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Mohammad Sarwar as a Biographer and Disseminator of Obaid Ullah Sindhi's Ideology: A Historical Study

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Abstract
Muhammad Sarwar is one of the prominent journalists, intellectuals, and writers of the twentieth century whose intellectual formation was influenced by the religious, national, and reformist movements of the subcontinent. His personality and thought were deeply influenced by the Khilafat Movement, the Non-Cooperation Movement, the reformist teachings of Shah Waliullah Dehlvi, and the thoughts of Maulana Abul Kalam Azad, Maulana Muhammad Ali Jauhar, and above all, Maulana Ubaidullah Sindhi. His writings are conscious of national independence, Islamic renaissance, social justice and public rights.
Muhammad Sarwar was a student of Jamia Millia Islamia, Delhi, and he was fortunate to have teachers such as Dr Zakir Hussain and Maulana Abdul Hai Farooqi. Then he went to Egypt for higher education and learned from the thoughts of famous scholars like Ahmed Amin, Taha Hussain, and Muhammad Hussain Haikal. The modern academic atmosphere and the journalistic tradition of Egypt broadened his intellectual horizons. The modern academic atmosphere and the journalistic tradition of Egypt broadened his intellectual horizons.
On his return home, he started his journalistic career with the daily Zamindar and was later appointed as a teacher of Arabic at Jamia Millia Islamia. In 1938, on the advice of Dr. Zakir Hussain, he met Maulana Obaidullah Sindhi in Mecca, which turned into a deep intellectual relationship and continued for many years. This relationship gave a new dimension to his academic and intellectual direction.
After the establishment of Pakistan, Muhammad Sarwar edited several newspapers and magazines, among which *Afaq* is prominent. He kept his journalism related to the problems of farmers, workers, and the general public and made social justice, nation-building, and the promotion of public consciousness the main objectives of his writings. Thus, Muhammad Sarwar emerges as a journalist and thinker who combined Islamic thought, modern education, and public journalism into a comprehensive intellectual tradition.

1.2 EARLY LIFE AND EDUCATION

He was born in the first decade of the twentieth century, in 1904, in Gujarat District, in a village named "Sikeryali."(Ahmad, 2009) Ubaidullah Anwar, in one of his essays on Sarwar, provides his date of birth as 1906.(Anwar, n.d.) He was not from a wealthy family, but his family was living a respectable life in their community. He passed the fifth grade at his village school.(Anwar, n.d.)This was a time of heightened political activity in the subcontinent. Sarwar was in the eighth grade when he left the government school, influenced by the Non-Cooperation Movement.(Sarwar, 1972, p. 79)Then he entered the Azad High School in Gujarat City, and from there he passed his matriculation in 1923.(Shahjehanpuri, 2016, p. 378) Syed

Ataullah Shah Bukhari, along with his fellow philanthropists, founded Azad School in Gujrat.(Sarwar, 1972, p. 80)

Among his teachers at this school was Maulana Nasrullah Khan Aziz[vii] (February 18, 1897-July 2, 1976), who had achieved immense fame as the editor of *"Medina"* Bijnor and a Congress nationalist journalist. After joining Jamaat-e-Islami in 1941, he became famous as a journalist and spokesperson for Jamaat-e-Islami and was known as the "Baba-e-Sahafat" [Father of Journalism] among his peers.(Shahjehanpuri, 2016, p. 377) Another notable figure among Muhammad Sarwar's teachers was Malik Hasan Ali, who was famous in scholarly circles for his work on the Mujaddid Alif Sani and his magnum opus *"Mushahid Al-Tawheed*."(Shahjehanpuri, 2016, p. 377) Both have read the Quran from Maulana Khawaja Abdul Hai, who was the disciple of Maulana Ubaidullah Sindhi. For the first time, Sarwar learned about Sindhi from these respected teachers. There in Azad High School, Gujarat, was another famous teacher from whom Sarwar benefited: Maulvi Faiz Miran.(Sarwar, 1972, p. 27) He was very popular among the literary circles; his knowledge and grace can be gauged from the fact that some teachers used to read the great work "Hujjat-ul-Balagha" by the great scholar of India, Hazrat Shah Waliullah Muhaddith Dehlvi. Muhammad Sarwar was also greatly influenced by him.(Shahjehanpuri, 2016, p. 378)

Muhammad Sarwar's critical thinking and intellectual training began with his discipleship under Maulvi Faiz Miran[xii], Malik Hassan Ali, and Maulana Nasrullah Khan Aziz. The method on which these teachers trained Sarwar later proved to be very useful to Sarwar.

1.3 ENTRY IN JAMIA MILIA ISLAMIA

After passing the tenth standard examination in 1923 from Azad Muslim High School, Gujarat(Shahjehanpuri, 2016, p. 378), Sarwar reached Jamia Millia Islamia.In those days, the university's campus was in Aligarh. Jamia Millia was established in 1920 as a result of the Tark-Malawt movement. Its foundation stone was laid in Aligarh by Hazrat Sheikh-ul-Hind Maulana Mahmood Hassan Deoband.(Shahjehanpuri, 2016, p. 378) A village student from a backward area of Punjab reached the largest educational, intellectual, and cultural center of Indian Muslims. There he got the opportunity to see (obviously from a distance) and listen to Maulana Muhammad Ali, Hakeem Ajmal Khan, Dr. Mukhtar Ahmed Ansari, and many other eminent Muslim leaders. There was also general disappointment in nationalist circles because of the weakness of the Khilafat and Congress movements. Two years later in 1923(Shahjehanpuri, 2016, p. 378), the authorities relocated Jamia from Aligarh to Delhi under dire conditions. Those who had started antagonism and the freedom struggle against the British government were all still alive, and all of them were associated with Jamia Millia. Dr. Zakir Hussain Khan and his colleagues, Professor Mujib and Dr. Syed Abid Hussain, recently returned from Germany, marking the beginning of a new era for the university. Gandhi and Pandit Jawaharlal Nehru also used to visit the university in Delhi.(Sarwar, 1972, pp. 80–81)

In this university, he also had the opportunity to study with Maulana Khwaja Abdul Hai[xvii] and Dr. Muhammad Ali Shah Sindhi, a disciple of Maulana Ubaidullah Sindhi, who taught Hujjatullah Al-

[i] He was born in Gujranwala. He was a prominent journalist, writer, and poet of the country. He belonged to the important academic and literary circles of Jamiat-e-Islami and Tehreek-e-Pakistan. He was a high-ranking journalist. He edited several magazines and newspapers, including the daily "Tasnim" Lahore, and strengthened the foundations of Islamic journalism. He wrote several books on Islamic topics, of which the book on the biography of Imam Ahmad bin Hanbal is very famous. He was a traditionalist and a serious-minded poet. His poetry includes hymns, naats, poems, and ghazals.

[ii] Maulvi Faiz Miran lived a very simple life. He would walk to school from a nearby village every day, wearing a tahmaband (a traditional dhoti). His life was purely rural. He was in love with Shah Waliullah and often mentioned him while teaching.

Balagha.(Sarwar, 1972, p. 27) He earned B.A. (Hons) in Arabic Literature and History from Jamia Millia in 1929.(Tutu, 2014, p. 7) He learned Arabic in Jamia from Maulana Muhammad Surti.[xx] He was among the first graduates of Jamia Millia Islamia Delhi. After completing his graduation from Jamia he attached with Maulana Muhammad Jahuar's newspaper "Hamdard".(Tutu, 2014, p. 7)

1.4 ESTABLISHMENT OF PAKISTAN AND ACTIVITIES OF SARWAR

In 1942, Sarwar took a long leave from the university and travelled to Lahore because he wanted to do some political work through writing and reading and pursue his intellectual interests. In Lahore, he became the editor of the daily "Ehsan." In 1943, he resigned from this newspaper. Thereafter, with the permission of Maulana Sindhi, he established a publishing house, "Sindh Sagar Academy", and started writing and compiling. During that time, he wrote *"Maulana Ubaidullah Sindhi Halat-e-Zandagi Taalimaat Aur Sayasi Afkar*",[xxii] a magnum opus. Sarwar presented this book to Maulana Sindhi, who appreciated Sarwar's efforts. In November 1943, he once again went back to the university, and at last on August 11, 1947, he returned to Lahore again and spent the rest of his life in Pakistan.(Shahjehanpuri, 2016, p. 384) He was very committed to disseminating Shah Waliullah's thoughts on his return from Mecca, and for that purpose, he permanently adopted journalism.(Anwar, n.d.)

