their current forms cause hatred and discord."<sup>23</sup> Then they try to treat this by abandoning all religions and believing in their false deity (ṭāghiyah, meaning Bahā'ullāh), Mīrzā Husayn, and those doctrines which he took

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<sup>20</sup> By this they mean that all religions are equal, that they are different representations of a single truth. This is why a person can come from any creed and become a Bahā'ī.

<sup>21</sup> From <http://info.bahai.org>.

<sup>22</sup> The Bahā'īs accept a person of any faith and background into their religion, Muslims, Jews, Christians, Buddhists, Hindūs and others. Their aim is to dissolve all other religions into one global religion, this being one of numerous simultaneous approaches to create a global civil society ruled by Communist, collectivist principles. They have very strong influence in the United Nations and it is said that many of its original founders or main players are Bahā'īs. They play a large, active role in the propagation of an environmentalist religion (global warming, climate change).

<sup>23</sup> This was the very idea promoted by Ikhwān al-Ṣafā, the Ismā'īlī Bāṭinī secret order, in their epistles that were spread in 'Irāq during the 4th century hijrah.

from the books of his Ṣufī shaykhs, and these ideas, as has preceded in this book, all emanate from the idea of waḥdat ul-wujūd."

The killer of the Shāh of Irān at the time Nāṣir al-Dīn (d. 1896CE) was a Bābī follower of al-Afghānī called Mirzā Riḍā Kirmānī. When he stabbed the Shāh he said "This is from Jamāl al-Dīn" essentially condemning himself to death for the sake of Jamāl al-Dīn and his objectives. Al-Afghānī had been expelled from Irān by the Shah years earlier who feared that al-Afghānī was plotting a revolt in order to have him removed.

Note the similarities between the **Bahā'īyyah**, the **Ikhwān al-Ṣafā** and the ideas of **Jamāl al-Dīn al-Afghānī** in that they all call to a universal religion under which all religions are consumed.

### **Freemasonic Societies and Activities in Iran, Egypt, Europe and Russia<sup>24</sup>**

It is likely that al-Afghānī had already entered Freemasonry before entering Egypt. As soon as he arrived in Egypt he joined the Alexandrian (British) Freemasonic Lodge (Star of the East). He considered the slogan, "*freedom, equality, fraternity*" to be a foundation of social justice for all.<sup>25</sup> He certainly found **equality** and **fraternity** as evidenced by his friendship and closeness with Jews and Christians who made a bulk of his students, but the **freedom** he was looking for was in the form of revolutions against the ruling authorities. The first Lodge he had joined was not overtly involved in politics to his dismay.

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<sup>24</sup> When we speak of Freemasonry in the course of this paper, it is important to distinguish between the institution itself, and factions of people who use the institution of Freemasonry as a vehicle for their agendas. This is because many well-intentioned and professional people join Freemasonry, remaining at its lower levels, without ever becoming aware of how it is used, at the higher levels, as a vehicle for pushing and implementing certain national and international agendas.

<sup>25</sup> Zu'amā al-Iṣlāh Fī al-'Aṣr al-Ḥadīth of Aḥmad Amīn (p. 73).

He then founded a new lodge under his leadership, the Grand Orient, which followed France<sup>26</sup> and its members comprised around 300.<sup>27</sup>

Once he entered the Freemasonic lodges and acquired accomplices and contacts, he commenced his involvement in political affairs and played a part in removing the ruler Ismā'īl Pāshā and replacing him with his son Tawfīq who was also a Freemason and member of his lodge. He later fell out with Tawfīq Pāshā who feared that al-Afghānī was preparing a revolution in order to remove him from power. The dispute appeared to be the failure of Tawfīq Pāshā in forming a republic (so that the power would be vested in the citizens), enabling a democratic system to be installed which Pāshā was said to have promised when he joined the Freemasonic lodge.

Al-Afghānī was exiled from Egypt and subsequently made his way to Bombay, India where he spent three years of his life. From there he went to Paris in 1883. He spent another three years travelling to and fro between Paris<sup>28</sup> and London before making his way to Russia in 1886, through the route of Irān. It appears he had objectives in Irān, forming a constitutional government, which did not come to fruition and whilst he was there, he suddenly decided to go to Russia. He spent three years in Russia, and also travelled to Munich from there. The movements of al-Afghānī appear to be have been dictated to him as no sense can be made about his reasons for travelling to these places.

