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### EDUCATIONAL THEORIES OF SIR SYED AHMAD KHAN

*Dr Bismina Siraj<sup>1</sup> Dr. Robina Rashid<sup>2</sup>, Dr. Raheela khurshid<sup>3</sup>, Dr Zeenat bibi<sup>4</sup>,  
Nabila shaheen<sup>5</sup>*

<sup>1</sup>Assistant Professor Department of Urdu Shaheed Benazir Bhutto Women University  
Peshawar

<sup>2</sup>Lecturer Department of Urdu Shaheed Benazir Bhutto Women University Peshawar

<sup>3</sup>Assistant Professor Department of Urdu Shaheed Benazir Bhutto Women University  
Peshawar

<sup>4</sup>Assistant Professor Department of Urdu Shaheed Benazir Bhutto Women University  
Peshawar

<sup>5</sup>M.Phil. Scholar Department of Urdu Shaheed Benazir Bhutto women University Peshawar

Email: <sup>1</sup>[drbismina@gmail.com](mailto:drbismina@gmail.com), <sup>2</sup>[robinarashid@sbbwu.edu.pk](mailto:robinarashid@sbbwu.edu.pk), <sup>3</sup>[Dr.raheelabibi@sbbwu.edu.pk](mailto:Dr.raheelabibi@sbbwu.edu.pk),  
<sup>4</sup>[zeenatbibi@sbbwu.edu.pk](mailto:zeenatbibi@sbbwu.edu.pk), <sup>5</sup>[nab6608@gmail.com](mailto:nab6608@gmail.com)

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#### **ABSTRACT:**

Sir Syed Ahmad Khan is one of those leaders who always lamented that his nation had lagged far behind other nations in enlightenment and education. This is the reason why he tried his best to make Muslims aware of the importance of education and in this way they will also get education and become respectable in the eyes of other nations. Sir Syed's national ideology also influenced his educational plans. That is why his education policy was appreciated in the background of national education.

#### **INTRODUCTION:**

Sir Syed used to consider knowledge as worship but what kind of knowledge is meant by knowledge and worldly knowledge. In Sir Syed's view, worship is

not just the formal payment of a few members, but worship that is against the law of nature is neither worship nor goodness. He writes:

“The issue of education and especially national education is as critical as it is difficult. Our nation has never considered it, nor have the countries where national education has seen progress. And if so, little thought has been given to the reasons for its development. Your hair has turned white at this thought. More than twenty-five years have passed since we considered national education. The time is no more for us to sit in mosques and monasteries and give them charitable bread before we describe small schools of thought. These works seem to be useful when the nation has provided the highest level of national education, but we have not done anything for this higher education which is in fact a cause of national development and national pride. The field is not green. It is like us, in exchange for watering the roots of a withered tree, sprinkling water on its leaves and expecting to bring water by digging canals from the dried-up springs. Even well-educated people often have the misconception that knowledge and education are one and the same, even though the two words or terms are different in terms of meaning, concept and purpose.”

Surprisingly, one and a half, two and a half years ago today, Sir Syed had a different concept of "knowledge" and "education". According to Sir Syed, knowledge actually means knowing things as well as discovering their true nature.

Knowledge: It is well-known in the hearts of Muslims that the worship of knowledge depends only on the study of religious sciences and teaching or spending money on any other knowledge is not a form of worship and therefore there is no reward. - But this idea of theirs is just wrong and this idea is common among Muslims and with this idea, the knowledge among the Muslims is declining day by day and with it the knowledge itself is also disappearing.

Know that knowledge means wisdom. Just knowing theology is neither worship nor reward. However, it can be an act of worship or a reward if it is recited with the intention of bringing it to the forefront of religious affairs. So, the orbit of worship and the reward of acquiring religious knowledge depended on the intention and not on the self of knowledge. The same is true of all other sciences. All the sciences which are called theological sciences are necessary for the development and consolidation of the religious sciences, although their teaching is the same worship as the religious sciences. So, what is wrong with considering one as worship and not the other? When we read mathematics and become acquainted with the perfect power of God Almighty which has been used in the creation of the heavens and the earth, the planets, the planets and the reward, and how many great miracles we see hanging around with clear motion and its wonders. If we discover wisdom, then how can we know the existence of the Creator and its value -When we study geology and become acquainted with the wonders that God Almighty has created only in the dust that is trampled under our feet day and night, how firmly do we believe in the deity of this God? When we become acquainted

with the science of botany and zoology, the coloring of flower petals and the injection of bee's eyes convince us of the absolute wisdom of this absolute command. In the same way, all the sciences, what is your knowledge and what is knowledge, what is the knowledge of the root and what is the knowledge of electricity and magnet, all of them strengthen and strengthen the power of our knowledge and our one God and bring it to the level of truth. So, from this point of view, if we consider these sciences as part of the religious sciences, then it is not far off. 7. This clearly proves that Sir Syed not only seems to be a believer and supporter of worldly sciences but also his passionate preacher. Furthermore, they consider theology to be included with theology and worship it.

