

LITERARY OPPONENTS OF SIR SYED AHMED KHAN

*Dr. Sadiq Iqbal1, Dr. Nusrat Jabeen2****,*** *Dr. Sanam Shakir3, Dr. Umer Qiaz Khan Qail4, Dr. Mutahir Shah5, Dr. Mohammad Ismail6, Afshan Jabeen7, Dr. Mazhar Ahmad8, Nisar Ali9* 1University of Malakand

2Fauji Foundation College for Girls Rawalpindi,

3The Islamia University of Bahawalpur Rahimyar khan Campus,

4Government College of Management Sciences No.1 Bannu

5Hazara University Mansehra,

**6**Government Post Graduate College Swabia,

7University of Malakand,

8University of Malaccan,

9Sarhad University Peshawar

E.mail: 1[sadiqmatta@gmail.com](mailto:sadiqmatta@gmail.com),2[nusratjabeen123@yahoo.com](mailto:nusratjabeen123@yahoo.com),3[sanam.shakir@iub.edu.pk](mailto:sanam.shakir@iub.edu.pk), 4[umerqiazqail@gmail.com](mailto:umerqiazqail@gmail.com),5[dr.mutahirshah@gmail.com](mailto:dr.mutahirshah@gmail.com),

6[ismailswabi12@gmail.com](mailto:ismailswabi12@gmail.com), 7[Afshanjabeen644@gmail.com](mailto:Afshanjabeen644@gmail.com),

8[dr.mazharahmad@uom.edu.pk](mailto:dr.mazharahmad@uom.edu.pk), 9[Nisardanish788@gmail.com](mailto:Nisardanish788@gmail.com)

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| **Dr. Sadiq Iqbal, Dr. Nusrat Jabeen, Dr. Sanam Shakir, Dr. Umer Qiaz Khan Qail, Dr. Mutahir Shah, Dr. Mohammad Ismail ,Afshan Jabeen, Dr. Mazhar Ahmad, Nisar Ali. Literary Opponents Of Sir Syed Ahmed Khan-- Palarch’s Journal Of Archaeology Of Egypt/Egyptology 19(2), 1409-1417. ISSN 1567-214x** |

**ABSTRACT**

In the case of recognizing Sir Syed Ahmad Khan there were two specific ideologies i.e. support and opposition. Where there was no shortage of his supporters, his opponents were also present in large numbers. One section was purely opposed to his personality and tried to make every aspect of his life controversial while the other were close friends and they criticized his Islamic beliefs only. The writers spent decades collecting material written for and against him. This article examines his disputes and controversies in detail.

**INTRODUCTION**

Sir Syed Ahmed Khan's struggle and passion do not doubt his intention and sincerity, but the spectacle of the destruction of the hereditary structure of Islam cannot be seen just because of sincerity. In view of this idea, the scholars of Arab and Ajam expressed strong concern against the views of Sir Syed Ahmed Khan, wrote articles and magazines. They issued fatwas and denied them, because due to the influence of Sir Syed's religious thought, a large section of the Ummah was moving away from the way of democracy in the principled beliefs of Islam and was denying the necessities of religion. Some of Sir Syed's religious beliefs for which he was constantly facing criticism are as follows:

1۔ Malaika and angels don't exist.

2۔ Revelation is not revealed by angels introduced to the prophet, but revelation does not exist externally.

3۔ the events of miraj and shaq-e-sadr are actions.

4۔ In the Qur'an, the words jinn or ajna refer to mountainous and desert people, not the creatures that are meant by the words ghost and giant etc. he was constantly facing criticism are as follows:

5۔ Those who think that there is such an infectious blessing in this stone-made house (Kaaba), where they have walked around it seven times and gone to Paradise, this is their raw imagination. Nothing is holy except God.

6۔ It is permissible for Muslims to eat a bird or animal that is strangulated to death.

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6۔ It is permissible for Muslims to eat a bird or animal that is strangulated to death.

7۔ There is no real existence of reckoning, calculation, and heaven and hell, the words in the Qur'an about them are of authority, metaphor and parable.

8۔ It is not clear from any verse of the Qur'an that Jesus was born without a father or was raised to heaven. Allaah cannot show any sign of His power. if this happens, then his greatness and power will be divided.