In 1890 he returned to Tehran and only after a year he was expelled by the Shāh due to differences which had arisen between them. Al-Afghānī was attempting to make changes and reforms to the form of

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<sup>26</sup> There were competing British and French interests in Egypt and thus both nations had a presence there, meddling in the nations politics. Al-Afghānī was more strongly inclined towards the French, and this would explain in part, his some of his positions towards the English.

<sup>27</sup> From it's members were Muḥammad 'Abduh, 'Abd al-Qādir al-Jazā'irī and others.

<sup>28</sup> It is said that in Paris he met representatives of the Young Turk movement and encouraged them in their plans for reformation of the Ottoman state. Refer to Muṣṭafā Ghazāl (p. 37).

government which the Shāh was not pleased with. Upon his expulsion he went to Baghdād in 'Irāq. From there he went to London and began speaking against Shāh Nāsir al-Dīn.<sup>29</sup>

He was then summoned to Astānah to help resolve the problems between him in the Shāh through the medium of the Sultān 'Abd al-Ḥamīd. Muṣṭafā Ghazāl mentions an opinion that a main reason for al-Afghānī being summoned was that the Sultān feared he might join the Young Turk movement and support them in removing the Sultān, with his knowledge that al-Afghānī had met with them in Paris. So he offered al-Afghānī the position of Shaykh al-Islām so that he could be kept under watch, but al-Afghānī refused as he did not want his activities being monitored. He remained in Astānah and would frequent the Sultān but from statements that are narrated about him, it appears he had hidden objectives. Al-Afghānī is related to have said, "This Sultān is tuberculosis in the lung of the state."<sup>30</sup>

Ghazāl writes, "And he began desiring to remove (the Sultān) and scheme plots for that purpose, and thus appeared Jamāl al-Dīn to the eyes in that never did he travel to any land except that he revolted against its ruler and strove to remove him or assassinate him. He first accustomed himself with Ismā'īl Pāshā, working with him until he turned against him. Then he worked with the Shāh and turned against him and strove to assassinate him or remove him, finally managing to assassinate him as is yet to be (discussed). And here he is working with Sultān 'Abd al-Ḥamīd who opened both his heart and country to him, honoring him and receiving him with great hospitality, but then he turned against him, desiring his removal. Rather, he was bolder than that, for he said about Sultān 'Abd al-Ḥamīd and the Shāh of Irān, Nāṣir al-Dīn, '*Removing them both is easier than removing a pair of socks*'. Now if this statement from him is authentic, it is obligatory upon us to truly grasp this statement, because it is not the statement of any person

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<sup>29</sup> Muṣṭafā Ghazāl cites from Anwar al-Jundī who said that Jamāl al-Dīn al-Afghānī was accused of encouraging the British state of removing the Shāh from power. Refer to p. 40.

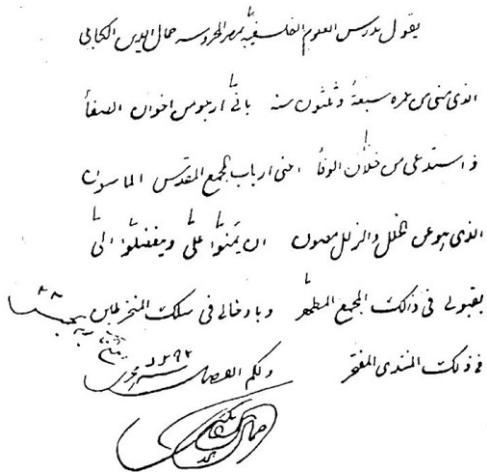
<sup>30</sup> Refer to Aḥmad Amīn's "*Zu'amā' al-Islāh Fī al-'Aṣr al-Ḥadīth*" (p. 101).

amongst the people. For what he said actually took place. Sulṭān 'Abd al-Ḥamīd was removed due to the hand of the Freemasons and the Shāh of Irān was killed by the hand of Jamāl al-Dīn because the killer of the Shāh, when he was about to kill him, said, 'Take this from the hand of Jamāl al-Dīn'.<sup>31</sup> End quote from Ghazāl.

Al-Afghānīs activities indicate that he was working for the interests of European Freemasonry. If one looks at the results and consequences of his actions and the legacy he left through his students, it is clear that the benefit was not for Islām and the Muslims, but for others.

### Ideological and Spiritual Connections to Early Bāṭinī Secret Societies and Their Philosophies and Goals

In his request to become a member of the Star of the East Lodge in the 1870s when he arrived in Egypt, al-Afghānī addressed the keepers of the lodge as follows, "I hope (request) from **al-Ikhwān al-Ṣafā and Khullān al-Wafā**..." a reference to the Bāṭinī movement which came out openly in the early fourth century hijrah.<sup>32</sup> A scan of this letter has been preserved.



