

THE EMPIRICAL APPROACH OF REVITALIZING SOCIETY IN THE TWENTY-FIRST CENTURY: A SHORT ANALYSIS OF SAYYED JAMAL AL-DIN AFGHANI'S POLITICAL THOUGHT

Akram Uddin¹, Danial Bin Mohd. Yusof², Farid Ahmad
Heravi^{*3}

¹Post-graduate Researcher, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia, Kuala Lumpur, Malaysia. Email address: ausumon280@gmail.com

²Associate Professor, Kulliyah of Islamic revealed Knowledge and Human sciences, International Islamic University, Malaysia, Email address: danialmy@iiu.edu.my

³PhD candidates at IIBF, Institute of Islamic Banking and Finance at IIUM, from Afghanistan, Email address: faridahw1986@gmail.com

*Corresponding author: faridahw1986@gmail.com

<https://doi.org/10.55327/jaash.v8i3.271>

(Received: 28th July 2022; Accepted: 29th August 2022; Published: 30th September 2022)

Keywords

*Political Thought;
Pan-Islamic
Movement; Al wahada
Islamiya; Islamic
Civilization;*

ABSTRACT

Sayyed Jamal al-Din Afghani was a philosopher, influential Islamic thinker, and political activist in the 19th century in Asia. He is well known for his Intellectual contributions and political thoughts. The pan-Islamic movement, Al wahada Islamiya terminology, and the literature about awareness against western thought were Afghani's most influential works. Moreover, Afghani's political thought has significantly impacted the leaders, Muslim countries, and Islamic civilization. This study aims to explore and analysis of Sayyed Jamal al-Din Afghani's political thought and its

impact on the Muslim world. This article conducted the qualitative method to analyze his writings and recent articles, journals, and books. This study has found that the political principles and philosophical approaches of Seyyed Jamal Uddin Afghani and it has a significant role in constantly striving to unite Islamic societies and save them from colonial oppression. Moreover, this article has illustrated Afghani's approach and how he came up with solutions for Muslim countries affected by western civilization in the 19th century. Finally, the Islamic world's political leaders should take Sayyed Jamal al-Din Afghani's political and intellectual ideas for their countries and societies to regain the Islamic civilization.

INTRODUCTION

Sayyid Jamal al-Din Afghani was a brilliant political theorist, writer, and activist best recognized for his role in the Pan-Islamic movement in the 19th-century. His call for a renewal of Islamic civilization and communities and an appeal for Muslim solidarity as a united front against the West paved the ground for a new style of politics in Muslim countries. Afghani began his missionary and intellectual activities in Afghanistan before moving to India, Pakistan, Iran, Iraq, Egypt, and Istanbul. His influential works have a significant role in establishing and regaining the Islamic civilization in the Muslim world in the twenty-first century.(Adam, 2017) Afghani's political thought is the foundation of modern Islamic global political and financial institutions, which are an essential part of Muslims in this time. After the independence of Muslim countries from western power, Afghani became one of the most potent intellectual people in the Muslim world. He was the Pioneer of Islamic Modernism and made a significant contribution to the development of Islamic civilization in the nineteenth century through his thought and activity.(Rahnema, 1994) It is a movement that has been defined as the first Muslim ideological response in the Muslim world in the 19th century, aiming to reconcile Islamic faith with contemporary principles such as nationalism, democracy, civil rights, rationalism, equality, and secularism (Islam, 2012). Furthermore, Al wahada Islamiya was a significant thought which was presented by Sayyid Jamal al-Din Afghani in the 19th century. It asserts that Muslim countries and leaders have the right to build their methods, methodologies, traditions, economic systems, and policies for the Islamic civilizations. In addition, Afghani made a significant

contribution to raising awareness of the western danger to Islam and the growth of free and independent media and Arabic literature and language.

