

The Reality of Jamal-ud-deen Al-Afghaanee, Muhammad 'Abduh and Muhammad Rasheed Rida

Shaykh Muqbil Bin Haadee Al-Waadi'ee

Taken from *Qam'-ul-Mu'aanid Wa Zajr-ul-Haaqid-il-Haasid* (A Suppression of the Ignorant One and a Reprimand of the Malicious Jealous One) by Shaykh Muqbil Bin Haadee Al-Waadi'ee (may Allah have mercy on him), Pp. 331-333.¹

Translated by: Abu Yusuf, Sagheer Ibn 'Abdir-Rasheed Al-Kashmeeree

Shaykh Muqbil was asked:

'We hear a lot from the Shaykhs when they speak about Muhammad 'Abduh and Jamul-ud-deen Al-Afghaanee, that they put forward great services for Islam², whereas some of the others rebuke them because they were on the contrary to Islam and that they were a shame and a disgrace to it and that they were the followers of the rationalist school of thought. We hope from you that you can give us an illustration about them and about the rationalist school of thought so that the youth can be upon clarity in their affair.'

So he replied:

'All praise is due to Allaah, and may the Blessings of Allaah be upon our Prophet Muhammad, upon his family and all his companions. And I bear witness that none has the right to be worshipped except Allaah alone, without partner, and I bear witness that Muhammad is His slave and His Messenger.

To proceed:

So, Jamul-ud-deen Al-Afghaanee, it is said, indeed his origin was from Iran and that he became an Afghan and he wasn't an (actual) Afghan.³ Rather, he wanted to deceive the people such that it wouldn't be known that he was an Iranian, due to his knowledge that the Islamic society hated the *Raafidah* (*Shee'ah*). And he is considered as being a plot against Islam, for he had evil stances. And perhaps he remained in Russia and other than it from the disbelieving lands for years.

¹ Translator's note: Daar-ul-Hadeeth Damaaj, Damaaj, 1st Edition, 1413/1993

² Translator's note: In fact, one can find in many non-Muslim (and some Muslim) sources of reference, that that these two individuals along with Muhammad Rasheed Rida were the founders of the 'salafist movement' in modern times; an assertion which is far from the truth as Sheikh Muqbil outlines.

³ Translator's note: Jamal-ud-deen Al-Afghaanee grew up in Kabul, Afghanistan, which allowed him to perpetrate the deception that he was an Afghan. As the Sheikh mentioned, he was actually from and born in Iran/Persia.

And he is the one who set up the school of thought of desire, for I do not say (that it is) the rationalist school of thought, even though perhaps I may have written in (my book) *Rudood Ahl-il-'Ilm 'Ala At-Taai'neen Fee Hadeeth Sihr* (The refutations of the people of knowledge upon those who attack the hadeeth regarding magic) [that it was] the rationalist school of thought. However, after that, I thought (about it) and (realised) that the sound intellect/rationale does not oppose the correct transmission (of Islamic texts), so it is (actually) the school of thought of desire. And Jamul-ud-deen Al-Afghaanee and Muhammad 'Abduh Al-Misree, and Muhammd Rasheed Rida (who) followed them in that, they (all) demolished the handholds of Islam, handhold by handhold.

So, his (Jamal-ud-deen's) student Muhammad 'Abduh said: Indeed, the ahaadeeth about *Ad-Dajjaal* are (only) a symbol (and) superstition. And he denied that the sun will rise from the West, and it is from the signs of the hour. And he (also) denied the severe weeping of the tree stump⁴ and the splitting of the moon⁵, and the miracles which are to be found in the Book and Sunnah annoyed him, such that Muhammad Rasheed Rida, and he was the student of Muhammad 'Abduh, said: Indeed, when the Qur'an mentioned the story of Musa and the stick and what Allah had bestowed upon him by way of miracles and the story of 'Eesa in giving life to the dead, then when this was mentioned he said: Indeed, when the Qur'an mentioned this, then many from amongst the Europeans hesitated in entering into Islam. So, he believed that had the Qur'an not mentioned it, then it would have been better and they would have entered into Islam.

So, they were from those who had deviated hearts.

And Muhammad 'Abduh was famous for giving up the prayer, as An-Nabahaanee has mentioned that in his lines of poetry⁶ and he said (about him): Indeed he (Muhammad 'Abduh) went to Paris a number of times and he did not go to Makkah for the Hajj once. And Jamul-ud-deen Al-Afghaanee and Muhammad 'Abduh were

⁴ Translator's note: The severe weeping of the tree stump was one of the miracles given to the Prophet (sallallahu alaihi wa sallam). The Prophet (sallallahu alaihi wa sallam) used to give the sermon upon the tree stump which he then made into a pulpit. When he went towards it, it started to weep severely. The event is recorded in Saheeh-ul-Bukhaaree.

⁵ Translator's note: The splitting of the moon was another of the miracles given to the Prophet (sallallahu alaihi wa sallam). The event is recorded in Saheeh Muslim.

