

EDUCATIONAL PHILOSOPHY OF SIR SYED AHMAD KHAN



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UNDER THE SUPERVISION OF

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CERTIFICATE

I certify that **Shameema Khan** has worked for her dissertation entitled **“Educational Philosophy of Sir Syed Ahamd Khan”** under my supervision and guidance. This dissertation is genuinely her own work and is fit for submission.

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DECLARATION

I **Shameema Khan**, hereby declare that for the partial fulfilment of M.Ed. Educational purpose, my dissertation entitled “**Educational philosophy of Sir Syed Ahmad Khan**” is solely my research work.

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SIR SYED AHMAD KHAN

CHAPTER 1

EDUCATIONAL PHILOSOPHY OF SIR SYED AHAMAD KHAN

1.1. HISTORICAL BACKGROUND:

Our social, economic and cultural traditions have always been influenced by the prevailing conditions. Whenever the social system collapses, the economic situation gets swamped and the country starts to collapse, then some whip, reformer and patriot is born and embarks on the rudderless boat of his country. In the category of such great thinkers and patriots Our Sir Syed Ahmed is also named with respect, that's why Rashid Siddiqui Sahab (1958) gets up saying Among the Indian Muslims no other Personality so towering and so gifted has appeared during the last two centuries. Incidentally, the sixteenth, seventeenth and eighteenth centuries saw a significant and appreciable combination of Hindu and Muslim cultures. The most admirable form of this process in the nineteenth century is seen because in this century, foreign government had done the most religious, economic, political and educational exploitation. In this regard, Jafar Saheb (1939) says that -

It need not occasion to surprise "says Jaffar, if Hindus offered sweets at Muslim shrines, consulted the Quran as an oracle, kept its couples to ward off with Influence and celebrated Muslim feast and the Mailman's responded with similar acts. "The movement of Indian Independence is also called as the national renaissance movement, in which both the Muslim and

Hindu classes have separate and sometimes jointly established educational and religious institutions. In this campaign, only two classes made education a major tool at that time Raja Rammohan Roy Ishwar Chandra Vidyasagar, Dayanand Sarasvati was the main emblem of the spread of education even with the diversity of his philosophy. Accepting this, Mohan Lal Vidyarthi (1952) has written that -

The name of Raja Ram Mohan Roy to the present generation is only a memory but to his contemporaries he was a great beacon light the power of philosophical wisdom and a constructive genius His advocacy of reformed Hinduism thrown a veritable stone in the stagnant pools of Indian. Similarly, in the Muslim society, Sir Syed, Qasim Nanautvi and Individuals like Shibli Nomani also promoted and promoted education. Almost all historians accept that - Gopamau and Khairabad and Jaunpur in Awadh province. Many famous education in such cities and in Agra province, there were centres where students came not only from every part of India, but also from Afghanistan and Bukhara. Courses in grammar, ornament, jurisprudence, God, Knowledge, Spirituality, Literature, Theology and Science etc. were specific subjects. Later, the classes taught by science teachers had been replaced by madrasas. By the way, in the arrival of the Mughals in India, a new chapter in the history of education for Muslims begins. With the idea of reforming the then teaching method, Akbar 4 mysterious steps were taken. The course was implemented. A new teaching method was introduced. Jahangir's contribution in the spread of education is also important. Thus, during the Mughal period, there was distinct and strong progress in education. It is noted that Jaunpur, Rampur, Lucknow, Allahabad and Jaipur Bhabhi and Banni chief of Parsi education. And so called "Shiraz of the East", most of the prose was given to specific in

educational institutions. "Turn wearing is full and in full relationship. The students used to live with their teacher to benefit from the constant eye contact. Salary teachers and teachers from schools and colleges were appointed as well as land consent was also given. In the houses and madrasas belonging to Mari, remuneration was given. In the fields, the student used to use the mother tongue of Kethl Arathi language. The medium of teaching was adopted on the vision of personal progress of education, but the particular flaw of the Muslim teaching method was its spiritual righteousness. The basic religion of every education was and as a result, other subjects were expected, else the student used to use the mother tongue of Kethl Arathi language. The medium of teaching was adopted on the vision of personal progress of education, but the particular flaw of the Muslim teaching method was its spiritual righteousness. The basic religion of every education was and as a result, other subjects were expected. Hindus were not far behind in literary progress from Muslims. Varanasi, Mathura, Prayag and Ayodhya were the main centres of Sanskrit and Hindi. Many rulers and well-known men in ancient and medieval era. And used to get special help from noble men, these rulers used to encourage educational institutions and scholars by giving them land or money. In addition to Islamic education, all the emperors of the Mughal era paid attention to other education. For example, Shehzada Dara Shikoh loved Sanskrit, Arabic, Persian and Hinduism. To translate Sanskrit texts into Persian languages, he called Varanasi pandits and scholars to Delhi in 1657. Dara Shikoh also translated the Bhagavad Gita, Yoga Vashishta, Ramayana and Vedas into Persian. There was advancement in education during his time. During the reign of Aurangzeb, the emphasis was mostly on Islamic education, more on the clerics. More than the royal treasury was spent, the

Aurangzeb emperor was educated by the learned clerics of that time. The main ones are - "Alami Sadul Khan (Wazir Shah Jahan) Mohiuddin alias Mohan Bihari, Sheikh Abdullah, poet, Mullah Shafi, Maulana Abdul Latif Sultanpuri, Maulana Hashim Geelani, Maulana Syed Mohammad Kannauji, Mulla Sheikh Ahmed Gando, also known as Danishmand Khan.

During the time of first Bahadur Shah (1707-12), after Aurangzeb two new madrasas were established in Delhi. The foundation of one was laid by Ghazi Uddin, who was the court of Bahadur officer of Aurangzeb and Bahadur Shah. Was wealthy. The second madrasa was built by Khan Firozjung, be it in the time of Bahadur Shah Wisdom and a constructive genius His advocacy of reformed Hinduism thrown a veritable stone in the stagnant pools of Indian. A Meera 'Colonel Maratha was established near Kannauji. In this, many historians who were educated by Maulvi Alimuddin and Maulvi Naeemuddin of Farrukhabad believe that due to the attack of Nadir Shah under Mohammad Shah, neither more educational work nor madrasas could be done.

1.1.1. RENEWAL PERIOD:

Since the early eighteenth century, up to a third of the period there were revolting cows. Such as the painful death of Farrukh Papers, Tur ended the plain twelve of the rich, the rebellion of the Marathas, Sikhs and Noorani, the Brahmin of Nadirshah, the Karleam of Delhi, the victory of one of the British in Panipat in Bihar and Bengal by Ahmed Shah Abdali and then at the end of the century, the whole of India. Due to the dutylessness of the Mughal rulers and the Dhanu Amir's, the success, disruption and trouble of the Telma (Maulvis), the whole society merged into religious faith, flawed substandard ideas, at a time when a great distinction was required, which was in line with Islam religion to organize

Muslim society, awaken the inclinations of consciousness and bring it to ashes by the dark circles of centuries. "So (Hazrat) 80 years after the death of Mujaddid Alaf Sani Rahmatullah Alehe and 4 years from the death of Alamgir Alam Aurangzeb. Shah Waliullah was first born in 1703 AD, who proved to be the reformer thinking and promoter of Islam in this continent. Shah Waliullah looked at the dislocations prevailing in the society with his manly eyes and found that the people did not know the Quran and its verses in religious education system were written in a very superstitious manner. Character bonds had weakened. All sections of the society had reached the brink of destruction and destruction. In such a pathetic state, Shah Waliullah pioneered the reform and upliftment of the society by following the path laid down by his academic thinking and Hazrat Muhammad Sahab and ending Islamic orthodoxy by writing several revolutionary (Inquilab) books. Nawab Siddique Hasan Khan has written that "If Shah Sahaba had been born in the past, Islam would have considered him his leader (Imam) for the whole time." Shah Sahib also wrote several books on educational deliberations, among which - 'Alfijulkir Fei Vasuli Tafsir' was very useful, which has been translated from Aligarh in Urdu. Even in relation to dark conservatism, Shah Sahib showed the right path. Quran was very complicated and due to their flawed information, the Quran, there was a hindrance in reading. "Shah Sahib died in Delhi in 1762 AD. He wrote books in Arabic and Persian under the name of 'Alamska' and hadiths to end the prevalence of orthodoxy, confusion etc. Wrote small tracts, such as - Chehal Hadith, Annavadero Menaldhadis, Ahurusamin, and Phi Mobashsheratinbo-Ilkrim.

After the death of Shah Waliullah, his four sons carried out the propagation of Islam and educational promotion. The eldest son was Shah Abdur Ashist, born in 1746 AD. At the age of 17, he followed his father's footsteps and remained attached to studies and teaching for 60 years, attained death in 1823. By the

way, his compositions are few. Yet the names of the major books are as follows:

(1) Tohfe Isna Ashrayah

(2) Azizuliftebaye

(3) Solar martyrdom

Shah Waliullah's second and third sons were Shah Rafiuddin and Shah Abdul Qadir respectively. The famous work of these people was to translate (tarjuma) of Quran Majeed into Urdu because Urdu had now replaced Persian. Shah Abdul Ghani, the fourth son of Shah Saheb, was mostly engrossed in his own studies and teaching. His son Shah Ismail, following the footsteps of Shah Wali Ullah, gave the public the right to religion, worked hard to get on the way.