Afghani traveled to India to learn *ijtihad* from Sheikh Ansari for two years, he resided in Calcutta, which was the capital of India, and he was witnessed firsthand as Britain plundered India and colonized lives, property, and honor. He visited Mecca to see the Kaaba and observed Medina, Jordan, Damascus, Aleppo, and Baghdad. Then Afghani went to Kabul, where for a brief while, Afghanistan began to change, and the people became more aware of colonial intentions. He established military and national schools for educating the youth in Afghanistan. (Bashiri, 2006) Moreover, Afghani organized the IRGC, informed the public about the national language, published the *Shams al-Nahar* newspaper, compiled and published the book *Tatmeh al-Bayan* on Afghan history, established a general hospital for people, and established a hospital a veterinarian, and established a caravanserai. Seyed Jamal al-Din was banished from the nation and transported to India due to his political acts; his brutality against British colonialism led to his expulsion from India. Moreover, he traveled to Istanbul, where he attempted to advance Muslim political philosophy and thought by sharing thoughts with Ottoman officials and the Sultan. Afghani was friendly with the Sultan, administrative, and his counselors in Istanbul. (Sever, 2010).

Sayyed Jamal al-din Afghani contributed to awareness against the western threat to Islam. However, his writings sufficiently establish his genuine concern with Islamic reform, which moved him to concentrate on the political rather than the religious aspect. Moreover, Sayyed Jamal al-din Afghani was vehemently opposed by the conservative class of every Muslim country where he tried to preach his liberal ideas. When he was in Afghanistan and India, some orthodox Ulama (scholars) criticized his liberal Ideas. Afghani has differed from predecessors and contemporaries in that he understood, better than most, the expansionist intention of the superior Christian powers and the danger it implied for the survival of the Ummah. Moreover, He was one of the very few traditional intellectuals about any political concern for the fact of the Ummah. In addition, He was deeply aware of the importance of power in international relations. He was the first Ulama (scholars) to understand the nature of the western threat to Islam and address himself to the task of meeting it. Afghani was also one of the first Muslim leaders to grasp the importance of influencing international public opinion through the skillful use of modern means of mass communications. He was a significant thinker and planner about the revival of Islamic Civilization in the whole world.

A SHORT BIOGRAPHY OF SAYYID JAMAL AD-DIN AFGHANI

Sayyid Jamal ad-Din Asadabadi is another name of Sayyid Jamal ad-Din Afghani. His father's name is Sayyid Safdar. Afghani was born in 1838 - 1839 CE (1254 A.H) into a family of local sayyids tribe in the village of Asadabad, which is near Kunar province, in modern

Afghanistan.(Matthee, 1989) Moreover, Sayyid Lutfallah Asadabadi, who was the nephew of Afghani, He says that Jamal ad-Din was born in the month of Sha'ban, 1254/October-November, 1838 CE. (Bashiri, 2006) However, one Jamal ad-Din was started his study at home with his father from five to ten, fast learning Arabic, the Qoran, Hadits, and Islamic Education known as traditional Din's education. He was educated at home first, then traveled for the educational journey to Qazvin, Tehran and he received his early education, Iran. Then he went via Bushehr to India around 1856 CE or 1857 CE. Jamal ad-din Afghani's first India trip was from Bushehr when he was eighteen or nineteen, immediately following the unexpected British acquisition of more Indian land. He was most likely present during the Indian Mutiny, in which leading Muslims played an essential part. Moreover, Seyyed Jamal al-Din, who had been acquainted with the basics and sciences of the day since he was five years old, went to Kabul with his father to continue his education in and studied for two years in that city. He went to Najaf. Ashraf emigrated and was in the presence of Sheikh Morteza Ansari for four years. During that time, Seyyed Jamal and seminary courses researched other sciences such as mathematics, medicine, anatomy, astronomy, and astronomy. It appears to have included a thorough grounding in conventional Islamic disciplines and considerable knowledge of Islamic philosophers. Particularly Persian ones such as Avicenna, Nasir ad-Din Tusi, and others Sufism are evidenced by various accounts of his childhood and later reports by those who knew him. He was an Islamic thinker who advocated for Muslim unity and modernity while also emphasizing opposition to European colonialism. He also served as an adviser to several Muslim monarchs, and his ideas continue to influence people today. He was one of the first significant figures to reinterpret old Islamic concepts to address the acute challenges posed by the West's escalating intrusions into the Middle East.(Omar, 2001).