1. Imroz and Afaq (Lahore)

In 1948, the famous progressive leader and the moving spirit behind the Pakistan Times, Mian Iftikharuddin[xxv], launched the daily newspaper "Imroz." The editorial board of this newspaper included Faiz

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[iii] Khwaja Abdul Hai Farooqi was a resident of Gurdaspur district in Punjab. He completed his studies in Hadith at Darul Uloom. He was a student of Sheikh-ul-Hind Maulana Mahmud-ul-Hasan and Syed Anwar Shah Kashmiri in Hadith. In 1331 AH, when Maulana established the "Nizarat-al-Ma'arif" in Delhi, he was among its first students, along with Maulana Ahmed Ali Lahore. During the First World War, he was also detained for his political activities. He had studied Tafsir-ul-Quran with Maulana Sindhi before his migration.When Jamia Millia was established in Delhi, he was appointed as a teacher of Qur'anic interpretation. Finally, he became a professor of Islamic studies at Islamia College, Railway Road, Lahore. He continued the series of Qur'an lectures in Lahore. His style of Qur'an lectures was to teach the youth the Holy Qur'an in such a way that they were enlightened with the true Islamic spirit.During Maulana Sindhi's stay at Jamia Millia Islamia, he compiled Maulana Sindhi's Afaadat. He made Jamia Millia the center of his work. He gained more recognition in academic circles, not because of his teachings, but because of his exegetical works. Among his exegetical books, *Al-Khilafah Al-Kubra, Sirat Mustaqim, Ibrat, Burhan, Sabeel Al-Rashad, Basair,* and *Zikr* are noteworthy. He also wrote separate exegesis of various surahs of the Holy Quran. It is very easy in terms of language and expression. His rank in Junood Al-Rabbaniyyah was that of Colonel. He died in January 1965.Syed M.Ahmad , *Maulana Ubaidullah Sindhi, Hayat, Afkar awr Amal,10 March 1872 -22 August 1944*, Lahore: Takhleeqat,2009,243.

[iv] He was an expert and a popular alim in the subcontinent. Apart from Arabic literature, he also had a very high standard in other Islamic sciences. Maulana belonged to the Ahle Hadith sect and was very ardent in following his predecessors. Even the slightest liberal attitude and misbehavior of the students were unbearable to him. He always tried to ensure that none of his students committed any violation of even the slightest principle of Sharia. It was very challenging being the protégé of Maulana Surti at Jamia. However, a very controlled environment governed student life. So it seemed very difficult at that time, but the coming years were very fruitful. The hard work of student life and the lessons taught by teachers about perseverance created many learning opportunities in life. Muhammad Sarwar, *Muqaddimah,*15,2014

[v] Sarwar published this book for the first time in 1942, when Maulana Sindhi was in excellent health, and he personally read and approved it.

[vi] Mian Iftikharuddin was a politician from the famous Arain family of Baghbanpura (Mian family, Baghbanpura). He was born in 1908 in Baghbanpura, Lahore. He received his early education at Aitchison College, Lahore, and higher education at Oxford University. In 1937, he was elected a member of the Punjab Legislative Assembly on a Congress ticket. He was also chosen to serve as the Congress Party's secretary. In 1941, he was arrested for his rebellious activities. In 1945, he separated from the Congress and joined the Muslim League. He won a seat in the Punjab Assembly on a Muslim League ticket during the 1946 elections. After the formation of Pakistan in 1947, he was entrusted with the Ministry of Refugees and Rehabilitation in the

Ahmed Faiz, Maulana Chirag Hassrat, and Professor Muhammad Sarwar(Tutu, 2014, p. 9).After the establishment of Pakistan in 1948, he became associated with the daily Imroz, Lahore. After some time he left Imaroz due to policy differences. After this, he, along with famous journalists Mem Sheen (Muhammad Shafi) and Ali Muhammad, launched the weekly "Afaq," which later began to be published as the daily "Afaq."(Tutu, 2014, p. 9) This newspaper created a stir in the political field. He left the daily Afaq and went to Karachi and was appointed as Assistant Director in the Ministry of Information of the Government of Pakistan. From there, he worked as Deputy Director in the Information Department, Lahore. He said goodbye to government service in 1959.

In 1958, he had planned to launch a monthly magazine and had also obtained its declaration, but unfortunately, at that time, Ayub Khan imposed martial law in the country. The situation in the country became uncertain, and for this reason, he could not launch the monthly magazine. Due to the difficult situation, he became associated with "Bang Haram," Peshawar.[xxviii] Before that, he had also worked in the government's press information department for some time.

2. Al-Rahim: Hyderabad (1963-1964)

In 1963, when Shah Waliullah Academy was established in Hyderabad (Sindh), Muhammad Sarwar was appointed as the editor of its monthly academic magazine "Al-Rahim."(Tutu, 2014, p. 9) He worked in this academy from early 1963 to the end of 1964. His hard work brought this monthly magazine into the ranks of the best academic magazines in Pakistan. He wrote articles for it and invited writers and researchers from Pakistan and across the border. In a short timeframe, "Al-Rahim" had made it on par with Burhan (Delhi) and Maarif (Azamgarh).(Shahjehanpuri, 2016)

3. Fikr-o-Nazar: Karachi, Islamabad (1964-1970)

After leaving Shah Waliullah Academy, Hyderabad (Sindh), Dr. Fazlur Rehman Malik[xxxi], director of the "Islamic Research Institute of Pakistan" and a renowned religious scholar, offered Muhammad Sarwar a job in this newly founded federal institution.(Tutu, 2014, p. 9) This institution was initially established in Karachi, and later, in 1966, it was moved to Islamabad, where Sarwar also came. He was also entrusted with the editorship of its monthly academic magazine "Fikr-o-Nazar" in this institution. He performed the responsibilities of the editorship very well until 1970. This period of Fikr-o-Nazar under Muhammad

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cabinet of Khan Iftikhar Hussain Mamdot, but after a few months, he resigned from the ministry and became the President of the Punjab Muslim League. In November 1950, he formed a new political party called the Azad Pakistan Party. He was a member of the first and second Legislative Assemblies of Pakistan. He was also a member of the National Assembly for some time. In 1946, he established a publishing house called Progressive Papers Limited, under which the daily Pakistan Times, daily Imroz, monthly Sport Times, and weekly Lail-o-Nihar were published. The government nationalized the newspapers of Progressive Papers Limited in 1958.

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[viii] Dr. Fazlur Rehman Malik (21 September 1919 – 26 July 1988) was a prominent Islamic thinker, contemporary scholar, and reformist of Pakistani-American origin. He vigorously advocated the reintroduction of ijtihad (independent reasoning) and the rational approach to the interpretation of the Quran to solve the problems of modern society. He was born in the Hazara region of British India, which is now in Pakistan. He studied Arabic at the University of the Punjab and took his PhD in Avicenna at the University of Oxford. He taught Islamic philosophy at Durham University in the UK and McGill University in Canada. During the regime of President Ayub Khan in the 1960s, he was appointed as the director of the 'Institute for Islamic Research,' which was established in Islamabad. Because of his avant-garde reformist views, he faced strong opposition from the traditional scholars, and he moved to the United States in 1968. He was a professor at UCLA and then at the University of Chicago until his death. "The moral and social principles of the Quran are still relevant today," he said. He argued that the study of the historical context of the Quran as a whole is necessary to understand its moral and social principles in today's world. His goal was to reform traditional Islamic education by synthesizing modern social sciences and analytical thought. Additionally, he prioritized the Quran's teachings on community well-being, moral leadership, and socioeconomic equity.

Sarwar's editorship was the best because he made every possible effort to improve its quality and academic standard.(Shahjehanpuri, 2016, p. 385) After some time, he also left this institution, and Dr. Fazlur Rehman also understood General Ayub's "Islamism," and he also separated from him.

4. Al-Ma'arif: Lahore

Sheikh Muhammad Ikram was appointed as the director of the Islamic Cultural Institute after retiring from government service. This institution was established by Pakistan's first Finance Minister and third Governor General Ghulam Muhammad to promote and disseminate modern Muslim culture and history. Khalifa Abdul Hakim was made the head of this institution, having been shifted from Kashmir to Lahore; his daughter revealed this. But this institution continued to be under the eye of the ruling elite.