### **LITERATURE REVIEW:**

This article focuses to study the salient features of the educational movement of Sir Syed Ahmed Khan, its origin and development at verbose level and its vital accomplishments. Sir Syed Ahmad had an adaptable personality. Sir Sayed was a zealous reformer and wanted to reunite modern scientific thought with religion through rationalistic elucidations rather than agonizing basic ecclesiastic norms. I was eager to pursue a new training. He consistently stressed that religious differences should not have any political or national significance. He was one of the first pioneers to recognize the vital role of education in strengthening the poor and backward Muslim community. Anyhow Sir Syed was one of the greatest social reformers and a great national builder of modern India. He started by drawing up the road map for the formation of a Muslim university by starting several schools. He founded the Scientific Society in 1863 to instill a scientific temperament in Muslims and to make Western knowledge available to the Indians in their own language.

Sir Syed's educational movement was not only to produce employees for the British government, but to restore the glory of the Muslims and give them a respectable social status and open intellectual cognizance. Indeed, the main feature of the Aligarh Movement was to reform Muslim society and eradicate viewpoints that were not in keeping with the changing times. It could be argued that Sir Syed's basis was "to reconcile Islam with an emerging scientific temperament. Sir Syed was quite courageous and very positive. He was very confident that he would succeed in his mission." He fought tirelessly against practices he believed were outdated and wrong and worked hard to restore what he thought were right and futuristic. In every possible way, his efforts are directed at defending Muslims and Islam and he seeks to ensure that Muslims do not become objects of ridicule and cynicism. He commonly believed on rationality. His religious, social, political and educational views are interrelated. Sir Syed can be said to be the forerunner of the modernization of Muslims and even Islam. "He (Sir Syed) was very tolerant, seeing a man's religion as a private matter that should not be hindered and hardly discussed between those of different faiths so that friendship would not weaken. The slightest religious fanaticism depresses him."

Sir Syed Ahmad Khan is known as a controversial figure in the history of India. He had a diverse and versatile personality. His services also had different aspects. In this chapter we will try to shed light on their educational

ideas and emotions. This aspect is an important aspect of Sir Syed's life because it was due to his educational ideas that he was declared a kafir, an atheist, an Islamist and a puppet of the British. He was declared an Islamist and a puppet of the British and on the basis of these ideologies he was called Mujtahid-ul-Alam, Imam-e-Zaman, Musleh-e-Qaum, Zaman-e-Shinas and far-sighted. Before discussing the theories of Sir Syed Ahmad Khan, I deem it wise to introduce his profile, career and genealogical background to the readers.

### ***Educational Theories of Sir Syed Ahmad Khan:***

The turbulent period in which Sir Syed opened his eyes was a dark age for the Muslims of India. In 1857, the War of Independence confirmed the enslavement of Muslims and entitled the crown princes of the ruling class to wear the shackles of slavery. Sir Syed opposed the prevailing stereotyped system of education as useless, despite the fact that he himself was adorned with the same system of education. His opposition is evidence of his far-sightedness and enlightenment. Here I want to quote an aphoristic saying of Hazrat Ali, he said about education and educational system, do not educate your children in the way you were trained because now times have changed. Sir Syed also used the same slogan that times have changed and the outdated educational system is unable to keep up with the changing circumstances of the times. He writes about it.

“Education that does not match with the era is useless.”

