Conclusions
The first and foremost thing that comes into mind after going through the religious ideas of Sir Syed is his intense desire to present Islamic doctrines in their original forms. There is no doubt that his study and knowledge about the vast Islamic literature produced during the classical as well as medieval periods by the renowned Ulama and scholars was immense and profound. Therefore, he was able to inquire into their works and compare them with the original doctrines of the Qur'an. Probably he had a feeling that many established notions and concepts, as explained by classical or medieval Ulama, were not necessarily compatible with the notions and ideas as found in the Qur'an. This led him to believe that he had enough ability to counter and criticize them.

He was indeed criticised by the traditional Ulama within India as well as outside on account of his criticism of older established religious notions and conceptions. Sir Syed, indeed, radically departed from the orthodox traditions as far as religious ideas are concerned. For example, his metaphysical ideas, particularly his concepts of Ruh, Jinn, Shaytan, Paradise and Hell on the one hand and interpretations of free will and predestination etc. on the other hand. His concepts of the Ruh, Jinn, etc. are completely new. His stand on of free will and predestination is not unprecedented. He took a position not very distinct from the Mutazilites in this regard.
The detailed study of the life of an intellectual is all important in understanding his ideas. Although his upbringing took place in a completely traditional atmosphere, but his later intellectual development is surprising. Here, definitely the influence of the Mutazilites is most remarkable.

Rationalism as a source of intellectual influence is all-pervasive in him. The approach and methodology of Sir Syed can be described in one term i.e. "scientific". He was an ardent follower of the scientific approach that he adopted in each and every aspect of his thought as well as action. He even used the same term in English rather than its equivalents, perhaps, because the latter could not have fully served Sir Syed's intentions. He used this method in explaining the Islamic ideas, concepts and doctrines. Even metaphysical beliefs are discussed and explained using this methodology. That is why he departed from many established Islamic traditional beliefs.

That Sir Syed should be termed a modern neo-Mutazilite has been a matter of much debate among the scholars who have studied him. But there is little doubt that he was close to the Mutazilites in his approach and method of understanding of Islam. He has gone far beyond the discussions put forward by the classical Mutazilites and Asharites.
Sir Syed made every effort to present what he called “that” Islam or original and pure Islam. Before him, efforts in this direction were made. We have a whole history of such an approach which we know as the Salafiya Movement. But Sir Syed seems to have little interest in that salafi approach of pure or puritan Islam. Sir Syed's pure Islam means that which is found in the Qur'an and authentic traditions and their "rational" and "scientific" interpretations.

We should not overlook the concern and objectives of Sir Syed which was one reason why he adopted a scientific approach. Sir Syed's main objective was the reform of Muslims in India on the one hand and to separate what was original Qur'anic concepts regarding the faith and belief of Islam on the other. His stress on a new interpretation of the Qur'an was because of this objective of his. He found that scientific knowledge for which Qur'an speaks time and again was lost by the intellectuals of medieval period. This caused the intellectual decadence of Muslims resulting in the political and social decay of the Ummah as a whole.

He, therefore tried to evolve a new methodology of understanding and explaining the Qur'anic verses. The thesis concludes with an important discussion on his methodology of the Tafsir of Qur'an, which is again unprecedented in Islamic history.