His work required a reliable person in an academic institution. Therefore, he had confidence in Sarwar's knowledge and academic background, which led him to appoint Sarwar as the editor of the monthly magazine "Saqqafat."(Shahjehanpuri, 2016, p. 385) Before him, its editor was Raees Ahmad Jafri, who had passed away in October 1968.(Shahjehanpuri, 2016, p. 386) However, this position was waiting for a qualified editor, and Sarwar's attitude was very suitable for the position. He remained associated with Al-Ma'arif for two years, but he did not have the freedom to work that he had in the editorship of "Al-Rahim."(Shahjehanpuri, 2016, p. 386)

Sheikh Ikram's bureaucratic nature creates hurdles for Sarwar's work. However, for other reasons, a circle of scholars could not be formed to support "Ma'arif." Therefore, the hopes for changing "Saqqafat" to "Ma'arif" were unfulfilled; it remained limited in scope, and its academic level was not improved. According to Abu Sulaiman Shah Jahanpuri, Ikram Sheikh changed the name of the magazine to Al-Ma'arif.(Shahjehanpuri, 2016, p. 386)

Similarly, Sarwar was unable to accomplish the goals he had set for himself to bring quality changes for this magazine. During his two years of work at "Ma'arif", he compiled a very useful book titled "Armaghan Shah Waliullah". In July 1971, his association with the Islamic Cultural Institute ended. Thereafter, he was busy writing and compiling the works of Maulana Ubaidullah Sindhi. "He wrote "Ifadat wa Malfuzat Maulana Ubaidullah Sindhi" during this time, which stands as one of his masterpieces.(Shahjehanpuri, 2016, p. 386)

1.5 INTELLECTUAL AND ANTI COLONIAL INFLUENCES

When the Khilafat Movement started in 1920, Muhammad Sarwar also joined it. He (1897-July 1976) went to school, as did many other Indians in protest. He then enrolled in the Azad Muslim High School in Gujarat, founded by Maulana Syed Attaullah Shah Bukhari.[xxxix] Here, his teachers included Malik Nasrullah Khan Aziz (February 18, 1897-July 2, 1976) [xl] and Malik Hasan Ali.[xli] During those days, he heard about

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[ix] Syed Ata Ullah Shah Bukhari (23 September 1892 – 21 August 1961) was a Hanafi Islamic scholar and a religio-political figure from the Indian subcontinent. He was one of the Majlis-e-Ahrar-e-Islam's founding members. His biographer, Agha Shorish Kashmiri, states that Bukhari's greatest contribution had been his germination of strong anti-British feelings among the Indian Muslims. He is one of the most notable leaders of the Ahrar movement, which was associated with opposition to Muhammad Ali Jinnah and opposition to the establishment of an independent Pakistan, as well as opposition to the Ahmadiyya Movement. He is considered a legendary rhetorician, which made him famous among the Muslims. His efforts not only galvanized the sentiments of the Muslim community but also laid the groundwork for future political movements in the region. The legacy of his oratory continues to inspire leaders who seek to advocate for social and political change.Samina Awan, *Political Islam in Colonial Punjab: Majlis-e-Ahrar,* 1929–1949, P. 153.

[x] He was born in Gujranwala. He was a prominent journalist, writer, and poet of the country. He belonged to the important academic and literary circles of Jamiat-e-Islami and Tehreek-e-Pakistan. He was a high-ranking journalist. He edited several magazines and newspapers, including the daily "Tasnim" Lahore, and strengthened the foundations of Islamic journalism. He

Maulana Obaidullah Sindhi (March 10, 1872-August 21, 1944) from his teachers.(Sarwar, 1972, p. 26) Both of them had studied the Qur'an from Maulana Khwaja Abdul Hai Farooqi,[xliii] who was a student of Maulana Sindhi. During their school days, both Muhammad Sarwar Shah Waliullah and Maulana Ubaidullah Sindhi had entered the circle of influence. Regarding the matter, he has written, "One of our teachers in the Azad Muslim High School in Gujarat was Maulvi Faiz Miran." He would walk to school from a nearby village every day, wearing an apron. His life was purely rural. Maulvi Faiz Miran was a great devotee of Shah Waliullah. He used to mention Shah Waliullah while teaching. Some teachers also took lessons from him on Hujjatullah Baligha. In fact, I first encountered remarkable figures like Maulana Sindhi and Hazrat Shah Waliullah during my school days.

I passed the fifth grade from the village school. Then I entered the high school in Gujarat City. In the eighth grade, I left the government school due to the influence of the *Tark-Mowalat* movement (Non-Cooperation) and enrolled in the local Azad Islamia High School. In those days, the Khilafat movement was at its peak. There were riots, processions were held, and civil disobedience was practised. People assembled in front of the police stations and raised these slogans: "Police aur Fouj mein Noakri Hram hy" [Army and police jobs are forbidden]. Azad Schools were founded by Maulana Syed Attaullah Shah Bukhari. I have had the opportunity to see him and listen to his speeches. Once, Maulana Abul-Aklam Azad also came. I also had the opportunity to listen to the speeches of Maulana Zafar Ali Khan and the famous leader of Sialkot, Agha Safdar. The school teachers themselves, among whom Malik Nasrullah Khan Aziz is the most notable, often spoke about the freedom struggle of the Congress and the Khilafat.(Sarwar, 1972, pp. 79–80)

Earlier, when there were riots in Punjab against the implementation of the Rowlatt Act in 1919 and unarmed Indian people were shot indiscriminately at Jallianwala Bagh in Amritsar, Gujarat, the city was also engulfed in these riots. Here too, people vandalized. As a result, martial law was imposed, and some Hindu and Muslim leaders were arrested. I was studying in a government school at that time. In the morning, boys from all the schools in the city would form rows and go to a field adjacent to the courts. The Union Jack would be flying in the middle of the field. A white man would come, accompanied by a few Indian soldiers. The white man asked all the schoolboys to salute the Union Jack one by one. There is a memory that I still remember: while passing by the Union Jack, a boy burst into laughter. This white man called him and gave such a loud slap that all of us boys were scared. Such inhuman attitudes towards my countrymen filled my

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wrote several books on Islamic topics, of which the book on the biography of Imam Ahmad bin Hanbal is very famous. He was a traditionalist and a serious-minded poet. His poetry includes hymns, naats, poems, and ghazals.

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[xii] Khwaja Abdul Hai Farooqi was a resident of Gurdaspur district in Punjab. He completed his studies in Hadith at Darul Uloom. He was a student of Sheikh-ul-Hind Maulana Mahmud-ul-Hasan and Syed Anwar Shah Kashmiri in Hadith. In 1331 AH, when Maulana established the "Nizarat-al-Ma'arif" in Delhi, he was among its first students, along with Maulana Ahmed Ali Lahore. During the First World War, he was also detained for his political activities. He had studied Tafsir-ul-Quran with Maulana Sindhi before his migration.When Jamia Millia was established in Delhi, he was appointed as a teacher of Qur'anic interpretation. Finally, he became a professor of Islamic studies at Islamia College, Railway Road, Lahore. He continued the series of Qur'an lectures in Lahore. His style of Qur'an lectures was to teach the youth the Holy Qur'an in such a way that they were enlightened with the true Islamic spirit.During Maulana Sindhi's stay at Jamia Millia Islamia, he compiled Maulana Sindhi's Afaadat. He made Jamia Millia the center of his work. He gained more recognition in academic circles, not because of his teachings, but because of his exegetical works. Among his exegetical books, *Al-Khilafah Al-Kubra, Sirat Mustaqim, Ibrat, Burhan, Sabeel Al-Rashad, Basair,* and *Zikr* are noteworthy. He also wrote separate exegesis of various surahs of the Holy Quran. It is very easy in terms of language and expression. His rank in Junood Al-Rabbaniyyah was that of Colonel. He died in January 1965.Syed M.Ahmad , *Maulana Ubaidullah Sindhi, Hayat, Afkar awr Amal,10 March 1872 -22 August 1944*, Lahore: Takhleeqat,2009,243.

mind with hatred for these imperial masters, and from that day forward, anti-colonial sentiments grew.(Sarwar, 1972, p. 80)

1.6 JOURNEY TO JAMIA AL -AZHAR (EGYPT)

After graduating from Jamia Millia Islamia, Delhi, he got the opportunity to go to Egypt. He joined Jamia Al-Azhar and got a place in the hostel with Indonesian students. These students often arrived in Hijaz from their homeland and then reached Al-Azhar. Once an Indonesian student reached Cairo, the Indonesian students told him that he had studied with a "Sheikh Hindi" in Mecca and his style of conversation was very impressive. This student said the Sheikh claimed the "Muwatta" of Imam Malik is the most authentic book of hadith, rather than Sahih Bukhari. Later on, the Indonesian student revealed that he had the opportunity to benefit from Maulana Sindhi in Mecca.(Sarwar, 1972, p. 27)