A wise man says:

If there is no education and training of the people as required, then the result is that the people first become poor and needy and then incompetent and lazy and then humiliated and disgraced and then thieves and bullies. The real cause of poverty is ignorance and the world of useless knowledge and the ignorant. Both are equal because they do not benefit the people and they cannot do anything good for themselves. 1

These were the ideas on the basis of which Sir Syed was cursed and various allegations were leveled against him and even fatwas of disbelief were issued. In fact, Muslims were the trustees of the glorious past and to some extent right to be proud of the past. But now things had changed completely. Muslims were no longer rulers but subjugated. A spokesman for Sir Syed's views on ethics said, Sir Syed emphasized that it was time to abandon the outdated education system and equip oneself with modern education. So, he writes:

“In fact, the sciences that are prevalent among the Muslims are undoubtedly useless and time is of the essence and this is the reason for their poverty and need.” So, we will briefly mention those sciences at this point-

Religious knowledge can never be useless for the people of religion because their own caste needs it all the time. Yes, its usefulness or non-usefulness can be discussed only when it's Inflicting the benefit or protecting it from the

attack of non-religious people, but the method of teaching theology is actually the opinion of Muslims. Sir Syed not only wanted to change theology but he also believed that all conventional sciences were useless. Linguistics, logic, arithmetic and medicine were in dire need of modernization, but Muslims were still clinging to the old stereotyped education system. Professor Zaheer Ahmed Siddiqui writes:

“Opponents of Sir Syed claimed that the prevailing methods of education in Indian Muslim society were still in use. On one side, he was satisfied with the publication of movable sciences and on the other side, he appreciated the rationality.”<sup>3</sup>

Sir Syed claimed that not only were the sciences of the Muslims old and outdated, but their educational system was also ineffective.

Professor Ghulam Abid Khan writes about this:

“Sayyed Sahib's opinion is also somewhat different about the style of education of Muslims after the prevailing sciences of Muslims. They do not find the traditional style of teaching of Muslims equally useful and seem to want to adapt it to modern requirements. The old junk books began to be taught to two, four, ten or five men. Rather, the greatest need is for the first intelligent and knowledgeable people to come together and then, after discussion and discussion, decide how the education system should be based on the current situation and in terms of modern sciences and arts. What changes and modifications should be made to our old stereotypes? How to establish our education system in terms of religious objectives and how to continue in terms of secular demands and when a method is proposed, then let the people of each district make an effort in their respective districts for its implementation.”<sup>4</sup>

Critically criticizing the prevailing Eastern sciences in civilization, Sir Syed writes:

“Now the development of the knowledge of the Muslims is over and it has become clear that there is no useful knowledge with them and this is the reason for their humiliation and disgrace. Therefore, it is incumbent upon Muslims to abandon prejudice and then establish a series of researches and discussions to educate Muslims in a way that is beneficial to both their lives and religion. This education system was undoubtedly reliable and successful at one time but it has not remained the same. Circumstances changed rapidly and we made no effort to change the system.”<sup>5</sup>

The issue of education and especially national education is as critical as it is difficult. Our nation has never considered it, nor have the countries where national education has seen progress. And if so, little thought has been given to the reasons for its development. Your hair has turned grey at this thought. More than twenty-five years have passed since we considered national education. Interestingly, Sir Syed received his education under the outdated education system but that's another matter that he personally saw modern

developments and education very closely. Even more interesting is that he had also taken a job with the East India Company, which is probably why he was accused of being "Ibn al-Waqt". Under these circumstances, it was necessary for a reformer like Sir Syed to reform the nation through education because he knew that Muslims were rapidly declining and he was aware of the need for modern education for the progress of Muslims. That is why he became a supporter and advocate of modern education system "Sir Syed's education system."

By education we mean learning to read and write in the common sense. Every age millions of people learn to read and write for different purposes. The general purpose that draws attention to education, whether the learners themselves are attracted to it or the children's educators pay attention to children's education, is that they have in mind that an ignorant engraver. The more educated a person is, the better is his level of understanding and intelligibility. Education makes a man perfect in each and every realm of life. There are millions of people who get education and some of them go beyond middle school education and tend to complete one of the branches of knowledge that suits their humor. Some want to be a poet, some a writer, some a philosopher and some a mathematician and some a theologian. But everyone is concerned about earning a living and what he earns or wants to do is considered a means of earning a living. "8 Although the prevailing English education was opposed in every way and at every stage and those who were taught English were considered apostates and infidels at that time, but a far-sighted person like Sir Syed realized the importance of modern education. Along with it, the preachers and pilgrims appear. He writes "there are a few reasons why Muslims have been so poor in acquiring English, but the biggest reason was that they mistakenly considered reading English as anti-Islamic, but since then the idea has waned"