This reference to the higher members of the lodge as **ikhwān al-Ṣafā' wa Khullān al-Wafā'** (Brethren of Purity and Loyal Friends) is striking and indicates a spiritual and ideological connection to the 4th century hijrah Bāṭinī secret

<sup>31</sup> Refer to (pp. 42-43)

<sup>32</sup> Shaykh al-Islām Ibn Taymiyyah has many refutations against the Bāṭiniyyah and refers to this particular faction (Ikhwān al-Ṣafā) and their philosophical writings which were distributed in perfect secrecy for a long time.

order of Ikhwān al-Ṣafā which called for the merging of philosophy and mysticism with Islām as a means of eroding it and as a step towards the unity of religions, a major theme within their writings. It should come as no surprise that many of al-Afghānī's acquaintances, accomplices and students were of other faiths, since difference in faith is not a hindrance to serving the agendas and goals of Freemasonry. Al-Afghānī's students comprised of many Jews and Christians, from the most prominent of them are Ya'qūb al-Ṣanū' (Jewish) and Adīb Ishāq (Christian). Al-Afghānī encouraged both of them to set up newspapers which were used to ferment discord that would help facilitate the fulfilment of higher agendas he was working for. Al-Ṣanū' set up the newspaper called Abū al-Nadhārah and Ishāq set up the newspaper Jarīdah Miṣr. Through these newspapers they began writing against the ruler, Ismā'īl Pāshā, intending to put his son, Tawfīq Pāshā into power.

### Secret Organizations, Revolutionary Movements

Jamāl al-Dīn set up numerous societies, following the ways of the Bāṭinī Shi'ite movements of old. From the societies he created include:

1. **The National Freedom Party (al-Ḥizb al-Waṭaniyy al-Ḥurr)**. This was initially a secret affair but came out when an Egyptian delegation went to see the Minister of France with al-Afghānī requesting intervention in the affairs of Egypt. This party was purely political and accepted people of any faith and included Jews, Christians and Communists. He promoted an "Egypt for the Egyptians" and was also pushing democracy and liberation from both European and Ottoman colonialism.<sup>33</sup> There were competing British and French interests in Egypt at the time and al-Afghānī was inclined towards the French. This society was behind the removal of Ismā'īl Pāshā from power, but al-Afghānī soon fell out with the new ruler, Tawfīq Pāshā, who had him, along with his students such as Muḥammad 'Abduh exiled from Egypt.

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<sup>33</sup> Refer to Muṣṭafā Ghazāl (p. 19) who cites from Muḥammad 'Ammārah in A'māl al-Kāmilah (p. 33).

2. **The Society of Young Egypt (Jam'iyat Mīṣr al-Fatāh).** This was set up in Alexandria and the majority of its members were Jews and Christians.<sup>34</sup> Incidentally, **the Young Turk** movement sought to overthrow the Ottoman Sultān around the same time as Jamāl al-Dīn was active. There are connections between the two movements. Sultān 'Abd al-Ḥamīd spells out in his memoirs the plans of the English to end the Ottoman Caliphate.<sup>35</sup> The Young Turk movement was comprised of Doenmeh Jews whose origins were in Salonica (Greek port).<sup>36</sup> Ghazāl writes that when al-Afghānī entered Egypt he was under the protection and financial support of Riyāḍ Pasha. The Christian student of al-Afghānī, Adīb Ishāq, writes about Pashā, "He is from Bayt al-Wazn [Palestinian town near Nablus] and is from the Egyptian Jews, his father was given responsibility over the treasury and so he proclaimed Islām and his children followed him in that."<sup>37</sup> Al-Afghānī was provided residence in the Jewish quarters and became a very close friend of Ya'qūb (Jacob) Ṣanū', a Jew whose was skilled in the Tawrāh and was

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<sup>34</sup> Refer to Muḥammad Yūsuf Najm in "al-Fikr al-'Arabī Fī Mi'ah Sanah" (pp. 72-73).