Furthermore, Sayyid Jamal ad-Din Afghani was a dynamic force in the world of Islam who achieved and revolutionized. Afghani is widely known as the founder and forefather of Islamic Modernism. He was among the first significant figures to reinterpret old Islamic concepts to address the acute challenges posed by the West's escalating intrusions into the Middle East. He started a tendency among Muslim modernists to emphasize pragmatic ideals needed for life in the modern world, rejecting either pure traditionalism or mindless imitation of the West. Political activists, the more complimentary application of reason, and efforts to strengthen Islamic governments' political and military power were among them. He was also a religious leader, philosopher, reformist, writer, journalist, and, above all, a politician and liberator of the Muslim world and the east. On March 9, 1897 CE, Al-Afghani died in Istanbul and was buried there.(Keddie, 1972) His remains were returned to Afghanistan in late 1944 CE at the request of the Afghan government. Afghani's funeral was offered in front of the Afghan Consulate building in Peshawar's Qissa Khwani Bazaar. After that, Afghani's remains were laid in Kabul

University, Kabul, Afghanistan. Now, this mausoleum has presented the glorious memorial history of Afghani.

The background of political movement of Jamal al-Din al-Afghani
Jamal al-Din al-Afghani received his schooling in his hometown of Asadabad before continuing his studies in theology and law in Iraq. During these years, Afghani's reflected his unique interpretation of Islamic theology and inventive thinking. He borrowed, merged, and refined existing religious elements to establish a new political and religious philosophy system. Al-Afghani visited India as a young man. He undoubtedly developed a lifetime antipathy for the British after witnessing the impacts of colonization on that country. He became a vocal opponent of Britain's presence in India, Egypt, and other Muslim countries. In the 1860 CE, Al-Afghani came to Afghanistan and accessed the amir. Jamal-al-din counseled the amir to join the Russians in opposing the British, but he did not express any reformist ideals later attributed to him. Azam Khan was defeated in combat by the new amir Sir Ali in 1868 CE. (Qureshi, 1973).

Jamal-al-din did not join Azam in Iran, and he stayed in Kabul and tried unsuccessfully to sway the pro-British Sir Ali, who drove him from Afghanistan soon after.(Foundation, n.d.) When the country's government changed, a pro-British king ascended to the throne, and Afghani was banished.(Sever, 2010) Meanwhile, Afghani's anti-British remarks earned him yet another exile, and he returned to India. He conducted a lot of his crucial writing here, mainly compiling and publishing his lectures. Following the political actions of Seyyed Jamal al-Din in 1885, he was expelled from the country and sent to India. This time his tyranny against British colonialism led to his expulsion from India. He entered Egypt in 1885 and, despite not staying there for more than forty days, engaged in the tyranny of the youth, students, and professors of Al-Azhar University, who ordered his expulsion from with the in tervention of colonialism Egypt (Keddie, 1972).

During his lifetime, Seyyed Jamal al-Din set foot in countries such as Turkey, Saudi Arabia, England, France, Iran, Russia, and Iraq to enlighten the people about the dire situation of that time, and he carried out significant activities for the benefit of the people. He defended the interests of all Muslims in the world. Afghani flew to Istanbul after a brief stay in Cairo, Egypt. His knowledge and magnetic demeanor drew him back into the inner sanctums of power. He presented at the new institution, presenting his unconventional beliefs, which enraged the establishment. Conservative leaders attacked the university, prompting the university president to resign and al-Afghani to flee the country. Al-Afghani lived in Cairo from 1871 CE to 1879 CE. Movements in the Muslim world that Jamal ad-Din was able to observe. He accepted an invitation to live in Istanbul from the Ottoman ruler. Seyyed Jamal went to the Ottoman city of Astana in present-day Turkey to reform the Ottoman state due to the repeated invitations of the Ottoman king Sultan Abdul Hamid from England.(Kramer, 1982) Afghani was a guest of Sultan Abdulhamid II in

Istanbul in 1892. Until his death On March 9, 1897 CE he stayed in Istanbul. (Woodhead, 2001).