Since then, Muslims have begun to study in English. But many Muslims see religion as a priority over worldly necessities, and it can be said that their perception that reading English is against Islam has diminished. Most officials, as well as many others, believe that only people study English to get a government job, but it is worth mentioning that hundreds of graduates get degrees and are convinced that the government does not have enough jobs to support him. In this way graduates are convinced that not everyone can get a government job. Given the belief that they are engaged in studying English, they must be thinking of earning a living by any means other than government employment, or they are convinced that becoming an English literate is a secular business. However, it is wrong to say that a man who gets Degree would definitely be given a Government Job and if he does not get a government job he blames and scold the government and government officials and gets angry for not getting it because he already believes that the government cannot give jobs to - "Yes, when the opportunity arises, everyone tries to get a government job, which he must do." 9

The above quote dispels the misconception that Sir Syed was intimidated by English education or was a puppet of the British. He was, in fact, a proponent of modern education. He knew that Hindus were advancing day by day while

getting modern education everyone. And at the same speed, the Muslims retreated. Interestingly, Sir Syed did not want to uproot the old education system but wanted the Muslims of India to make progress using modern knowledge. In Sir Syed's view, times had changed and there was no room for an outdated education system, even though he appreciated the good aspects of the old education system. He writes the difference between the education of the present age which is in English and the education of the next age which was in the language of Arabic. The difference is that in the next age the means of education were available I should have had a higher level of education and a master's degree in this field, and the society that existed at that time would have supported this education and given it a great moral impact. She could do it. The society of the next age was so excellent in terms of morality and good manners that its flaws cannot be found even in this age, but it is a pity that it did not survive with the revolution of the age. 10

Professor Ali Akhtar Khan writes about Sir Syed's concept of education in his article "Sir Syed's Educational Concepts". "The meaning and purpose of education in Sir Syed was very comprehensive and extensive. It is true that Sir Syed was not a real educationist but he was well aware of the objectives of education. He knew the importance of education for the economic, political, social and social development of a nation. He saw education as a means to an end, not a goal

As if education is a tool, a weapon, a tool with the help of which the nation achieves its desired goals. He wrote his article "Education" on the purpose and intent of education. It is important to point out here that Sir Syed was not in favor of education for education at all, but was strongly opposed to it. He also did not believe that teaching empty books could make a person or a nation civilized because society also has an important role to play in making or spoiling a person. So, he writes. These are the views I offer. "But in our opinion, moral education is not only obtained through the teaching of books, but also by the excellent society." The old society in India which was a mixture of scholars and pious, godly, compassionate, virtuous people was dead and the new society which is in tune with the times has not been established or completed yet. 13. This quote also gives an idea of how important Sir Syed is to a person's development and better environment and a clean society. At the same time, the answer to the question that Sir Syed was not intimidated by the British, the British government and English education, yes, given the circumstances, he felt that the path of development of a nation is through modern education. It is also characteristic of a mujtahid that he creates enthusiasm in his followers, associates and positions. Sir Syed was also a mujtahid in a way. His innovation has also had a profound effect on his peers and this influence has been embedded in the general society through these gentlemen. Here we do not want to refer to Hali, Shibli or Mohsin-ul-Mulk belonging to Sir Syed's Dabbistan but to quote from the article "Talab-e-Ilm" by an unknown essayist Mirza Abid Ali which was published in Tahzeeb-ul-Akhlaq. Was and And this suggests that not only Sir Syed but also other writers of Tehzeeb-ul-Akhlaq were supporters and enthusiastic preachers of Sir Syed's educational ideas and they too believed that education was the only

way out of this stalemate. That is why Mirza Abid Ali writes in his article "Seeking Knowledge":

Therefore, man must devise a means by which the enlightened conscience disappears, and seek and seek like a tool by which his ugliness and filthiness can be No one can deny that the device is knowledge to make them clean and without knowledge it is not possible for them to be clean and transparent. Knowledge is from Ashraf Saadat and Afzal Kamalat and "there have been many newspapers and hadiths about his acquisition and demand and his rewards have been mentioned in various ways". 14 removed. After stating the need for knowledge, Mirza Abid Ali writes, emphasizing the need and importance of modern education:

We must now consider whether the extent to which the pioneers have researched and compiled their own books on these sciences among Muslims should be sufficient, or whether these sciences should be accompanied by some other hard work and effort and excellence. We should also take stock of the progress that has been made through new research and experience with excellent resources and means. 15 Islam has declared knowledge as the lost property of the believer and insisted on acquiring it in every situation and in every circumstance. It is not a good idea to be confined to one's own country to acquire knowledge. This is the reason why on Sir Syed's movement the knowledgeable and enlightened people of that time began to consider it right and necessary to go out for the attainment of modern education. Mirza Abid Ali writes about this.

