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**AN EMPIRICAL STUDY FOR COLLABORATION
OF SIR SAYYED AHMED KHAN IN THE
DIRECTION OF MUSLIM EDUCATION**

An Empirical Study for Collaboration of Sir Sayyed Ahmed Khan in the Direction of Muslim Education

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Abstract – Accompanying their pulverizing of the insurgency of 1857, the British merged their mainstream lead in the Indian subcontinent, which minimized, if not completely disregarded, religion, especially Islam. The entire of India endured in the backfire, however the outcomes were for the most part obliterating for the Muslims. It was at this basic point that Sayyed Ahmad Khan (1817-1898) courageously approached to counter the risk, and to guard the Islamic trust and Muslim group. He was significantly moved by the desolation that accompanied the resistance and its regulation. This paper attempts to underscore the part of the extraordinary reformer in the whatever time was spent recuperation and restoration of the Muslims.

Despite his release by some progressive Muslims as an agnostic, a backstabber and a British operator, Ahmad Khan unequivocally bolstered that Islam is not a religion of brutality however of peace that regards different religions. He thought about the instructive field, which he rightly saw as the best intends to raise the Muslims from their backwardness and obliviousness versus-the predominant Hindus. Today the greatly regarded Aligarh Muslim University in India is a noticeable landmark of his incredible prescience and extraordinary work for Muslims planet wide.

The nineteenth century saw a standout amongst the most turbulent periods in the history of the Muslim individuals in the Indian subcontinent, throughout which they lost their political hold there. Throughout the war of freedom of 1857, Muslims battled enthusiastically to shake off nonnative administer, however in vain, their sun set in political chaos.1 Bahadur Shah Zafar (1837-1857), the final Mughal ruler, lost his throne and was banished to Rangoon (Yangon). The Muslims' life, property, and even honour were no longer secure on account of the British suspicion of their dependability. The British involved Delhi and began a rule of abhorrence in and around the city. Numerous Muslim villages were attacked, homes set ablaze and the defenseless occupants summarily gunned down. A great number of Muslim houses were looted. On false charges by their neighbours, numerous Muslims were swung from trees without trial. The British response to the unsuccessful climbing of 1857 proclaimed the orderly pulverization of a time and its exceptionally fundamental structures. The whole milieu and the rich Muslim society finished with Mughal rule. Besides this enormous human misfortune, the consequent Western social attack terrorized the precise being of the Ummah and the basics of its religion. After the 1857 rebellion, the British underestimated Islam as a lifestyle. One of the numerous Muslim researchers who strove against this powerful risk was Sayyed Ahmad Khan who tenably stated, 'There was no hardship sent from Heaven, which ere it plunged to earth, did not look for for its resting spot the homes of Muslims.

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INTRODUCTION

Sir Sayyed Ahmed Khan was conceived in 1817 to a Sayyed family in Delhi. He began his job as an unassuming legal official in the English East India Company. Later on he served on critical livelihoods. Sir Sayyed Ahmed Khan separated from everyone else around his contemporaries acknowledged that the predicament of Muslims would be unable to be enhanced without an upset in their mentality towards training. The Muslims were antagonistic to western instruction for three explanation for why.

1. They thought about it mediocre to customary Islamic studying.

2. It was being constrained upon them by a different individuals, and

3. They suspected that an instruction immersed with Christianity may degenerate their convictions.

Throughout the war of Independence he spared the lives of numerous Englishmen. The Government focused the title of Sir on him. Consequently, he won the trust of the British Government. After the war of Independence the Muslims were passing through a basic stage. By declining to secure western training they were not keeping pace with up to date times. The Muslims scorned English dialect and society. They kept their kids far from the schools and universities. Be that as it may in this way they were unconsciously harming the hobbies of the Muslim

Community. Their lack of awareness of the English dialect and absence of modern training kept them far from respectable administration posts. Furthermore the Hindus procured modern learning and ruled the legislature vocations. Sayyed Ahmed Khan was the first Muslim pioneer to acknowledge the gravity of the scenario. He was enormously tormented to see the hopeless state of the Muslims all over. He chose to commit his full deliberations for the welfare of the Muslims. The foremost need was the evacuation of question about the Muslims from the brains of British rulers. For this reason he composed – Essay on the explanations for Indian Revolt in which he demonstrated that there were numerous variables which expedited the uprising of 1857 and that just the Muslims were not to be considered answerable for it. Furthermore he composed "Loyal Muhammadans of India" in which too he protected the Muslims against the charges of traitorousness. The aforementioned works restored trust of the British in the Muslims to an extensive degree. The Sir Sayyed Ahmed Khan turned his consideration towards the instructive exhortation of his co-religionists. He told the Muslims that without securing up to date instruction they can't contend with the Hindus. He argued that there was no mischief in receiving western sciences and in studying English dialect. He issued a magazine named "Tahzib-ul-Ikhlaq" which extrapolated adoptable European behavior. Remarkable characteristics of the political, instructive and religious commitments of Sayyed Ahmed Khan are as given underneath