In conclusion, Afghani's political life had some significant tours and contributions to the Muslim world. For example, the first twenty-seven years from 1838 CE / 1839 CE to 1866 CE was the academic life of Afghani, including India and Iran Tour. Secondly, He spent his glorious time in Afghanistan from 1866 CE to 1868 CE for his first professional life. Thirdly, Afghani spent his life in Istanbul, Turkey, from 1869 CE to 1871 CE. Fourthly, he contributed his skills for the awareness of Egypt Journalism and the literary movement in Egypt from 1871 CE to 1879 CE. Fifth, Afghani went to India again, spent his time, and contributed to politics from 1879 CE to 1 882 CE. Six, He spent one year in Paris from 1883 CE to 1884 CE. After that, Afghani traveled to Iran and Russia many times from 1886 CE to 1891 CE. Finally, he stayed in Istanbul until he died in 1897 CE.(Keddie, 1972)

The contribution of Sayyed Jamal al-Din Afghani to the political thought in the 19th century

Sayyed Jamal al-Din Afghani was a philosopher and political activist whose significant contribution to political thought. At this time, his considerable thought academically known as the Pan-Islamic movement, Al wahada Islamiya terminology, and awareness against western thought. These have a dynamic political impact on Muslim countries, leaders, and Islamic civilization in the twenty-first century. This research investigates the influence of Afghani political thoughts on the Islamic world. It also focuses on evaluating the awareness of Journalism in Egypt and political advocacy in Istanbul.

The principal of political thought of Afghani

Sayyed Jamal al-Din Afghani had a clear political thought about society's government, power, and political system. By examining his works and writings, one can understand his thought about the political system, the type of government, and the obstacles and challenges. He is a prominent representative of the reformist-political discourse. His reformist discourse was a combination of the reform model of the period of progress and religious ideas, which uses these religious ideas as components for the reform and development of societies. In terms of politics, the perceptual aspect of Afghani's reformist discourse is the focus on the government with authority to create the conditions for progress and development in society, which he seeks in freedom, unity, return to religion, and scientism of government. Afghani placed his audience in a choice between backwardness and poverty on the one hand and progress and development on the other, and always encouraged the Muslims, who were the primary audience of his reformist discourse, to progress and prosper, and gave them a glorious past. It was reminded in terms of civilization.

The main goal of Sayyed Jamal al-Din Afghani's political thought was to get out of the abnormal socio-political situation of Islamic societies. The main elements of Seyyed Jamal al-Din's reformist-political discourse are:

1. Recognition of the components of the decline of Islamic societies
2. Emphasis on the possibility of gaining power over Muslims
3. Ways to restore the greatness of Muslims.

Afghani's reformist discourse emphasized the components affecting the decline of Muslims, and his political thought about the government formed with a focus on these components. He discuss the state and its structure, the relationship between religion and the state. Moreover, he said everything about reformist discourse. In contrast, he discusses the practical components of degeneration in multiplicity, and the pathology of the state and political structure is one of the main topics of his political thought.

In the Socio-political context, Seyyed Jamal al-Din Afghani's work has identified several essential elements. On the one hand, Seyyed was influenced by the West and the current situation in the Islamic world. During this period, the West, leaving behind its traditional period, entered a new era called "modernity" or "modernity," Its main feature is scientism and rationalism in the field of thought and action (Islam, 2014). Also, in politics, the defining feature of this period of freedom and democracy is that it has appeared in various manifestations, such as the formation and activity of political parties and the press, and various other institutions. At this time, the West is at the peak of material progress and hegemony, but Muslims are in extreme weakness and deadly poverty. Also, in this period, Seyyed witnessed numerous differences between the Islamic worlds that prevented their unity of action in the face of Western societies. However, factors have paved the way for a situation in Islamic societies that has led to Western domination of the Islamic world. Seyyed Jamal is trying to escape from this situation in his mind. He describes the weakness of the Islamic world as degeneration. He seeks to find a way out of this degeneration and open the doors of knowledge and power to the Islamic world to fight Western domination. In this way, he comes up with an idea called "reform."

