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A COMPARATIVE STUDY OF THE INTELLECTUAL AND POLITICAL VISION OF SYED JAMAL-U-DIN AFGHANI AND SIR SYED AHMAD KHAN

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Abstract.

Ideological tendencies are of special importance in the rise and fall of nations. The rise of every nation begins with the views expressed by thinkers. When in the opinion of thinkers, most of the people of the nation or a few people of leadership ability are included; they lead the nation to the heights and heights. Similarly, when the nation rises, political stability as well as internal stability, peace and in the promotion of peace, economic and social security, the practice of high moral values and the spread of knowledge and wisdom, that nation is far ahead of other nations. On the other hand, it is a fact that the beginning of the fall is associated with the fall of thought. Whenever there is an intellectual decline, the tendency of imitation increases in the nations and the development of knowledge and wisdom stops, the morals of the nations become scattered, the war of interests begins and it has a bad effect on peace and order. As a result, internal stability weakens and the nation gradually loses political dominance. Another fact is that when a nation is on the verge of ascension, at some point its intellectual decline begins which is now hidden behind the veil of ascension but its effects gradually appear later. Thus, when a nation declines, its intellectual rise begins to reach its destination. If this intellectual rise is supported by the people and the leaders, then the political rise begins. The period of Afghani and Sir Syed was period of political decline of the Muslims, so both the personalities felt the need for intellectual development but there are fewer similarities and more differences in the ideological views of Afghani and Sir Syed because both were looking the political down-fall of Muslim Ummah in different perspective. Sir

Syed Ahmad Khan and Jamal-u-Din Afghani guided the Muslims through modern education and unity. This Paper highlights the intellectual and political thinking of Syed Jamal-uu-Din Afghani and Sir Syed Ahmad Khan.

Research Methodology

The research is largely deals with history and qualitative approach, therefore historic method of research has been used with the help of primary and secondary sources.

Literature review

Literature review is very important for any research and without authentic sources the research on any topic had no worth. Therefore, the most relevant sources have been consulted for this research e.g. Maqalat-e-Sir Syed, Khutbat-e-Sir Syed, Afkar-r-Siyasi Mashriq-o-Maghrib, Hayat-e-Javed, History of Pakistan, Tareekh-e-Iran, Tareekh-e-Iran Encyclopedia of Islam and many others secondary sources.

Discussion

There were many movements in the Indian subcontinent aimed at regaining the greatness of the Muslims but the British colonialists had made every effort to stop the renaissance of the Muslims. The British had set a high goal to deceive the rest of the world by giving the people of the continent the status of a nation based on geographical loyalty and then developing this nation and making it entitled to freedom. But the real purpose was to deprive Muslims of the sense of being a nation based on Islam. In these circumstances, Sir Syed, through the Aligarh movement, tried to create a sense of collective life among the Muslims regarding the *KalimaTayyaba*.

First of all, Sir Syed Ahmad Khan given importance to correcting the religious thoughts and ideas of the Muslim Ummah. According to Sir Syed, the main reason for the decline of the Muslim Ummah is fundamentalism. Sir Syed uses fundamentalism and imitation in the same sense. According to Sir Syed, intellectual stagnation and unwarranted imitation have degraded the thoughts of the Muslim Ummah and the Muslim Ummah has come to realize that there is no room for reflection in religious matters. This observance of rituals and unwarranted imitation is a great obstacle to the progress of Muslims. He writes; “By imitating the views and opinions of the Muslims in every matter and adhering to the rituals, they have become so degraded and trampled that no progress of any nation is motivated in them”.¹

"It is very bad to keep opinions closed, whether because of any religious fear, or because of fear of the nation, or because of fear of scandal, or because of the tyranny of the government. If it was related to the caste of the person and was confined to him, then the closure of opinions would be considered a loss to a particular person or a few. But the closure of opinions destroys the rights of all human beings. Sir Syed explained the benefits of freedom of thought to free Muslims from the false notion of imitation and called freedom of thought the solution to the religious problems of Muslims. Sir Syed clearly emphasizes the usefulness of ijihad and calls the ban on opinion in religious matters a national loss. He writes; "And tomorrow harms human beings and not only the present human beings, but also those who will be born in the future."²

