



SAYYID AHMED KHAN'S (1817 CE-1898 CE) MODERN APPROACH TOWARDS SOME PRINCIPLE CONCEPTS OF ISLAM: A SHORT DISCUSSION

Abdullah Al Masud¹, Akram Uddin², Md. Rabiul Islam³

1. Lecturer, General Education (GED). Northern University Bangladesh,
2. Faculty (Adjunct) General Education (GED). Northern University Bangladesh.
3. Senior Lecturer and Coordinator, General Education (GED). Northern University Bangladesh (NUB).

ABSTRACT

Sayyid Ahmad Khan (1817 CE-1898 CE) was a Muslim academician and social activist on Islamic thought. His academic and social activities made him a unique Muslim figure and pioneer Islamic modernist and reformist during the 19th century in India. This paper analyzes Sayyed Ahmed Khan's (1817 CE-1898 CE) modern approach towards some principle concepts of Islam. This study also focused on the views of Khan on *Ijtihad*, *Jihad* and the essential sources of Islamic knowledge. The qualitative method is used to do text analysis from his writings and academic and social contribution to comprehend how he compared and came up with solutions affected by Western thought. This study has found that his Islamic beliefs are relevant to modern concepts representing Islam as a moderate, progressive and dynamic religion for solving 19th-century challenges. Finally, his approach brought Islam and modernity together in the 19th century, which inspired Indian Muslims to emerge from Islamic power against Western civilization.

Keywords: *Religious thoughts, Islamic reform. Khilafat, and India*

INTRODUCTION

Sayyid Ahmad Khan (1817 CE-1898 CE) was a social reformer, theologian, journalist, Islamic modernist, scholar and writer, renowned personality and creative thinker. He had to struggle with the traditional thinking of Muslim society to motivate people to new thinking on contemporary issues and uphold Islam as a dynamic religion to construct “modernist, enlightened, just, forward-looking, and life-affirming Muslim societies” (Hasan, 2009:161). He significantly contributed many essential elements to the resurgence of Islam in modern India. He interpreted Islam in a rational, scientific manner and established and initiated various educational programs to foster Western sciences among the Muslim community. His contribution in making different opinions, views and diverse positions in the context of the Indian subcontinent was a significant event with far-reaching consequences. K. A. Nizami (1979: VI) states that Sayyid was “one of the most towering personalities in the galaxy of the 19th century Muslims reformers”, which occupies a significant place in the modern history of the Indian subcontinent. He zealously worked to bring about a “change in the Muslim thought and behavior”; in fact, “he ushered in the dawn of an era of intellectual renaissance in India and contributed many essential elements to the development of modern Indian society.”

SAYYID AHMAD KHAN AND HIS APPROACHES TOWARDS SOME PRINCIPLE CONCEPTS OF ISLAM

Sayyid was a Muslim reformist in the 19th century in India, and he was born on 17th October 1817 CE in Delhi, then the capital of the Mughal Empire. His paternal and maternal ancestors were under the Mughal Empire, natives of Herat, now in Afghanistan and migrated to Hindustan in the 17th century CE (Graham, 1974: A). Sayyid was born when rebellious governors, regional insurrections and British colonialism had diminished the power of the Mughal state, reducing its monarch to figurehead status. Under British rule, Indian Muslim's social, economic, and political position was threatened and deprived of all sectors of life. This reality had a profound impact on Sayyid's intellectual development. Sayyid was among the five well-known Muslim modernists whose influence on Islamic thought shaped and defined Muslim responses to modernism in the latter half of the nineteenth century. Like the other modernists of his time like Sayyid Amir' Ali (1849 CE-1928 CE), Jamal al-Din al-Afghani (1839 CE-1897 CE), Namik Kemal (1840 CE-1888 CE) and Shaykh Muhammad' Abduh (1850-1905) Sayyid was highly concerned with the Muslim lands which was dominated by western civilization.