1. In 1863 Sir Sayyed Ahmed Khan built a Scientific Society. The motivation behind this social order was interpretation of English books into Urdu dialect.
2. Throughout his stay at Aligarh he issued a week by week Gazette called "Aligarh Institute Gazette".
3. In 1869 Sayyed Ahmed Khan went to England. There he contemplated the arrangement of Education. In addition he composed Khutbat-e-Ahmedya in answer to Sir William Muir's book "Life of Muhammad".
4. In 1870 he issued his celebrated around the world magazine named "Tahzib-ul-Ikhlaq" to notify the Muslims of their social shades of malice and ethical inadequacies. This magazine advertised Urdu dialect colossally.

Right away a while later Sayyed Ahmed Khan composed a critique on the Holy Quran. In this work Sayyed Ahmed Khan deciphered Islam on legitimate and exploratory premise. Sayyed Ahmed Khan was one of the pioneers of the Two Nation Theory. He unabashedly pronounced that the Hindus and the Muslims were two diverse groups with distinctive investment. He prompted the Muslims to forgo Joining Indian National Congress. In May 1875, Sayyed Ahmed Khan established Muhammadan Anglo Oriental High School at Aligarh. Two years after the

fact in 1877 this school was hoisted to the status of a school by Lord Lytton the British Viceroy himself. M.A.O College Aligarh was a private establishment. It rendered incredible aids in conferring advanced training to the Muslims. It gloated of the aids of numerous eminent researchers of that period such as educator T.W. Arnold in Philosophy, Sir Walter Raleigh in English, Maulana Shibli in Persian and Jadu Nath Chakarwati in Mathematics. In 1921 M.A.O College was raised to the status of Aligarh University. This seat of teaming had noteworthy impact in mixing spirit of Islamic patriotism around the Muslim learners. The aforementioned learners later on came to be the light bearers of the license development in Indo-Pakistan. With the perspective of pushing the instructive explanation for 70 million Indian Muslims, Sir Sayyed established, in 1886, the Muhammadan Educational Conference which held its gathering at different places to give a gathering for talking about situations that influenced the Muslims in question. The central points of the Conference were

1. To attempt to spread right around the Muslims western instruction to the higher standard.'
2. To enquire into the state of religious training in English schools established and enriched by the Muslims, and to discover intends to direct it in the best conceivable way.
3. To give some fortified back to the guideline voluntarily conferred by Muslim divines in religious and other oriental studying's and receive certain measures to keep up it as a living concern.
4. To analyze a state of instruction and guideline in the indigenous grade schools and take steps to evacuate their present state of rot in guiding them onto the way of advancement. Muhammadan Educational Conference used to hold its yearly gatherings in different urban areas where by the coordination of nearby Muslims steps were taken for the advancement of Education.

EDUCATIVE REFORMS

Sir Sayyed's educative project which was intended to change the savvy person, political and monetary fate of the Muslim India had its lower beginnings in 1859 and in 1864 he established a Scientific Social norms for the presentation of western sciences basically around Muslims in India. Throughout his visit to England in 1869-70 (from May 1867 to October 1870), he disguised positive parts of British society incorporating the quality arrangement of modern deductive instruction; and in request to study British educative establishments, he went to the schools of Cambridge and Oxford Fully outfitted with modern plans and introductions, he reverted back on 2 Oct. 1870 and ready his plan for the higher training of Muslims and in 1874. he laid the establishment of Muhammadan Anglo-Oriental College at Aligarh, displayed on Cambridge University; and it soon

collected a shape and a disposition of its particular. what's more in 1920 the College ended up being Aligarh Muslim University. Sir Sayyed gave the majority of his energies to pushing training right around Muslims. He additionally established the Muhammadan Anglo-Oriental Educational Conference for the general announcement of western training in Muslim India, for the enhancement of Urdu through interpretations of key deductive works, to form an approach for the higher training of Muslim scholars in Europe. At that point he started the production of a journal Tahzib al-Akhlaq.

It secured articles on an extensive variety of subjects "from open hygiene to pragmatist hypothesis on religious authoritative opinions". In its splendid pages "innovation rose as a intense energy and impressively updated the course and the heading of Islam in India". In short, Tahzib al- Akhlaq was intended to instruct and socialize Indian Muslims.