1.1.2. PRE- NINETEENTH CENTURY EDUCATION:

The goal of the East India Company was commercial from the beginning. Expanding their business and getting financial benefits is there was the ultimate goal. Hence the company initially did not take any interest in the education of the general public. Some enthusiasts took forward the task of spreading education by establishing several institutions for the teaching of oriental languages. Duncan established the first educational institution for oriental education in Varanasi in 1791 AD according to Hindu rule. After the death of Shah Alam Bahadur Shah (1706 1714) at the beginning of the eighteenth century, from where the Sultanate of the Mughals assumed. Shah Waliullah in Delhi date under the circumstances of such crisis arrived in 1732, Shah Waliullah cut a canal of source of knowledge and started it in India. In the reformist history of India, where the names of Shah Waliullah and Raja Rammohan Roy come in the front row, the greatest personalities of Sir Syed, Qasim-Nanoutvi and Shibli Nomani come before us with their full characteristics. The struggle that these

priests and social reformers in education and literature started. It was a sacred message of thought and action for all of India, especially Muslims. The aim of the education policy at that time was to eliminate narrow-mindedness and extremism, to spread high perceptions and mental firepower in every section of society. This was the reason why Sir Syed, Qasim Nanautvi and Shibli Nomani, in strengthening and implementing their educational approach, reconciled with the British and took advantage of Western ideas well. In this regard, Nadvi Sahib writes that -

"In twelfth A.D. from the time of Qutubuddin Aibak (1205-1209) the definite rule of Hindustan Muslims begins. One thousand madarsas has been established in India in 1300 A.D. The seminary taught religious education as well as philosophy, logic, mathematics, etc. After Muhammad Tughlaq, Feroz Tughlaq 1351-1388 built luxurious madrasas. Sultan of Gujarat, Muhammad Adilshah 1449-1510 who was the ruler of the Sultanate Bijapur, arranged for the students studying in the madrasa to stay and eat as well as fruits which had mango fruit. "The ruler of Jaunpur established many madrasas. The madrasa which was established with the Atala mosque in Jaunpur still exists. Sher Shah Suri (1472-1545 AD) had his knees in the Daruloloom of this mosque. There were 20 famous madrasas in Jaunpur, were present, whose names are now left.

Sultan Sikander Lodi 1488-1517 built many inns, mosques and madrasas during his rule. During the time of Humayu 1555 AD and Akbar 1555-1605 AD) the number of madrasas increased very little. In Delhi, Akbar's Quilt Ma (mother who does not produce but is raised) had established a madrasa in 1581 AD. During the time of Shah Jahan (1627-1657), Delhi, Sialkot, Ahmedabad and Jaipur also visited such places from the point of view of education and art, and students from countries used to come for education. In 1649, a large stately

madrassa named 'Daima' was abducted in the south direction near the Jama Masjid of Shehayah. This madrassa was finished in the early thirteenth century. Education flourished significantly during the time of Aurangzeb Alamgir (1657–1702). Aurangzeb also started madrasas in the countries of extra-large cities. Gave jagir to the teachers of these madrasas, gave beef to the students.

At this time, education progressed in every field. As it is clear from the above things, in Aurangzeb's time, madrasas were released to the town villages, a madrassa was established in Deoband at that time.

The end of the eighteenth century was the British rule. The East India Company, though a network of mission schools, "did not pay any attention to the education of Indians. In the early nineteenth century, the British officers shifted their focus to English education. To fully establish English education

The debate continued. The directors of the company did not order the missionaries, presumably for religious education in government schools. But due to the lack of order from the director of the company, it was that it did not want to allow the Hindustanis to reach their equal. It was their view that if most of the Indians became Christians then the preference for women in India would end and the condition of Hindustan would be the same. It will become difficult for America to have a government monopoly over Amit Hindustan.

Regarding education through the English language, Macaulay wrote in his famous report - We have to form a group which is a translator between us and our millions of people and this group should be such that based on blood and colour. What Macaulay had in his heart was not in the report but in the letter

which he wrote to his father. The inevitable consequence of this was that both Hindus and Muslims protested against the British in various forms, as it gradually became certain that only those who knew English would be given preference in government jobs. Ancient native education was becoming meaningless and baseless and the disregard for native education was increasing day by day. On the other hand, the new method and English education were becoming a threat to religion and morality, meaning that the new education system had created a lot of skepticism in physical and spiritual life. The British made the problem even more complicated by adopting a separatist policy between Hindus and Muslims. For a long time, the Muslims did not benefit from the modern method because in their view it was contrary to religion, as long as there was a belief centered on the definite view, the Muslims lag behind in education. Not only this, Muslims who used to read English, sometimes they were not given jobs just because they are Muslims. This situation was there even before, but after the revolt of 1857 it gained such vigour that the life of the Muslims became difficult. The brief summary of the entire educational situation is revealed by the following application given by the Muslims of Orissa to the Hunter. As prodigy obedient people we also have the same right to get government jobs. The truth is that in Orissa Muslims have been so grinding that there is no hope of their emergence, Sharif by race, poor by profession and neglected by the governmental umbrella. Our condition is similar to those fish, which have been thrown out of the water and this is the plight of the Muslims, who are presented before Manyavar because he is the caretaker of the Queen. We hope that equality with all works will be treated without discrimination, caste-religion or bloodshed. After being expelled from government jobs, we have reached the point of humiliation and despair that even if a twenty rupee monthly job is

provided, we travel to the remotest places in the world, climb the snowy peaks of the Himalayas and deserted areas of Siberia. .

1.2. IMMERDIAE CIRCUMSTANCES:

Sir Syed Ahmad's time, many inconsistencies and messes was a time, Mughals had fallen. The development of missionaries was in full swing. The Muslim community was falling prey to parochialism and fundamentalism. Taking birth in similar and opposite circumstances, Shri Sir Syed Ji dedicated his personality to the education world.

By the way, in spite of the rebellion and the troubles that spread through Hazrat Aurangzeb Islam throughout India, he always kept attention on the progress of education. After his death, other officers and emperors of the court did not pay much attention to education. After the death of Aurangzeb, when Islamic education was coming to an end, at that time Shahvalothalla gave new light to Islam. When Maulana Elder Ali and Mufti Annayat Ahmad returned from Andaman and Nicobar, in 1858 AD, 'Madrasa Faiz Aam' was established in Kanpur. He went on to perform Haj by handing over the work of madrasas to his disciples and but he died. With the support of this madrasa 'Faiz Aam', the foundation of Nadwatul Ulema Lucknow was laid and hundreds of scholars from this madrasa read all over India. Wherever these people went, they were engrossed in the work of study and teaching. The storm of movement atmosphere was rising in the country. Awareness of this storm was hurting the heart of the Muslims, the old relationship between madrasas and towns was breaking. Muslims of English school colleges

The boys were upset that in such an uneven situation, Mufti Latifullah and Maulana Shah Faizurrahman gave light. Traps of missionaries were spread everywhere, their orphanages were established at every place. Christians and

Muslims were being mutilated on each other over religion and opponents started writing letters and magazines, the new culture of Europe was dominating Hindustan, the ulama got entangled in small matters of religion, God The house of the house had become a battle ground, studies were going on in the madrasas on the old course, which according to the era was useless and new. According to the age, the learned and the learned were incapable of being born.

Maulana Shibli Nomani writes that, in view of the decline of the intellect in the Muslims, there was no hope that a reformist personality would be born again, But nature had to show the miracle of its potential. Therefore, the glory of Islam returned to the last times and gave birth to a personality like Shah Waliullah. In front of whose progressive ideas, the acts of Ghazali, Rajo and Ibne Rushd were clouded. Regarding his personality, Maulana Abulakalam Azad also wrote that, even though the land had become deserted, no green corner of the fields was completely empty. But even at that time there were some scholars, who took several to continue the great reading foundations of institutions. Shah Waliullah saw the reign of ten kings with his own eyes. He served not only the Islamic society but also the whole of Islam. Due to these services, he was counted among the greatest intellectuals of the world. During his time, the British had already ruled from Delhi to Calcutta. In his speech, he advised the Muslims to fight till the last breath to maintain their rule. Also, when the East India Company set up a college in Delhi and Muslims opposed to taking education in this college, Shah Abdul Aziz Saheb requested the Muslims to take education in this college. Aligarh College was not established at that time. 50 years before the establishment of Aligarh College, Shah Saheb had given permission to take education in English schools. Born in Rae Bareli on 24 October 1786 in the

Maulana Syed Ahmed upper house, at first he had no attachment to education, but after some time, interest in education and educational work grew and he went to Shah Abdul Aziz in Delhi for knowledge and education. After 6–7 years, he reached Delhi again in 1816, and took charge of removing the orthodoxy and superstition of Islam and spreading Islam (Tablig). He toured the whole of India and he got a lot of awareness in it. The Muslims became straightforward Muslims, abandoning their pompousness. Widows started getting married.