When Muhammad Sarwar arrived in Egypt, he was surprised by the atmosphere in Al-Azhar University. There were academic discussions between the teachers of Al-Azhar University and the newly established "Egyptian University". Sarwar writes about intellectual debates that took place in these universities. He writes about how this academic atmosphere influenced him:

> "This monument to Egypt's glorious intellectual past stood on one side of the Nile, while the "Egyptian University" was emerging on the other. If Al-Azhar was the embodiment of antiquity, then this school was a place of innovation and modernism. One had its eyes fixed on the past, and for the other, looking back was a sin. If the masters of Al-Azhar were engrossed in the pleasures of their world, then the "philosopher" of the Egyptian University, Dr. Taha Hussein, was calling for the abandonment of all devotion, greatness, and tradition of the past to build a new world. The atmosphere of Al-Azhar was reminiscent of the Fatimid and Mamluk eras, and if you went outside the walls of the Egyptian University, you would observe the environment of London and Paris. The teachers of Al-Azhar would expound the rulings of the Qur'an, Hadith, and Fiqh and would be active with their pen and tongue to prevent every "innovation." On the other hand, the principal of the Egyptian University was Dr. Taha Hussein, who wrote such things in the literary history of the pre-Islamic period that his book was confiscated and a case was filed against him for corrupting the spirit of the Egyptian nation. On one hand, there was "pure religion," and on the other, "heedlessness, heresy, and disbelief" had taken root in the language of those who spoke. I had the honor of benefiting from this "religious" environment and also had the opportunity to immerse myself in the teachings of Dr. Taha Hussein.''(Sarwar, 2014, pp. 16–17)

While living in Egypt, Sarwar continued to participate in the debates between traditionalists and modernists. This environment also had a profound impact on his personality and thoughts. Later on, we may gauge these effects in his writings, translations, and compiled books.

However, in addition to *Al-Azhar* University and the *Egyptian* University, he also carefully examined the mutual winks that existed in the newspapers, magazines, writings, scientific meetings, and literary associations of Egypt at that time. Such platforms hosted meetings where participants discussed new ideas and critically examined traditional thoughts. There were also some associations that held weekly speeches in opposition to *"Westernisation",* and a large number of people from both sides attended these meetings. A similar attitude existed regarding magazines. However, both groups of writers engaged in negative propaganda against each other.(Sarwar, 2014, p. 17)

An ongoing debate occurred when Sheikh Taftazani wrote an article in the largest daily newspaper in Egypt, *"Al-Ahram"*, opposing the reforms of Mustafa Kemal; in response, the renowned writer Farid Wajdi argued that the actions taken by the Turks were justified. The justification for some of their reforms comes from

Hanafi jurisprudence. The aforementioned Sheikh wrote a rebuttal, and Farid Wajdi responded again. So this series continued for months. Finally, Sheikh Mustafa Al-Maraghi, who was the Sheikh of *Al-Azhar*, performed the duties of mediation between both of them.(Sarwar, 2014, p. 17) Meanwhile, Allama Rashid Raza[l] initiated another debate on a hadith from Sahih Bukhari concerning the rising and setting of the sun. The Azhari scholars responded to this debate in *"Al-Ahram."(Sarwar, 2014, p. 17)*

He went to Egypt in 1930 to pursue higher education and was admitted to Al-Azhar University. Along with studying at this oldest educational institution in the world, he was also allowed to listen to lectures by the renowned intellectuals and teachers of the newly established Egyptian University on the banks of the Nile River. There I attended the lectures of Dr. Taha Hussein[lii] and Ahmed Amin.[liii] Taha Hussein was known as the "leader of the atheists" in Egypt due to his secular thoughts. However, he was later expelled from the Egyptian University on charges of atheism. I listened to his lectures at the Egyptian University and outside it and also read his books. In those days, a weekly newspaper, *"Al-Siyasta,"* was published from Cairo, in which famous Egyptian writers published. This paper was moderate in politics but advocated fundamental and far-reaching changes in literary, cultural, and social spheres. It was considered a paper of atheists and heretics. Muhammad Hussein Haykal[liv], who wrote the famous book "Hayat Muhammad," was the editor-in-chief of the weekly *"Al-Siyasta."(Sarwar, 1972, p. 81)*

I also attended lectures at Al-Azhar University. However, I had the opportunity to observe the education system there, the teaching method, its sheikhs and their manners and customs closely. I was also interested in Egypt's politics and tumultuous life, but not in practice. I also saw the camps of the British troops in the central places of Cairo and Alexandria. I saw the British troops parading through the markets of Cairo many times. On the one hand, there was British aggression and power, and on the other hand, the national political life of Egypt was at the extreme limit of chaos, backwardness, humiliation and uncertainty. The kings of Egypt were the pasha and the bey. Trade was entirely in the hands of foreigners, and most of them were Europeans. Most of the students at Al-Azhar lived on bread and fowl (a type of lentil). Those who came from the villages to study at the Egyptian University brought bread from the village, soaked it in water, heated it on a griddle and used it for seven days. Unfortunately, my situation was similar. I lived rent-free in a building with Indonesian students. Like others, I received a small stipend from Al-Azhar and thus spent three and a half years of my life in Cairo.(Sarwar, 1972, pp. 81–82)

During his stay in Egypt, Sarwar observed the struggles of the ancient and the modern for a long time and participated in the debates of both groups. He benefited from their books, articles, and educational institutions. He even listened to the arguments presented by these two groups to each other regarding the Quran, Hadith, jurisprudence, and the ancient debates. He observed that the traditionalists could never defeat the modernists. There were people with new ideas in every field of national life, even in politics, journalism, and the academic world; people valued their ideology. Taha Hussain's speeches captivated the young generation, who would later take charge of the country's affairs. The young generation liked the thinking of Taha Hussain and Muhammad Hussain Heikal. Even the young students of Azhar, fed up with

[xiii] Allama Rashid Raza is famous all over the world for his commentary on the "Al-Quran." He gained modest fame throughout the Islamic world as the editor of "Al-Minar."

[xiv] Taha Hussein was among the most influential 20th-century Egyptian writers and intellectuals and a leading figure of the Arab Renaissance and the modernist movement in the Arab world. His sobriquet was "The Dean of Arabic Literature." He was nominated for the Nobel Prize in Literature twenty-one times.

[xv] Ahmad Amin was an Egyptian historian and writer. He wrote a series of books on the history of Islamic civilization, a famous autobiography, and an important dictionary of Egyptian folklore.

[xvi] Mohammed Hussein Heikal was an Egyptian writer, journalist, and politician. He held several cabinet posts, including minister of education. He was the first Egyptian, Arab, Middle Easterner, and African to earn a Habilitation from the Sorbonne University.

the stagnation, would give up their robes and turbans, and from "Sheikh" they would become "Effendi" and join the modernist group.

The new ideas were undoubtedly dominant in all aspects of life, leading to a persistent conflict between traditionalists and modernists. However, the practical consequences arose from the breakdown of moral values in everyday life. Given these circumstances, it was difficult to have a positive opinion about modernity. The old values were clearly obsolete, and on the other hand, the aspirants of the new world who were being resurrected were also afraid. This clash of ideas creates a state of confusion; neither peace was found here nor there. There was a state of constant mental anxiety, neither complete certainty nor complete denial, and doubt that kept the mind busy and the heart troubled at all times. It was the result of four years of student life that began in the Nile Valley and finally returned home.

1.7 JOURNEY TO MEECA AND MEETING WITH MAULANA UBAIDULLAH SINDHI (January 1938-FEBURARY 1938)

Sarwar's intellectual connection with Maulana Ubaidullah Sindhi was not accidental. This contact with him started during his student days in 1920. It was during this period that he became acquainted with his thoughts, when he was studying at Azad School in Gujarat. At Azad High School, his two teachers, Maulana Nasrullah Khan Aziz and Malik Hassan Ali, were direct students of Maulana Sindhi. Both these outstanding men studied the Holy Quran from Khwaja Abdul Hai Farooqi. Khwaja Abdul Hai had benefited from Maulana Sindhi in the sciences and teachings of the Holy Quran. Therefore, in the company of these elders, the name of Maulana Sindhi and his personality were not alien to Sarwar. However, Maulana Sindhi's revolutionary thoughts had started to influence him at that time. At Jamia Millia Islamia, intellectual circles discussed Maulana Sindhi's revolutionary thoughts and Islamic ideas. Therefore, it was a time when the academic and intellectual debates taking place at the university and the movements against the British had a great impact on his mind.