Sir Syed has also pointed out one of the disadvantages of restricting freedom of expression, when open discussion on issues is not allowed, the ideology and thought gradually disappears. Presence is very important for the Muslim Ummah. He writes! "The fact is that in the absence of debate and freedom of speech, people not only forget the cause of the problem or opinion, but often forget the meaning and purpose of that problem or opinion. According to Sir Syed, the result of the ban on expression of opinion is that Muslims are divided into different sects and there is no sign of their consensus. This disagreement and this bigotry and narrow-mindedness is a major cause of the decline of the Muslim Ummah, the only way to overcome it is to resolve our differences through discussion and debate, and if that is possible, it is extremely important for national development, may be useful. He explained; "The greatest sign of the progress of the times, in our knowledge, is that the prejudices that are ingrained in the hearts due to illegitimate ideas and corruption should be reduced, and the mutual antagonism that is in fact degraded and born in the hearts of ordinary people"³.

Sir Syed writes!

It is true that the real Darul Islam is the country which is not Darul Harb. It is also true that a country where is anarchy or the people are fighting for their political rights then it is true that such country would not be considered as Dar-ul-Islam. India is the best example of Dar-ul-Harb But in one case, there are some countries that can be Darul Islam in one sense and Darul Harb in another.⁴

Sir Syed urges Muslims that whether the ruler is a Muslim or a non-Muslim, the subjects must remain loyal to the king. According to Sir Syed, there is no greater sin in Islam than the government in the shadow of which the Muslim subjects are living in peace and freedom but are not loyal and benevolent. Therefore, it is imperative for Muslims, as subjects, to reconcile with the ruling class and always abide by it. Sir Syed writes, "The well-being of all the people of India, and especially of the Muslims, is to live their lives in the shadow of the English government and to understand that this is the religion of Islam and we live in obedience and steadfastness, be loyal to the government.⁵

Sir Syed teaches Muslims to refrain from rebellion and to obey the ruling class. According to Sir Syed, there is no need for rhetoric and protest against the government, but such an act could be detrimental to Muslims in the long run. When the National Congress started raising its voice against the British rulers, Sir Syed writes about the involvement of Muslims in this agitation, "Except for Muslims, some have not yet joined the National Congress and its agitation and those who have. He did not understand what harm it would do to the nation and the country and what would happen in the future.⁶

Sir Syed Ahmad Khan has proposed the idea of keeping religion and politics separate. According to Sir Syed, the ability to move forward has been lost due to religion and religious people imitating traditions are badly influencing politics. The disadvantage of running this religion and politics is that Muslim governments are looking to the charity of non-Muslims instead of pursuing development. Sir Syed Ahmad Khan draws attention to the decline of Muslims in India and points out that due to mutual hatred and sectarianism, the condition of Muslims in India is such that Yusuf stands on one side and the rest on the other. Sir Syed Muslims draw India's attention to brotherhood and solidarity and call jealousy and hatred the cause of discord. Sir Syed writes! "I am very sorry to see that we are all brothers but like Joseph's brothers. There is very little friendship and love, oneness and solidarity. Jealousy, hatred and enmity are everywhere, the result of which is mutual disagreement.⁷ Sir Syed Ahmad Khan has termed disunity and division as the cause of weakness of the nation. According to Sir Syed, due to disagreement, the power of Muslims in India has weakened and the nation has been divided into different classes and sects. Sir Syed calls this condition of the nation unfortunate. According to him, due to disagreement, the blessing of Jamiat has been lifted from the nation. All the people have fallen prey to

personal interests and national sympathy has remained in the name of Muslims. Sir Syed considers differences to be a major obstacle in the conduct of national affairs.⁸ According to Sir Syed, Muslims are preoccupied with their personal affairs and neglect the duties imposed on them as a nation. Due to their division into different sects, castes and regions, the conditions of the Muslim Ummah are very unfavorable. Muslims have become weak and incapable of any kind of collective action.⁹

Sir Syed has termed consensus as the first stage of national development. According to Sir Syed, Muslims can reach the heights of national development by adopting the path of brotherhood and love. Otherwise, this nation will fall further. Love is the means by which Muslims can resolve their differences and love is the only way to eliminate hypocrisy. Sir Syed wants Muslims to use love as a means to achieve national unity which will surely lead to the development of the nation going forward. "These disagreements have left our nation very weak and fragmented. The blessings of Jamiat have been gone from our nation."¹⁰