In such a situation, the Islamic world faced two significant phenomena (Jalil, 2020). Firstly, Colonization, and secondly, Political tyranny of the rulers. The phenomenon, which was under pressure from the colonialists, was, in the opinion of Islamic thinkers, the cause of Colonization. To summarize of the important principles of the political thought of Afghani. Firstly, Unity of Islam meant creating unity or solidarity among the general Muslim community and, at the political level, public solidarity around a specific axis to confront Western and possibly Eastern colonialism. Nevertheless, the idea of Islamic unity was very attractive in its time. It fascinated the general reformers and anti-colonial political leaders of the Islamic world—secondly, the political structure of Islamic societies and the establishment of a government following Islamic standards. Thirdly, Anti-colonialism, which was the existence of colonies

in all parts of the non-Western world and, in fact, non-European and anti-colonialism in various forms, was the common feature of all Islamic movements in all parts of the Islamic world.

Fourth, Afghani's thought was anti-authoritarianism, and he challenged it alongside anti-colonialism which was relentless struggle against colonialism. The reason was that, the world still divided the realm of politics and geography into two poles, the colonialist and the colonized, and every struggle naturally operated in the same kind of polarization. In the nineteenth century, the challenge of tyranny/freedom was not yet strong, and so they generally did not realize the importance of freedom and sovereignty within the nation-state. However, Seyyed is aware of the concept of freedom and national sovereignty and the negation of tyranny in individual government and has paid attention to eliminating tyranny and sovereignty, freedom, and respect for the nation's rights. Five, justice and equality. Six, Deep connection between politics and religion. Seven, Identifying Islamic societies simultaneously as colonialism and its material development.

Seyyed Jamal al-Din expressed his political views on good government in "The Authoritarian Government" article. At the beginning of the article, he mentions the destructive effects left in the past by the authoritarian regime in the Orient; how society became authoritarian, and there is no way out of it. In this case, he says:(Keddie, 1972) "All this prevents a pen from being written in the hands of an Easterner about the government of the republic and the expression of the truth and the benefits of its prosperity." While the Orientals have a higher chance than others to enter under this name.

Seyyed Jamal goes on to say with regret that now is not the time to talk about a republican government and that he should try to reform the tyrannical government and inevitably present his idea that the government of Rahima Hakimeh is in the form of an authoritarian system. In that article, he does not define authoritarian rule; But he describes it this way: Jamal al-Din vehemently hates and dislikes the four types of governments (Qasiyah, Zalmeh, Rahima Jahleh, and Rahima Afiniyeh) that he names the product of the ignorance and irrationality of the rulers and the people. The Causes of the decline of Islamic societies. Firstly, Authoritarianism and absolute power, and Secondly, Divisiveness, separation, and moral corruption. Thirdly, Scientific backwardness and fourthly, Racial and ethnic prejudices.

A Pioneer of Islamic Modernism

The Pioneer of Islamic Modernism was Jamal ad-Din al-Afghani in the 19th century. His appeals that the Muslim ideological faith aims to integrate Islamic faith with modern principles such as nationalism, democracy, civil rights, rationalism, equality, and progress. In response to fast change, the first Islamic intellectual movement merged in the mid-nineteenth century, particularly when Western Civilization and colonialism perceived an onslaught on the Muslim world. Afghani

developed the notion of Ijtihad as a dynamic principle. Afghani suggested that scholar (Ulama) create regional centers in various countries where Ijtihad might be practiced for the ordinary man's guidance. The global center, which might be made in any holy place, should be linked to these regional centers. Representatives from various centers may get together to conduct Ijtihad on behalf of the entire Ummah. This will reinvigorate the Ummah and will prepare it to withstand foreign challenges. He says, "The gate of ijtehad is not closed at all – It is not only a duty but also a right to implement the principles of the Qur'an on the problems of our time continuously. Its refutation is tantamount to taqlid and stagnation. Both these attitudes are as inimical to true Islam as materialism is to it." (Sharif, 1963).