This led to Syed Ahmed running away. He was martyred when he was surrounded by the Sikh army on the way. This incident had a great impact on the Muslims and thousands of lives were inspired for the crusade under this holy movement. After this, Muhammad Shah Isaac made Mecca as the centre for communion and reform work among the Muslims and there in 1833 AD .Hajaz went away. Maulana Mamluk Ali and his other associates, who were old students of Mohammad Isaac's madrasa, gathered to propagate his idea and established the Delhi People's Association, which Later, Deobandi became a Jamaat. Haji Imdullah and his companions were caught in the 1857 revolt of independence. Maulana Mohammad Qasim Nanotavi Hazrat Haji became a proponent of this Sadullah in India. With the efforts of Qasim literature, Daruloloom Deoband was founded in 30 New 1866 AD, Sir Syed founded Aligarh College 12 years later. Saheb decided to wage war to reduce the rebellion from the Sikhs in order to free the Muslims of Hindustan from slavery. Maulana Meher's book 'Syed' describes the condition of this crusade. Ahmad is present in Shaheed from beginning to end. In Peshawar established the rule. Liquor, opium, cannabis shops closed Jawayef ran away from his profession. The Quran started to be read. At the same time, the head of Peshawar betrayed, he murdered other officers killed. This led to Syed Ahmed running away. This incident, which was martyred after being surrounded by the army of Sikhs, had

a great impact on the Muslims and thousands of lives were inspired for the crusade under this holy movement, after this, Muhammad Shah Isaac, for the work of reforming and reforming Muslims. The holy place made Mecca its center and in 1833 AD, Hajaz went from there. Maulana Mamluk Ali and his other associates, who were old students of the madrasa of Mohammad Isaac, gathered to propagate his idea and established the Delhi People's Association, which later became the Deobandi Jamaat. Haji Imdullah and his companions were caught in the 1857 revolt of independence. Maulana Mohammad Qasim Nanotavi Hazrat Haji became a proponent of this Sadullah in India. With the efforts of Qasim literature, Daruloloom Deoband was established on 30 May 1866, Sir Syed founded Aligarh College 12 years later. Maulana Qasim Nanautvi and Sir Syed Ahmad Khan both disciples of Maulana Mamluk Ali. In the reformist history of India, where the names of Shah Waliullah and Raja Rammohan Roy appear in advance pandits, the greatest personalities of Sir Syed, Qasim-Nanoutvi and Shibli Nomani come before us with their full characteristics. The struggle that these priests and social reformers of education and literature started, first it was a sacred message of thought and action for all of India, especially Muslims. The aim of the education policy at that time was that by eliminating parochialism and extremism, higher perceptions and mental awareness could be spread to every section of society. Due to this very mature ideology the qualities of other works and as a result of the revolt of 1857, he became the divisor of the wrath of the British rulers and all the last posts, vows and authority went out of his hands. The British used to doubt on behalf of the Muslims that these people would be able to regain their lost rule, but do not get united again. That is why the British wanted to be completely restless by crushing the Muslims. Those who took an active part in the revolt of 1857 were

completely destroyed, but those whose service and devotion became even more suspicious, their properties were also taken away.

Sir Syed and Qasim Nanautvi were the biggest witnesses of their past. The social plight of the Muslims was at its peak. The rituals and bombastic beliefs of the past had pushed the Muslim society into the trough, they were proud of the actions of the British. But no one had the idea that we too should do laudatory work by following in their footsteps, so that the name of the ancestors may be even higher. Rather, the result was that the whole society fell prey to stagnation. The short-sightedness and laxity of the work did not leave them fit to make any roadmap for the future. The class whose economic condition was strong among the Muslims, they used to spend their money on unethical customs and wasteful work. It is that the entire Muslim society was a victim of the plight. The end of the eighteenth century was the end of the Mughals. The British destroyed the Nizam of the country. Shah Sahib did tremendous work during that period which cannot be described. He protected religious education.

The Mughal political difficulties (Jawal) alienated the Muslims. Keeping in view the time, Shah Sahab gave his intelligently and skilfully instilled education in Muslims and inspired them for new life. He established a madrasa at Deoband. But after 1857 this madrasa was destroyed, after which Qasim Nanautvi and his associates together established it. Shibli Nomani was also influenced by the new education of Sir Syed but at the same time was a staunch supporter of Islamic education.

Sir Syed Ahmad Khan was greatly influenced by the new education. He used to observe the situation and his heart used to get overwhelmed by seeing the heart-stopping current. The new quest for the reform of Muslims had become a part of his life. He used to day and night worrying about how to improve the

tarnished image of Muslims. In 1959, during his service, Sir Syed established a Persian madrasa in Moradabad, where there was no previous madrasa. This madrasa remained in its position for a few days, but later students of Persian madrasas also joined this seminary. The effort on the other side was also no less. Hazrat Qasim Nanautvi was not only satisfied with the establishment of the Deoband Madrasa, but he encouraged the people to establish madrasas in various cities, towns and villages. Due to their hard efforts, many madrasas were established soon in Saharanpur, Moradabad (Bijnor) and in the second place of Uttar Pradesh. His thoughts were that all the small madrasas relate to Dev-9 and from here the minimum and administrative services of all madrasas should be done. There is a relation of Choli-Daman in Dewar and Darul Uloom. Deoband is a very old city. It is made up of Dev and Van. Deoband Ramdev was famous for religious Islamic education, but the establishment of Darul June took a further moon, but the establishment of Darulooloom took four days after the middle of 19th century i.e. Darulooloom Deoband was established in 1867 AD. Even after the persecution of the British, this city achieved remarkable success in the field of Deoband religious knowledge and Islamic civilization for more than a hundred years. It was from Deoband that the Deobandiyat Tehreek (movement) and then the Darulooloom Deoband were established, where the work of studies started running smoothly. Darulolum Deoband's main work is to provide religious education. In various part of India students from this universities are studying and teaching Islam in Islamic madarsas and religious knowledge there are not so many people teaching Islam in other countries, nor is Islam so much served. Teachers and Ulma here not only in India but also in Asia have contributed.

Darulooloom Deoband is not only an Islamic religious educational place for Muslims, but also has many religious movement sources. The teacher is the

place, the child is here, a research scholar from Al Gowd Alauddin Aligarh. The students of Deoband have done remarkable work in the field - such as the composition of many important books and the translation of earlier books into Urdu and Arabic. Deoband people had shown Honour, wisdom and charity has been shown by in the establishment of Daruloloom Deoband. Nanautvi himself writes at one place that - "The residents of this place, O Dilsoji, have said so much that we should pay to the youth if the angels have taught the students when the people of Deobandi laid down under the feet of the mother and father like, gave him love, which made the students forget their house and make Deoband their home. The people of Deobandi were also very high among those who donated money. Maulana Syed Munajir Ahsan Gilani writes in relation to his student life, towards the students in the heart of Deoband. The more respect it had, the more it continued to grow day by day - at that time it was the common cries of the people of Deobandi that they would feast on the students in the plum and mango orchards. The development of knowledge and art ended with the end of Mughal rule that the British considered Muslims responsible in the mutiny of 1857, hence they considered Muslims as their enemy. He created such acts that do not benefit the Muslims. The idea of English or that from the educational point of view until the Muslims are revoked, their dream of becoming ruler will not be able to leave in order to fulfil this purpose, imports were delivered to Muslims in various ways whose wound is easy till today could not be done.

In Hindustan, the clergy abounded mission schools and colleges to spread Christianity. Such circumstances were not only opposed by the Maulanas, but even ordinary Muslims did not like to send their children to government schools. There were many other reasons apart from this which inspired Kasim Nanautvi to establish Daruloloom Deoband. It was the auspicious day of the date of

Hindustan in which Maulana Mulla Mahmood Deobandi as the first teacher and the first student Sheikhul Hind Maulana Mahmud Hasan, Rahmatullah Alehe, who studied under a pomegranate tree in the precinct of the ancient mosque have Started the work when Daruloloom Deoband was established, all its predecessors. Madrasas were finished and if they were then very different in which only Uloom Macula has the most opportunity was given. People were less aware of these madrasas, after the establishment of Daruloloom, it was mostly taught in Uloom Macula, Tafsir Hadith and Fiqh which people liked and based on this curriculum, the following madrasas were established.

1.2.1. Madrasa Zilla Uloom Saharanpur:

It was established 6 months after Daruloloom, the course and system of this was according to Daruloloom Deoband.

1.2.2. Madrasa Police Station Fry:

This district is in Muzaffarpur city. The headmaster here Hafiz Abdul Razak Maulvi Fatah Mahmud Saheb related it to Darul Olam Deoband in 1874 AD.

1.2.3. Madrasa Islamic Meerut:

In this, a madrasa was established with the moon of Muslims. Maulvi Muhammad Hashim Saheb Rais Meerthi, the headmaster of this madrasa, is a teacher of Maulvi Nasir Hasan Saheb Arabic, who is lying in Deoband. It has a car and a Greek Sharif teacher and one person is kept for recovery of money.