Sir Sayyed assisted the Muslims in India to rise again. Different works have stressed distinctive territories of Sir Sayyed's thought and action -social and political, educative and social -in which he made changes. However very nearly all concur that his prime accomplishment was a restoration of Muslim resolve and renown in British India and that to him goes the credit for having re-made the dynamism of the Muslims in India as a social and political energy. His exertions are viewed as a "dynamic and productive accomplishment" that made a gigantic impact on advanced Islam. In the expressions of A. H. Albiruni (the nom de plume Pakistani history specialist, S. M. Ikram), Sir Sayyed not just filled the enormous void made in the life of Muslim group by the vanishing of the Muslim tenet, however he did more. He conquered any hindrance between medieval and present day India and gave the Indian Muslims another attachment, another strategy, new educative beliefs, a new composition, another approach to their single and national situations and advanced a conglomeration which could bear on his work". Altaf Hussain Hah (in Hayat-i-Jawid) in the wake of showing Sir Sayyed's generally speaking perspective embarks to depict his different "aids to nation, neighborhood and religion"; and signifies his work by the term "Reformation", calling him a reformer; while as Allama Iqbal credits Sir Sayyed as being the "first Pioneer Muslim" of South Asia to get an impression of the positive character of the modern age. For him, Sir Sayyed's "true enormity" lies in the way that he was the "initially Indian Muslim" to get a sight of the positive character of kick the bucket age which was nearing and who felt the require for a "new introduction of Islam" and worked for it: besides there is no denying in the way that this delicate soul was the "first to respond the advanced age".

EDUCATIONAL THOUGHTS OF SAYYED AHMAD

Like certain others during that timeframe, Sayyed Ahmad pushed to his individuals that the cure was to procure learning in all extensions of studying. To make this drive auspicious he arranged a colossal crusade for training, which later came to be regarded as the Aligarh Movement—the development for Muslim recovery in India in the state of different social affairs, conglomerations, social orders and instructive foundations like Muhammadan Anglo-Oriental College (MAO College) or Madrasat-ul-Ulum. All actions of Sayyed Ahmad were dependent upon his all out instructive programme to carry Muslims go into the primary present of social, financial and political life of the nation.

Sayyed Ahmad was a realist who needed the Indian Muslims to recapture some of their lost space through shedding their backwardness and lack of care. He plainly supported that if any country or race needed to recover its position, it needed to secure instruction and drop in diverse fields of information, or, as he said, "cure the root and the tree will thrive." In one of his addresses, he unequivocally sharp out the disintegrating state of the Muslim group in this expressions:

Any time individuals come to be old and powerless and their safe framework is destroyed, they are assaulted by distinctive sicknesses. The same is correct of groups; when they decay, they don't decrease in only one thing yet rather in everything: ethics, trustworthiness, instruction, human progress, prosperity, modesty and self-serenity. As a result, those who need to cure things don't have the foggiest idea where to start. ... But when we consider the matter, there is no cure yet instruction in sight (my trans.).

That was his conviction about the path to raise the Muslims, which, as an outcome, incorporated the establishment of a cutting edge and enthusiastic arrangement of instruction. As per him, it was to be a juncture of East and West with uncommon attention on the infrastructure and dispersal of logical instruction. Despite this anxiety on advanced instruction, then again, he never ignored the necessity for religious guideline. In one of his addresses he accentuated the vitality of Arabic for Muslims. To him the greatest human joining was completed by Islam, which united existing groups, races, beliefs, and nationalities into a solitary ummah.

Sayyed Ahmad called for the announcement of up to date instruction with the station of one school in each area which might offer various vocational decisions. In the event that, for instance, somebody needed to be a Maulvi, a Muhaddith or a Faqih, the school might

provide food for his requirement, however it might moreover train its understudies in science and different sciences. This arrangement, he accepted, would after all empower Muslims to accomplish advance in both material and otherworldly regards.

His thought of Madrasat-ul-Ulum was the focal purpose of Sayyed Ahmad's battle for the dispersal of learning and studying near Muslims. After the establishment of the school, he laid out his plans at a gathering of similarly thinking-Muslim educated people for the Better Diffusion and Advancement of Learning, which decidedly exhibit his premium in setting up a foundation which might encourage a wide range of talent to grip both conventional and present day studying. This was planned not only to save accepted studying however to make it serve current needs. With the aforementioned targets Sayyed Ahmad needed to secure an establishment including three schools:

- i) An English-medium school,
- ii) An Urdu-medium school in which understudies may as well study English, Arabic or Persian as a second dialect, and
- iii) A school utilizing only Arabic and Persian mediums which understudies from the other two schools may as well join to advance their finesse both in up to date and universal controls.

This unmistakably shows that Sayyed Ahmad accepted that without the reconciliation of conventional and up to date studying, no arrangement of training could succeed in accomplishing the Muslims' objective of socio-customary headway.

We can judge Sayyed Ahmad's investment in religious philosophy from the way that he selected an unique council of well-known researchers to arrange the syllabus and course traces and to instill the information and practice of religion, for which he made the position of a Nazim-i-diniyat (Director of Religious Studies). He looked for the sentiment of Maulana Qasim Nanotavi, the author of Deoband, and other ulama in filling the position. Finally, he selected Maulana Abdullah Ansari, the grandson of Maulana Mamluk Ali from the Deoband school.