For Afghani, the establishment of Western-style educational institutions is futile, and its biggest disadvantage is that the thinking that is reflected in Western science will weaken our capabilities. Afghani dislike these institutions and explain that these institutions provide an opportunity for foreigners to enter us. Foreigners create an environment in these institutions for the fulfillment of their nefarious aims that evokes feelings of religious pride and patriotism in the hearts of Muslims.¹¹

Syed Jamal-ud-Din Afghani political views presented their views because the Afghani period was the worst period of Muslim decline. In the eighteenth and nineteenth centuries, Britain, France and Russia began colonizing backward countries and targeting Islamic countries for their economic plunder, raw materials and manufactured goods at cheap prices.¹²

This era brought the shackles of political slavery to the Islamic nation on the one hand and the morale of those who were already slaves, on the other hand the ominous shadow of intellectual slavery and lack of national identity overshadowed it. And it was logical that as a result of political and mental slavery, the nation should lose its moral strength and high human character.

Syed Jamal-ud-Din Afghani has described the role of indifference in the decline of the Muslim Ummah in many places. To Afghans, Muslims do not see the pain of others as their own and are reluctant to help others. That is why Afghans have drawn the attention of Muslims to this and have taught the Muslim Ummah to wake up from their slumber by giving examples from Afghanistan, Iran and Egypt.¹³

Thanks to the indifference of the Muslim Ummah, the Afghani have justified the fact that Muslims have no connection as a nation and Muslims only think of other Muslims as people of the same faith as us. They are introduced a little during the days of Hajj, but their condition is similar to a formal introduction. Afghans find it unfortunate that a Muslim, knowing that his Muslim brother is being persecuted, sits down because of his weakness and refuses to help him.

According to Faghani, just as the Muslim emperors were the cause of the rise and greatness of the Muslim Ummah in the early days, so they later became the cause of the decline of the Muslim Ummah. Afghans attribute further decline to the luxury, lust, cowardice, cowardice and greed of the emperors of their time.¹⁴

Afghani have called the luxury and self-interest of Muslim emperors and rulers a poison for the system of the Ummah. To Afghans, especially the Muslim sultans and emperors of the eastern countries, they agree to do national harm in order to protect their personal interests and call it wisdom. As in most places, Muslim emperors entrusted many departments and duties to foreigners and indulged in luxuries themselves. This move proved to be very harmful for the Afghans and as a result of this move the foreigners took over all the affairs of the kingdom till they bring in the rulers of their choice and remove the undesirable rulers from the throne.¹⁵

“Yes, just as corruption occurs in some morals and natural attributes due to external symptoms likewise weakness and apathy occur in the protection of children of religion or mothers, and the deficiency occurs on their compassion and compassion, so this lacks the concern of the great of you in the interests of the king if the guardian of them does not value their deeds. The defect occurs in the mother’s system and the corruption strikes, but the harm is lighter and closer to avoiding the harm that is the cause of foreigners receiving important matters in the country because the owner of the meat is in the mother and if morals are sick and the characteristics are higher, but what is deposited in the fungus is

proven. It cannot be erased entirely, so if he offends his work, he annoys him from the same shout of religion or gender, then he returns to charity again.¹⁶

Sir Syed Ahmad Khan was the first leader who tried to bring socio-religious reforms among the Muslims and he was the first leader who had given importance to improve the religious thoughts and ideas of the Muslim Ummah. According to Sir Syed, the main reason for the decline of the Muslim Ummah is fundamentalism. Sir Syed uses fundamentalism and imitation in the same sense. According to Sir Syed, intellectual stagnation and unwarranted imitation have degraded the thoughts of the Muslim Ummah and the Muslim Ummah has come to realize that there is no room for reflection in religious matters. This observance of rituals and unwarranted imitation is a great obstacle to the progress of Muslims.

Sir Syed explained the benefits of freedom of thought to free Muslims from the false notion of imitation and called freedom of thought the solution to the religious problems of Muslims. Sir Syed clearly emphasizes the usefulness of ijtihad and calls the ban on opinion in religious matters a national loss. He writes!