1.2.4. Madrasa Islamia Gulavathi:

Munshi Sayyed Meherban in Bulandshahar town Kasab Gulawathi Ali. The establishment of this madrasa at the behest of Hazrat Nanautvi. There are two

teachers in the madrasa, both of whom are educated by Deoband, who showed it the right way through their hard work.

1.2.5. Madrasa Islamic Danpur:

Nawab Muhammad Mashuq, in the town Danpur, Bulandshahr. Ali Khan Sahab worked hard to establish Madrasa Islamia Danpur

1.2.6. Madrasa Islamia Moradabad:

Moradabad is a famous city. The poor Muslims here collected funds under the supervision of Kasim Nanautvi and established a madrasa. Today this madrasa is on the highest peak. Maulvi Mir Ahmad Hasan Saheb did the work of elevating this madrasa to the top.

Thus, in almost every city and town, there are large and small scale madrasas established, whose curriculum and system is in line with Daruloloom Deoband and all these are directly related to the development of Indian society.

1.3. Muslim social reformer:

At that time many a Muslim social reformer was busy with his works, with the main following.

1.3.1. Mohsin ul Mulk (1837-1907 AD):

Mohsin ul Mulk was born on 9 September 1837 in Allahabad (UP) Mohsin ul Mulk, from the position of an active worker in the Aligarh movement, played an important role for the education and upliftment of Muslims. His childhood was spent in a poor family and he spent his early years. Education started from a madrasa which was necessary to find employment. In 1857, working as a clerk of the East India Company, he worked in East India Company and has gained the

trust of the officers. Passed the state civil services examination and hardly appointed permanent collector of Etawah. After this A.O. Hume's appointed District Magistrate of Mirzapur on culture impressed by his merit duty and administrative qualities, in 1884, the Nizam of Hyderabad honoured him with high level titles like 'Gunir Nawaz Jag Mohsinudaula', 'Mohsinul Mulk' etc. Thus his real name went into the background and the whole world came to know his last title under the name 'Mohsin ul Mulk'. In 1893, some selfish politicians played such a game with him that he had to retire from his post and return to Aligarh. Sir Syed Ahmed Khan writes about Mohsin ul Mulk in one of his articles of 'Tehzibul Ikhlaq'.

Maulvi Mehndi Ali's study, personality, ability, expression, style, loyalty, honesty and speech art are so effective that one can be proud of this unique quality of the entire community. Sir Syed's real connection to Mohsin ul Mulk due to his close relationship and active role in the Aligarh movement. Mohsin ul Mulk to popularize the movement scholastic tactfully negated Ulma's superstition. He also succeeded in getting the support of Badruddin Tyab ji with his efforts. Then the Aga Khan also got the support of Mohsinul Mulk 'it was agreed that the Muslim community can reach the pinnacle of progress only through education and can compete with Hindu society. He also took the initiative of upgrading MAO College as a Muslim University during his tenure in Hyderabad, being a strong supporter of Urdu and said that all Muslims should accept Urdu language. Mohsinul Mulk organized a high-level gathering of Muslim Nawabs to protect Urdu. He read a poem in this gathering, titled 'Kabragah of Urdu'. A committee was set up to protect the interests of Urdu, whose aim was to demand that facilities given to Hindi be withdrawn. Mohsinu Mulk's services were a boon for the Muslim community in which organizing a Shimla as a member was a most

important achievement for the Muslim class, which was not communal in any way, but according to Daniel Smith, the decision was extremely timely. The status of one person had extended Nawab Mohsinul Mulk's personality to many areas. He was the journalist and the influential speaker, his personality was characterized by many qualities. Apart from this, he is a qualified administrative officer, great academician and success person were impressed by him, his colleague 'Shamshul Ulma Altaf.

Husain Hali, after his death, paid tribute to him in these words- "He is the Mohsinul of the country, he is the slave of the Muslims. The work of the Muslim community is done. Syed Hussain Bilgrami, 9184-41926 AD) a proud Muslim educationist who was nominated by Lord Male along with C.A.O.K. Gupta a member of "The Indian Council of the Secretary of State", was born in 1844 in a village called Bilgram. According to this, he later got higher education in Patna, Bhagalpur and Calcutta. Later appointed Professor of Arabic in Lakhan's "Coaching College". It is here that he also took the responsibility of 'Lucknow Times'. The Lucknow Times used to issue twice a week about the zamindars of Awadh. Syed Hussain Bilgrami was also considered as administrative officer and writer. All educational institutions in the state, except "Osmania University" and "New Girls, are indebted to their efforts for educational reform. Bilgrami, women did not take much interest in technology and employment-related education by collecting ancient Arabic books. He was more interested in securing them. This ancient knowledge and learning used to encourage more. Bilgrami and Gurudas Banerjee were the first two Indians to be members of the "Imperial Legislative Council" and Lord Curzon University (1902 AD). He was less interested in political activities. These Muslims were more interested in the salvation of society. To fulfill the same purpose, he joined Sir Syed Ahmed Khan in Muslim politics. Bilgrami of a wealthy and wealthy family was a member and

met Syed Ahmed Khan "Indian National Congress" used to raise slogans against. Similarly, Bilgrami had put his body, mind and wealth in the progress of a single community. Mohammedan was president of the Aglow Oriental Education Conference (from 1896 to 1901 AD) as a Muslim educational reform. Once in his presidential speech, he said that Muslims should leave ancient ideas, superstitions and take Western knowledge and education. It is for the benefit of us that in support of the D of the Statutory Civil Service, he said that "If a low-caste person becomes a ruler, he will give doubtful decisions as he rises above the low level." Promotion of separatist ideas from India Mohsin-un-country gave the bill and to reason with the Viceroy on this. In this way, due to the good relationship between Charles Stuart and Belle, the then British president of Hyderabad, the state was highly stressed by the views and aspirations of the Bilgrami Muslim community before the secretary could present. In 1907, Bilgrami was a member of a 3-member party, in addition to him was Aga Khan and Syed Amir Ali. The same committee requested the Secretary of State to provide separate electoral system for the Muslim community and princely states at every level. Additionally they demand that representatives of the Muslim community in the Viceroy's Executive Council the number should be 50 percent. A year later, Marley called him an Indian and asked to join Parighat.

1.3.2. Badruddin Tyab Ji (1844-1906 AD):

Badruddin Tayyab emerged as a nationalist and educationist. He belonged to a family of rich and independent thoughts. He completed his advocacy education in London and in 1867 A.D. and became a barrister. First Indian barrister after returning from London. Status from Mumbai registered in High Court. There he left a distinctive impression. Tayyab ji's first foray into politics 1879 AD is considered in while he gave his first speech against the abolition of Manchester

made cotton cloth, after this he started participating in all the problems of the public. In 1882, he was appointed assistant member of the Bombay Legislative Council. In January 1885, he laid the foundation of "Bombay Association" in collaboration with Ferozeshah Mehta and Kashinath Telang. These people were known as the Trimurti of Bombay and were known as important figures among the people of Bombay. In the third session of 1887, he was elected President of the Indian National Congress. Tayyab ji mostly paid attention to Hindu-Muslim unity. Evidence of this is found in their change statements. In the fourth annual session of the Congress, he suggested that the problems of the Hindu-Muslim community should be considered the same. Since the Muslim community was getting separated from the Congress, they felt very sad about this. He was feeling different, so he was very fond of this. "Tayyab ji wanted Hindu-Muslim unity. He used to say that we are Hindustani first. He wanted to bring unity between them by ending Hindu-Muslim communalism spread by the British. He said that the simple political question is that the most First of all, Indians should work together and not their religion, colour and caste carry it. This should be the duty of all educated politicians. Tayyab ji used to give more emphasis on education, he considered education as a panacea, and he said that through education only a community had a disease, superstition can be eradicated. Tayyab G.M.A.O. College also participated in the synergies of Aligarh. He was also the president of 'Mohammedan Educational College' in 1903. Tayyab Ji encouraged women education. He also wanted to remove the purdah and for this he took forward his girls. Being an active student of Bombay University, he used to participate in his activities and programs. In 1895, he was a junior judge in the Bombay High Court, in 1903, he took a leave from politics. He was the first among the expats and Muslims to spread a neutral political ideology among

the people. He was a pioneer in presenting secularism as an Indian ideal at the national level. He died in 1906, working in this way.

1.3.3. Afghan Sheikh Jamaluddin (1839-1897):

Persia Arab-born Sheikh Jamaluddin was a reformer of Islam among Muslims. He was of the view that the power and unity of the Muslims is getting eroded. Apart from Persian, Turkish and Egyptian, he also had knowledge of India languages. They stressed the need to raise the intellectual and political level of Indian Muslims. Sheikh Jamaluddin said that educational of Indian Muslims motivation to unite and raise social and religious standards want henna.