<sup>35</sup> Muṣṭafā Ghazāl cites (p. 186) from Sultān 'Abd al-Ḥamīd's memoirs, "The one thing they strived to achieve [meaning the Freemasons] was to sow dissension and rebellion in the land and within the army without them knowing that they are working for the interests of the English who had spread the ideas of freedom in our empire as a pretext, hoping to weaken us." Earlier in the book (p. 46) Ghazāl also cites the Sulṭān from his memoirs, "A document came into my hands, prepared in the English Foreign Ministry by Jamāl al-Dīn al-Afghānī and an Englishman called Blunt. They both spoke of abolishing the caliphate from the Turks and suggested the English announce that Sharīf Ḥusayn, the Amīr of Makkāh should be the caliph of the Muslims. I used to know Jamāl al-Dīn closely, he used to be in Egypt and was a dangerous man." The Blunt referred to here is William Scawen Blunt, an agent of the British.

<sup>36</sup> Muṣṭafā Kamāl Atatürk was amongst them, he was a Doenmeh Jew. Once the Ottoman state was ended Atatürk, began to abolish the Islāmic symbols to completely change its identity from a religious to a secular state.

<sup>37</sup> As cited by Ghazāl through Anwar al-Jundī, refer to page 157 of Da'wah Jamāl al-Dīn al-Afghānī.

well read in the Qur'ān and Injīl (Gospel). Salīm al'Anjūrī, who is another Christian student of al-Afghānī wrote, "Then he took residence in the Jewish quarters and he did not remain there long until his abode became a meeting forum for scholars and authors."<sup>38</sup>

3. **The Society of the Strongest Handhold (Jam'iyah al-'Urwah al-Wuthqā)**. This was a secret society set up in India but which then extended to Shām, Egypt, Sudān and Tūnisia. There were connections between this society and European Socialists and it is said that his newsletter al-'Urwah al-Wuthqā' was financed by those same interests.

### Travels to Russia

After returning to Tehran, al-Afghānī set out for Russia some time after 1883. Al-Afghānī's travels to Russia were secretive and raise suspicions as he was there for over three years and he returned later to make another visit. It is said he was invited to Russia through the agency of an individual called Mikhail Katkov. Mustafā Ghazāl writes that al-Afghānī would have been aware of the plans to bring down Christian Tsarist Russia through Communism and he is related to have said, "We shall soon pray funeral prayer over the Tsar and Tsarism."<sup>39</sup> However, he may not have been upon this orientation from the beginning as evidence suggests he was trying to build ties between Irān and Russia for imperialist goals that competed with those of the British in India. In any case, at some point he would have been aware of the coming demise of Tsarist Russia and likewise of the Ottoman caliphate. Al-Afghānī's **Young Egypt** movement was clearly following the example of the **Young Turk** movement which was used to bring down the Ottoman state. Al-Afghānī had met with representatives of the Young Turks whilst in Paris as has preceded which caused the Sulṭān to be wary of him and his intentions.

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<sup>38</sup> Refer to Tārīkh al-Ustādh al-Imām of Rashīd Riḍā (1/44).

<sup>39</sup> A'lām wa Aṣ-hāb Aqlām (p. 118) as cited by Ghazāl (p. 139).

## Jamāl al-Dīn al-Afghānī's Objectives

From an evaluation of all of his activities, Muṣṭafā Ghazal summarizes in "Da'wat Jamāl al-Dīn al-Afghānī Fī Mīzān al-Islām" (p. 228 onwards) that in a very broad sense, al-Afghānī's aim was to spread Freemasonry and help to fulfil its goals in the Islāmic East. From the main elements making up this agenda include

- a) Influencing rulers to change their form of government
- b) Bringing down the Ottoman Caliphate,
- c) A call to the unity of religions, and to combine Islām with Christianity and Judaism.
- d) A call to Westernization and Europeanization in the name of revival (tajdīd),
- e) A call to nationalism as a means of breaking up the Islāmic bloc,
- f) Calling to Socialism (Communism),
- g) A call to liberty and freedom,<sup>40</sup> and breaking loose from religious traditions and regulations,
- h) A call to religious diversity in the name of religious unity,
- i) A call for the liberation of women.

The agenda pursued by al-Afghānī correlates with that of the Bahā'iyah with whom he had tight connections, just as it correlates, in some aspects, with the political, social and economic objectives behind the revolutions taking place in Europe in the same century.

## Al-Afghānī, Socialism (Social Justice) and Islām and the Origins of the Rāfiḍī Poison of Sayyid Quṭb and Abū A'lā Mawdūdī

In his earlier book al-Radd 'alā al-Dahriyyīn (written in India), Al-Afghānī was against Socialism and called for Capitalism. However, in his last work, Khāṭirāt, he settled upon a Socialist, Communist ideology. His society Jam'iyyah al-'Urwah al-Wuthqā had alliances with European

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<sup>40</sup> His Christian student Adīb Ishāq states as mentioned and compiled in "Tārīkh al-Ustādh al-Imām" of Rashīd Riḍā (1/40) that he was "severely inclined towards freedom (ḥurriyyah)."