It is a very bad thing for the people to be kept closed, whether because of any religious fear, or because of fear of the nation, or because of fear of disgrace, or because of the oppression of the government. If an opinion is something of such value that its value relates only to the person who has the opinion and is confined to it, then the closure of the opinions would be considered a loss to a particular person or a few. The right of the human being is lost and all human beings are harmed and not only the present human beings, but also those who will be born in the future. Sir Syed considers the acquisition of modern education essential for the intellectual development of Muslims and is convinced of the usefulness of modern education. According to Sir Syed, only modern Western-style education can enable Muslims to make progress, otherwise economic misery and social inequality will one day wipe out this nation.

The first of the issues on which Afghan and Sir Syed agree to end the intellectual decline is the importance of the individual. Both are interested in individual self-improvement and both hold the secret of national development in the development of the individual, if a person consciously realizes the importance of his role in national development, he will not

neglect his national duties, and if he thinks that my loss is limited to me, then he is thinking wrong. That is why in a nation where the impression is spread that someone else will do it instead of me, then such a nation must fall. Everyone will be sitting at home and one day the people working for national development will almost disappear. There is also an urgent need to create a sense in Muslims that they have many responsibilities as a nation.

The second issue on which Afghans and Sir Syed agree is the end of imitation. Both thinkers have considered intellectual stagnation to be extremely detrimental to the nation. In his view, the intellectual stagnation did not allow Muslims to develop their abilities. According to the requirements of the time, this issue is very important to promote freedom of speech and not to blindly accept everything said by the previous thinkers. Ijtihad should be promoted and full preparation should be made to deal with modern issues. It is imperative that ideas change over time. Former thinkers presented such ideas in a particular context, Therefore, they do not have to be as useful in the present age as they are in the present age.

The third issue on which Afghans and Sir Syed agree is the importance of education. For them, the role of education in development is fundamental. With the decline of education comes a national decline. It is education that enables man to distinguish between good and evil, and it is through education that one can try to understand the problems of the ummah and solve them. The promotion of education provides the nation with people who are aware of the development paths of the nation and are able to lead the nation. Education guides us in making decisions in the national interest. Along with education, it is also important to have training which can guide one's thinking in the right direction.

Afghani and Sir Syed disagree:

There are many differences of opinion between Afghani and Sir Syed regarding intellectual development. The first difference is with Western education. Sir Syed is in favor of Western education while Afghans are strongly against Western education except for a few useful sciences. According to Sir Syed, the economic development of Muslims is possible with the help Western education and he consider economic misery as an obstacle to development. Sir Syed considers education to be the primary means due to the involvement

of intellectual development in Western development and urges Muslims to adopt an education system like the West and establish institutions in order to achieve development.

According to Afghani, only useful knowledge can be obtained from Western sciences, but also in accordance with their environment and scientific and defense needs. Afghani argue that the sciences that led Europe to develop are not necessarily the basis of our development because the way of life and environment of European countries is very different from our Eastern style, so we do not get those results from the promotion of Western sciences They can do what they did. For Afghani, the establishment of Western-style educational institutions is futile, and its biggest disadvantage is that the thinking that is reflected in Western science will weaken our capabilities. Afghani dislikes these institutions.

That these institutions provide an opportunity for foreigners to enter us. The foreigners create such an environment in these institutions for the fulfillment of their nefarious aims that the feelings of religious pride and patriotism emanate from the hearts of the Muslims and then these students go ahead and play the role of the first force for the intervention of the foreigners. According to Sir Syed, the ulema have closed the door of ijtiḥād due to their conservatism and have adopted a biased attitude towards the promotion of sects, etc., due to which Sir Syed, being disappointed by the ulema, assumes the responsibility of ijtiḥād himself. According to Sir Syed, the ulema are leading the decline of the nation due to their strong opposition to modern education and development. To Afghani, the incompetence of the ulema is critical, but as the inheritors of the prophets, they have many responsibilities. Afghani firmly believe that Muslims can be reformed if scholars work hard. Which will cause intoxication. The third difference between Afghani and Sir Syed is theology. Sensing the need for religious research, Sir Syed considers the application of religion and science necessary and believes in the promotion of modern theology. Afghani, on the other hand, are fiercely opposed to theology and are highly critical of Sir Syed because of his natural ideas. According to Afghani, the decline of the Muslim Ummah begins with the promotion of theology. Such ideologies lead to ignorance and disunity, as well as feelings of cowardice and self-interest. Afghani wrote a treatise in Persian called "Nature or Madigiri" and also wrote an article in "Al-Urwa Al-Wathqa" entitled "Al-Dharyun Fi Al-Hind".