1.3.4. Syed Amir Ali (1849-1928):

Said Amir Ali was a spokesman for Muslim law, he wanted to awaken the Muslims and provide political training to Indian Muslims. He founded the 'Central National Mohammedan Association' in 1876 AD and was also a secretary for 15 years. Syed Amir Ali was born in a village called Cuttack in Orissa. His family claimed to be descendants of Muhammad Sahib. Amir Ali was the first Muslim of India who got MA degree and later went to England after getting scholarship, he was also the first Indian who went to England to study law. He was also the chairman of the Hooghly Imambara Committee. By 1878 A.D. he was a member of Bengal Legislative Council and from 1890 to 1904 A.D. Amir Ali was interested in modern national development of India and generously it also included Amir Ali and Shibli Hanuman educates Muslims in a systematic and social manner and shown the way to live. He gave 'Haunter' for Urdu language in Bengal

1.3.5. Nawab Abdul Latif (1828-1893 AD):

Nawab Abdul Latif was an educationist from East Bengal, his father's name was Qazi Faqir Ahmed. Latif was the chief counsel of the Sadar civil court of Calcutta. He wrote the book 'Jamiulatwarikh' (Universal History) published in Persian in 1838 and was educated in Calcutta Madrasa. He was interested in writing and speaking English, which easily influenced the British. He was also the private secretary of the rich of Sindh and settled in Dum Dum after his retirement. For some time he was also the President Magistrate of Calcutta. Bengal Legislative from 1870-74 AD remained a member of the council and income tax from 1861 to 65 AD. Commission, Calcutta also served this Muslim in April 1863 became the founder secretary of the literary and scientific society. The main objective of Abdul Latif was to convey the main and useful information to the highly trained Muslim community. He made very important of his life for spreading Western knowledge in Muslims.

1.4. NEED OF THE STUDY:

Our India, full of diversities, has always been the leader. Along with its spirituality, there have been visions of patriotism and non-welfare. Be it Hindus or Christians, Salman or Punjabi, everyone has played food in the lap of Mother Earth the burden of the same feelings and consciousness on your shoulders. Two steps have been taken for the purpose of guarding the motherland. One of these people is the great man Sir Syed Ahmad Khan, who has done a great favour of his country in education by establishing Aligarh Muslim University. The meaning of the divine message of the Holy Quran, the holy book of Islam, is "Study first, then create human beings". That is, after studying, accept the holy

feelings. After this, serve the poor and the poor living in the society with the same charges and make them well-intentioned and righteous people. Not only this, this book also teaches us that- Education is the praise that imparts knowledge through the pen as well as the human provides knowledge of the mysteries that have already existed for human society. In this way, keeping the Quran message only for Muslims. No, it is necessary and exemplary for every community, because education is such a light source, which shows us the way in the dark ways of life. Raises from the narrow mind set of caste and caste and teaches the lesson of human religion. Keeps human society aware. Therefore, it is our and our country's duty to educate every member of society. Keeping this objective in mind, we find it necessary to recall once more the principles of the great Sir Syed Ahmad Khan, who tirelessly tried to educate his Muslim brothers. That is why it has become the goal of our study to have a bird's eye view of the education philosophy of Sir Syed. Even in modern India, there is not much awareness about the education of Muslims. People appear busy only for two loaves of bread. Thinking about the setting up of the university to make people aware and entice them towards education in such circumstances and public, shows the great humanity and mind-mind, which was Syed Saheb. Chalu (1971) researched the educational philosophy of Srimad Bhagwat Geeta and emphasized the need for its various aspects in the modern environment. 1954) attempted to analyze the Gurukul education system and said that it is indispensable for the modern environment. Varma (1969) has analyzed the educational contributions of great social reformers and patriots ranging from Raja Rammohun Roy to Mahatma Gandhi. Sayeed (1952) has reviewed the contribution of 'Shah Waliullah' to the educational philosophy and education world. Rasool (1968) has researched in detail the educational ideas and their implications of 'Maulana Abdul Kalam Azad'. Hossein (1973) has attempted to

link Swami Vivekananda's educational philosophy with 'mind-spiritualism'. Niyaz Ahmad Azmi (1975) in the context of educational development of Eastern Uttar Pradesh, Shibli Education-Institute of Azamgarh is described in detail. M Akhlaq Ahmed (1971) has reviewed the progress made in the 20th century in his research on the traditional education system in Islamic educational institutions. Looking at such a variety of research works, it seems that right now one has got his eye on the subject of one Sir Syed Ahmed Khan. That is why it is my duty not to do anything on him.

1.5 OBJECTIVES OF THE STUDY:

- (1) The examination of the life related to the life of Sir Syed Ahmed Khan
- (2) To get knowledge of education philosophy of the Deputy.
- (3) Familiarity with its educational eras.
- (4) Their roles at national and international level.
- (5) Meaningful addition of ideas in modern environment

1.6 HYPOTHESIS OF THE STUDY:

The following hypotheses have been constructed keeping the above objectives in mind.

- (1) Sir Syed Ahmad Khan was a great son of India.
- (2) His character and philosophy of life are exemplary for all of us.
- (3) Education philosophy is an ideal for every community.

(4) Influenced his theory to international level

(5) Inspiration should be taken from their works even in today's situation can.

1.7. RESEARCH METHODOLOGY:

Survey method of research method has been used to successfully complete the research work presented.

1.8. EQUIPMENTS:

The following materials have been resorted to from the library and museum as instruments.

(1) Encyclopaedia on Education.

(2) Education Abstracts.

(3) Videography and Director.

(4) Biographical References.

(5) Quotation sources etc.

1.9. DELIMITATION OF THE STUDY:

In the research presented, only the education philosophy of Sir Syed Ahmed Khan only the centre of study has been made.

CHAPETR 2

REVIEW LITERATURE

2.1. Current Literature and Education Policies:

Poets, writers and social reformers had all left dormant from the social consciousness and public awareness that arose in Sir Syed Ahmed Sahab's time. All of them had done this in the current stream by using their own weapons. Here the authors are trying to remember the masterpieces, which were written yellow at the same time or something. His brief introduction is as follows:

(1) Life of Sir Syed:

In this book Sir Syed's life introduction was written by his English friend Colonel Graham in English and preference in this important work. The meaning of Muslims kept going from the hands of Muslims, but according to an English newspaper, this book called 'Life of Sir Syed' cannot claim to be his full life story so that the person whose biography is being written and if he is alive, cannot be fair. Because there is a possibility of exaggeration from the writer or due to the influence of the writer, he makes him sit on the throne of uniqueness, or jealousy makes a deficiency in all his actions.

(2) Matala Sir Syed Ahmed Khan:

The author of this book is Abdul Haq. This book summarized the views of Shibli Nomani, Hali and Dr. Nazir Ahmad near Sir Syed, which highlights the versatility of Sir Syed. As a student, the writer Sir Syed has not only deserved affection but also been privilege to eat, drink and have a conversation with Abdul Haq. Sir Syed's loving behaviour with the students living in the hostel, the diligence in

the construction of college buildings, working in hard sunlight with the Rajgour and labourers, going to meetings and classes, giving speeches, For the discipline and progress of the college, working day and night has been presented in an interesting manner.

(3) Hayat-e-Javed:

Description of Sir Syed's life and his versatile field of work in Khawaja Altaf Hussain Halli's book Hayat-e-Javed (1901) gives a description of the life of Sir Syed and his versatile field of work. The author has seen and understood Sir Syed as a friend from his native place in Delhi to Sir Syed's funeral.

(4) Mazamint-e-Rashid (1959):

The book 'Mazamint-e-Rashid', written by Prof. Rashid Ahmad Siddiqui is a compilation of interesting article. Famous satire of Urdu literature and comedian Rashid Ahmad Siddiqui has a close relationship with Aligarh College. In his words –

“My lot from Aligarh to Sir Syed's time. There was a close relationship. Today nineteen fifty nine (1959). I am as close to America or Russia as you are close to Sir Syed and his colleagues. ”

In this study, he mention about the contribution made by Sir Syed in the upliftment of Muslim society and the services rendered by Aligarh College. Most of the life of the author of this book has passed within the periphery of the Aligarh institution. From the time of his retirement till the last moments of his life, he only worked in Sir Syed's Aligarh College.

(5) Sir Syed and Hindustani Muslims:

This book by Dr. Noorul Hasan Naqvi holds a very important place in the evaluation of the services of Sir Syed. The author of this book is a well-known spokesperson in the Urdu Department of Aligarh University. This book of Sir Syed presents a detailed account of the work done against Muslims. Its entire study sheds light on the education philosophy of Sir Syed. In the present perspective, this book is very helpful in ensuring the educational contribution of Sir Syed.

(6) Aligarh Tehreek Number 'Huma (1072) Monthly Digest:

Its editor Waheed Uddin Siddiqui published the Aligarh Muslim University issue in 192 pages, which elaborates on the policies, ideas and objectives of Sir Syed Ahmed Khan, the founder of Aligarh University. In this study while on one side the educational contribution of Sir Syed is described, on the other side important pictures related to the forest circle of Sir Syed are also seen.

(7) Syed Ahmed Khan (1960):

In this book, Prof. Khalil Ahmad Nizami has highlighted the life of Sir Syed and has also periodically presented Sir Syed's writings, speeches and letters. In this 171-page book, social, religious, educational, political and literary aspects have been described to highlight the personality of Sir Syed. Simple language has been used.