Socialists as evidenced through the 'Urābī revolt in Egypt between 1879 and 1882. Ghazāl summarizes<sup>41</sup> that initially, whilst in India, al-Afghānī may not have seen any practical benefit in Socialism. But when he came to Europe and mixed with the Socialists and came to know of their objectives, he changed his orientation. Rashīd al-Dhawwādī writes, "Hence, al-Afghānī was the driver of Socialism without doubt, and he strove with his thought and activity in calling to the actualization of a society of sufficiency and justice..."<sup>42</sup>

After citing this, Muṣṭafā Ghazāl says, "Upon this, Jamāl al-Dīn al-Afghānī is the first one who tried to overturn the texts and historical realities so as to make the religion of Islām a Socialist religion. Then after him came a people who proceeded upon his path, and exaggerated therein, playing with definitive texts so that they can make the religion of Islām as a means to arrive at Socialism. And al-Afghānī was the first to revile 'Uthmān bin 'Affān (رضي الله عنه) and made him responsible for (establishing) a feudal system and its evils, a heirarchical organization and its (associated) dangers, enriching some and impoverishing others. Jamāl al-Dīn says, 'In a short time during the caliphate of 'Uthmān the spiritual condition of the ummah changed in a perceptible way. The most severe manifestation of this is what occurred during his era and the era of the workers of the state (meaning the rulers) and the leaders and the near relatives of the khalīfah ('Uthmān) and the capitalists (those with wealth) in a form in which one can perceive the presence of a heirarchy claimed by the rulers and a heirarchy of nobles and another of the affluent and pompous. But separated from these ranks were the ranks of the labourers and the children of the mujāhidīn and whoever was like them.<sup>43</sup> Then he (al-Afghānī) considers this class separation to be a result of affluence despite the knowledge that most of those who ruled over the lands during his ('Uthmān's) time where themselves employed by 'Umar bin al-Khaṭṭāb and that those who fell into violations of duty

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<sup>41</sup> Refer to Ghazāl (pp. 259-261).

<sup>42</sup> Ruwād al-Iṣlāh (p. 78) as cited by Ghazāl.

<sup>43</sup> Refer to al-A'māl al-Kāmilah li Jamāl al-Dīn (p. 111) and al-Radd 'alā al-Dahriyyīn (pp. 200-201).

during the rule of 'Uthmān were punished and removed. Not a single one of the historians mentioned that the rulers during the time of 'Uthmān acquired wealth in an unlawful manner, or through theft, deception or bribery. Most of those who received a share of wealth, and they are 'Uthmān's relatives, were given from 'Uthmān's own wealth in order to bring their hearts closer and to push them to serve Islām. Then after he (al-Afghānī) threw the accusation against 'Uthmān, he tried to say that the revolutionaries who surrounded 'Uthmān were from the downtrodden Muslims and indicates that Abū Dharr was the first of those downtrodden ones who became aware of this danger. Al-Afghānī says, 'As a result of the sum of those manifestations brought about by the presence of those class distinctions between (the affluent) and the workers and downtrodden amongst the Muslims another faction formed which began to perceive oppression (was taking place) and they began to prepare to demand their earned right of support and which had been present during the reigns of the first and second caliphs, Abū Bakr and 'Umar. The first of those who became aware of this danger which threatened the state and Islamic unity was the noble Companion Abū Dharr al-Ghifārī.<sup>44</sup> Thus, Abū Dharr al-Ghifārī in his view is the founder of the Socialist school in Islām and upon this approach we find the Socialists after him." End quote from Ghazāl.<sup>45</sup>

Sayyid Qūṭb, another Bāṭinī, Rāfiḍī Freemason, echoed these words and reproduced them in his writings in order to develop an ideology which could be used to ferment revolutions in the Muslim lands. Qūṭb's analysis of the reign of 'Uthmān (رضي الله عنه) is preceded by that of Jamāl al-Dīn al-Afghānī. Qūṭb also explicitly stated that Islām is a mixture of Christianity and Communism, and he also praised the revolution of

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<sup>44</sup> Refer to al-A'māl al-Kāmilah li Jamāl al-Dīn (pp. 111-112) and al-Radd 'alā al-Dahriyyīn (pp. 200-201).