A comparative study of the political views of Afghani and Sir Syed

Afghani and Sir Syed presented many views regarding the rebirth of the Muslim Ummah. The two fields are different in this regard. Sir Syed usually use the word nation in the same sense when addressing India, while Afghans address all members of the Muslim Ummah and use both the word nation and ummah. The next few pages will provide a comparative overview of the two political ideologies.

Afghani and Sir Syed agree:

Politically, there are some similarities between Afghani and Sir Syed's views. The first of these is the elimination of selfishness. Both figures condemned selfishness and called for co-operation and involvement in national affairs.

The second coincidental theory is the elimination of disunity and segregation. Both have blamed anarchy for the decline of Muslims and called for its elimination. The third is the theory of coincidence. Afghans disagree a bit with Sir Syed when it comes to unity and power and insist on seeking power.

Disagreement between Afghani and Sir Syed:

The divisive ideology between Afghans and Sir Syed is the restoration of brotherhood and national identity. Emphasizing on the restoration of Afghan brotherhood and national identity, he called on Muslims all over the world to unite, while Sir Syed said it was necessary to restore national identity on the basis of patriotism. According to Sir Syed, Muslims have to fight for themselves apart from other Muslim countries and are able to help others. Since Muslims are not Indians, nominal contact is enough. The second divisive ideology is about religion and politics. According to Sir Syed, religion and politics need to be separated so that rapid development can take place. According to him, religious people are conservative and opposed to development, while emphasizing the need to base Afghan politics on religion and all other issues. For Afghans, religion is the only power. Which can bring revolution. For this, they also give examples of the early days of Islam. The third dissenting theory is about the attributes of rulers. Among the virtues of a decent

government, Sir Syed counts the protection of the rights of the people, the benefits of development for all, the rule of law and the power of the people to follow the law as well as all Islamic governments.

For Afghani, three attributes of a ruler are of fundamental importance. Being opinionated, possessing high morale and sound nature. According to Sir Syed, non-Muslims can be rulers, while Afghans do not allow non-Muslims to rule. To Afghans, either replace the non-Muslim ruler with a Muslim or emigrate. According to Sir Syed, India is Darul Harb in one sense and Darul Islam in another. So Muslims can live here as subjects. At first, the Afghans were in favor of the Khilafah, but later, as the Khilafah was practically impossible, he proposed the idea of more than one caliph. For the Afghans, an alternative to the Khilafah could be another system in which Muslim rulers govern their own countries arbitrarily, but all countries form a committee with one head. In this way, the collective problems of the Muslim Ummah will be solved and the Muslims will be stronger because of the close ties. The fifth divisive ideology is that of reconciliation with the ruling class. According to Sir Syed, reconciliation with the ruling class is possible, while Afghani consider those who mediate as traitors. According to Sir Syed, when Muslims have achieved all the rights as subjects, they should remain loyal to the rulers according to the Islamic ideology. The sixth dissenting theory is about prejudice. According to Sir Syed, all forms of prejudice are the cause of decline, so a non-biased attitude should be adopted and Muslim-Hindu and British should settle their affairs on the basis of equality. According to Afghani, although it is necessary to eradicate ignorant prejudice, he was in favor of reviving moderate prejudice. According to him, prejudice is necessary among Muslims as a nation. Afghani forbid prejudice to cause oppression.

The seventh dissenting ideology is about rebellion. Sir Syed does not justify rebellion against civilized rulers and urges Muslims that if they are living in a country with peace and complete freedom and the rulers do not interfere in religious affairs, then rebellion for Muslims is like there was no room for action. According to Afghani, if the ruler is a non-Muslim or a Muslim who has bad traits such as cowardice, luxury, authoritarianism, oppression and greed, etc., and is causing humiliation to Muslims, then remove such rulers from the throne. It should be given and such a pig should be separated from his body

through rebellion, before it is embedded in the whole body. The eighth divisive ideology is jihad. According to Sir Syed, jihad is permissible in only two cases. The first is that non-Muslim nations invade the country to seize it and the second is that Muslims who come to a non-Muslim area from outside are prevented from performing their religious duties. In addition, as subjects of non-Muslim rulers, they are opposed to jihad. Especially when Muslims enjoy religious freedom and peace. In the case of subjects, if they are prevented from performing religious duties, they can migrate to Sir Syed, not jihad. To Afghani, cowardice and faith can never go together. One by one, non-Muslim forces are occupying all Muslim territories and Muslims are watching as silent spectators. Afghani consider jihad against non-Muslim rulers necessary and, if not, consider migration necessary. For Afghans, jihad is necessary until Muslims prevail.