The strategy of Afghani for the development of Islamic Modernism was founded on the idea of reaching a compromise or agreement between traditional culture and the philosophical and scientific difficulties of the modern Western world, and his goal was to revitalize the Islamic world. He was fascinated by Western culture, particularly science and advanced technology. He understands that science was responsible for the West's superiority in knowledge and power and its dominance over the rest of the globe. He pleads for science and modern technology because he understood that Europe's triumphs were due to knowledge and its correct application, while the Muslim states' weaknesses were ignorance. Afghani argues that science originated in the Islamic world and is the source of Western development and superiority. He encourages Muslims to recover their faith and use it to become powerful and progressive. According to Afghani's writing:(Keddie, 1972) "One might say that in all this period the sciences made astonishing progress among the Arabs and in all the countries under their domination. Rome and Byzantium were then the seats of theological and philosophical sciences as well as the shining center and burning heart of all human knowledge. Having followed for several centuries the path of civilization, the Greeks and Romans walked with assurance over vast field of science and philosophy. There came, however, a time when their researches were abandoned and their studies interpreted. The monuments they had built to science collapsed and their most precious books were relegated to oblivion. The Arabs, ignorant and barbaric as they were in origin, took up what had been abandoned by the civilized nations, rekindled the extinguished sciences developed them, and gave them brilliance they had never had. Is not this the index and proof of their natural love for sciences?"

Afghani argues that the backwardness of the Arab and Muslim world is because of the weakness of knowledge. Although modern medical science developed in the West, it was initially started by Muslim scientists. At the same time, the founders of advanced technology were Muslims, and algebra was started and laid by Muslim researchers. Muslim scholars initiated the rise of modern European civilization. Muslims have been defeated and persecuted by Western culture in the last century because of their faith and knowledge (Islam, 2020).

The Pan-Islamic Appeal and Al-Wahda al Islamiya thought of Afghani
Pan-Islamism is a political philosophy that promotes Muslim unity under a single Islamic kingdom or state, usually a caliphate or an international organization based on Islamic values. Pan-Islamism distinguishes itself from pan-nationalistic ideologies, emphasizing allegiance and mobilization, omitting ethnicity and race as vital unifying factors as internationalism and anti-nationalism. Furthermore, it portrays Islam as anti-racist and opposed to anything that divides people based on ethnicity. Pan-Islamism is a political philosophy that promotes Muslim unity under a single Islamic kingdom or state, usually a caliphate or an international organization based on Islamic values. Pan-Islamism distinguishes itself from pan-nationalistic ideologies, emphasizing allegiance and mobilization, omitting ethnicity and race as vital unifying factors as internationalism and anti-nationalism.

Afghani was concerned that nationalism would split the Muslim world, and he considered that Muslim unity was more important than ethnic identity. The Pan-Islamic Appeal and concept are essential for Muslim countries. This political thought raised the Muslim mind for independence by the British invasion in India and Russian aggression in Central Asia.(Keddie, 1972) In addition, the increased pace of European financial infiltration and conquest in the Ottoman Empire and neighboring areas gave them a powerful boost. Afghani's teachings and appeals needed reformer the Ottomans and other countries for unity and the advantage for the Islamic world. Pan-Islam's demand for holy war or defense of Islam had a traditional solid basis, as did the notion of restoring a single Islamic state under a revived caliphate. This unique idea was more significant for Islamic World, and the ideal of independence from foreign control also had a nationalist element in the 19th century. In the twenty-first century, these Pan-Islamic appeals are essential for the divided Muslim countries and the regain the unity of the Islamic world (Said, 2016).

Afghani used the al wahada Islamiya terminology in the nineteenth century. (Keddie, 1972) He claims that Muslim countries have the right to construct their methodologies and traditions in society. They created Muslim solidarity against intruders from other countries and secured their independence policy and freedom. He was the Islamic voice that blamed western imperialism for declining the Muslim empress. Afghani successfully raised awareness throughout the Islamic approach for Islamic sovereignty from Andalusia (Magrib), which is located in Spain, and this area was the western border of the Muslim World. On the other hand, the eastern border of the Muslim world was China's Tonkin border. Fazan was the northern boundary of the Muslim world, and Sandib islands were the south boundary of the Muslim world situated in Bangladesh. Afghani demanded to establish peaceful Islamic countries, including all Muslim nations. In addition, this country has an Islamic army, Islamic Media, financial institutions, and Islamic education systems. Moreover, they build Muslim brotherhood as well as Muslim `Ummah.

