

Sayyid Jamaluddin Afghan- his advocacy, thoughts, media theory and goals

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Abstract: Among the scholars, Khwaja is one of the four most important Western scholars. Scholars, especially Western scholars, have identified four central responsibilities for the media: 1. Provide information 2. Education 3. Entertainment 4. Advertising But Sayed, an Afghan thinker, looks at the Afghan media and its activities from a different angle and sees it as a significant tool for ethnic unity, sovereignty and the fight against oppression. He describes the characteristics of media and media activities as follows: The media is an exceptional industry and its theme is the status, moral and national values of a nation and its aim is to strive for the welfare and security not only of the nation but of all nations of the world.

Key Words Sayed Jamaluddin Afghan, media, Activities.

1. Introduction:

The late Sayed Jamaluddin Afghan was a multi-dimensional personality, particularly he turned very famous with his peculiar media perspective and theory in Afghanistan, India, Europe, and Africa. This article examines his media perspective, offering the highlighted findings within this study.

2. Literature Review:

Both Eastern and Western scholars researched Sayed Jamaluddin's opinions about many aspects, but no specific findings are given about his media perspective although he established a number of media outlets in Afghanistan, Europe, and Africa.

3. Methodology:

The research is conducted based on the secondary literature and sources because Sayed Jamaluddin's life shaped part of the history in Afghanistan and in the world; as there this enormous existent research findings within the available literature in Afghanistan and the world.

4. Birth:

Sayyid Jamaluddin Afghan the founder of newspaper writing in Islamic world and Afghanistan started his journalistic endeavors from Afghanistan and extended it through India, Turkey, Egypt, Britain, France, Hejaz, Iraq and...

This great thinker was born on 1839 in Eastern Kunar province of Afghanistan. He completed his primary education in Kama district of Nangarhar province and then traveled to Kabul for higher education.

4.1 - Thoughts and specifications

Afghan always stressed on unity to redress the decadence of eastern region and emphasized on downfall of powerful rulers and cut off of western colonization. (Tanweer, 1378, 15-16)

He first traveled to India amid his many tours to different countries and it was when Amir Shir Ali Khan announced his kingdom and faced unwilling reaction of Britain.

Amir Shir Ali Khan focused deeply on Sayyid at the beginning of his reign and in the meantime was eager to have formative relationship with Britain hoping acknowledgment of his kingdom by British government while Afghan had Counter-British thoughts. Taking this into account, Britain strained to hurt relations between the King and Afghan through their shadowing in the kingdom and thus build a basis for his hindrance of the kingdom. Mohammad Rafiq Lodi and Mirza Mohammad Hassan Khan the two officials of Afghan government started working for Britain trying to damage relationship between Amir and Afghan.

These two provoked the king as Afghan tries to motivate the general population against the king, create problems for prince Abdullah and ultimately become king or form an opposition with Amir Mohammad Azam Khan the king's brother.

Royal officials who were closed to the King advised him to arrest, submit to Britain or drive him out of the country (Tanweer M., 1378, P7). So, recognizing aversion of the King, Afghan volunteered to leave the country and submit a comprehensive framework to the King.

His framework contained the following:

- Announcement of political freedom
- Formation of a cabinet
- Setting up of military service
- Growth and development of Pashto language
- Establishment of modern schools
- Construction of main roads
- Establishment of post offices
- Establishment of newspapers
- Arrangement of sending political representatives to foreign countries
- And building a modern city in Kabul

Afghan first traveled to India and tried to discover the anti-Britain elites, but Britain forced him out of India. He then traveled to Egypt where he was not allowed to stay more than 45 days and started struggles there, but faced troubles and mentioned in “Orwatul Wosqa” magazine: “Newspapers and magazines can cure the nation, but this is very hard in underdeveloped nations due to lack of knowledge and illiteracy”. Sayyid Jamaluddin was exiled from Egypt and went to Turkey and changed traditional educational pattern of that country and taught them modern developments contemporary thoughts through teaching in Turkish University. Sayyid Afghan could influence thousands of people even members of Ottoman empire member and thus malevolence of traditional spiritual figures provoked and they disseminate this as a call for infidelity. These propagandas stimulated Sultan Abdul Hamid and forced him to leave Turkey. He returned back to Egypt and strived there for intellectual nourishment for nine years teaching at Al-Azhar university.

Sayyid Jamal was forced to drive out of Egypt in 1879 and went to India tried to rub off the conflicts and disagreement between Muslims and Hindus working together with an Indian modernist Sayed Ahmad Khan [who was of similar opinion regarding eradication of superstition and gaining western knowledge]. Afghan wanted to combat against Britain in two aspects (political and cultural) where he faced contradiction regarding cultural aspect of his struggles with Sayed Ahmad Khan. Afghan wanted to eliminated conflicts between Muslims and Hindus through gathering with Indian youth. He was busy striving in this while was invited to Kolkata and exiled him to London in 1883.