**LITERATURE REVIEW**

Sir Syed's opponents were of two types. A group that was his closest colleague and supported him in every situation. Others who could not digest Sir Syed's political and literary fame and came out in opposition. It is worth noting that due to sir syed's religious beliefs, not only foreign scholars but also his close associates, companions and assistants did not see him properly and tried to avoid religious affairs as much as possible. Among them, Deputy Nazir Ahmed, Syed Mushtaq Hussain, Mehdi Ali Khan, Mohsin-ul-Mulk, Maulana Hali, Shibli Nomani, Maulvi Zakaullah, Maulvi Nazir Ahmed and Waqar-ul-Mulk are especially worth mentioning. According to Zia-ud-Din Lahori, the criticism of Sir Syed's closest colleague is particularly noteworthy, because he was a pillar of Aligarh and was not at all under the influence of the scholars who issued fatwas against him. Apart from Sir Syed's companions, the companions who differed with his personality and ideology in one way or the other are mentioned in detail below.

Dr. Shah Jahanpuri is one of the prominent writers of Pakistan. He has strongly criticized the views of Syed Ahmed Khan in his speeches. "It is clear that sir Syed's belief and ideology were the root cause of the present century's irreligion, religious disharmony, disaffection and religious disharmony," he said. Their enemies were two. One is the enemy of the British and wants the independence of the subcontinent and the other is the religious scholars. In In fact, the religious scholars were the enemies of the British government. In his writings, he wrote well against the religious scholars and ridiculed them. He never forgave religious scholars. He criticized the enemies of the British government in tafseer of the Qur'an, in religious articles, in the discussion of literature and in all his other writings, because sir Syed Ahmed Khan had a religion. In this regard, Abu Salman writes:

"Sir Syed Ahmad Khan never forgave the religious scholars in both capacities. In religious discussions of exegesis, in serious articles of literature, in parables and analyses, he subjected the enemies of the British to his opposition, ridicule and ridicule. (1)

Asghar Ali Ruhi also did not see sir syed's ideology. He writes that Sir Syed wanted to paint the culture and society of the Muslim sub-continent in English color and also to lay a new foundation for the religious ideology of Muslims, but he could not succeed in both respects. The main reason for this was that he himself was unaware of modern sciences. All the knowledge they had was merely hearsay. Sir Syed turned away the beliefs and ideas related to religion and stood in front of the scholars of truth and started propagating new ideas. They started denying the original beliefs and ideas, although mere denial is not perfection. It would have been possible that he would have given evidence to the original religious ideas on the principles of modern sciences and the atheists would have responded to Europe at the academic level, but this did not happen. Asghar Ali Ruhi says:

"To be honest, Syed Sahib had a problem, only his life was spent in it and he continued to interpret the meaning of the Qur'an with his low ability or deliberately. Syed Sahib was unaware of the principles. As a result, they went on stumbling. (2)

The manner in which Akbar has written dissenting poems on Sir Syed Ahmed Khan and the frequency with which he has said it in humor; he has not said it to anyone else. Through his poems, he fired arrows of satire and humor on Sir Syed Ahmed Khan. Sir Syed comes out as soon as he looks at Akbar's writings. It is true that Akbar did not say the manner in which he said dissenting poems on Sir Syed Ahmed Khan in humor. Through his poems, he rained arrows of humor on Sir Syed Ahmed Khan. In his poems, Akbar satirized not sir Syed Ahmed Khan's personality or personal attributes, but some of the results and effects of his Aligarh movement. Since the Aligarh movement was an all-encompassing cultural and educational movement, no sphere of life in the subcontinent was immune to its good or bad influence. The influence of science, scientific instruments, traditions of government and leadership, assembly etiquette and moral religious beliefs and ideas, methods of education and teaching, and sciences and arts were also influenced by this movement. Therefore, it was not possible for Akbar to mention Sir Syed Ahmed Khan and ignore these things, even though he has commented on these issues and repeatedly, but it is not correct to conclude from this that he was reactionary and narrow-minded and opposed to the Aligarh movement.

In the works of Dr. A. H. Kausar, some of Sir Syed's views are praised and strong objections to some are seen. He writes that his modern Islamic ideology is based on all Islamic principles. But where he tried to show the meaning of the Quran verses according to modern sciences, the real problem arose from him. In this endeavor, on the one hand, the status of the Word of God became secondary to these human sciences, and on the other hand, to show the compatibility of the Word of God with the sciences which were still going through the experimental period and which were constantly changing, was against the greatness of the Word of God and was not appropriate in any respect. This was their great mistake and weakness. He has made ijtihadi mistakes by acting excessively intelligently while explaining religious issues.