(8) History of the MAO College (1969):

Writer SK Bhatnagar with his books, a total of eleven. In the chapters described the journey from MAO College to Aligarh University. The behaviour of teachers, teacher and student relations and religious, political, educational aspects of Sir Syed has been incorporated. At some places, pictures of Sir Syed and other

teachers have also been depicted. In this book, the author with figures and puns have tried to present its content in a scientific manner. He related to Sir Sayyed and MA College published information.

(9) Aligarh First Generation (1972):

The book presented by author David Lelyveld in the nineteenth century. The present condition of 'Indian Muslims' is depicted and tried to explain how their cultural identity changed in the context of the reconstruction of political institutions.

2.2 Current Education Policies:

Sir Syed encouraged the masses in society to keep up with the rest of the world by stressing on the importance of the English language. Many of his contemporaries were against his ideology and felt that this was a disservice to their own culture. However, Sir Syed saw the importance of English as a step through which the society could make major advancements. At that time, most knowledge about modern arts and sciences were available only in English. Sir Syed argued that people shouldn't disregard a whole treasure of knowledge in English just because English was a language adopted by Westerners. He rightly believed that there is a lot of benefit that can be gained from learning the language. His advocacy of English didn't mean that he wanted to move people away from Arabic. Sir Syed was, in fact, a strong supporter of Arab culture and the Arabic language. After the revolt in 1857, he realised that learning English was absolutely necessary in order to keep up in those days and that was a school of thought that was very different than other scholars of his era. This was one of Sir Syed's biggest social policies as he saw how the British empire was taking shape and that English's educational style was taking charge. This clearly shows

that Sir Syed was very practical with his school of thought and vision. Another important factor that differentiates Sir Syed's social policy is that he always stood by his principles and defended what he thought was right. He did not succumb to pressure from the people around him.

There were some other social reformers who helped shape educational thoughts. Some of them are discussed below.

2.2.1. Raja Rammohan Roy:

Raja Rammohun Roy was born in Radha Nagar in Bengal on 22 May 1772 AD and Paranthant on 27 December 1833, at the age of about 61 years. He is considered a pioneer of the modern era in Indian history, especially in Bengal. He was 17 years of age at the time of the contemporary Ghee of Heigl (1770-1831 AD) and the state revolution of France. His father was Vaishnav and mother was a doctor. Rai had studied Persian and Arabic in Patla, as a result of his study of Islamic philosophy and sociology, he had taken a critical attitude towards certain rituals of Hinduism, going to Varanasi, he studied the ancient theologies of India in Sanskrit. He had a deep curiosity for religious truth and inspired by this he also started studying the Lama Buddhist sect of Tibet. Due to his critical intellectualism, he was the Bengali Renaissance became a pioneer. After the death of his father Ramkanti in 1803, Ram Mohan went to Murshidabad. He was appointed to the post of Sarishte in 1809 AD. But in 1814, he served the East India Company resigned in 1818, he started a famous movement for the abolition of the practice of sati, as a result of which in 1829, the then Governor General Lord William Bentinck declared the practice of sati illegal under Regulation.

Educational views of Raja Rammohan Roy:

Raja Rammohun Roy was a learned scholar of foreign languages and his unique feature was that he was familiar with Greek, Hebrew, Sanskrit, Arabic and Persian. His talent was versatile. He studied the Upanishads, Puranas, Testament and Quran in original languages. Due to the generosity of his knowledge, he was truly an amazing figure. He was so visionary that he had already understood the importance of English language in the modern world in 1816-1817 A.D. Established an English school. It was the first English school in Kolkata, whose expenditure was entirely borne by Indians. With his inspiration, Hindu College was established in 1822-1823. Initially his name was Anglo Indian College. They supported Western society instead of oriental school of education. He understood the literary subtleties of Sanskrit science well, yet he had a great desire that western scientific knowledge in India be inclusive. He had said that if the British nation had intended to deprive them of real knowledge, then the medieval theologians of Europe Bacon's philosophy was not distinguished instead of education system. Thus, if the policy of British parliaments is to keep India in ignorance and darkness, then the Sanskrit education system will prove to be the best for it. But the aim of the government is to promote the indigenous people. Therefore, it will encourage more enlightened and liberal education system and will arrange to teach mathematics, natural philosophy, chemistry, anatomy and other useful sciences. He exposed the evils of all religions by publishing a book called Tohfatul Muhviddin in 1803 in Murshidabad. In 1815, Ram Mohan Roy converted Vedanta into Bengali and Isha Vasopyanishad was translated into Bengali and English 1823 A.D. wrote a book by Ram Mohan in which they demanded the rights of women. In 1828 AD, Sjar was published in Sanskrit and in 1815, self-assembly was established, in which all religions were exchanged. In this way, King Rammohan Rai is considered the father of modern

India. He expressed his ideas through newspapers and magazines. Finally opposed the Press Act of 1823 because they were advocates of freedom of the press.

2.2.2 Hazrat Qasim Nanautvi:

On one side, Lord Macaulay said that we have to create a caste that is British by colour and race, living and living on the Indian. On the other hand, Nanautvi has a slogan that the aim of our education is to create youth who are Hindustani by colour and race, and Muslims with heart and mind, who have a sense of Islamic culture and Islamic ethics, and in them Islamic. Establishment of Darul Uloom brought attention that Islam can be served through religious, education without financial help from Muslims. Educated students here go to different parts of the world and establish various Islamic madrasas with their knowledge and cleverness. Their aim was to establish many madrasas and to relate those madrasas to the Darul Uloom Deoband in the hope that evils such as religious attainments and conservatism etc. could be eradicated through the teaching of madrasas and new power to the downtrodden and sad people. And inspiration can be provided so that in future it was made worthy of Islamic traditions. Thus in 1867 AD Darululoom, Deoband was established which gave birth to the renaissance of Islam and Islamic knowledge. Darululoom, Deoband was not only the centre of religious education. Rather, an important campaign to free the country was carried out here. Darululoom Deoband called upon Muslims to join politics by ending fear. Showed the way to liberate the country, strengthened the foundation of Islam. Eliminated the religious ignorance of Muslims and introduced them to truth and Islamic knowledge. In Darululoom Deoband, he presented many ideas related to education, whose analysis is presented below.

Education at Darululoom Deoband has the following objectives:

(1) To teach essential knowledge related to the religion of Islam and spread Islamic knowledge.

(2) To build good personality on the basis of Islamic way of life and to inculcate Islamic soul in the life of students.

(3) To carry out the service of propagation and spread of Islam. Muslim development of tact and generosity in individuals

(4) Avoiding the influence of the government and the rich.

(5) To establish Arabic madarsas in different parts of the country for the promotion of religious Islamic education and to make them from Daruloloom Deoband to relate in a prize distribution ceremony of madrasa in 1881 AD. While delivering the speech, Qasim Nanoutvi says that- The foundation of this madrasa is only for the purpose of religious knowledge 1857. Feeling like this after the mutiny it was now the end of Din (Islamic religion). Neither can read. The big cities which were famous for education were finished. Ulema and Maulana were worried that if there would not be a single teacher in this country who could inform anyone about Islam. Qasim Nanautvi used to say that the purpose of education in madrasas is not only by reading or memorizing the big or small religious books or memorizing the letters, but by developing them with intelligence, worldly and educational training to develop their abilities so that they can be called an ideal student and Present your ideal to people.

Course of education:

The curriculum of Daruloloom Deoband was created based on the syllabus of 'Darse Nizami'. Qasim Nanautvi introduced Islamic religious knowledge, mathematics, philosophy and intellectual subjects in the curriculum of Daruloloom Deoband. Qasim Nanotvi was of the view that he needed to pay

special attention to the problems which have reached a weak. A person who has a khadi kurta on his body and wants a silk kurta, while there is nothing to wear the lower limb. So we need lungi and pajamas, not silk kurtas. The idea was that if we thrive in prior education, then in such a weak situation, how far it is appropriate to teach modern knowledge by the ruler.

W. W. Hunter writes – In our curriculum of education there is no provision of religious education for Muslim youth, but it is against the advancement of Muslims. Qasim Nanautvi wanted to impart education to the students along with ancient education as well as modern knowledge, but it was not considered appropriate to put the sum of both the teachings together on the students as it could not get the full knowledge of any kind of education. . Due to the abolition of Islamic religious education from Delhi to Khairabad, it formed the basis of oriental education. Das Plume Deoband is not only a heritage of 'Islamic knowledge', but has also contributed significantly to the development of Islam.

Medium of instruction:

Urdu is the medium of instruction in Daruloloom Deoband. Urdu is a language that is spoken and understood throughout India. Books are in Arabic language but teacher's speech is in Urdu and special contribution to mother tongue Urdu in the teaching of art was available. Importance of teaching through Urdu medium in universities got it much later. Also at the peak of the English language during the British rule. The entire nation used to look at other languages with inferiority, so Indians were not understanding the importance of mother tongue. According to him- Among those who understood the importance of mother tongue in Indian universities were Jamia Osmania and the University of Hyderabad, although today all universities are beginning to understand the

importance of mother tongue (Hindi), which Darulolum Deoband understood the importance of mother tongue (Urdu) more than 100 years ago.