During this time, all the outstanding men Sarwar met were acquaintances of Maulana Sindhi and were complicit in his plans. It is also a strange coincidence that when Sarwar went to Egypt, he heard of Maulana Sindhi's fame there too, and in a strange way.

Sarwar writes:

> "After graduating from Jamia Millia Islamia, Delhi, I got the opportunity to go to Egypt. I enrolled in Jamia Azhar and got a place in a hostel where Indonesian students were staying. These students often came from their homeland to Hijaz first and then to Azhar. Once, an Indonesian student reached Cairo. There was a lot of talk about him among Indonesian students: that he had studied with a "Hind Sheikh" in Mecca and that he spoke portentously. One thing that became very famous about him was his claim that Sahih Bukhari was not the most authentic book of Hadith; instead, he asserted that the most authentic book was the Muwatta of Imam Malik. This Indonesian student had benefited from Sindhi in Mecca.(Sarwar, 1972, p. 27)"

In one of his articles, titled *"Beitul Hikmat - Hikmatul Imam Waliullah Dehlvi",* Maulana Sindhi had said:-

...We had decided in Mecca that whenever our compatriots arrived or any work was done under our guidance, we would definitely establish a *"Yadgar Sheikh-ul-Hind"* in Jamia Millia Delhi. All of my academic, intellectual, and political training is due to him**.(Sarwar, 1972, p. 79)** This was probably the reason that during the last period of his stay in Mecca, he requested a teacher from Jamia Millia to come here. He wanted to gauge from the visit how far the intellectual and academic environment at Jamia Millia would be conducive to his future work upon his return to India. At last, Dr. Zakir Khan asked me to visit Mecca and stay with Maulana Sindhi.

The story of Muhammad Sarwar's face-to-face meeting with Maulana Sindhi is very interesting. It was the year 1938 when Syed Hashmi Faridabadi visited Jamia Millia Islamia, Delhi. He told Sheikh-ul-Jami'a Dr

Zakir Hussain Khan that he had gone on Hajj during this period and had also met Maulana Obaidullah Sindhi in Mecca. Sindhi said to Syed Faridabadi that it would be beneficial if a teacher from Jamia Millia Islamia came here and attended my classes. Zakir was very pleased to learn about this idea. However, for this purpose, Muhammad Sarwar was sent to Mecca, and it was also the time of Hajj.(Sarwar, 1972, p. 25)

Thus, I travelled from Delhi to Bombay, and the journey to Hijaz was arranged. Fortunately, at that time, Syed Lal Shah Bukhari[lx] was the Vice-Consul in Jeddah, and he was a friend of Chaudhry Akbar Ali, who is a teacher at Jamia Islamia in Delhi. Bukari at that time was responsible for the arrangements for the pilgrims who came from India. I stayed with him in Jeddah. He had good relations with Maulana Ubaidullah Sindhi. Syed Maulana Abdul Qadir Kasuri had urged Syed Lal Shah Bukhari to help Maulana Sindhi in whatever way he could. Even though he was an officer of the British government, he took excellent care of Maulana Sindhi.(Sarwar, 1972, p. 25) On reaching Mecca from Jeddah, Maulana Sindhi held a meeting at the home of Syed Lal Shah Bukhari. This was my first encounter with Maulana Sindhi, despite having been aware of his academic and intellectual stature during my student days. I presented Zakir Sahib's letter to him, and upon perusal, he was exceedingly gracious and remarked that the meetings would be held following the Hajj days.(Sarwar, 1972, p. 26) In my school days, I encountered Maulana Sindhi and Shah Waliullah. Then, under the influence of Maulana Ubaidullah Sindhi in Meeca, I got the opportunity to study Shah Waliullah's teachings directly. However, both of these personalities had a very impressive academic and practical impact on my thoughts and personality.(Sarwar, 1972, p. 27)

After Hajj, a series of meetings began with Maulana Sindhi at his house. Maulana would discuss a topic that interested him. This discussion would often continue until noon prayer. Some other people would also attend Maulana's lectures at his residence. If someone came from India, he would inquire about the conditions there, and in this way the discussion continued.(Sarwar, 2014, p. 29)

When I first met Maulana Sindhi in Mecca, I presented him a letter from Dr Zakir Hussain Khan (Sheikh-ul-Jamiah). In the second meeting, he said, "Please introduce yourself." I said that I was born into a poor family in a remote village in the Gujarat district of Punjab. Then I gave him a detailed introduction about myself, which one can read in section —.

Sarwar writes he carried two books to Mecca. One of the books I took was the "Iqbal Number" of the magazine "Johar," which included essays on Muhammad Ali; I selected this issue "from the newspaper "Hamdard," published by Maulana Muhammad Ali in Delhi. The other book was Johar's "Iqbal Number," a magazine for the students of Jamia Millia Islamia, Delhi. The books were presented to him; he was delighted to see the book about Muhammad Ali. He said Muhammad Ali was a freedom fighter and a pan-Islamist. He was a companion of our teacher Hazrat Sheikh-ul-Hind, a very brave man. While on the other hand, the "Iqbal number" of "Johar" was presented, he expressed his displeasure because Iqbal did not have favorable thoughts about Hussain Ahmed Madani. Hussain Ahmed Madani was a freedom fighter whose entire life Hussain Ahmed Madani dedicated his entire life to the struggle against the British as a freedom fighter. Iqbal never took any practical steps against the British.(Sarwar, 2014, pp. 63–65)

Muhammad Sarwar continued to attend Maulana Sindhi's lectures for about a month, and during that time Sindhi got permission to return to India. He asked me what my intention was. I said that I had come with the intention of benefiting from you and then going to Europe and doing a doctorate in Islamic studies from the Sorbonne (Paris University).(Sarwar, 2014, p. 71) He said, what will be the benefit of that?! I said that I will have an opportunity to study there. He started saying, "What is the benefit of studying?" After all, there should be some purpose in front of me. What is the meaning of studying without a purpose? After going there and studying further and becoming a doctor, what will you get from it? If a man does any work, he

[xvii] Lal Shah Bukhari's wife was a relative of the wife of Maulana Mohiuddin Kasuri, who is the eldest son of Maulana Abdul Qadir Kasuri.

should have a clear purpose in front of him. I had no answer for that, so I had to remain silent. On this, Maulana said:-

> Look! Suppose you read all the books on the bookshelves in front of you and memorize their contents; then what is the difference between you and those shelves? Filling the mind with information is not knowledge. If you memorize everything that is in a book, then you have a lot of information. Memorizing everything in a book fills the mind with a wealth of information. In my opinion, reading like this is useless. There should be an order in the mind, an intellectual one. This process is similar to constructing a building, where the foundation supports everything that follows. Everything learned through study, observation, and experience should be built upon this foundation. This foundation should support everything learned through study, observation, and experience, just as walls are raised from it and a roof is added. However, during this process, the map of the building remains in front of you. Similarly, the map of an intellectual pursuit should remain in the mind. Whatever enters it from outside should be installed in its proper place in an orderly manner. Filling the mind with unordered information of unknown purpose. Such a practice creates mental chaos. My words should not be interpreted as suggesting that a fixed thought map exists in the mind from day one. This assumption is not the case. However, it is important to maintain order from the beginning. Through study, observation, and experience, the thought structure inside the mind expands. It becomes higher. But first, a map of the mind's intellectual structure is needed for changes to occur. Call it intellectual order. Consider it a mental ability that is created, for example, by practicing mathematics. In any case, whatever the mind takes, do not let it remain incoherent and disorderly within itself. Memorizing, rote memorization, and collecting information do not constitute knowledge. Knowledge is the arrangement of information, and unless there is a thought pattern in the mind, information cannot be arranged. For this thought pattern, it is necessary that whatever you read, there is some motivation behind it. There should be some purpose in front of you. What is the use of just reading and reading? If you want to go to Europe to study, what is your purpose? If you have a purpose, tell me. Just give up this idea and go back. Later, Maulana often told me that the real thing is the order of thoughts, not the abundance of them. The abundance of thoughts without order causes mental distress. Similarly, information is not knowledge. Knowledge means the arrangement of information for a purpose. The knowledge of mysticism. Therefore, Dr. Zakir Hussain often used to say that studying knowledge is not about getting lost.(Sarwar, 2014, pp. 71–72)

1.7 ANALYSIS OF WORKS [MAULANA UBAIDULLAH SINDHI]

"Maulana Ubaidullah Sindhi: Halat-e-Zindagi, Taleemat Aur Siyasi Afkar"