He received Muslim traditional education in Delhi and later studied mathematics, astronomy, medicine and Islamic jurisprudence. During this time, he wrote, in 1858, *Asbab Baghawat-I Hind* (“The Causes of the Indian Revolt”) and in 1860-1861, he published another book, *Risalah Khair Khawahan Musalmanan* (“An Account of the Loyal Muhammadans of India”) in which he claimed that the Indian Muslims were the most loyal subjects of the British Raj because of their kindred disposition and because of the principles of their religion. He was the only

Muslim who ventured to write a commentary on the Old and the New Testament, *The Mahomedan Commentary on the Holy Bible* (1862), which was “strategically designed to bridge the gulf between the two communities and to develop a common understanding and rapprochement”. In London, he also wrote, in response to William Muir’s *Life of Mahomet*, ‘*A Series of Essays on the Life of Muhammad*’ (1870), which was later, published in Urdu as *Khutbat-i-Ahmadiyya*.

Sayyid Ahmad Khan lived under British colonial rule while developing the concepts of religious modernism. In other words, Sayyid surveyed the dreadful state of the Muslim community in India after the Sepoy Uprising of 1857, which resulted in formal British colonial rule and the end of Muslim dominance in the Indian Sub-Continent. This defeat was accepted as final by the Indian Muslims in the second half of the 19th century. They felt the need for a “new kind of leadership, a leadership of adjustment—to find a *modus Vivendi* with the British rulers and their resurgent Hindu compatriots” (Ahmad 1999, 55). From 1858-98, this leadership was provided by Sayyid, thrust upon him by “historical circumstances within India.” Sayyid’s response to the challenge of the West, or in simpler words, to the British presence (colonialism and imperialism) in India was, in Aziz Ahmad’s words, “a complete surrender to the impact of modern ideas”, as he was concerned with “only a fraction of the Muslim world—the Indian Muslims” (Ahmad 1999, 59). To achieve and accomplish the goals of his normative values, Sayyid endeavoured to establish a Muslim-British rapprochement in India. He perceived Muslims as backward and in need of education.

According to Khan, Muslims needed to change how they saw and responded to the modern world; he devoted his life to religious, educational, and social reform. Like Afghani and ‘Abduh, he called for a bold new theology or reinterpretation of Islam and acceptance, not rejection, of the best in Western thought. Esposito called for a new theology to respond to modern change (Esposito 1999, 58). He wanted to show that he was reclaiming the original religion of Islam, which God and His Messenger have disclosed, not that religion which the Ulama and the preachers have fashioned. He argued that Islam’s teachings concerning God, the Prophet, and the Qur’an were compatible with modern science, which involves the discovery of the work of God in natural laws; in other words, Sayyid argued that Islam is “in full correspondence with reason” (Troll 1978, 257).

In his religious thought, he was a “rationalist” who emphasized a rational approach and ideas to Islam with modern thought, and Western ideas inspired his original method of Qur’anic exegesis. He was the first Muslim of Modern India to realize the necessity for a new interpretation of Islam that was liberal, modern and progressive. His work is dynamic and constructive and has made a tremendous impression on modern Islam in general and Indian Islam in particular. He was an Indian theologian and the founder of modern Islamic reformist/modernist thought, who is considered not only one of the influential theologians and revivalists in the subcontinent but, as Bazmee Ansari (2001:254-255) says, may be called the “founder of Islamic modernism”. He promoted Islamic modernism and emphasized a rational approach to Islam and social reforms in Muslim culture and, until he died in 1898, devoted his life to modernizing the life of Muslims in the Indian Subcontinent.

DISCOURSE ON THE HADITH AND SUNNAH

Ahmad Khan differentiates Hadith based on religious and worldly affairs. Traditions based on religious injunctions are compulsory, while traditions related to worldly life are unnecessary. Regarding social, cultural and economic matters, people are free to adopt anyone suitable for the situation and time. However, it would have to conform to the fundamental values of Islam. These worldly affairs may be changed (Dar 1957, 274). So, he opposed those early scholars who gave the authority to the Hadith. Instead, he prioritized the Qur'an and altered fabricated Hadith from reliable sources. He was straightforward but rational. Sometimes he challenges the hadiths' authenticity, mentioning the author's words instead of the Prophet's statements. All narrators could not make sure of the wording, meaning and sense of the statement of their previous narrators. Ahmad Khan, however, did not accept any Hadith unless it was verified by reasoning (Siddiqi 1982, 69).

