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A Brief Review of Contribution of Sir Syed Ahmad Khan

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Abstract:

Sir Syed Ahmed Khan was a renowned Muslim reformer, educationist, and politician who made significant contributions to the intellectual, social, and cultural development of the Indian Muslim community during the 19th century. He advocated for modern education and promoted a scientific and rational approach to knowledge.

One of Sir Syed's most significant contributions was the establishment of the Muhammadan Anglo-Oriental College in 1875, which later became Aligarh Muslim University. This institution aimed to provide a modern and secular education to Muslim youth in India and played a crucial role in producing a new generation of educated Muslims who could compete with their British and Hindu counterparts.

Sir Syed was also a prolific writer and thinker who authored several books and articles on various topics, including religion, history, and politics. He believed that Muslims needed to adapt to the changing times and embrace modernity to improve their social and economic conditions.

Sir Syed's contributions to Indian society were not limited to education and intellectual development. He was also a vocal advocate for Hindu-Muslim unity and believed that communal harmony was essential for India's progress and prosperity. He founded the United Patriotic Association in 1888 to promote mutual understanding and cooperation between Hindus and Muslims.

Overall, Sir Syed Ahmed Khan's vision and leadership have had a profound impact on the Indian Muslim community and helped shape modern India's intellectual, social, and political landscape.

Keywords: - Educational Contribution, Educational Ideas.

Introduction:

On October 17, 1817, Sir Syed Ahmad Khan, a great visionary and scholar of his time, was born in Delhi. He belonged to a royal and distinguished family. He had taken advantage of all of the amenities and facilities available to him at home. As a member of the royal family, he received the best education available at the time. As a result, he gained good command. Over religious literature, including religious philosophy, as well as Arabic and Urdu literature from the best scholars, he studied Fiqh and Asuli-Fiqh, the Quran, Urdu, and Arabic literature. Sir Syed took great pleasure in his children. However, the passing of his father Syed Muhammed Khan, who he loved dearly and was lovingly affiliated with, in 1838 completely altered the path of his life. He gave up his comfortable lifestyle and began leading a more responsible life. One of the major turning times in his life where he was greatly influenced was when his father passed away.

Sir Syed Ahmad Khan was widely regarded as a remarkable visionary, social reformer, thinker, and philosopher. *Sunnat Dar Radd-e-Bidat*, *Tafsir of the Qur'an*, *Khutbat-e Ahmadiya*, *Kalimat-e-Haq*, and *Asbab-e-Baghwat-e-Hind* are only a few of the publications he wrote (Musa, 2019). Along with these, he also wrote *Ahkam Tu'am ahl-Kitab*, *Ital E Ghulami*, *Ik Nadan Khuda Parast*, *Khalqan Insan Ala Mafil Qura'n*, *Al Dua Wal Istajaba*, *History of Bijnour Rebellion*, *An Account of The Loyal Mohammedans of India Part I*, *An Account of The Loyal Mohammedans of India Part II*, *An Account of The Loyal Mohammedans* (AMU, 2021). He made it clear in his writings that he was a social reformer who wanted to eliminate impractical practises associated with rituals and traditions. His idea manifestation was based on logic and reasoning. He kept himself away from the society's impractical and illogical practises, and he also wanted to keep the people away from the society. He also wrote Urdu essays such as *Rasoomaat* and *Bahes-o-Takrar* in which he expressed his views on societal ills, particularly in the Muslim community. Sir Syed introduced the *Tahzib-ul-Akhlaque* in December 1870 in order to persuade Muslims to adopt modern education and to impart moral education. It was devoted to instilling good habits in people and removing ill practises from the Muslim community. In relation to the Shia and Sunni controversy, his Urdu translation *Tuhfa-i-Isna Ashriya* was also devoted to combating the controversy. In 1844, he also compiled *Athar-ul-Sanadid*, the most important and non-religious work. Apart from these,

Sir Syed Ahmad Khan's contributions covering various aspects are discussed in the following ways.

2. Educational Aspect:

Sir Syed believes that education is the only tool that can cure all of the ills and diseases that plague Muslim society. He desired that Muslims follow a modern education system. As he carefully considered, only modern education leading to a scientific temperament can benefit Muslims in the process of restoring the Muslim community's faded glory. He also imagined how much money modern education would bring. Muslims would be given government jobs and assistance in becoming judges and civil servants. Sir Syed was a great religious leader, practising man and attempted to dispel the contradictions between Islam and science. According to Alam (2019), "Education's purpose was not to refute religious findings, but to validate them." To put it another way, the goal of the purpose of education was to demonstrate that there was no contradiction between God's work (the world) and God's word. He also founded a school at Muradabad in 1859, Ghazipur in 1863, and Ghazipur Scientific Society in 1864 to empower the people. Muslims of scientific temperament can benefit from the translation and dissemination of scientific knowledge in Urdu and Arabic. People are learning Persian. The Aligarh Institute Gazette was published by the Scientific Society in 1866. The Aligarh Institute Gazette was a journal published by the Scientific Society. The primary goal of publishing the journal was to instil feelings of goodwill and friendship among British Muslims (Musa, 2018). Women were denied modern education in his education manifesto. He also never wrote anything about women's education because he believed that women had no need for modern education. Sir Syed reflected clarity on the educational system of the time and advocated two tier curriculums: curriculum for general education devoted to catering the needs of secular and spiritual aspects of Muslims; and curriculum for special education devoted to empowering Muslims by benefiting from the government run education system. According to him, only those teaching methods should be used that have the ability to make students creative and innovative, constructive. He also had good administrative and managerial skills and had emphasised the democratic, sympathetic and a humanitarian administration style for educational institutions. He believed that the vernacular medium of Education should be modified, and English should be studied as a bridge language to the library for advanced students.