The impact of the Afghani's political thought on the leaders in 19th century

Sayyed Jamal al-Din Afghani has been one of the most prominent figures in socio-political developments in the Middle East and the Islamic world. He took an active part in the socio-political developments of most Islamic countries. (Rahnema, 1994) By accepting the ministry in the government of "Dost Mohammad Khan" in Afghanistan in 1866 CE, he tried to influence the political and cultural developments of the Afghan society, and by being a member of the Higher Education Council of the Ottoman government, he accepted the mission of reorganizing the Turkish cultural organization. (Keddie, 1972) The role and influence of Seyyed Jamal on the awakening of scholars and elites of Islamic societies and politicians is not hidden from anyone. According to Martyr Morteza Motahhari, "Seyyed was the forerunner of these movements He was educated in the school of Seyyed Jamal al-Din. Sheikh Muhammad Abdu and Sayyid Rashid Reza and the martyr Sheikh Hassan al-Banna, the founder of the largest contemporary Islamic movement (Muslim Brotherhood) in Egypt and the Arab world, were direct or indirect students of Sayyid. A brief point may indicate the depth of these influences and roles. "It is a continuation of the path of Seyyed Jamal al-Din and Muhammad Abdu."

The role of Afghans in all Islamic and non-Islamic lands on social and political activists, both directly and indirectly, is evident to all. In Egypt, Sayyid founded the Al-Watani Party and carried out many humanitarian activities in cooperation with the Egyptian members of the party in order to serve the deprived people of Egypt, and at the same time went to meet with Egyptian socio-political figures and personalities. He played an influential role in the political developments in Egypt. For example, he was welcomed by some government officials and began to teach and preach. Many Egyptian writers and intellectuals took advantage of him, and Sheikh Mohammed Abdu's Grand Mufti of Egypt considered him his master. (Kedourie, 2007) For this reason, he was expelled from Egypt due to the efforts of foreign representatives. Leaders and politicians in India, the United States, London, France, and other countries were so affected by the Afghans that they felt afraid of losing their land. Therefore, they did not allow him to remain in their countries (Imam, 2015).

Sayyed Jamal al-din Afghani has made a significant contribution to the awareness of journalist leaders, and Syrian Christian refugees leaders for consciousness. Afghani's main contribution was to encourage and assist his followers in writing and publishing and the organization of journalist societies. Afghani taught the journalists that it was their right and duty to criticize the government's behavior and activities and have the power to effect change in society. (Kudsi-Zadeh, 1968) As a result, there was an incredible rebound of journalistic activity, including some of the best minds from Muslim countries, particularly Egypt and Syria. Moreover, Afghani's thoughts influenced and made the sign of the Arabic language and literature and Independent Journalism in the Muslim world. Another example of this period of journalist contribution worth mentioning was the

establishment of many journalist organizations and new printing houses. For example, al-Matba'a al wataniyya, Matba at Misr and at al-Ittihad. These organizations printed many influential literary and philosophical works by Muslim academics, contributing to education. Ibn Khaldun, Ibn and Rabbihi, Ibn Khallokan, Ibn Sina al Gazzali, al razi al bukhari, and Abu al-Faraj al Isfahani were among those who contributed. (Salem, 2004)

RECOMMENDATION

From the above discussion, this article explore that Afghani's political thought has to play a vital role in the Muslim world to regain the glorious political legacy and history. At this time, the modern economic and political platform established by Afghani's policy and his Pan-Islamic concept is the significant political thought in modern Islamic Civilization. Sayyed Jamal al-din Afghani has majored in contribution to political Journalism awareness and Islamic Moderation in Muslim countries. Afghani's contribution was primarily encouraging and helping his followers write and publish to the people about their glorious past and the present crisis. Modern Muslim leaders are following Afghani's thoughts. After researching this article, the writers recommend the following points:

1. Undoubtedly, the political principles and philosophical approaches of Seyyed Jamal al-Din Afghani are the best example for Muslims, especially politicians and social activists.
2. Like Seyyed Jamal al-Din Afghani, we must constantly unite Islamic societies and save them from colonial oppression.
3. His intellectual and political works should be written in golden handwriting and made available to all Muslims, youth, and writers.
4. To unite the Islamic Ummah, prejudice, ethnicity, division, and moral corruption must be avoided and changed.
5. The political leaders of the Islamic world must take the example of Afghan political and intellectual ideas for the benefit of their countries and apply them in their societies.
6. Having a moderate intellectual and political thought for every Muslim youth and avoiding extremism is a fundamental principle left by Afghans, and we should follow it.
7. Afghani's political thought is the perfect foundation of modern Islamic global political and financial institutions for the Muslim World.