He applied the rational approach to verify Hadith for the modernization of Islam. He mentions a process to justify the authenticity of Hadith: Firstly, A hadith is false if it conflicts with historical facts, disregards Shariah, challenges the human intellect or is narrated by the enemy of the Prophet (pbuh); secondly, if Hadith is pronounced in the event of a big audience but the narrator is individual; thirdly, a hadith is described on punishment or reward without proportion to the corresponding acts of sin or merit; fourthly, no sound and authentic Hadith can bestow upon the ordinary or extraordinary individual and lastly, should the narrator admit the false nature of a tradition (Dar 1980 269). So, it should furnish an adequate basis for understanding Islam. "Sayyid Ahmad Khan was most probably aided by his colleague, Maulavi Chiragh Ali, rejects all Hadith" (Smith 1946, 18).

HIS CONCEPT ON PROPHET'S MIRACLES

Sayyid Ahmad Khan promoted the belief of a scientific worldview, while he rejected the belief in superstition, particularly in miracles and magic. He claimed cause and effect, which does not agree with supernatural involvement. Thus, his thought rejects the possibility of miracles even for the Prophet himself. In the last section entitled "*Mujazat*" of the book *Jila al-Qulub bi Zikr al-Mahbub*, he deliberated his opinions on the miracles of the Prophet (pbuh). According to this understanding, the miracle is not accepted as accurate in science. He stated, "There is nothing more damaging than a belief in superstitions like miracles and magic for the human mind and for the very existence of humanity" (Panipati 1962, 170). He rejected the happening of Prophet's Isra (ascension to heaven), which he mentions as a dream, "neither a physical nor a spiritual experience" (Khan 1892, 32-56).

From that point of Qur'anic view, he denies unreal and false magic. He sees it as an allusion to the perceptions and beliefs of unbelievers. He interpreted Moses' transformation of his staff into a serpent (In Surah Araf) as a manifestation of a natural human power rather than an instance of the miracle. He mentions that miracles are against both reason and the text of the Qur'an (Majeed 2007, 115-116). Sayyid Ahmad Khan, however, also explained the great flood and miracles conducted by Jesus as more symbolic and metaphorical than rational applications. Each miracle has its distinct origin and nature from a religious perspective than its true history. He says

most Prophets came for Arabs and Jews, but others have been deprived of divine knowledge. Whoever followed the prophets achieved salvation, he added.

KHAN'S PRINCIPLES OF EXEGESIS

Ahmad Khan wrote the Qur'anic exegesis, although he could not finish it. He followed his principles of exegesis. In his commentary, he refutes the principle of abrogation (*naskh*) and comments that it no longer applies. He rejected the idea of contradiction in the Qur'an and said that each other mutually explains verses. He also refutes that the Qur'an, the Bible, and other revealed books have been corrupted or abrogated. According to his exegesis, the Qur'an is an anti-miraculous one with no place for supernatural views. The Qur'anic verses are free from any magical view (Majeed 2007, 116). According to his views, "the Qur'an is 'true' because they are consistent with it, and the natural sciences are true because they are consistent with the Qur'an" (Majeed 2007, 117). In his view, the Qur'an is the word of God, while nature is the work of God. There is no contradiction between these two. There is nothing in the Qur'an against the principles of nature. Based on this, he denied all miracles.

He attributes angels as the 'properties' of created things, while the idea of 'jinn' is merely animistic folklore that has no physical existence. His views are that the 'jinn' is associated with the people of ignorance who are barbaric and were busy attacking civil people or caravans at night. Jinn and Satan are not separate creatures. He proposed a radical reinterpretation of the Holy Qur'an to make it compatible with science and modernity. He indicated the story of "*Ashab-i-Kahaf*" as funny but exciting. As he states, God mentioned it as a factual position, while exegetical writers and historians added many other stories which are not facts. Islam is free from such unnecessary stories (Khan, 1910a: 1-2). The story of *Zulqarnain* and *Yajuj Majuj* also is stated by him in a factual position, which is simple and clearly stated in the Qur'an. However, exegetic writers confuse it (Khan 1910b, 1). In *Tahzib-ul-Akhlaq*, he writes (Hoodbhoy:2013), "*Yes, if the Mussulman be a true warrior and thinks his religion correct, then let him come fearlessly to the battleground and do unto Western knowledge and modern research what his forefathers did to Greek philosophy. Only then shall our religious books be of any real use. Mere parroting and praising ourselves will not do*".