The events related to the life of the Prophet (s) which was mentioned in the books of Hadith and the books of old history had no value in the eyes of Sir Syed. If they did not find an incident according to their intellect or could not explain it rationally, they would say that the incident was not correct at all and the Prophet (peace and blessings of Allaah be upon him) did not do that. Shamsul Ulama Khan Bahadur Maulvi Nazir Ahmed was also one of Sir Syed's special companions. Nazir Ahmed also raised strong objections to his written tafseer of the Qur'an and criticized it. He used to say that it is easy for him to be a revelation of the Holy Qur'an and it is difficult to believe the meaning and meaning presented by Sir Syed. In the eyes of Maulvi Nazir Ahmed:

"I agreed to see Sir Syed's commentary with a friend. In my opinion, that tafseer is not more valuable than the hadiths of Diwan Hafiz, whose authors wanted to make the whole diwan a book of Sufism by turning their ears to the bangles."(3)

Professor Saeed Ahmad Akbarabadi has written about the personality of Sir Syed Ahmed Khan that his spirit of reform was very honest and sincere and he had great enthusiasm and passion for the worldly development of Muslims. He was also very intelligent and hardworking. He also had immense ability to write and speak. They were strong in intentions and firm in tune, but they also had some weaknesses and flaws. That is, he was not an expert in regular religious studies, so he stumbled while writing the interpretation of the Qur'an. His intuition neither overpowered his rationalism nor brought him out of the quagmire of al-Hadi philosophy. Moreover, he was not an expert in modern philosophy, so he could neither fully understand religion nor fully understand the discussions of modern philosophy. In this regard, Saeed Ahmad Akbarabadi has told:

"Sir Syed Ahmed Khan's spirit of reform was sincere and sincere. He had true enthusiasm, enthusiasm, determination, great intelligence and hard work, the power of writing was immense, he was firm in tune and strong in intention, but the major flaw in all the attributes was that he did not study Islamic sciences as a purpose or regular. " (4)

Sayed Imdad al-Ali was also a renowned writer of the subcontinent. He also strongly disagreed with Sir Syed's policies and ideas. He writes that Syed Ahmad Khan described the opponents of the proposal of Madastah-ul-Uloom as evil-minded, selfish, jealous and biased Wahhabis, etc. Someone was called rude and ignorant. According to Syed Imdad al-'Ali, it is not surprising that he has developed a disease, which is characterized by Whose attribute is interpretation and thought. thought. The patient suffering from this disease always misunderstands others and considers others as jealous and enemies. Sir Syed's case is such that he is always confused with others.

Abdul Haq Haqqani is one of the most prominent scholars and scholars. He has also taken a firm hold on the views and ideas expressed by Sir Syed in tafseer of the Qur'an. He writes that in the 17th century there were many people in France and Germany who believed only in God. The miracles of the prophets, the affairs of the Hereafter, the jinn and the existence of heaven were also considered as stories. Abdul Haq Haqqani writes that Sir Syed is neither familiar with the ancient sciences nor the modern sciences. He was influenced by modern philosophy due to intellectual weakness and atheists followed the path of Europe. According to Abdul Haq Haqqani:

"Sir Syed Ahmad Khan is neither familiar with the ancient sciences, nor the new sciences and modern philosophy. Due to his intellectual weakness, he accepted the defeat of Islam from modern philosophy and started criticizing the principles of Islam, although there is no strong objection of modern philosophy on Islamic principles. ‘‘(5)

The whole Urdu world knows the name of Maulana Abul Kalam Azad. Maulana Azad was a renowned scholar, journalist, speaker, politician and letter writer. He writes that after reading this commentary, a new world came in front of the eyes and as he was read, the charm of the writings increased. It seemed that my mental activity was in the possession of the agent. The state of mind began to deteriorate. It seemed as if a strange treasure trove of beliefs and ideas had come to hand. I was proud of him and all the previous things of thoughts, beliefs and ideas were seen in front of him. It seemed that the real reality of Shibli Nomani's name does not need any introduction for the readers of literature. He was a biographer, critic, poet, scholar, educationist, travel correspondent, orator, educator, letter writer, essayist, biographer and historian. He also had a very close relationship with Sir Syed. In the beginning, he was also a modernist like Sir Syed Ahmed Khan and was dominated by rationality, but after spending a long time with Sir Syed, gradually he started disagreeing with his thoughts and later these differences increased. Islam was what Sir Syed Ahmad Khan told and the real meanings and meanings of the Qur'an were those who told them.