⁶ Translator's note: This is Yusuf An-Nabahaanee, the famous Sufi who existed in the early lifetime of the great Sheikh Muhammad Naasir-ud-deen Al-Albaanee, and who was often refuted by the latter for his own deviations. Yusuf An-Nabahaanee was also the grandfather of the infamous founder of the deviant group *Al-Hizb-ut-Tahreer*, Taqi-ud-deen An-Nabahaanee. After mentioning his lines of poetry in refutation of Al-Afghaanee and 'Abduh, Sheikh Muqbil says about Yusuf An-Nabahaanee:

'...and Yusuf An-Nabahaanee was one who came with superstitions, and there is no harm in accepting the truth from whosoever it be.'

(*Rudood Ahl-il-'Ilm 'Ala At-Taai'neen Fee Hadeeth Sihr Wa Bayaan Bu'd Muhammad Rasheed Rida 'An-is-Salafeeyah* (The refutations of the people of knowledge on those who attack the hadeeth regarding magic and a clarification of the remoteness of Muhammad Rasheed Rida from *salafeeyah*] of Sheikh Muqbil, page 39, Daar-ul-Aathaar, 2nd Edition, Sana, 1999)

agents of the enemies of Islam in the toppling of the Ottoman state, (and) despite what it had by way of calamity⁷, it was (still) an Islamic state.

And there is a book out there with the title *Al-Madrassa-tul 'Aqleeyah Wa Atharuhaa Fit-Tafseer* (The rationalist school of thought and its effect upon *tafseer*) and the book *Jamul-ud-deen Al-Afghaanee Fee Meezaanil-Islam* (Jamul-ud-deen Al-Afghaanee in the scales of Islam) [which both clarify their reality].

And indeed, I mentioned a good portion (about them) in the book *Rudood Ahl-il-'Ilm 'Ala At-Taai'neen Fee Hadeeth Sihr Wa Bayaan Bu'd Muhammad Rasheed Rida 'An-is-Salafeeyah* (The refutations of the people of knowledge on those who attack the hadeeth regarding magic and a clarification of the remoteness of Muhammad Rasheed Rida from *salafeeyah*). And indeed, the owner of the publishing house omitted this last sentence (of the title)⁸ due to a worldly purpose. And Muhammad 'Abduh sanctioned that there (originally) existed other than Adam, and that humanity had fathers and that Adam was not their only father. And also in the story of the birds with respect to Ibraaheem he (Muhammad 'Abduh) said: Indeed, they were trained (birds) and Ibraaheem sent them off and then called them (back). So, he did not believe that Ibraaheem slaughtered them and then Allah gave them life and then he (Ibraaheem) called them (back). And in the story of 'Uzair⁹ when he said (about the town):

"How will Allah give life to it after its death? So Allah caused him to die for a hundred years and then raised him up (again)."¹⁰

He (Muhammad 'Abduh) said: He (Allah) made him go to sleep (and) he (also) said: And indeed, such and such newspaper reported that a man slept for a period of four months.

So, whosoever wishes to acquaint himself with something of their misguidance then he should read the *tafseer* of *Al-Manaar* (the lighthouse), and it is more resembling to darkness (than light), and he should read the magazine *Al-Manaar* and it is more resembling (in being called) the magazine of darkness (than light)¹¹. And all praise is due to Allah, the Egyptian youth have known this (about them).

And we know that instead of being given the title of the two revivers of the religion, it is more deserving that they (Jamul-ud-deen Al-Afghaanee and

⁷ Translator's note: i.e. in terms of the deviations from the correct understanding of the religion and the corruption which existed therein.

⁸ Translator's note: i.e. '...the remoteness of Muhammad Rasheed Rida from *salafeeyah*'. The book was subsequently reprinted in 1999 with the full title (as is mentioned in footnote 6).

⁹ Translator's note: The name of the person who walked by the town as being 'Uzair is reported by a group from amongst the *salaf*, and it is the most famous of the sayings regarding his name as is mentioned by Ibn Katheer and Ash-Shawkaanee in their respective explanations. And Allah knows best.

¹⁰ Translator's note: Surah Al-Baqarah 2:259

¹¹ Translator's note: Both the *tafseer* of *Al-Manaar* and the magazine contain the interpretations and modernist views of Muhammad 'Abduh and his student Muhammad Rasheed Rida.

Muhammad 'Abduh) be called the two revivers of misguidance. And some of the people say: Indeed, Jamul-ud-deen Al-Afghaanee and Muhammad 'Abduh Al-Misree entered into free-masonry¹² so that they would know what was in it. And some of the people say: Indeed, they entered into free-masonry and then repented. So where are the proofs for this (saying) and that (saying)? Two defeatists, the least of their condition was that they were two defeatists. (In fact), I do not (only) say that they were two defeatists, but rather they were two misguided ones who misguided others, and (they were) a tool for the enemies of Islam in destroying Islam.¹³

¹² Translator's note: It is well known that both Jamul-ud-deen Al-Afghaanee and Muhammad 'Abduh were free-masons.

¹³ Translator's note: For more on the deviations of these three individuals, refer back to the excellent work of Sheikh Muqbil *Rudood Ahl-il-'Ilm...* as mentioned earlier. Not only does this work affirm the well known deviations of Al-Afghaanee and 'Abduh, but more importantly, it addresses the doubts which have arisen regarding Muhammad Rasheed Rida being upon the truth. Although Rida himself was better than the other two, the Sheikh shows how these particular good qualities did not avail him from falling into the same traps as those who preceded him, and thus removed him away from *salafeeyah*.