KHAN'S THOUGHT ON IJMA AND JIHAD

Ahmad Khan did not recognize *Ijma* as a source of Islamic Law with no validity or new interpretation. He was alone among modern Islamic scholars who rejected *Ijma* as a source of Islamic Law and opined that it has no application in the contemporary world. Based on this point of view, he broadly criticized this vital source of Islam (Khan 1892, 32-56). He said, "*Ijma* was confused with custom by the masses that were following the custom in the name of *ijma*" (Hasan 2003, 233). However, sometimes he nullified even the *Ijma* of the Companions on a particular point (Hasan 2003, 235) that the problem faced by present Muslims can be solved in their way by considering the whole situation and no earlier decisions are required. Ahmad Khan deliberated in detail on the concept of Jihad in Islam in his *Maqalat-e-Sir Syed* entitled "*Jihad Ka Qur'ani Falsafa*" and his "*Tafsir-al-Qur'an*". He critically analyzed all

battles during Prophet's time. He mentions that all battles were defensive and were undertaken to establish peace without intending to force people to accept Islam, which is strictly prohibited in the Qur'an (Surah Baqarah 2: 257). Islam does not support any anarchy and conflicts.

In some circumstances, Ahmed Khan mentions that Islam allows Muslims to resort to Jihad. Islam permits Muslims to fight those who fight with them. According to Sayyid Ahmed, there are only two situations when 'Jihad' is allowed in Islam (1) when unbelievers, guided by their hatred for Islam and intending to destroy it, attack Muslims. (2) When in a country, the life and property of Muslims are under threat because of they are being Muslims, and they are not allowed to release their religious obligations. If they are subjects of that State and had implicitly or explicitly agreed to live in peace, they have no right to rise in revolt against the State. Sayyid says Jihad is not permissible for any other purposes, certainly not for worldly conquests or worldly goods.

VIEWS ON IJTIHAD AND TAQLID

Sayyid Ahmad was the first Muslim scholar of India who stressed a rational approach and interpretation of Islam, denying the traditional practices and upholding progressive tendencies to make Islam acceptable in the modern age. He always emphasized rationalism in his writings, mentioning that *ijtihad* (innovation and re-interpretation with the changing times) is a fundamental right for all Muslims and necessary for all ages, which should be practiced freely (Parray 2015, 28). On the other hand, *taqlid* is the opposite of *ijtihad*. *Taqlid* means imitation, tradition or copying and following old values, which also refers to the practice of the decisions of a religious imam or authority without necessarily examining, and audited the scriptural basis or reasoning of that decision and the opposite of *ijtihad* and closing the doors of *ijtihad* which modernists took to mean “blind obedience to authority” (Parray 2015, 29).

The holy Qur'an (An-Najm 53:39-41) commands Muslims to modify themselves and attempt to change the world so that it could become a more just, equitable, and peaceful abode for humanity. Sayyid criticized *taqlid* as a destructive means of Islam, while *ijtihad* is the need for the hour. To his observation, Muslims could not progress without acquiring knowledge of modern sciences and technology, as knowledge is not confined to any specific nation and belongs to all humankind. He realized the intellectual needs of Muslims and encouraged them to explore science-based education. (Ahmad, 1999:182-183).

However, Khan appreciated a new interpretation of Islam in a rational way that would be accepted by others and understood by Muslims to make Islam realizable in the new world. He relied on the Holy Qur'an but denied the false Hadith. In addition to the religious thoughts, “Muhammad Umar al-Din shows how Sayyid's attempt to reformulate Islam can be placed in the broader context of the history of Islamic thought and argues that Sayyid maintained that Islam is the only religion that can go together with changing conditions and with a new age” (Parray 2011, 85).