Syed Mahdi Ali Khan was also one of the riders of Sir Syed's boat. After the administrative affairs of Aligarh College with Sir Syed and after his death, he took over The Aligarh College and worked all his life for its construction and development. Nawab Mohsin-ul-Mulk is one of the closest associates of Sir Syed Ahmed Khan and was also a strong critic of Sir Syed's religious views. There are letters written by him to Sir Syed Ahmed Khan in which he wrote religious letters to Sir Syed. Strongly criticized the ideas. Mohsin-ul-Mulk wrote in a letter to Sir Syed that he accepted the views of those people of Europe who are fully committed to religion. On the basis of these ideas, he misinterpreted the verses of the Holy Qur'an. He abused Muslim exegetes and described them as followers of The Jews, but he himself fully followed the atheists of Europe and misrepresented the verses of the Qur'an.

Mir Nasir Ali Dehlvi was also the contemporary of Sir Syed Ahmed Khan. He also disagreed with Sir Syed's false views in his articles. According to him, some naturalists brought out a kind of duality with God , but the believers never trusted them . Even naturalists could not mix their ideas with any religion. When Sir Syed Ahmed Khan went to Vilayat, he saw the discussion of naturalism there. In Europe, the pioneers of naturalism are against nature, every religion is against nature. They tell Sir Syed Ahmed Khan was also influenced by the Naturalists and thought that he should be mixed with Islam. It will be something that even the naturalists of Europe have not been able to do till date. According to Nasir Ali Dehlvi:

"Where is the belief in Islam in the investigation of nature? It is Sir Syed Ahmed Khani's invention to fight both. He did not believe in nature or believe in Islam, he became a natural Muslim. Sir Syed Ahmed Khan's intention is probably to believe in the virtues of Natural Islam in Europe by bringing nature into Islam with great concession. (6)

Among the newspapers that were opposed to Sir Syed's social, religious and academic movements are Muradabad 'Strache Gazette', 'Noor-ul-Anwar' Kanpur and 'Najam-ul-Akhbar' Moradabad. There was also an anonymous, but interesting and powerful newspaper of the same tribe, the Mayo Gazette of Delhi. A Delhi-based newspaper, Akmal-ul-Akhbar, is also on the list. A perusal of the issues suggests that the Mayo Gazette was issued to oppose Sir Syed's religious, social and educational movements. It was not openly announced in the initial issues, but from December 1872, the newspaper's long list of aims and objectives included a fair answer to the articles of "Tahzeeb-ul-Akhlaq" and announced it with restrictions in every issue. At the same time, the name of "Tehzeeb-ul-Akhlaq" was changed to "Sabot-ul-Akhlaq" and it was remembered by the same name.

Sir Syed Ahmed Khan's political views were also opposed by 'Awadh Panj'. Munshi Sajjad was opposed to Sir Syed Ahmed Khan from day one in this regard. Sajjad Hussain was a staunch supporter of conservatism and at the same time was a strong supporter of the Congress. Sir Syed Ahmed Khan was pleased with God with both these things. He believed in modernity and was loyal to the English government. In such a situation, Munshi Sajjad Hussain strongly opposed Sir Syed and wrote articles against him. Dr Waseem Rashid further writes:

“Munshi Sajjad Hussain (editor of Awadh Panj) was a supporter of Sir Syed's opposition and conservatism from the very beginning. Another reason for opposition was that Munshi Sajjad Hussain was a supporter of the conservatism and Sir Syed Ahmed Khan was a supporter of the Congress. So Sajjad Hussain formed a permanent front to make them victims of ridicule and also included the writers of Awadh Panj in it. ‘‘(7)

Take a holistic look at the tradition of Sir Syed's opponents, we will see three classes. One was the section that opposed Sir Syed's religious and political beliefs, the second was the section that praised Sir Syed Ahmed Khan's ideas and achievements, and the third was the section which adopted a moderate attitude and supported and opposed some of his ideas. Such contradictions emerge among those who write about them. That the reader is in trouble as to whom to believe and who to reject, what to consider to be based on facts and who to call a bundle of lies. In these circumstances, it was necessary for a researcher to remove the lens of devotion and prejudice and present their original ideas and ideas to the reader impartially so that the real situation is clear to the reader, moreover, the reader will be able to form his opinion after studying the original material.