2.2.3 Maulana Shibli Nomani

Shibli Nomani was born in 1857 AD at the time of Gadar in a village called Bandil of Uttar Pradesh District Azamgarh Pargana Sagadi. They belonged to the Rajput family. His great-grandfather's name was Viraj Singh, which later changed to Serajuddin. He got his initial education in Bandini. His father's name was Sheikh Habibullah brother and one sister. Shibli Nomani's initial name is Muhammad there was Shibli, later only Shibli. Maulana Shibli's mother was a liberal woman of religious views and father Sheikh was also a religious man himself. So he left his elder son for religious work. Later, influenced by Sir Sayed's speeches, he sent his second son to Aligarh to study English.

Maulvi Abdullah writes that –

There was intelligence in Shibli since childhood. I was sleeping, one of my eyes suddenly opened at that time, then see that Maulvi Shibli is in the corner, he was writing a 'certain date', when it was his childhood. Nadwa on October 1, 1914 of Shibli Saheb, who read Arabic books under the supervision of Maulvi Faizullah from the madrasa of Azamgarh.

First kaumi work (1877):

The time when Maulana completed his education. There was a huge movement in the world. It was a movement for Islamic unity. In this movement, Bihar collected funds and sent it to Kustuntunia, where the condition of Muslims was extremely pathetic. Maulana took the law test in 1882 from Azamgarh. Later, he practiced in Azamgarh for a few days, also traded indigo and diagnosed religious and ethnic problems while learning but also did not give "Shivali

Numani, a skilled craftsman and patron of Urdu. Azad, Nasir Ahmad, Hali and Shibli, one of the four scholars in Yartava should be removed, Shivali Numani, skilled craftsman and mentor of Urdu were in fact, Azad, Nazir Ahmed, Hali and Shibli should be removed from one of these four scholars.

Tour of Aligarh (1881):

It was intended that the Muslims were given new education. The Aligarh movement was the most influential movement of the time. Go to the main of this movement. This movement greatly influenced the Muslims. Shibli's father was also affected by this, Hafiza to his third son, after that, the British sent him to Aligarh for education where he studied till 1881. In 1881, while going to Aligarh with Sheikh Saheb Shibli Nomani, Shibli Nomani also took with him a poem written in Arabic, which Sir Syed was very impressed after reading. That commendable poem was printed in the Aligarh Gazette issue dated October 15, 1881. Sir Syed appointed Shibli Nomani as Assistant Arabic Professor on 31 January 1883, at a monthly salary of Rupees. 40 / - only. The teaching work started in February 1883. F.A. in college, began teaching Persian and Intense to BA students and Arabic to class XII students. Thus with Maulana's scholarship Sir Syed was more impressed. Shibli Nomani of Aligarh's effective memories soon took heart. They began to feel the need of English education consequently Shibli Nomani hastened the effective things of Aligarh. They began to need English education.

As a result: He himself inspired his relatives and friends to read English. Within four months of his stay in Aligarh, he decided that a school of English education should be started in Azamgarh, in which he also got success. On June 2, 1883, he started an English-medium school in the name of 'National School', which he himself became secretary and made friends as its members. This school became

a 'middle school' in 1887 and high school after 1895. Later in 1940, it became famous as Shibli College and later Shibli National Degree College. It is clear from these descriptions that Shibli Nomani deeply felt the need for English education towards the community. Therefore, he used to lay a lot of emphasis on teaching English in the new madrasa of Nadwe. In 1899, there was also a movement to include English in the curriculum of Nadwan. In which English was kept as a necessary subject but it did not get much success. Maulana always lacked the fact that he could have served Islam more if he had known English. Shibli Nomani has revealed all these things through his poem about what Muslims were and what happened, in 1885, he wrote 'Masnavi dawn', in which he gave a comparative description of the present and past conditions of the Muslims. After 'Masnavi Dawn', Sir Syed wrote a 'new dawn' on the success of the new movement, which itself gave a comparative description of the present state of Muslims and the past. After Masnavi morning, Sir Syed wrote a new morning on the success of the new movement, which became very popular.

Efforts for Learning:

In 1892, Maulana Shibli travelled to Kustuntunia to increase his knowledge. Write down what was necessary and bring it with you. Shibli Nomani writes in her book 'Safarnama' -

More number of students in every college they were given adequate support from the rich students, which by seeing it does not know who is rich and who is poor. Commodity is very visible, the clothes, food and living conditions of all students were the same. During a month's stay at the "Jama Azhar" University in Cairo, I had the opportunity to see ancient and modern education. The Daruloloom of Cairo wanted to integrate both ancient and modern education, but this was not possible. Shibli Hanuman was very upset with Jamia Azhar

because he did not like the education policy there. Since the greatest requirement for the success of the Muslims was that education should be presented in such a way that the modern knowledge of Europe and the religious education of Islam is coordinated in order to fulfill his purpose, he set his objectives in Lucknow, placed in a madrasa called "Navdatulolum Nadwa". His idea was that if there is no system of education of the whole, which should be arranged at least in the Arabic madrasas, and religious education should be in its place. Study and Teaching place should be clean. Students should be enthusiastic, confident about the above things

In second place writes:

I undertook this journey for enlightenment, but the waters receded. In India, it is gratifying with the idea that whatever is not under the government, its pathetic condition is possible, but education in Kustuntunia, Sham and Egypt seeing the following situation leads to great tribulation and sorrow. After seeing the above madrasas, Shibli Nomani applied their syllabus and rules in Darulooloom and attempted to complete the poets of Rama and Sham in Hindustan Shivali Numani differed with Sir Syed Ahmed Khan on the following points:

(1) The first reason was religious views. He was a staunch Hanafi, so different from Syed on many religious issues. Sir Syed admitted that in India only through English medium

(2) Sir Syed accepted that education is possible in India only through English medium, but Shibli Nomani said that the success of art and science through the official language is not possible. If the community wants to make their language the language of education and art, then it should first be made their language as the official language.

(3) The third difference was that it was the full idea of Sir Syed that in order to make the students of the college confident, courageous and bold, it is necessary that they should adopt English ethics, food and drink.

(4) The differences between the two also differed with the problem of progress and improvement of Arabic education. Sir Syed the promotion of modern English education and were supporters of the spread.

(5) Sir Syed was against the Congress Committee, while Shivali Numani was associated with it. Shibli Nomani was against the British government. He did not like the intervention of any British in his madrasa. Keeping in view the above differences, Shibli Nomani realized his dream by Nadwatul-Uloom, which was founded in 1894 AD. Maulana writes sadly regarding the progress of education although, I like new education and I like it a lot yet with ancient teaching I also agree more.

Maulana Shibli Sir during Aligarh's four-month stay, he could not do without being influenced by Syed's modern and English education. In June 1883, in Azamgarh, he laid the foundation of an English madrasa in the name of 'National School' and made himself its secretary and his friends a member. Thus, initially there was a lot of interaction between Shibli Nomani and Sir Sayyed, but later differences arose due to several reasons Maulana Shibli was unhappy with the teaching method of Aligarh. From the above letter of Maulana it is known that he was influenced by English education, but at the same time he liked ancient education, he said that - I like new education then. I am a staunch supporter of ancient education. Sir Syed wanted to depend entirely on modern education, but Maulana also wanted to give modern ancient education to students whom will Ahmad struggle with Sir Syed's differences. The reason why Shibli Nomani's mind is not in Aligarh MAO College under the shadow of the British, Muslims

were deviating from their religion. The future of Shibli's Muslims was dark. British writers were spreading rumours among people by writing various evils like Islam. Maulana tried his trick and against him and gave speed to the pen, which is the following.

(1) Gujrati Talim of Muslims: The name of the first composition was in some of his works.

(2) 'Almamoon': The first complete work, published in 1881. This book became so popular that when its first edition was finished in three months, the second edition had to be printed. This book proved to be very important in terms of education.

(3) "Sirete Noman": third author's work published in 1889 AD

(4) 'Alpharook': travelled to Kustuntunia to write this book.

(5) 'Safarnama': The first edition appeared in Agra in 1894 AD.

(6) 'Kullayate Persian', published in 1893 AD, is a collection of his Persian poems.

(7) 'Majmua Najein Shibli'

(8) 'Rasile Shibli'

(9) 'Qasida Kashimariya'

(10) 'Al Ghazali': Maulana Shibli Nomani moved away from the date and turned towards art and science.

(11) 'Ilmulkalam

(12) 'Alkalam'

(13) 'Swanhe Maulana

(14) 'Muwajna Anees and Kabir'

(15) 'Sherulajam' is the history of Persian poems.

(16) 'Squad Gul'

(17) '**Masnavi Sub Ai Aashmi**' written in Persian, this book was written in 1885 A.D.

(18) The book presented '**Makalat Shibli**' is in eight parts.

(19) '**Siratunnabi**'. The book presented is in four parts, describing the life and events of Muhammad Saheb.