"In order to acquire knowledge, it is necessary that the share of its acquisition should not be taken from any particular means or from any particular place, but from the means by which can be beneficial for aggrandizement of understanding. whatever means and from where, whether it is China or Britain, Rome or Iran, India or Russia, as far as possible. 16

Interestingly, Sir Syed was not opposed to religious education as it is supposed to be, but he was a passionate preacher of it. He wanted a standard education system that would provide secular education as well as religious education. That is why the curriculum of the madrassa he later founded in Aligarh included religious education. In fact, it was misunderstood that Islam was against modernity. Sir Syed successfully tried to dispel this misconception through his articles. In one of his articles, Religion and General Education, he writes:

"Man's thoughts which are related to the next life which is interpreted as resurrection or the hereafter and which are born out of religious belief. Of course, the true religion, which is in fact given by God, cannot prevent any kind of progress of man. Otherwise, what is the need to make a human being a human being, but when even in that true religion, absurd ideas and prejudices are found, then it becomes the ascension of human progress and while absurd and useless rituals of national and national are mixed in it. As is the case with Muslims now, then he is a killer. 17



In the same article, he expresses his views on a balanced education, saying that Muslims need an education system where secular and religious education come together to achieve the goals of education. man's descent from humanity is not God's purpose and they started teaching the same old books to two or four or five people. The biggest need is for a few knowledgeable and intelligent people to come together first and think about what can be done to change and modify our old stereotypes. .18;

Dr. Syed Abdullah writes about Sir Syed's educational ideas and thoughts:

"Sir Syed's ideas in education, despite his universal reputation, Encouragement of science and English education Although they were great revolutionary ideas at that time, the truth is that they were not as revolutionary in the field of education as they are understood to be. It is generally believed that Sir Syed wanted to spread English education and some other elements of the country, especially the ulema, considered English education to be religiously illegitimate, but this opinion is not fair. The justice is that in this case the scholars disagreed with Sir Syed's religious beliefs or with English civilization. He did not disagree with English education but for innovation, were not very modern. Since Sir Syed was about to spread English education, the matter became complicated and many misconceptions arose. 19;

Similar views have been expressed by Sheikh Muhammad Ikram; he writes.

In order to solve this mystery, one should study the articles and fatwas which were published in opposition to Sir Syed and his takfir. His reading shows that there was no opposition to Aligarh College because Western sciences were taught there. Rather, it was because of Sir Syed's hand in it and Sir Syed in his books and ethics was expressing beliefs about social and religious issues which ordinary Muslims considered to be against Islam. The strongest articles about Aligarh College and the strongest fatwa did not say that reading English is Kufir, but that the person whose beliefs are like Sir Syed is not a Muslim and the trust of the person who wants to establish such a madrassa is permissible. In the beginning, people thought that Sir Syed practiced his beliefs in his madrassa Sir Syed will preach his beliefs in his madrassa which he was expressing in his magazines and books. Sir Syed did not do so, but there were many things in his writings that made both the opponents and the proponents angry. 20

After reading these thoughts, a common man becomes hesitant about Sir Syed's personality and his ideas and thoughts and some people even get misunderstood, but the fact is that Sir Syed has a very revolutionary personality. Were It being not right to look at his personality and his ideology through the lens of the present age because the conditions of that time were completely different from the present conditions? Sir Syed wanted to bring about a change in a society that was extremely static and where English was called the language of infidels while English speakers were called apostates and infidels. In such a society, Sir Syed's innovation and enlightenment, if known, certainly deserves praise. Besides, Sir Syed was a practical man He was keeping an eagle eye on the situation in India. He was also aware of the

differences between England and India. He was also aware of the nature of Muslims and Hindus and keeping in view all the ground realities he presented very modern and adapted concepts to the conditions of India and also put these concepts into practice considering the ground conditions of India. Writes about: "We still don't understand the meaning of technical education," he said. If it refers to the teaching of harems like Lohari, Bukhari, Luzbani, etc., then we Indians rarely need it because there is no shortage of such educated people in India. . . . . There are many factories of all kinds in Europe, and teaching science in European universities is not without its benefits, because there are all kinds of factories for those who know all kinds of science that they can go to Yes, and can make a living, but there are no such factories in India, nor are they expected to be. So, the one who knows science, except to be a scholar of science and stay at home and cannot earn any livelihood. Government, medical, engineering, cartography, etc., who are enrolled in technical education or science, are educated as required by this country and through this they also earn a living, but there is no scope for further education in the present state of India. Nor is he earning but there is no room for more education in the current state of India and they cannot make a living from it. 21.

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