REFERENCES

- Adam, A. I. (2017). Islamic civilization in the face of modernity: The case of Jamal Al-Din Al-Afghani and Muhammad Abduh. *International Journal of Humanities and Social Science*, 7(6).
- Bashiri, I. (2006). Jamal al-Din al-Afghani. Foundation, E. I. (n.d.). Welcome to Encyclopaedia Iranica. Retrieved July 3, 2022, from <https://iranicaonline.org>
- Imam-Tamim, M. K., Kamaldeen, M., Mohd Zin, N., & Ibrahim, N. (2015). Driving From the Backseat: An Exploratory Study of the Dearth of Malaysian Women in Political Decision-Making Process.

- Islam, M. (2014). Organ donation and transplantation issues in Islam and present situation. *JL Pol'y & Globalization*, 22, 99.
- Islam, M. Z. (2012). Provision of Alternative Dispute Resolution Process in Islam. *Journal of Business and Management*, 6(3), 31-36.
- Islam, M. Z. (2014). Interfaith marriage in Islam and present situation. *Global Journal of Politics and Law Research*, 2(1), 36-47.
- Islam, M. Z., & Norullah, M. (2020). Hate Speech Under International and National Laws: A Comparative Analysis from Islamic Law Perspective. *International Journal of Psychosocial Rehabilitation*, 24(6).
- Jalil, M. A., Islam, M. Z., & Islam, M. A. (2020). Risks and opportunities of globalization: Bangladesh perspective. *Journal of Asian and African Social Science and Humanities*, 6(4), 13-22.
- Keddie, N. R. (1972). *Sayyid Jamâl Ad-Dîn Al-Afghanî: A political biography (Double)*. University of California Press.
- Kedourie, E. (2007). *Afghani and'Abduh: An essay on religious unbelief and political activism in modern Islam*. Routledge.
- Kramer, M. S. (1982). *The congress in modern Islam: On the origins of an innovation*. Princeton University.
- Kudsi-Zadeh, A. A. (1968). *The Legacy of Sayyid Jamal Al-Din Al-Afghani in Egypt*. Indiana University.
- Matthee, R. (1989). Jamal al-Din al-Afghani and the Egyptian National Debate. *International Journal of Middle East Studies*, 21(2), 151-169.
- Omar, I. A. (2001). *Rethinking Islam: A study of the thought and mission of Maulana Wahiduddin Khan*. Temple University.
- Qureshi, M. N. (1973). *The Khilafat Movement in India., 1919-1924*. University of London, School of Oriental and African Studies (United Kingdom).
- Rahnema, A. (1994). *Pioneers of Islamic revival*. Palgrave Macmillan.
- SAID, S. N., & HIKMANY, A. N. (2016). Zanzibar Government of National Unity: A Panacea to Political or Economic Stability?. *Journal of Asian and African Social Science and Humanities*, 3.
- Salem, A. A. (2004). *Challenging Authoritarianism*.
- Sever, A. (2010). *A pan-Islamist in Istanbul: Jamal Ad-Din Afghani and Hamidian Islamism, 1892-1897 [Master's Thesis]*. Middle East Technical University.
- Colonialism, and Disunity: The Islamic Political Reform Movements of al-Afghani and Rida*. *American Journal of Islam and Society*, 21(2), 25-54.
- Sharif, M. M. (1963). *A History of muslim philosophy*. Wiesbaden, 1, 304-305.
- Woodhead, C. (2001). NIYAZI BERKES, The Development of Secularism in Turkey. *BRITISH JOURNAL OF MIDDLE EASTERN STUDIES*, 28(1), 119-119.