<sup>45</sup> Refer to Da'wah Jamāl al-Dīn (pp. 264-265). The Orientalist bootlicker and shoeshiner Muḥammad Ammārah, in commenting upon these views of al-Afghānī and attempting to defend him, cast doubt upon the existence of 'Abdullah bin Saba' and this was picked upon by the Shi'ites who then began to claim Abdullāh bin Saba' is a historical fabrication, despite affirmation of his existence in their very early biographical works.

‘Abdullāh bin Saba’ against ‘Uthmān and also that of the Qarāmiṭah against the Muslims.

### The Legacy of Jamāl al-Dīn al-Irānī [al-Afghānī]

Al-Afghānī left a destructive legacy through his prominent students who include **Muḥammad ‘Abduh**, the closest of his students, who corrupted al-Azhar and entered Freemasonry amongst its scholars and clerics. Muṣṭafā Ṣabrī writes, "Perhaps he (‘Abduh) and his friend Jamāl al-Dīn desired to play with Islām in the same way as Luther and Calvin, the leaders of the Protestants in Christianity, but they were unable to create a new religion for the Muslims and sufficed instead with promoting heresy therein in the name of progress and revival (nuhūd, tajdīd)." <sup>46</sup> ‘Abduh was a caller to nearness between the Sunnīs and Shī’ites and was also a modernist, undermining the Islāmic Sharī’ah and giving preference to the laws of the Europeans.

**Sa’id Zaghlūl** was another student and his wife, Ṣafiyah Zaghlūl, was instrumental in calling for "the liberation of women," organizing street demonstrations in Cairo in 1919. Al-Afghānī himself was an active caller to the ideology of the liberation of women. <sup>47</sup>

Then there is **Muḥammad Rashīd Riḍā** who requires a detailed discussion outside the scope of this treatise. In summary, Riḍā came from the typical Ash‘arī, Sūfī tradition as is indicated by some of his writings in theology. He was no doubt poisoned by the ideas of Jamāl al-Dīn al-Afghānī and Muḥammad ‘Abduh. Later in his life he came under the influence of the writings of Ibn Taymiyyah and began to publish extracts within al-Manār magazine alongside remnants of the poison of al-Afghānī and ‘Abduh. Salafī scholars differ as to whether Riḍā genuinely inclined towards Salafiyah or whether it was an

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<sup>46</sup> As cited by Ghazāl (p. 230).

<sup>47</sup> Refer to Ghazāl (p. 274) who says that al-Wardī goes further than this and tends to the view that al-Afghānī would have relationships of love with women, and particularly a woman named Cathy from Paris, whose letters to al-Afghānī are preserved and in which she expresses her intense love for al-Afghānī and her pain of being separated due to having to return to Paris.

attempt to push his poison into the Salafī da'wah and its adherents.<sup>48</sup> The Salafī scholar Muqbil bin Hādī wrote a refutation of 'Abduh and Riḍā in which he dismissed them both as Freemasons intending to harm Islām.<sup>49</sup> Shaykh Muqbil wrote, "For our publicizing the misguidance of Muḥammad Rashīd Riḍā the one who veiled himself with Salafiyyah is to show that Ahl al-Sunnah do not have biased alignment and this is different to the ignoramuses of al-Ikhwān al-Muslimīn who revolve around the saying of the one who said, 'Let us cooperate in that which we agree and excuse each other in that which we disagree'.<sup>1150</sup>

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<sup>48</sup> Many conspiracy writers attempt to make a link between Salafiyyah and Freemasonry through Rashīd Riḍā, 'Abduh and al-Afghānī. However, Rashīd Riḍā was actually an Ash'arī in the time he was a student of Muḥammad 'Abduh.

<sup>49</sup> Due to this transformation of Rashīd Riḍā from his Ash'arī, Ṣūfī roots to an inclination towards Salafiyyah, many adversaries to the way of the Salaf from the Ash'arī and Māturīdī doctrinal schools claimed that Muḥammad 'Abduh and Rashīd Riḍā were the founders of the so-called modern Salafī movement. This has no merit and is driven by doctrinal bias as is not hidden to anyone who evaluates the historical facts thus presented, since adherence to the way of the Salaf was spoken of in the second century hijrah by the Imāms of the Salaf such as Imām al-Zuhree (d. 124H) and others. Shaykh Muḥammad Nāsir al-Dīn al-Albānī praised Rashīd Riḍā from the angle of what he saw of benefit from the writings and publications of Rashīd Riḍā and Shaykh Muqbil bin Hādī al-Wādīṭ criticised Rashīd Riḍā for many of his deviations which remained with him from his past. From any consideration, the claims that Salafiyyah was founded by these three Freemasons (al-Afghānī, 'Abduh, Riḍā) is patently false and those who make such claims are those with doctrinal bias from the Ash'arīs, Ṣūfis, or from the Ḥanafī, Māturīdī Turks - which is understandable as the role of Jamāl al-Dīn al-Afghānī in undermining the Ottoman empire has since become evident. This propaganda is then picked up by non-Muslim researchers and conspiracy writers and conveyed to a wider non-Muslim audience.