To fathom Sayyed Ahmad's thoughts observing religious philosophy and Oriental discipline. Separated from philosophy, Sayyed Ahmad was extremely quite fascinated by the technique of educating Arabic and Persian dialects and written works. Consistent with him, the point of the investigation of the aforementioned dialects is not just to know the dialects and yet to encourage right around the understudies a basic premium in the root and growth of the dialects and their artistic history. On account of the aforementioned points, in naming educators Sayyed Ahmad leaned toward those who were decently versed in both accepted and up to date studying. He significantly focused on the focus that even customary subjects ought to be showed in the advanced way.

It is a regular misinterpretation observing Sayyed Ahmad's instructive thoughts that he was against the Oriental studies and did not have confidence in the suitability of madaris (religious schools). In the event that we basically examine the considerations and thoughts of Sir Sayyed Ahmad and his affiliation with Ulama and centres of religious instruction, it comes to be decently clear that none, of these he was against religious training nor was he restricted to centres of Islamic instruction. His main protest was to their old educating approach and some of their superfluous subjects that can't pander to contemporary needs. He made it clear that they might as well restructure courses and the style of their educating in accordance with contemporary needs. He communicated his plans and remarks on the falling apart state of madaris through his addresses, letters and compositions and needed change in the old instruction framework. He engaged Muslim guides, especially the ulama, and well-wishers of the neighborhood. Additionally, he clarified the fundamental explanations of decay of Muslim training in a treatise, Deterioration of Religious Education. He examined in item the elements that expedited the decrease of Muslim training. Additionally, with the assistance of the Mohammedan Educational Conference he underpinned the thought of progression of Oriental information and infrastructure of madaris which he accepted to be the major exercises of this gathering. He gave careful consideration to the gathering exercises and called for change of the madaris. The portions of the aforementioned actions could be perceived in the incidents of this social order. Sayyed Ahmad improved heartfelt relations with Ulama and the originator of the celebrated around the world Deoband and Nadwatul Ulama theological colleges and contested for shared participation. He composed letters to the critical persons in the madrasa government.

Sayyed Ahmad's fundamental thoughts on training may be abridged as takes after:

1. Madaris ought to be the centres of religious direction. English dialect and some chose cutting edge restrains ought to be joined into their syllabus.
2. Schools or present day instructive foundations may as well give careful consideration to up to date instruction and studying without spurning Oriental and Islamic studies.
3. Understudies from the religious schools ought to be given an opportunity to continue to higher instruction in the colleges or foundations of higher studying and the college people might as well comparatively be given the choice of specialization in religious ponders.

After Sayyed Ahmad's end, the participation between Aligarh and the religious theological schools did not keep up its new tempo. In this respect it is satisfying to note that since the 1980s there has been another

venture made to facilitate courses, with the religious organizations having their degrees distinguished for concession to higher courses in certain Universities.

In Sayyed Ahmad's instructive theory a vital thing was character raising and direction. In his assumption the instruction of a single or a gathering could just be realized if carrying up was given enough vitality in the meantime. He accepted the objectives of training and character assembling worked as one. He connected full significance to group life and thought about it as essential as the soul for the form. This thought he expounded in one of his locations:

This was the state of instruction, yet we can't realize our objective from training just. Will instruction distant from everyone else produce an enlightened individual? A burden of books on the back of a jackass won't instruct him anything. Does training distant from everyone else shape a country? Will training just bring a country up in the eyes of the planet? Never, unless individuals end up being exceptional mere mortals and the country gets a country that might be viewed as socialized. Hence, we Muslims must pick up ethical training. It is as critical for a country as spirit is for a form. For a country to get an accurate country without ethical training is just about unlikely.

CONCLUSION

By path of finish, the rise of Islamic innovation and the legacy of innovators it generated, as the prior record uncovers, impacted the improvement of the Muslim neighborhood and its disposition besides approach to the West. Their vision propelled Muslim scholarly people and activists over the Muslim planet to underline instructive changes that joined an up to date curriculum legitimated legitimate and social change furthermore committed to the development of hostile to-frontier autonomy developments.

Muslim innovators were dead set and empowered, in the true sense, new thinking on contemporary" issues showing tli3t Islam is a alterable religion that calls for proceeding intelligent survey of both standardizing and chronicled Islam and they built pioneer, illuminated, simply, send-looking what's more life-asserting Muslim public orders. Sir Sayyed was the to start with Indian Muslim to felt the requirement for 3 new introduction of Islam and worked for it; while as Iqb3l peaked 3 new scholarly structure for 3 more legitimate Islamic innovation and looked for courses to recover and restore Muslims and their development on the b3sis of their particular religious and social legacy.

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