

Name of the Candidate : **Finser K. Muhammed**  
Name of the Supervisor : **Prof. Mohd. Ishaque**  
Name of the Co-Supervisor : \_\_\_\_\_  
Department : **Islamic Studies**  
Title of the Thesis : **A Study on the Lives and Thoughts of Jamaluddin Afghani and Sir Sayyid Ahmad Khan.**

### **ABSTRACT**

The present research focuses exclusively on the lives and thoughts of Jamāl al-Dīn al-Afghāni and Sir Sayyid Ahmad Khān so as to analyse, exactly on what aspects they differed in their reformist principles. The thesis begins with an Introduction which is followed by six chapters including conclusion. Moreover three appendices attached at the end.

**Introduction:** The introductory part of the thesis gives a short description on the background of the study which also includes the methodology, literature review, objectives, significance and scope of the study.

**Chapter – 1: Jamāl al-Dīn al-Afghāni – His Life and Thoughts:** It gives an outline on the life and basic thoughts of Jamāl al-Dīn al-Afghāni especially his reformist concepts, political ideologies, religious views, philosophical aspects of his thoughts, and his concept of education.

**Chapter – 2: Sir Sayyid Ahmad Khān – His Life and Thoughts:** The second chapter tried to put light on the whole life and basic thoughts of Sir Sayyid Ahmad Khān especially his concept of modernism, his views on education, religion and philosophy, and his political thought.

**Chapter – 3: Afghāni Vs. Sir Sayyid – The Indian Background:** This chapter completely emphasizes on the attack of Afghāni towards Sir Sayyid and also highlights Afghāni's activities in India. It also puts light on the six articles published by Afghāni in India with special emphasize on the articles against Sir Sayyid Ahmad Khān.

**Chapter – 4: A Comparative Study on the Reformist Thoughts of Jamāl al-Dīn al-Afghāni and Sir Sayyid Ahmad Khan:** It is the exclusive part of the thesis which discusses almost all horizons of thoughts in which Afghāni and Sir Sayyid touched. Through this

chapter an effort has been made to compare their thoughts and to analyze the similarities and differences between their socio-political religious thoughts with special emphasize on their Pan-Islamic and modernist ideologies.

### **Chapter – 5: Contributions of Afghāni and Sir Sayyid to the Modern Muslim World:**

This chapter is an essential part in the research work as it discusses the influences and contributions of Afghāni and Sir Sayyid to the modern Muslim world. Its first part deals with the posthumous influence of Afghāni in various parts of the Islamic world with a special emphasize on the fate of Pan-Islamism in general. The second part of this chapter deals with the influence of Sir Sayyid's Aligarh movement in the Indian renaissance with special emphasis on his successors and followers who continued the mission started by Sir Sayyid, after his death.

### **Conclusion**

This study on the lives and thoughts of Afghāni and Sir Sayyid could put forward many assumptions as follows. One of the most important among them was that in spite of their common objectives of the reformation of the Muslim society on its constructive side they never matched together. The way they adopted was based on the Islamic dogmas but the directions of both these ways were parallel which were impossible to touch together. To Afghāni, Pan-Islamism and an anti-British attitude would free Muslims from atrocities and oppression, while to Sir Sayyid, Anglo-Muslim friendship could lead Muslims to prosperity. Afghāni thought in terms of all the Muslims, whether they belonged to India or West Asia or other parts of the World, while Sir Sayyid particularly thought of the security of Indian Muslims.

.Considering all these aspects, certain similarities between their thoughts were also worthy to consider. There is at least one point common between the views of al-Afghāni and of Sir Sayyid Ahmad Khān: both believe Islam to be capable of an evolutionary process within the present and future history of mankind and in accord with it. Moreover their approach to the necessity of modernism is much the same.

By exemplifying the lives and thoughts of Jamāl al-Dīn al-Afghāni and Sir Sayyid Ahmad Khān, we could strongly argue that, whatever be the ideologies we possess, the significant aspects should be its influence in later generations and the practical success of their mission. For Afghāni and Sir Sayyid, these aspects are applicable in its full sense.