<sup>50</sup> In his book *Rudūd Ahl al-'Ilm* (2nd edition, 2006CE, p. 142) and it is a refutation of Muḥammad Rashīd Riḍā and demonstration of his remoteness from Salafiyyah.

The Ikhwānī and Ṣūfī Maḥmūd 'Abd al-Ḥalīm, one of the leaders of al-Ikhwān writes in praise of al-Afghānī, stating in his book "Aḥdāth Ṣana'at Tārīkh (3/574), "The history of Jamāl al-Dīn testifies that his distinguished students and sincerest of friends were plentiful amongst the non-Muslims, such as **Adīb Ishāq** the Christian, **Ya'qūb al-Ṣanū'** the Jew. And he encouraged the first to set up the two newspapers of Miṣr and al-Tijārah and he himself used to write in them, and he encouraged the second to set up the newspapers, al-Hazīlah and Abū al-Nadhārah..." It is clear that students of al-Afghānī were involved in activities to support the wider agendas of al-Afghānī and shaping public opinion through the press was one of those means.

There is also evidence to connect Jamāl al-Dīn al-Afghānī and his Bāṭinī Ismā'īlī doctrines with **Helena Blavatsky** who founded the Theosophical Society and propounded ideas similar to those of **Ikhwān al-Ṣafā** and the **Bahā'iyyah** regarding a universal religion based on the brotherhood of man. She claimed every civilization had esoteric knowledge which has been lost and her philosophy was aimed at reconnecting societies with such esoteric knowledge. In his work on Blavatsky, K. Paul Johnson provides evidence for the link between Jamāl al-Dīn al-Afghānī and his Persian mysticism (Ismā'īlī Bāṭiniyyah) and Blavatsky through the Russian **Mikhail Katkov** who invited al-Afghānī to Russia and was also the publisher of Blavatsky's works. Johnson also states that Blavatsky's movements coincided with those of al-Afghānī. She was in India, Egypt, Tbilisi, and Paris during the same times that al-Afghānī arrived and remained there. Johnson argues that Blavatsky took her occult mysticism doctrines from Jamāl al-Dīn al-Afghānī's Ṣūfī, Shī'ite mysticism and presented them to a Western audience with the label of Theosophy.<sup>51</sup>

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<sup>51</sup> Refer to K. Paul Johnson's "The Master's Revealed" in the chapter on Jamāl al-Dīn al-Afghānī (p. 47 onwards).

## Shaykh Muqbil bin Hādī al-Wādī' on Jamāl al-Dīn al-Afghānī and His Students

The Salafī Scholar, Muqbil bin Hādī (رحمته الله) of Yemen said, "For Jamāl al-Dīn al-Afghānī, it is said his origin is from Irān and that he pretended to be Afghānī but was not an Afghānī. Rather, he desired to deceive the people so that it became known he was an Afghānī due to his knowledge that the Islāmīc society dislikes the Rāfiḍah. And he is considered a plant (an agent) against Islām, he has evil positions, and perhaps he remained in Russia and other non-Muslim lands for many years. He is the one who spread the school of following desires, I will not say the intellectual school, even though I had written "intellectual school" in [my book] "*Rudūd Ahl al-'Ilm 'alā al-Ṭā'inīn Fī Ḥadīth al-Sihr*," however I reflected thereafter, and sound intellect does not conflict with authentic transmission (of revealed text), so therefore it is a school of following desires [and not an intellectual school]. Jamāl al-Dīn al-Afghānī, Muḥammad 'Abduh and they were followed by Muḥammad Rashīd Riḍā, they invalidated the strongholds of Islām one by one.. Jamāl al-Dīn and Muḥammad 'Abduh were agents for the enemies of Islām [working to] sweep away the Ottoman State - despite what it possessed of calamities - it was still an Islāmīc state... I say they are two misguided and misleading individuals, and they allied with the enemies of Islām to destroy Islām."<sup>52</sup>