He recalls the story of writing his seminal biographical work on Sindhi and how this work emerged from his painstaking efforts.I traveled from Lahore to Delhi in June 1942 and spent a year and a half here before returning to Jamia Millia Islamia, Delhi, on November 1, 1943. While staying in Lahore, I wrote *"Maulana Ubaidullah Sindhi—Halat, Talimat, sayasi Afkar."* In Lahore no publisher was willing to publish this book. Therefore, I took a loan for my house in Jamia Nagar, Okhla, which enabled the publication of this book, and it was published by Sindh Sagar Academy, Lahore.(Sarwar, 2014, pp. 185–186)

When Maulana Sindhi arrived in Lahore, I presented my book to him here. This book included all the "Mulfuzat- o- Afadat" written by Maulana Sindhi. One could say my decision not to show the manuscript to Maulana Sindhi before publishing the book was an act of courage or self-confidence. If, God forbid, he had refused to adopt some of its parts, what a tragedy it would have been for me.(Sarwar, 2014, p. 187) When Muhammad Sarwar presented his book to Maulana Sindhi, Maulana said in this regard: What can I give you for writing this book? I would award you a doctorate degree for this book if I were a university's authorized officer. But I can only call you "Doctor" to reward you for your hard work.(Sarwar, 2014, p. 188)

1.1 Analysis: *Maulana Ubaidullah Sindhi: Halat Zandgi, Talimiat, Sayasi Afkar*

Muhammad Sarwar's book,*Maulana Ubaidullah Sindhi: Halat Zandgi,Talimiat ,Sayasi Afkar* is considered one of the first and most fundamental works written on Maulana Ubaidullah Sindhi in the subcontinent. This book was published in 1942 from Sindhi Sagar Academy, Lahore. At that time the Indian independence movement had entered its decisive phase, and political and intellectual debates were taking new dimensions. In this sense, this book is not just a biography but also a reflection of the political, religious, and intellectual trends of its era. Muhammad Sarwar has presented the life, teachings, and political thoughts of Maulana Sindhi in such a way that the reader sees a personality who is simultaneously considered a religious thinker, revolutionary leader, interpreter of Islam, and political philosopher.

The most striking feature of the book is that the author has not simply described the life of Maulana Ubaidullah Sindhi as a series of historical events but has tried to understand his entire personality in the context of an intellectual evolution. According to Muhammad Sarwar, every stage of Maulana Sindhi's life is associated with a specific ideological goal. His acceptance of Islam, his association with Darul Uloom Deoband, his participation in the freedom movement, his travels in Afghanistan and the outside world, and his ideas about the Islamic state are links in a coherent intellectual chain. This makes it clear that the author considers ideas, rather than events, to be the real driving force of history. The basic characteristic of Muhammad Sarwar's historiography is that he places personality at the center of history. According to him, Maulana Sindhi does not represent just an individual but an intellectual movement. This is why the book emphasizes his intellectual meaning more than the sequence of historical events. He considers Maulana Sindhi a continuation of the reformist tradition of Shah Waliullah Dehlvi and tries to prove that Shah Waliullah's social and economic thought was presented in the most systematic way by Maulana Sindhi in the twentieth century.

The second important aspect of the book is that it presents Islam as a complete cultural and political system. According to Muhammad Sarwar, for Maulana Sindhi, Islam is not just a collection of acts of worship but a system of life that guides all aspects of politics, economy, society, morality, and the state. This is why the book describes jihad, revolution, economic justice, fundamental rights, unity of humanity and Islamic Sufism not as separate topics but as components of a single intellectual system. This indicates that the author does not accept any artificial division between religion and politics.

Muhammad Sarwar has also presented Maulana Sindhi's political thought in a very positive way. According to him, freedom is not just the name of liberation from foreign power, but the creation of a society where oppression, exploitation, economic inequality and class distinctions are eliminated. This is why the author has given equal importance to economic revolution along with political revolution. In his opinion, Maulana Sindhi's real struggle was for the establishment of a just social system, in which wealth would not be limited to a few classes but would promote collective welfare. This concept makes it clear that Muhammad Sarwar has presented Maulana Sindhi not just as a religious leader but also as a social reformer.

The concept of the unity of humanity is of exceptional importance in this book. According to Muhammad Sarwar, Maulana Sindhi's Islam is not limited to ethnic, linguistic or geographical boundaries, but is a message of justice and equality for all humanity. That is why he does not separate national independence from global human brotherhood. This interpretation shows that the author sees Maulana Sindhi's thought in the context of universal Islamic thought rather than limited nationalism.

In terms of style, Muhammad Sarwar's writing is very fluent, simple, and effective. He also explains complex philosophical debates in a language that is understandable to the average educated reader. That is why the book has a literary flavor along with academic seriousness. However, this style sometimes takes on an oratorical tone, due to which the element of emotional attachment becomes more prominent in the book than reasoning.

Critically, the greatest strength of the book is the author's profound understanding of the subject and his familiarity with Maulana Sindhi's thought. Muhammad Sarwar has preserved many points that were left brief or unclear in later works. But this closeness also becomes a limitation of his historiography. Since he is

a devotee of Maulana Sindhi, the critical distance in his writing is relatively small. The book provides limited discussion on objections to Maulana Sindhi's thought, the failure of some of his political strategies, or the differences of opinion among contemporary scholars. A modern historian would probably discuss these aspects in more detail.

In the light of modern principles of historiography, this book seems closer to Interpretive History than Positivist History. Muhammad Sarwar does not merely collect events but also interprets them. For him, the purpose of history is not to preserve past events but to derive an intellectual and practical message from them. This approach is why the personality of Maulana Sindhi emerges as an ideological symbol in the book. Overall, this book by Muhammad Sarwar is a basic source for understanding the personality and thought of Maulana Obaidullah Sindhi. Although it has a prominent tinge of devotion and the critical balance could have been better at some points, nevertheless this book is of exceptional importance for understanding Maulana Sindhi's early interpretations, his political philosophy and the continuity of Shah Waliullah's intellectual tradition. This book serves as an essential source for any serious research on Maulana Obaidullah Sindhi. The real importance of this book lies, beyond its informative content, in the intellectual angle through which Muhammad Sarwar placed Maulana Sindhi at the forefront of Islamic political thinkers of the subcontinent and presented his thought as a comprehensive ideology of freedom, social justice, and human equality.

1.2 CRITICISM ON THE BOOK

Historians and literary critics of that period praised Muhammad Sarwar's book, which received widespread acclaim. Maulana Abdul Razaq Malihabadi wrote a commentary in the newspaper *"Azad Hind."* Famous communist leader Dr. Ashraf also commented on this book in the weekly newspaper of the Communist Party, *"Qaumi Jang."* Dr. Ashraf had written that Maulana Sindhi interpreted history but did not present any theory for what the workers and farmers want today, which would mobilize and make them active.(Sarwar, 2014, pp. 193–194)

Famous columnist Mian Muhammad Shafi wrote that Sarwar has explained Maulana Sindhi's thoughts in detail in the context of today's national and global situations. If this book had been written in English, it would have created a stir throughout the Islamic world today.

When this book was published in 1943, Zakir Hussain read it and said that he had read Sir Syed's biography *"Hayat Javed"* many times, but after reading this book, I now feel like an elegy. This book contains light, messages, hope, and life. The moment this book was released, there was panic all over India.

Maulana Sindhi was a thinker who thought ahead of his time. Whatever he said, his disciples tried their best to write it down and preserve it. This book started a new debate among critics and scholars. Meanwhile, Maulana Sindhi died in August 1944. Just a month after his death, Maulana Masood Alam Nadvi, a scholar of the Ahle Hadith, wrote a heartbreaking and misleading criticism of this book, which was published in the Azamgarh journal "Ma'arif."(Anwar, n.d.)

However, Maulana Saeed Ahmed Akbarabadi, who was a disciple of Maulana Sindhi, replied to Masood Alam with the title "Commentary on the Commentary," which was published in "Burhan" Delhi. He gave such a scathing reply that no one has dared to write a single word on it to date. Therefore, those academic and research and, in a sense, historical articles were published in book form at the same time under the title "Maulana Ubaidullah Sindhi and His Critics. "An English translation of it was also published from America.(Anwar, n.d.)

Jamaat-e-Islami also opposed the publication of this book. Obaidullah Anwar writes that Malik Nasrullah Khan Aziz asked Maulana Sindhi in front of me what his own opinion was about this book. Maulana said, "The professor has made every effort to ensure that nothing that contradicts my thoughts and ideas is included in it. Obviously, the thoughts are mine, but the language and expression are those of Sarwar Sahib."(Anwar, n.d.)