Afghan begun his struggle in the center of the empire against Britain colonization using this opportunity. Britain offered him to be king of Sudan in exchange of giving up his strive but Afghan countered “this offer indicates how weak your political insight is. Is Sudan your property to grant it to me. Sudan is the possession of Sudan people. If you are a peace-loving nation, then concentrate on Ireland and handle their problem”. Thus Britain decided to send him far away.

France who was a staunch opponent of Britain due to occupation of some of their land regarded thought of Afghan as good weapon against Britain and invited him to Paris for living and political activities.

Sayyid Jamaluddin started writing articles against Britain and Russian colonization being distributed through European publications. He criticized Turkish and Egyptian governments in this writings.

During his stopover in France Mohammad Abde a devoted student of him joined him and published a magazine “Al- Orwatul Wosqa” in Arabic and French languages. This magazine found numerous readers in Britain- controlled regions and finally banned in Turkey, India and Egypt.

Al-Orwatul Wosqa was closed in 1884 after 18 years of publication, which was published as a book by Afghan’s students as a book.

After closure of the magazine which he knew was act of France and Britain, he spotted out intention of France against him. He then tried to convince British officials for review their policies mediated by Wilfird Blunt, but failed.

A representative of Iranian government was impressed of him during a meeting and invited him to Iran. He traveled to Shiraz, Esfahan and then to Tehran in 1888 through Saudi Arabia.

4.2- Priorities of Sayyid Jamalludin Afghan’s struggles

About Sayyid struggles and priorities, Mir Ghulam Mohammad Ghubar writes in «Afghanistan in the Course of History»:” Sayyid used to teach, conduct conferences, write for magazines and newspapers through his trips to India, Iran, Egypt, Istanbul, Russia, France, London and Germany.

Sayyid suffering from feudalism in Afghanistan, worked for a strong central government in Afghanistan, for a Democratic government in Iran and Turkey where there were already central governments, strengthen anti-colonization in Egypt and India which were under control of empires and unity and Pan-Islamism against European invasion in Asia and Africa (Ghubar, 1370, P593).

4.3- Sayyid Jamluddin Afghan's Media Theory

په ټوله کې علماو په تېره د لويديځو پوهانو له خوا د رسنيو لپاره څلور مهمې دندې په گوته شوي دي.

Scholars specifically western scholars identified four central obligations for media:

1. Providing information
2. Education
3. Entertainment
4. Advertisements

But Afghan thinker Sayyid looks from another angle to Afghan media and media activities and consider it as a significant means of unity, sovereignty and combat against tyranny for nations. He describes the specifications of media and media activities as follow:

Media is an exceptional industry and its subject is status and moral and national values of a nation and its goal is to strive for prosperity and security of not only the nation but all nations of the world, because:

- "Akhbar" magazine is playing a major role in displaying the accomplishment of good people, first of all it complements the elites [which should be appraised] and secondly stimulates other people to gain such characteristics.
- Objects devil acts as its consequences are diffusive and media plays its role in preventing such acts.
- Expresses paybacks of good deeds in palpable words which can benefit general population as well as elites and combats against absurd traditions.
- Expresses the values of knowledge in a comprehensive manner and teaches the nation that their prosperity depends on gaining true knowledge and also prompts the costs of ignorance and illiteracy in words that everyone knows every misery is the result of lack of knowledge.
- Classifies the knowledge according to their benefits and proves needs of knowledge in every sing aspect to persuade people to spend their valuable time on gaining education.
- Media proves that entire accomplishments across the world is the result of knowledge and that development is not possible without knowledge.
- Media explain all aspects of life and sciences such as geography, natural subjects, astronomy, agriculture, vocation, regulations of urban affairs, education of children etc. in terms which can be used by general population.
- Invites well off individuals go humanity through explaining human values and encourages them to gain knowledge.
- Explains the acts of ancestors to new generation aiming to keep the cultural sequence.
- Explains the acts of preceding nations aiming to provide current politicians and officials an insight of what they need to use in their affairs.
- Invites the rulers to justice outlining the advantages of justice and equity and takes their complaints to the government.
- Objection on other nations "which is harder than smash of sword" is a need if backed by documents and reasons. It is significant for media to recognize how to defend it nation.
- Media distributes the thoughts of scholars and inform them of each other's thoughts.
- Media ties scattered tribes of a nation, bonds them and invites them to a modern manner of living.
- Publishes entertainment to absorb different categories of a nation.
- Make the audiences to tour the world.
- Media take the ills to curers and ignorant to savants.
- Prompt the nation to tell apart the friends off enemies and prevent them of deceiving.

In general, newspaper is for those who seek goodness, newspaper is a wise teacher, a kind curer, an honest advisor, a humble educator, a conscious guardian and a motivator of the nation. This is the leader of caravans and energizer of feeble hearths, comrade of loneliness and assistant in status of difficulties. This is the wealth of rich, guide of merchants and advisor of rulers. This is a school for youth, vision for elites, framework for politicians, a vehement fort of civilization and a skyscraper mountain of human prosperity. The newspaper develops along with development of lively nations. The number of publications surges as science and arts of a nation advances. (Khokar, 1995, P75-77)

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