Conclusion

In the nineteenth century, almost all Islamic countries were at first in the grip of foreign domination, and the independent countries were in a state of civil war, which had severely damaged their administration. It was a coincidence that the British took full advantage of it and occupied the Islamic countries by tearing them to pieces. Muslims were ruined not only politically but also religiously and socially. In addition, the people of the West also cleverly and cunningly inculcated their culture among the Muslims, which left the Muslims paralyzed. A study of the history of the Nation of Islam reveals that whenever such a situation arose among the Muslims, Allah Almighty sent great personalities to help and guide them. In the nineteenth century, two eminent leaders of the Islamic nation's renaissance movements have passed away. One is Syed Ahmad Khan and the other is Syed Jamaluddin Afghani. Sir Syed Ahmad Khan's movement was a movement for the reform of the Islamic nation, especially in the Indian subcontinent. It was also a multi-faceted movement but Sir Syed's main focus was on the intellectual and cultural reform of the Muslims and in this he gave more importance to education. Religious reform was also an important part of his movement, but people disagreed with him on this point. Although there is room for disagreement from Sir Syed's point of view, it is not right to doubt his sincerity and honesty. There can be no questioning of Sir Syed's mission which was to save the Muslims from decline. The method adopted by Sir Syed in this environment for this purpose was to adopt a modern education system without which it was

difficult to understand the difficulties in the viability of Islam. In the interest of Muslims, he adopted the Oxford and Cambridge model education system because in such an environment, government support could be sought for such a project, even if it was harmless.

Its usefulness was especially in favor of the Muslims as there was a struggle to create an empire and the education system is the process that sustains the national life instead of one or two generations. In addition, due to the awakening of the Muslims, it became necessary to examine the matter freely, to what extent can the ideas that have been written in Europe and the results that Europe has reached, help us in shaping Islamic thought.

On the other hand, the case of Syed Jamaluddin Afghani is different. He was the leader of the International Muslim Nation and the National Militia. He was basically a scholar and attached great importance to religious reform. The ultimate goal of all the tireless efforts and constant uprisings of Syed Jamaluddin Afghani was to unite all the Muslim nations under one Islamic government and to have the absolute and total power of a Muslim Caliph over them as in the early days of Islam. Later, the united power of Islam disintegrated due to constant differences and quarrels and the Muslim country became immersed in ignorance and helplessness and fell prey to the West.

Afghani believed that once these countries were freed from the burden of foreign domination and interference, and that reforms were made in Islam to meet modern requirements. They can create a modern and wonderful life system for themselves without imitation. For Afghani, Islam is a universal religion in all its essentials, which is definitely important because of its inner spiritual strength to be able to adapt to all changing circumstances. Muslims should throw off the cloak of intellectual stagnation and be attracted towards modern sciences and arts.

Similarly, the reason for the decline and decline of Islam was that it was not politically cohesive and all-encompassing, and it was disturbing that it was reduced to a collection of inflexible religious beliefs devoid of the necessary principles for revival. The people of one Muslim country did not know about another Muslim country and about each other. The solution, Afghani suggested, was for Islamic scholars to establish regional centers on different continents and to guide the people through Ijtihad in the light of the Qur'an and Hadith. Where there is a gathering of representatives of different centers. In this, an effort should be made to ensure that the Ijtihad is unanimous so that the ummah can be revived and the external forces can be

prepared to fight. There is a need at this time to take a comparative look at the struggles of the freedom movements, thanks to the deeds of various important personalities influenced by the ideologies of Afghani and Sir Syed. Attempts should be made to discover a third method consisting of one or both methods. It is hoped that this work will open many doors for the rejuvenation of the Muslim Ummah and the Muslim nation will once again be able to regain its lost ground.

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