This attitude of Sir Syed Ahmed Khan with regard to religion and the above beliefs and thoughts became the subject of discussion at the country level. Although sir Syed Ahmed Khan's struggle, and passion for the general development of Muslims does not doubt his intention and sincerity, but the spectacle of the destruction of the hereditary structure of Islam cannot be seen just because of sincerity. In view of this view, the scholars of Arabia and Ajam expressed serious concern against the views of Sir Syed Ahmed Khan. He demonstrated, wrote articles and magazines, issued fatwas and denied them in them, because due to the influence of Sir Syed's religious thought, a large section of the Ummah was moving away from the way of democracy in the principled beliefs of Islam and was denying the necessities of religion. Muhammad Amin Al-Zubayri writes in this regard:

‘’Muhammad Ali Jinnah had invited the annual meeting of 1924. This conference was also not encouraged by the attacks of the ulema. In 1892, when a very important meeting was going to be held in Delhi, the ulema created a storm of opposition there and gave sermons in the markets. After Friday prayers in Jama Masjid, Muslims were threatened with the wrath of God and the fire of Hell, and were strongly exhorted to refrain from attending the gathering.’’ (8)

It must also be clarified here that the difference of opinion of the scholars with Sir Syed was on special religious grounds. It is not true that the scholars of the British became opposed to the publication of modern sciences. Shaykh Muhammad Akram has explained this point as follows:

‘’A major misconception is that the scholars opposed him because he wanted English education in the subcontinent. We have studied his pro and anti-writings. In our opinion, this view is wrong and a clear injustice to scholars and Islam.” (9)

It is also true that due to the religious views of Sir Syed, the movement was also opposed along with his personality, but it was also based on the beliefs of Sir Syed Ahmed Khan regarding the religion. The scholars felt that if a person whose beliefs and thoughts are such, if they establish a large educational center, then inevitably the same beliefs and thoughts will be taught there. Looking at human nature and temperament, this feeling and feeling of the scholars cannot be considered wrong, because He also propagates and propagates the thought and vision that a person possesses. However, nothing of this sort happened to the extent of Masadda-ul-Uloom and MAO College. According to Shaykh Muhammad Ikram:

"It is not written in the strictest articles and correct fatwas about Aligarh College that reading English is disbelief, but it is recorded that the person whose beliefs are like Sir Syed Ahmed Khan is not a Muslim and whoever is a madrasa such a person wants to establish, his support is not permissible. In the beginning, people thought that Sir Syed Ahmed Khan would preach the beliefs in his madrasa, which he was expressing in his magazines and books, he did not do so. ’’ (10)

Many important magazines and books written against Sir Syed Ahmed Khan are in view of the book currently compiled; their reading supports the said view of Ziauddin Lahori. Among these rare magazines and books, "Jawahir Mazhar Rad Naturia" by Dastagir Kasuri, "Imdad-ul-Afaq Burjam Ahl-ul-Nafaq by Parcha Tahzeeb-ul-Akhlaq" by Deputy Maulvi Imdad-ul-Ali and "Nasrat-ul-Abrar" by Mufti Muhammad Ludhianvi are very important. Because hundreds of scholars of united India on these magazines is a signature supported by. It is not difficult to gauge the ubiquity and nature of Sir Syed's opposition from these magazines. Maulana Ghulam Dastgir Kasuri Lahori quoting a summary in his magazine:

"Sir Syed have denied the existence of angels and the existence of hell and paradise by denying the obligatory fasting months of Ramadan and Hajj, and have written the reception of the qiblah in prayer as idolatry, then by giving a fatwa to allow the rich to take the seed (interest), denying the miracles of all the prophets and making the birth of The Messiah. Therefore, all religions have been denied. ‘‘(11)

Sir Syed's extraordinary achievements for the general development of Muslims should be acknowledged with an open heart and when it comes to his faith and creed, our position should be the same as that of the majority of scholars of united India. But in their context, people are divided into two extremist groups. One section is so proud of his achievements and virtues that even protesting against his religious beliefs is based on stereotyping, narrow-mindedness, and violence. He interprets ignorance, considers the scholars to be blasphemous, and interprets Sir Syed's religious beliefs in ways that he would not even think of. Some of his devotees seem to have a bad attitude. Where someone expresses a difference of principle on something sir syed says, these people come out of the party with hatred. When there is no answer from them in the scholarly debate, in order to remove the fear, they present such details of their actions and thoughts, which will also shake the soul of Sir Syed Ahmad Khan.

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