As al-Afghānī is an Ismā'īlī Bāṭinī, following in the tradition of those before him, his activities should be interpreted in line with what the Scholars of Islām, Sunnah and Salafīyah have made clear, through historical realities, about the Bāṭiniyyah of old. It is here that the speech of Ibn Taymiyyah (رحمته الله) is highly appropriate, "...and the Shī'ah entice the enemies of the religion, amongst the Atheists, the Bāṭiniyyah and others besides them. For this reason they counsel the atheists - was was done by the Qarāmiṭah who used to be in Baḥrain, and they are the most disbelieving of the creation, and the likes of the Qarāmiṭah of the Maghreb and Egypt, and they used to conceal themselves behind tashayyu' (beliefs of the Shī'ah) - they counseled

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<sup>52</sup> Refer to Qam' al-Mu'ānid wa Zajr al-Ḥaqid al-Ḥāsīd (2/332).

them to enter upon the Muslims from the door of Shī'ism, for they (the Shī'ites) open up the door to every enemy of Islām, amongst the Mushriks, the people of the Book, and the Hypocrites."<sup>53</sup> It is not conceivable that a man of influence, holding the doctrines of the Bāṭinī Ismā'īlī Shī'ah would work for the interest of the Sunni Muslims and their lands.

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<sup>53</sup> Majmū' al-Fatāwā (13/209-210).

## Summary of Jamāl al-Dīn al-Afghānī

It is clear from the above that Jamāl al-Dīn al-Afghānī and Muḥammad 'Abduh have no connection to Salafiyyah, neither from near, nor far. Salafiyyah has been wrongly ascribed to them because they made limited reference to the concept of 'predecessors' - intending to refer to past dynamicity [ijtihād in the early period] as opposed to rigidity, stagnation and blind-following which appeared later amongst the Muslims. This idea was part of their wider call to move Muslim masses towards Modernism and imitation of Europe in the name of ijtihād and revival and to alter their forms of government so that those countries could be even more vulnerable to outside influence. Their calls for ijtihād were for a modern re-interpretation of the Qur'ān. They were not in any way referring to Salafiyyah which is a call to returning to the way of the Salaf in 'aqīdah, da'wah and manhaj as a broad program of reform and which was the way of Ibn Taymiyyah and Ibn 'Abd al-Wahhāb who founded their call upon the Tawḥīd of the Prophets and Messengers and not the Tawḥīd of the Ṣūfī and Shī'ite heretics and nor their innovated gnosticism and mysticism.

Al-Afghānī was a Bāṭinī Rāfiḍī Shī'ite Freemason whose activities should be seen in the same light as the **Qarāmiṭah** and **Bātiniyyah** movements of old and likewise those of **Ikhwān al-Ṣafā**. He was working for higher agendas with the aim of undermining Sunnī Islām by calling to unity of existence, unity of religions, nearness between the Sunnīs and Shī'ites (for the benefit of Shī'ites and their agendas), freedom, liberalism, socialism and the liberation of women. He involved Jews and Christians in his activities and was often in the presence of his Iranian entourage, many of whom were also Freemasons. His activities, like the Bātiniyyah of old were performed in the name of revival and progress, liberty and freedom, unity and brotherhood. Though his activities appeared to opposed to European imperialism and colonialism, his real agendas were otherwise.

Through his student Muḥammad 'Abduh, al-Afghānī corrupted the institution of al-Azhar and entered Freemasonry into its corridors. His legacy continued amongst his students in Egypt who proceeded to

spread his poison within Egyptian society and beyond. It is within this context that we come to the Muslim Brotherhood of Ḥasan al-Bannā in which we see a continuation of the same ideological foundations and principles. The doctrines of waḥdat ul-wujūd, Ṣūfī mysticism, unity of religions, nearness between the Sunnīs and Shī'ites, secret organizations and so on. These affairs will be explored in the next part in the series.

It is important to note that we judge individuals, sects and movements on the basis of their statements, ideologies and activities and as for detailed knowledge of their origins, or who is supporting them, then it is not necessary to know or understand this in order to judge and evaluate them in light of the Islāmic Sharī'ah. Thus, irrespective of whether we know who is behind Jamāl al-Dīn al-Afghānī (or al-Ikhwān al-Muslimūn and their likes) we have the criterion (furqān) of the Book and the Sunnah to judge their beliefs, ideologies and methodologies, even if we knew nothing about their history. This is to indicate that the primary foundation of our speech against these movements is the Book and the Sunnah upon the understanding of the Righteous Salaf. In addition, history is an important subject and it reveals to us the connections between ideas, groups and movements and adds to our insight about the origins, directions and goals of these movements.

Abū 'Iyaad

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