3. Social Factor:

Sir Syed truly believed that education was crucial in hastening the process of modernization, progress, and development among Muslims. However, he also advocated for the preservation of

distinct cultural identities. His vision was broad, and he used a holistic approach. He stated that Muslims' conservative and conventional attitudes were the greatest impediment to their material, social, and intellectual progress (Hashmi, Md.). He proposed character development in addition to modern education. In terms of social reforms, he was opposed to polygamy and Widow remarriages are socially prohibited. the advancement bridge to library language He understood that social reforms are achieved through education, awareness, and character development. As a result, he urged Muslims to adopt refined, valid, and scientific modern education. After returning from England, Sir Syed became involved in the publication of the Tahzib ul Akhlaq alongside Muhsinul Mulk. The few issues of the Journal had deeply agitated the orthodox classes, and as a result, strong opposition was raised, but Muhsinul Mulk faced and countered with his sweetness and logical writings. Sir Syed understood that effective writings could bring about social reforms and the abolition of social evils. Thus, the magazine was entirely devoted to Muslim social reforms, and articles were written to further the cause of Muslim social reforms.

4. Political Factor:

The British government's atrocities against Muslims in the aftermath of the 1857 revolt, in which Muslims were made scapegoats by the British rulers. Muslims were held responsible for the outbreak of the Revolt. Seeing this, Sir Syed felt pain and penned the Asbab-e-Baghawat-e-Hind in order to clarify the British Government's misunderstanding and demonstrate that Muslims were not the cause of the revolt. He also criticised the policy, blaming Muslims for the uprising. Sir Syed believed that English language and modern sciences were necessary to preserve Muslims' cultural and political identities, but "in 1873, when protests against the use of Urdu were mounted, In response to the Hindus' vehement renewal of the ban on the use of Urdu in Government Courts, Sir Syed founded the League for the Defense of Urdu. He wrote an advertisement to rouse Muslims to the defence of Urdu and announced: "The loss of Urdu."The Urdu language would be extremely beneficial to Muslims. Nothing else could compare to the loss of their religion" (Hassaan, 1959). He was, however, attributed to keeping Muslims out of national politics. He believed that education would eliminate the ignorant and problems of the Muslim community. Taking part in national politics Furthermore, Musa (2018) stated that "Sir Syed Ahmad Khan's the "two" The "nations" theory had a significant impact on a large number of Muslims in the South Asian subcontinent, even setting off the British.

Movement for Indian nationalism Successors to Sir Syed Ahmad Khan, such as Iqbal and Jinnah, not only inherited the "two nations" theory, but put into practise, eventually established the

Pakistani on the one hand, there is British India. Muslims' political consciousness had greatly improved, and they had maintained their power in collaboration with the government.

5. Conclusion:

Sir Syed Ahmad Khan is recognised as a visionary, saviour of cultural and linguistic identity, secular, jurist, and statesman. Journalist, public servant, educator, philosopher, religious scholar, reformer, and many more occupations. He had a multifaceted personality. He had a happy childhood, but the tragic death of his father in 1838 changed him drastically. He acquired the greatest education possible from the best academics of his period. He was a visionary who understood reality. Reasons of the demise of Indian Muslims He wished to restore the Muslim community's beautiful history. He suffered greatly during the Revolt of 1857. Muslims were falsely implicated and blamed for the outbreak of uprising by the British monarchs Sir Syed had attempted to keep the Muslim community's goodwill in the eyes of British authorities by writing *Asbab-e-Bagawat-e-Hind*, a book in which he effectively sought to state that Muslims were not the causes for the 1857 insurrection. Sir Syed founded *Tahzib-ul-Akhlaque* with his friend Muhsinul Mulk after returning from England in 1870. He attempted to persuade the Muslim community to abandon all harmful and ineffective religious and social traditions. Through his essays published in *Tahzib-ul-Akhlaque*, he urged them to obtain modern education. Syed Ali envisioned that the past glory of the Muslim community could be restored if Muslims accepted modern education alongside traditional education, and he had demonstrated that up to a point by establishing schools in Mordabad and Ghazipur, the Scientific Society in Ghazipur, and the Mohammadan Anglo-Oriental College in Aligarh. The Aligarh movement was also the brainchild of Sir Syed and his associates, with an emphasis on promoting contemporary western education alongside Islamic concept of education, adopting English language with Urdu, and protecting the environment. Muslim community's cultural and linguistic identity, which promotes secularism and nationalism.

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