It is a fact that during this period this book left a deep impression on friends and enemies and even shook the student community. By studying it, students felt the desire for research and curiosity sprouting in their hearts and found a passion to fill their hearts with the modern sciences of the universe and to conquer new horizons. On the contrary, some people were disturbed by some of its contents. In this mixed atmosphere, one day, Maulana Hifzur Rehman Siwaharvi, while giving a speech in the Jamia Masjid of Deoband, said that if only I or Maulana Saeed Ahmed Akbarabadi had compiled this book, then this storm of dust would never have arisen. Then he said in a tone of regret that our laziness and the quickness of others showed us this religion. We should learn a lesson from this.(Anwar, n.d.)

Thus, many scholars have extensively written about the services and radical thoughts of Maulana Sindhi and will continue to do so. Professor Muhammad Sarwar Jami truly understood and wrote about his thoughts. He has explained his thoughts and concepts in a very effective way. According to Muhammad Ishaq Bhatti, while studying Sarwar Sahib's books, he observed that Sarwar Sahib explained his thoughts by attributing them to Maulana Sindhi. Sarwar Sahib explained his thoughts by attributing them to Maulana Sindhi. We used to jokingly say that your interpretation of Maulana Sindhi's thoughts is so unique that he himself might not have expressed them that way.(Bhatti, 1994, p. 151)

1.3 "Hizb-e-Imam Waliullah Dehlavi ki Ijmali Tareekh ka Muqaddama"[lxxvii]

[A Brief History of the Party of Imam Waliullah Dehlvi].

Professor Muhammad Sarwar's edited work, “Shah Waliullah and His Political Movement," is not merely an editorial effort; it is an intellectual interpretation. Muhammad Sarwar, the direct disciple of Maulana Ubaidullah Sindhi and interpreter of his thoughts, has brought out the revolutionary, political, and social concepts of the teacher in the layout, introduction, and footnotes of the book. His editing shows his grasp of Shah Waliullah's thought as the basis of a total political, economic, and cultural revolution and not merely a religious reform movement. Ubaidullah Sindhi's interpretation of Shah Waliullah directly influences this perspective. Ubaidullah Sindhi's interpretation of Shah Waliullah directly influences this perspective. Ubaidullah Sindhi's interpretation of Shah Waliullah shapes this perspective.

However, in terms of scholarly criticism, it is also noteworthy that Muhammad Sarwar has given relatively little importance to alternative interpretations in the text, especially the traditional Waliullahi school or the opinions of modern historians, which affects the intellectual balance at some points. Nevertheless, the importance of his editing is undeniable in that he presented the scattered material in an organized manner, corrected errors, and structured the book in a research-based manner. Overall, this publication not only helps in understanding the political thought of Shah Waliullah but also serves as an important source for understanding the revolutionary school of thought of Ubaidullah Sindhi and its intellectual continuity.

1.4 *Khutbat-o- Maqalat of Maulana Ubaidullah Sindhi*

The close reading of the Maqalat o Khutbat of Maulana Ubaidullah Sindhi shows that it is not only a collection of Maqalat o Khutbat but also a revolutionary intellectual text in the context of the political,

[xviii]This article by Maulana Ubaidullah Sindhi was initially published under the title "Hiz-e-Imam Waliullah Dehlavi ki Ijmali Tareekh ka Muqaddama" [A Brief History of the Party of Imam Waliullah Dehlvi]. Maulana started writing it on 11 October 1941 and completed it on 25 October 1941. During this time, Maulana Muhammad Noor-ul-Haq Alvi read this article directly from Maulana Sindhi from 24 October to 26 October 1941 and also compiled explanatory notes. Later, by combining these notes and footnotes, Muhammad Noor-ul-Haq Alvi compiled this article, which was published in Lahore in 1942 under the auspices of the Punjab Library. The book is divided into three periods: (1) the first period of the Party of Waliullah, which begins with Hakim-ul-Hind Shah Waliullah Dehlvi; (2) the second period of the Party of Waliullah; and (3) the third period of the Party of Waliullah. Later, Professor Muhammad Sarwar reorganized and edited the book, making the language relatively easy and understandable, while the footnotes by Muhammad Noorul Haq Alvi were combined at the end of the book instead of being included with the text, which made the book easier to read, although the continuity of the footnotes from the original publication changed to some extent.

religious, and social crises in the subcontinent. The compiler has introduced the ideas of Maulana at the beginning, his ideological evolution, and a short autobiography so as to familiarize the reader with the historical and intellectual background of Maqalat o Khutbat. This enhances the efficiency of interpreting the text. When critically analyzed, words such as “Islam,” “revolution,” “freedom,” “nation,” “justice,” and “collectivism” in this book represent a certain ideological narrative. Maulana offers an interpretation of Islam as a dynamic, revolutionary, and socially just system in opposition to colonial power, religious stagnation, and capitalist exploitation. His sermons refer to the Quran as the main source of social and political transformation, which generates opposition to colonial and imperialist narratives. The compilers, so devoted to Maulana's ideas, devote comparatively little space to opposing or alternative viewpoints, which is a serious weakness of the book and unbalances the text's ideology. However, this work continues to be a key reference for the understanding of the revolutionary, Islamic, and political philosophy of Maulana Ubaidullah Sindhi and is of particular significance for the study of Islamic political philosophy in the subcontinent.

1.5 Ifadat wal Malfuzat Hazrat Maulana Ubaidullah Sindhi: A Critical Review

Ifadat wal Malfuzat Hazrat Maulana Ubaidullah Sindhi is a fundamental and authoritative source for understanding the intellectual and political aspects of Maulana Ubaidullah Sindhi's work. The compiler, Professor Muhammad Sarwar, has combined the Maulana's speeches, addresses, questions and answers, and intellectual debates from different periods in such a way that the reader gets a comprehensive idea of his intellectual evolution, political insight, and religious interpretations. The book's text is shaped by the subcontinent's colonial conditions, Muslim decline, religious reform, and revolutionary struggle, making its narrative political, social, and cultural as well as religious.

In terms of critical narrative analysis, the book presents Islam as a complete socio-political system, which provides an alternative to colonial domination, capitalist exploitation, and intellectual stagnation. Concepts such as resistance, freedom, ijtihad, autonomy, and collective justice are frequently prominent in Maulana's language, shaping his revolutionary narrative. He harmonizes the intellectual tradition of Shah Waliullah Dehlvi with modern political demands, presenting an Islamic interpretation that considers social change a religious duty.

The discussion on socialism is of particular importance in the book. Maulana appreciates some aspects of economic justice and class equality in Western socialism but criticizes its materialism and atheistic foundations. He presents Islamic society as an alternative system that combines equality, justice, trust, and moral responsibility. In this way, the book's narrative creates an atmosphere of dialogue between Islam and modern political thought.

Although the repetition of topics, informal style, and the lack of order of some historical references in the book create difficulties for scholarly research, this very compositional style also preserves the original spirit of Maulana's thoughts. Overall, this book is a crucial primary source for the study of Maulana Obaidullah Sindhi's intellectual, political, and revolutionary ideas, which is central to the research study of Islamic political thought, anti-colonial narratives, and religious reform movements in the subcontinent.

OTHER WORKS OF SARWAR

1-Tahreek-e-Pakistan Ka Ek Baab

The main theme of *Tahreek-e-Pakistan Ka Ek Baab* [A Chapter on the Pakistan Movement] (Professor Muhammad Sarwar) is to highlight an important but relatively under-discussed aspect of the subcontinent’s struggle for independence, in which a historical analysis of the role of Muslim leaders, activists, and various political and social movements is presented. This book was first published in 1975 and consists of a total of 223 pages.

The author, by describing historical events in the light of documentary evidence, political statements, and

contemporary references, has tried to make it clear that the Pakistan Movement was not simply the result of a few political decisions, but rather a long intellectual, religious, and political struggle was at work in its background. The book presents a balanced review of the services of various national leaders, the political consciousness of the Muslim people, and the changing political conditions of the subcontinent.

The outstanding feature of this book is its simple, fluent, and research-based style, due to which historical discussions become understandable for both general readers and researchers. Although at some points the author's perspective emphasizes the Muslim nationalist interpretation, the book nevertheless serves as an important historical source for understanding a specific chapter of the Pakistan Movement. This book is very useful and worth reading for students and researchers interested in the history of Pakistan, the independence movement, and the political history of the subcontinent.