In his view, traditional scholars always tried to connect everything with Islamic interpretation. Every era, he stressed, should have its own living Mujtahid to whom all problems will be raised to solve. Nevertheless, the doctrine of closing of *ijtihad* puts Muslims in great difficulty in the contemporary world. If Muslims do not have

Mujtahid, it remains to be answered how Muslims will handle critical problems that were not present in the past. He strongly supported ijthad in all matters of life. He felt that if people do not exercise ijthad, there would be no scope for creative efforts. So, all educated Muslims should have the right to explain Islam from their perspective.

KHAN'S RATIONAL SUPERNATURALISM

Ahmad Khan's most prominent concept is 'rational supernaturalism', where he evaluates religion, especially Islam, by science. He tries to make friendly positions between Islam and natural sciences where Islam and natural science are compatible and related to each other, neither contradicting nor conflicting (Majdee 2007, 115). According to him, revelation and nature have come from the same source, i.e., God. So, these two must be consistent and can be verified by one another. Sayyid Ahmad Khan apologetically said, "I must defend as much as I can the religion of Islam, right or wrong, and to reveal to the people, the original bright face of Islam" (Baljon 1964, 135).

However, it is stated by Sayyid Khan that *"Religion is the word of God, and our surroundings are the work of God. An explanation of the existence of the work of God is science. No contradiction is possible between science and Religion, as the word of God cannot be in opposition to the work of God. If a contradiction between Religion and science exists in mind, then it indicates cloudy thinking, and therefore, one should try to clear his thinking."* Finally, Sayyid concluded that *"if we keep in view the principles deducible from the Qur'an itself, we shall find that there is no contradiction between the modern sciences, on the one hand, and the Qur'an and Islam, on the other"* (Hassan 2009, 163). Applying his naturalistic rationalism to his exegesis of the Qur'an, he arrived at fifty-two points of divergence from traditionally accepted Sunni Islam. Moreover, he advised that Muslims should follow Western practices in secular matters where Islam is silent.

KHAN'S VIEWS ON SOME MODERN PRACTICES

For religious reform, Ahmad Khan interpreted some Islamic practices like polygamy, slavery and interest on the loan (*riba*). According to him, polygamy and slavery are not recommended in the Qur'an though the Muslim jurists permitted it in their legal theory. As he states, it is a great mistake to make polygamy compulsory, and it is not even recommended in the Qur'an. It should be mentioned that he (1870:8-13) also defends polygamy from three points of view: nature, society and religion.

He also restricted the concept of *Riba* to just that particular loan given to a destitute person, and the creditor will receive some excess amount on it. On the other hand, if the creditor receives this additional amount from a rich person, it will be lawful. He also considered bank interest valid, and for all business transactions, no objection can be raised to its validity (Aziz and Mahmud 2008, 38).

In order to express his comments on the Bible, it is mentioned (Wasti 2014, 4) in his letter sent to J. M. Arnold that "Muslims will attack me so long as I live. Christians are unhappy with my *tafsir* (of the Bible). I agree with Biblical teachings, but I do not find support for the Trinity in it".

Khilafat is backward and outdated to Sayyid Ahmad Khan. In his article “*Imam aur Immamat*”, he explained in detail. He said that “a present-day analysis clearly shows that no one is worth the title of Imam and also no one, not even a head of state, is worth being entitled to be called a Khalifa of the prophet. Although Muslims governing an area can aptly call their monarch as sultan (king) of that country, and in fact they are actually sultans, what so ever they may call themselves” (Khan 1962, 170).

HIS RELIGIOUS TOLERANCE AND CHANGE

Ahmad Khan always promoted religious tolerance. He states, "In reality, denouncing religious heads of other sects is actually denouncing the religious heads of one's own religion" (Khan 1962, 184). He was open-minded in terms of religious beliefs. He believed that every civilization changes and religious thoughts change over time. In this regard, he has written, "Just like ancient and modern philosophies have changed, religious thoughts and faiths have also changed with time. Ancient religious rules teach us that man is meant for religion; the modern rule is that religion is meant for man. The old rule tells us to find god blindly within the darkness of a night while modern rule teaches us to search for god with open eyes, in light of one's vibrant environment" (Khan 1961, 23). He may be a pioneer in "inter-faith harmony" as he worked for "greater understanding and goodwill" and harmony among Muslim sects and between Muslims and non-Muslims (Parray 2011, 86).

CRITICISM OF SAYYID AHMAD KHAN'S THOUGHT

Sayyid Ahmad Khan was an influential Islamic scholar who was most rational and critical in his approaches and thoughts. He became capable of motivating people at his age till the present scholarly world, especially among modernists. During his lifetime, he was criticized by *Ulama* and scholars for his controversial religious thoughts and views, and they declared him a ‘*kafir*’ or non-Muslim. However, he continued to express his thoughts and views. In 1889, Maulana Rashid Ahmed said (Biswas 2013, 226), "Sayyid Ahmed Khan administers sweet poison that is fatal; therefore, do not join him". Even many present scholars raised questions about his intellectual ability as an Islamic thinker, noting contradictions in his philosophy. The Urdu poet Ghalib commented, "Sir Sayyid Ahmad Khan should study English culture instead of wasting his time dreaming of the golden Age of Islamic civilization in India. We shall see how seriously he took this advice" (Jameelah 1966, 50).

Esposito states that due to Ahmad Khan's "strong affinity for the West", he earned "strong criticism from Ulama and anti-colonialists who dismissed his loyalism and reformism as political and cultural capitulation" (Esposito 1999, 59). Fazlur Rahman argues that Sayyid Ahmad Khan "was not a keen religious thinker, nor perhaps primarily and deeply religious," but "was led by the inner logic of the Muslim intellectual history to justify his cultural progressive attitude theologically" (Rahman 1958, 82-99).

Ahmad Khan introduced his principles to interpret the Qur'an based on rationalist reinterpretation which has been highly criticized. His refuting of *Isra* (The Prophet's night journey from Makkah to Masjid Al-Aqsa), even all miracles conducted by prophets, also has been complained about by Muslims, which is a fundamental belief to be a

true Muslim. He agrees that only one miracle attributed to the Prophet (pbuh) is his prophetic role, which is relational. Ahmad Khan has rejected Ijma as a source of Islamic law, although it is being recognized as a source of Islamic Law by traditional Ulama. Jamal al-Din Afghani (1884:372-373) also criticizes him in his book *Al-Urwah Al-Wuthqa* “The English authorities saw in Sayyid Ahmad Khan a useful instrument to demoralize the Muslims so they began to praise and honour him and helped him build his collage at Aligarh and called it the Collage of the Muslims in order that it be a trap to catch the sons of the believers and spread unbelief among them” (Jameelah 1966, 54).

FINDINGS AND RECOMMENDATIONS OF THE STUDY

Muslims and non-Muslims, equally show both the importance and relevance of the educational reforms of Sayyid Ahmad Khan. Some are as follows:

- ❖ Sayyid Ahmad Khan combined theory with practice to implement his idea and trained a new generation of Muslim leaders. Ahmed Khan helped the Muslims in India to emerge again. Various writings have emphasized different areas of Sir Sayyid’s thoughts and activities: social and political, educational and cultural, in which he made reforms. Nevertheless, almost all agree that his prime achievement was a revival of Muslim morale and prestige in British India. To him goes the credit for re-establishing the dynamism of the Muslims in India as a social and political force.
- ❖ Khan bridged the gap between Islam and the modern world. He gave the Indian Muslims “a new cohesion, policy, educational ideals, prose, and approach to their individual and national problems. Altaf Hussain Hali states that Sayyid’s overall view sets out to depict his various “services to country, community and religion”; and represents his work by the term “Reformation”, calling him a reformer; (Hali, 1979:VI).
- ❖ His efforts are regarded as a “dynamic and constructive achievement” that made a tremendous impression on modern Islam. It is stated that Ahmed Khan not only filled the big void created in the life of the Muslim community by the disappearance of Muslim rule, but he did more. He bridged the gap between medieval and modern India. He gave the Indian Muslims “a new cohesion, a new policy, new educational ideals, a new prose, a new approach to their individual and national problems, and built up an organization which could carry on his work” (Alberuni 1950, 12-13).
- ❖ Sayyid restored Muslim pride in Islam’s intellectual and scientific heritage, generated modern ideological interpretations of Islam that incorporated modern concepts and perceptions, ideas and ideals, disciplines and institutions, and thus introduced and reinforced a change-oriented mindset. Some European scholars and writers described Ahmed Khan’s thinking as “liberal”, “progressive”, or “enlightened”, who tried to prove Islam to be a liberal, rational and progressive religion (Low, 1906:282). Bashir Ahmad Dar (1957:262) succinctly projected this image: “He was the first man in modern India to realize the necessity for a new interpretation of Islam that was liberal, modern, and progressive”. It reveals that Ahmed’s entire intellectual