2- **Jamat-E-Islami Aur Islami Dastoor**

The title is *'Jamat-E-Islami Aur Islami Dastoor* **[**Jamaat-e-Islami and the Islamic Constitution]. "Jamaat-e-Islami and the Islamic Constitution" is a book by Professor Muhammad Sarwar. Professor Muhammad Sarwar published the book "Jamaat-e-Islami and the Islamic Constitution" in 1956. This book presents an analytical study of the Islamic state, constitutional formation, and the political and intellectual concepts of Jamaat-e-Islami after the establishment of Pakistan. The author has described the constitution, organizational structure, basic objectives, and the concept of Islamic government of Jamaat-e-Islami in a historical and ideological context. The book consists of 336 pages, and its main purpose is to clarify how Jamaat-e-Islami views the formation of the state and society in the light of Islamic principles.

According to the author, Jamaat-e-Islami's struggle is not limited to the acquisition of political power, but its main goal is to establish a society based on Islamic values where the Quran and Sunnah are the basis for legislation. The book discusses in detail the basic principles of the Islamic constitution, divine sovereignty, supremacy of law, shuraism, social justice, civil rights, and state responsibilities. At the same time, the constitution of Jamaat-e-Islami and its organizational system serve as a practical interpretation of Islamic political thought.

The main feature of this book is that the author has established a coherent argument by combining legal, constitutional, and religious arguments. Despite being academic, the language is simple and fluent, which allows the reader to easily understand complex constitutional debates. However, the style of the book is mostly based on explaining and supporting the position of Jamaat-e-Islami, so there is relatively little discussion of opposing political or constitutional views. Keeping this aspect in mind, it is important for the researcher to study this book along with other contemporary political and constitutional sources. Overall, this book is an important basic source for understanding the Islamic constitution, Islamic political thought, and the ideological evolution of Jamaat-e-Islami in Pakistan and is of particular importance for researchers of Islamic constitutional debates.

3- The Arab Israeli War and the Weapon of Oil

The Arab-Israeli War and the Weapon of Oil is an important study of the politics of the time, but it suffers from serious flaws. The writer sympathetically explains the Arab perspective, which may restrict the possibility of comparing Israeli, Western, and neutral academic points of view. The author acknowledges oil as a potent political instrument but pays scant attention to the economic complexities and long-term international implications. But it is a valuable historical source in understanding the 1973 Arab-Israeli War and the politics of oil within an Islamic and geopolitical context.

Mohammad Sarwar believes that the 1973 Arab-Israeli War proved the Arab world's ability to use military power and oil as strong political and diplomatic weapons. He argues that a united Muslim Ummah—especially in terms of its natural resources such as oil—could influence the policies of global powers and take a strong position on various Islamic issues, including the Palestinian issue.

Key Points

I work on the causes and consequences of the 1973 Arab-Israeli War.

- Political consequences of the Arab oil embargo
- Impact of the world powers on the Palestinian conflict.
The importance of Arab unity and Islamic solidarity.
- The effectiveness of oil as an instrument of economic and political leverage.
- Importance of optimally utilizing the resources of the Muslim countries.
- A study of the increasing role of energy resources in international affairs.

HIS MYTHOLOGY

If we examine the historiography of Muhammad Sarwar, we see that he did not merely record historical events but presented the intellectual tradition of Shah Waliullah and Maulana Ubaidullah Sindhi in the form of a coherent historical narrative, in which documentary research, intellectual interpretation, and reformist goals seem to be interconnected. His historiography can be considered an important example of Islamic intellectual history and documentary historiography in the subcontinent.

A study of Muhammad Sarwar's historiography reveals that he was not only a historian but also a translator, compiler, researcher, biographer, and editor. His works, translations, journal editing, and especially his work on Shah Waliullah and Maulana Ubaidullah Sindhi represent a specific historiographical methodology. Although he did not state his formal theory of history anywhere, the following historiographical methods emerge from his writings.

1. Documentary

Muhammad Sarwar gave primary importance to original sources, letters, manuscripts, memoirs, newspaper materials, and contemporary documents in his writings. He especially collected and preserved the statements, letters, and rare documents of Maulana Ubaidullah Sindhi.

2. Biographical

A large part of his historiography revolves around personalities. He described the lives of Shah Waliullah and Maulana Ubaidullah Sindhi in the context of their intellectual evolution, political struggle, and academic services rather than simply the sequence of events.

3. Intellectual and ideological

Muhammad Sarwar presents the thoughts of personalities in relation to their historical situations. He tries to clarify the social, political, and economic conditions that influenced the ideas of Shah Waliullah and Ubaidullah Sindhi. Muhammad Sarwar explores the ideas of Shah Waliullah and Ubaidullah Sindhi in relation to their historical contexts. He attempts to clarify the social, political, and economic conditions that shaped the ideas of Shah Waliullah and Ubaidullah Sindhi.

4. Contextual Method

He described the events in their historical, political, and international context. Referring to World War I, the Ottoman Caliphate, Afghanistan, Russia, and British colonialism, he illustrated the movement of Ubaidullah Sindhi.

5. Editorial and compilation

One of Muhammad Sarwar's important achievements is to consolidate scattered materials. He preserved the intellectual capital by compiling various sermons, pamphlets, letters, and articles, which became the main source for later researchers.

6. Comparative

He makes a comparative examination of different schools of thought and personalities; for example, he connects the intellectual influences of Shah Waliullah with the political thought of Maulana Ubaidullah Sindhi.

7. Analytical

Muhammad Sarwar tells the story of the events and explains their causes, consequences, and historical significance. This imparts a narrative quality to his writings, as well as a research-oriented quality.

8. Object and reformative

His historiography aims to preserve the past and provide intellectual and social guidance. That is why the concepts of reform of the Ummah, Islamic renaissance, and social justice are prominent in his writings.

Muhammad Sarwar's historiography is mainly documentary, intellectual, biographical, and editorial in nature. His distinction is that he preserved the thoughts of Maulana Ubaidullah Sindhi and Shah Waliullah on the basis of original sources. However, in some of his writings, his intellectual orientation and sympathy for certain personalities are prominent, which creates a sense of critical distance in some areas. Despite these shortcomings, his works are considered essential and basic sources for the study of Islamic intellectual and revolutionary history of the subcontinent.

SUM-UP

The analysis of the mental and intellectual personality of Muhammad Sarwar suggests that his thought process was not the result of any one personality, institution, or movement but was shaped by the gradual amalgamation of different intellectual, political, and cultural traditions. Muhammad Sarwar's thoughts indicate a connection between the national liberation movement of the subcontinent, Islamic revivalist thought, modern Arabic knowledge, and academic engagement. This diversity makes his writings and academic services distinguished from other writers of his era.

His intellectual development began during his student days, when the speeches and political struggles of Attaullah Shah Bukhari, Nasrullah Khan Aziz, and other national and religious leaders awakened in him the feelings of freedom, self-determination, and religious consciousness. In this background, the Khilafat Movement, the Non-Cooperation Movement, and the revivalist movement of Shah Waliullah Dehlvi solidified in his mind the concepts of the formation of an Islamic society and national independence. Later, Jamia Millia Islamia, Delhi, strengthened his sense of moderation, academic integrity, national service, and modern educational consciousness, where the training of teachers like Dr. Zakir Hussain further enhanced his intellectual personality.

His stay in Egypt provided him with an international perspective on intellectual insight. Benefiting from Arab thinkers like Taha Hussain, Ahmed Amin, and Muhammad Hussain Heikal highlighted the importance of critical study, objective historiography, and modern academic methodology he acquired. However, the most decisive stage in his intellectual life was the company and training of Maulana Ubaidullah Sindhi. This training received in Mecca and subsequent continuous contact with Maulana Sindhi upon his return to India determined his intellectual direction. That is why most of his academic efforts clearly reflect Maulana Sindhi's thought, the tradition of Shah Waliullah, and Islamic socio-political ideas.

But it would be injustice to Muhammad Sarwar to confine him to the role of a biographer or commentator of Maulana Ubaidullah Sindhi. He was editor of many academic and literary journals, promoting scholarship, research traditions and intellectual awareness. He authored a number of significant works on history, biography, Islamic civilisation, national movements and important subcontinental figures. His academic work shows that he considered research as an intellectual orientation to the present and a recovery of the past. Thus, the personality of Muhammad Sarwar was a unique amalgamation of the national movement of the subcontinent, the educational legacy of Jamia Millia Islamia, modern Arabic philosophy and the revolutionary ideas of Maulana Ubaidullah Sindhi. In addition to the ideas of social justice, Islamic revival, and national liberation, he is also known for his research insights, academic integrity, and critical thinking. His authorship, research, and editorial services have a special and significant place in the twentieth-century Muslim academic tradition because of his extensive intellectual background.

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