energy was devoted to resolving the conflict between religion and science and reconciling the best of both for the younger generation of the Muslim elite whom he wished to attract.

CONCLUSION

Sayyid Ahmad Khan was a multi-dimensional personality, a dynamic and revolutionary figure of history who reshaped the religious thoughts of Islam at the time. He became capable of eliminating the Western misunderstandings of Islam and advocated Islam as a truth based on reason and natural laws. Besides this, he tried to reallocate the old Islamic practices continuing centuries to reinterpret Islam in the demands of a new age. Ahmed Khan's efforts are regarded, on the whole, as dynamic and constructive achievements as he bridged the gap between medieval and modern India and restored Muslim pride in Islam's intellectual and scientific heritage. Khan had inaugurated, in the words of Tara Chand, "a revolution in Muslim thought. His Endeavour was to reform the Muslims individually and collectively" (Parray, 2015). Thus, he introduced and reinforced a change-oriented mindset.

BIBLIOGRAPHY:

- Afghani, Jamal al-Din and Abduh, Muhammad. (1884). *Al-Dahriyunfi'l Hind* (The Materialists of India). (In *al Urwat al Wuthqa*, rpt. 1957) Cairo: Dar al-Arab.
- Ahmad, Aziz. (1999). *Studies in Islamic Culture in the Indian Environment*. London: Oxford University Press.
- Alberuni, A. H. (1950). *Makers of Pakistan and Modern Muslim India*. Lahore: Sheikh M. Ashraf.
- Aziz, Farooq., Mahmud, Muhammad., and Karim, Emad ul.(2008). An Analytical Review of Different Concepts of Riba(Interest) in the Sub-Continent. *KASBIT Business Journal*, 1 (1), 36-43.
- Baljon, J.M.S. (1964). *The Reforms and Religious Ideas of Sir Sayyid Ahmad Khan*, (3rd ed.). Lahore: Sh. Mohammad Ashraf.
- Beg, Mirza Asmer. *Sir Syed and Jihad*. Retrieved from http://www.aligarhmovement.com/forum/Sir_Syed_and_Jihad
- Biswas, Arun Kumar. (2013). The Muslim community response to the scientific awakening the nineteenth century India. *Indian Journal of History of Science*, 48 (2), 219-226.
- Dar, Bashir Ahmad. (1957). *Religious Thought of Sayyid Ahmad Khan*. Lahore: Institute of Islamic Culture.
- Dar, Bashir Ahmad. (1957). *Religious Thoughts of Sayyid Ahmad Khan (1st ed.)*. Lahore: Jadded Urdu type press.
- Esposito, John L. (1999). Contemporary Islam: Reformation or Revolution?. In *the Oxford History of Islam*, (Ed.). New York: Oxford University Press.
- Graham, George F. Irving. (1974). *The Life and Work of Sayyid Ahmad Khan*. Delhi: Idarah-i-Adabiyat-i-Delli.

- Hali, Altaf Hussain. (1979). *Hayat-i-Javed (A Biographical Account of Sir Sayyid)*. English Trans. K. H. Qadiri and David J. Mathews, Delhi: Idarah-i-Adabiyat-i-Delli.
- Hasan, Ahmad. (2003). *"The Doctrine of Ijma': A Study of the Juridical Principle of Consensus*. New Delhi, Kitab Bhaban.
- Hassan, Riffat. (2009). Islamic Modernist and Reformist Discourse in South Asia. In *Reformist Voices of Islam—Meditating Islam and Modernity* Shirin T. Hunter, (Ed). New Delhi: Pentagon Press.
- Hoodbhoy, Pervez. (2013, 9th February). Why Sir Syed loses and Allama Iqbal wins in Pakistan. *The Express Tribune*. Retrieved from <http://tribune.com.pk/story/504576/why-sir-syed-loses-and-allama-iqbal-wins-in-pakistan/>
- http://aligarhmovement.com/Sir_Syed_Ahmad_Khan_A_Modern_Man_of_Liberal_and_Scientific_Thinking
- Jameelah, Maryam. (1966). *Islam and Modernism*. Lahore: Mohammad Yusuf Khan.
- Khan, Sayyid Ahmad. (1961). *Maqalat-e-Sir Sayyid*. Part 3, Edited by Mohd. Ismail Panipati, Lahore: Majlees-e-taraqee-e-Adab.
- Khan, Sayyid Ahmad. (1962a). *Ghairmazhabkepushwaon ka hum ko adabkarnachahiye*. Maqalat-e-Sir Sayyid. Edited by Mohd. Ismail Panipati, Lahore: Majlees-e-taraqee-e- Adab.
- Khan, Sayyid Ahmad. (1962b). *Imam aurImamat*. Maqalat-e-Sir Sayyid. Part 1, Edited by Mohd. Ismail Panipati, Lahore: Majlees-e-taraqee-e-Adab.
- Khan, Syed Ahmad. (1870). Whether Islam has been beneficial or Injurious to human society in general and to the Mosaic and Christian dispensations. In *Essays on the Life of Mohammad*. London: Trubner & Co.
- Khan, Syed Ahmad. (1910). *Tarqeeem fi QissaAshab-i-Kahf Wal-Raqeeem*, Aligarh.
- Khan, Syed Ahmad. (1910b). *Izalat-al-Ghain an Zulqarnain*, Aligarh.
- Khan, Sayyid Ahmad, (1892). *Al-Tahrir fi- Usul al-Tafsir*, Agra.
- Low, Sidney. (1906). *A Vision of India*. London: Smith & Elder.
- Majeed Javed. (2007). *Autobiography, Travel and Postnational Identity: Gandhi, Nehru and Iqbal*. New York, Palgrave Macmillan.
- Malik, Hafeez. (1980). *Sir Sayyid Ahmad Khan and Muslim Modernization in India and Pakistan* (1st ed.). Karachi: Royal book Company.
- Nizami, K.A. (1979). Foreword. In Altaf Hussain Hali, *Hayat-i-Javed (A Biographical Account of Sir Sayyid)*, English Trans. K. H. Qadiri and David J. Mathews (Delhi: Idarah-i-Adabiyat-i-Delhi).
- Panipati, Mohd Ismail. (1962). *Imam aurImamat, Maqalaat-e-Sir Syed*(Part 1). Lahore: Majlis-e-Taraqee-e-Adab. Retrieved from http://twocircles.net/2013oct16/sir_syed_ahmad_khan_global_phenomenon.html.
- Parray, Tauseef Ahmad. (2011). Islamic Modernist and Reformist Thought: A Study of the Contribution of Sir Sayyid and Muhammad Iqbal. *World Journal of Islamic History and Civilization*, 1 (2), 79-93.

- Parray, Tauseef Ahmad. (2015). Sir Sayyid Ahmad Khan (1817-1898) on Taqlid, Ijtihad, and Science-Religion Compatibility. *Social Epistemology Review and Reply Collective*, 4 (6), 19-34.
- Rahman, Fazlur. (1958). Muslim Modernism in the Indo-Pakistan Sub-Continent. In *Bulletin of the School of Oriental and African Studies*, 21:2.
- Siddiqi, Mazheruddin. (1982). *Modern reformist thought in the Muslim World*. Islamabad: The Islamic Research Institute Press.
- Smith, W.C. (1946). *Modern Islam in India*. New Delhi: Usha Publications.
- Troll, Christian W. (1978). *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*. New Delhi: Vikas Publishing House.
- Wasti, Syed Munir. (July-Dec. 2014). Sir Syed Ahmad Khan and his Bible Commentary. *Ma'arif Research Journal*, 1-4.
- www.ghazali.net/book4/Chapter-II/chapter-ii.html