(20) '**Maktib Shibli**

Educational Contribution:

Maulana Shibli Nomani has written that –

It is said from a contemporary experience of Greece to make such an idol that seeing education, art, if you are rich in search, discovery, experience, interest, literature, foresight, practicality and knowing the basic rules of Islam, etc knowing the basic rules of efficiency and Islam religion. All the qualities when full of, that Maulana Shibli becomes a statue of Nomani so it can be said that they made the meaning of education oriental and in this context, the evaluation done by Syed Shahabuddin Abdul Rahman wanted to make the inclusive nature of Westernism a paradigm for his education philosophy. Maulana Shibli himself had taken ancient education, but on the contrary, he believed that English education is necessary. In this regard, even Mr. Suleman Saheb says that - Maulana Shibli Nomani used to say that good education requires a good teacher. Wherever Maulana went, he was looking for qualified and scholarly teachers. For English language teaching, he chose Qazi Talmand Hussain Sahab, who for some time was from Jamia Osmania. Daru worked in Taruma. He chose Sherali for teaching science. Upon his arrival, Maulana wrote the following in Mr. Sherwani's letter, Daruloloom now came to color. Maulana (Sherali) whom I forcefully called from Hyderabad, student very impressed with his scholarship.

The students opened their eyes and understood that what education and art called. There was only one type of teaching system in India, in which everyone would receive a treat, but after this any person did not have special abilities. In view of the above mentioned problems, the course of Tamil was kept in Daruloloom Lucknow, but due to financial difficulties it had to be finished.

Education of modern knowledge:

Books of modern science, mathematics and philosophy were kept in Darulolum Nadwan. There were some difficulties in this. The old Ulama were ignorant of these books and could not explain the new students in Arabic or Urdu. Despite these difficulties, many modern books, such as the Arabic books of the procession, were kept in modern Kustuntunia. As a result of a few days of teaching by Maulana Hameed Sahab (Maulana Hameed Uddin), a scholar of modern philosophy and mathematics, to teach these books, all the students in the madrasa of Nadwan live in the same costumes. In addition to this, they offer such an ideal of living, friendship, common thought and harmony that others take inspiration from them. Seeing this ideal of hostel I used to remember Madasatul Uloom and I regretted seeing the contradiction thoughts and styles. Maulana at one place in his journey, he writes that - In Kustuntunia where modern culture, I was happy to see the madrasas based, while I was also sad to see the oriental Arabic madrasas. He further said that the present old education here has reached the extent of impoverishment that in contrast our education of India is good, the idea of which is my He used to throw water on all happiness, that is the pathetic state of this oriental education. Maulana believed in a simple life, he did not like copying the British at all. He said that only the profitable ideas of the new age should be accepted. He would also ask his supervised students to live a simple life and present themselves to them. At one place they

write that - Sadly, I am opposed to the growing fashion. I have been watching the situation of Muslims for thirty years. I have seen a lot of real progress, the meaning of real progress is the same life, which Sayyed Saheb taught, Hindustani has moved further and will continue to rise up to doom and continue to grow up to doom. I am reducing my expenses evenly. That people look down upon the poor, but it is for those who have two to four days of experience.

Shibli Nomani's views on women's education:

Maulana Shibli Nomani was not opposed to women's education but did not give much emphasis on women's education under the circumstances of the time, in relation to women's education, he was influenced by a conference of Hindu women of Mumbai had written- Gujarati and Marathi women spoke a lot, some women were looking like men. Shiva Hanuman's heart was distracted for the educational, social and political advancement of Muslim women. He wanted women to come forward in community and social work. Be as brave as Turkish women in the same educated ways as Arabic women who can take care of the hearth and the responsibility of their children. I also stay ahead. Shibli Nomani women, who experienced the responsibilities of hearth and the need for education in areas other than having children, but were compelled by the possibility of the Islamic Tehreek spreading in Muslim society. Women like Razia Sultana, Chandbibbi, Jabbunnisa, and Gulbadan Begum. He respected the valour of the country.

Chapter 3

Excellency: Sir Syed Ahmed

3.1 Role of Superintendent:

From the beginning of life till the end, Sir Syed Ji appears to have a different personality. Whether Hindus, Muslims, Sikhs, or Christians were all alike in their eyes, as cute and heartbroken. This was reflected not only in theory but also in their behaviour. Such a great man was born in Delhi on 17 October 1817 (1817). His mother was a woman of a high family and his father was an eminent citizen with Sufi qualities. Higher education with many subjects starting at elementary education at home. After receiving the education, he also received law education in Manipuri. Munsif was appointed and in 1857 he came to Benares as a judge this was only appointed in 1867 he came to Banaras as a judge. It was a matter of great fortune and prestige. In this way the whole life of Sir Sayre can be divided into four parts.

(1) First phase (1817-1837):

This time was not very important.

(2) Phase II (1837-1857):

This time was related to the job of the British Government. During this period he wrote some important books.

(3) Phase III (1857-1877):

This period was related to his judicial service. Meanwhile, his keen interest in education arose, so he went to England to learn about English education.

(4) Phase IV (1877-1898):

This time, their educational, religious and political activities were related in this way, when we look into his personality, we find that Sir Syed's personality may not be different, but he also had the unique ability to act against the opposing nature. Despite delving into government work, Sir Syed kept reading, reading, writing and educational activities constantly dynamic, due to which many of the later tasks were executed with ease, ease and success. The incident which affected Sir Syed's life the most it was the freedom struggle of 1857. A government high level being a judicial employee helped to maintain peace and order on the one hand and on the other hand, he focused on all those works of public welfare. Sir Syed freed the freedmen from lawsuits against innocent people from the status of a Muslim as a judicial officer and an Indian and dismissed the conspiracy charges against Indians as unfair. 'Asabave revolt Hind' is not only a symbol of his fearless personality, but also a direct proof of his foresight and wisdom. The period of 1857 was mainly a period of great torture on Muslims. Due to which the atmosphere of fear and insecurity had spread especially among the Muslims. But instead of obstructing Sir Syed's rational thinking, his speed probably appeared to be the destination path. He realized that the new political structure had brought with him a boon despite many curse and not to accept these boons would be like suicide. So Sir Syed published *Altamas Khidmat Sakina Hindustan Baba Tarki Talim Ahle Hind* in 1863 AD. *Babte Prakti Talim Ahle* published Hindi and proposed to establish a 'Scientific Society' in it. Its purpose was to publish Urdu translation of English books and popularize Western education in India, this second after Delhi College. There was a big effort which was done with the aim of enriching a native language with western education. In 1866, Sir Syed issued the 'Institute Budget', which aimed to bring society and governance closer to each other and spread the warm and

constructive feelings of the countrymen. In 1869, Sir Syed sent a program of Vernacular University to the Parliament and insisted that the Government should establish an additional university for Namaste Religious Education in local languages with education in English, but the Government did not give importance to this proposal. Sir Syed returned from England in December 1870 and took out the 'Tahsobul Ek' on the footsteps of Steele and Edison, whose essay is thus started "The purpose of the publication of this pamphlet is to make the posture of the Muslims of India to adopt a high quality of civilization, so that the way in which the civilized community sees them, is equal, and the dignified and civilized society and caste in the Muslim world brought.

Educational Compositions:

Following are his two important compositions related to the world of education

(A) Amalli Farzar Ki Faidul Afkar:

This 99-page booklet, printed in 1846 AD from Delhi, is an Urdu translation of Persian, written by Nana Khawaja Faridin by Sir Syed. In this, Sir Sayyid has increased his example.

(B) Kolematin Dar Ibtale Harkat Zameen:

In the 28-page booklet printed from Sayyidul newspaper, it has been proved in the context of its circular rotation on the earth axis that the earth is not moving but stationary in its place but further by Sir Syed. The motion of the Earth is accepted.

2. Historical compositions:

(A) Zamzam:

This publication of 33 pages printed in 1846 is in the form of a map, describing 43 kings from Amir Timur to Bahadur Shah Zafar.

(B) Asar-ul- Sanadid:

This is a major book on history of 48 pages printed in 1847 AD. It contains a brief history of Delhi, a detailed description of the famous buildings, palaces, havelis and memories and has written the halls of 120 scholars and qualified persons.

(C) Silsilat-ul Muluk

Published in 1862 from Delhi, this is a short list of the kings and emperors who ruled Delhi for 5000 years. It contains the name of 202 rulers, father's name, son, capital, etc. from King Yudhishtira to the present English rule.

(D) Sarkashi-e-zila Bijnor:

The 145-page book, printed and published from Agra in 1858, contains the history of Bijnor.

(E) Asbab-e- bagawat-e- Hind:

This 83-page book, printed in 1858, holds the British rule responsible for the revolt of 1857. This book is a symbol of his fearless personality and is also a direct proof of his foresight and understanding.

(F) Review on Dr. Hunter's book:

This review was published in 1871 by Henry S. King from London. In this book, Sir Syed threw religious light on the lives of Muslims' and Wahhabiyat by revoking the author's misconceptions. In this book, Sir Sayyed, while repeating the author's recruitments, has religiously shed

light on the lives of 'Muslims' and Wahhabiyat and falsified Dr. Hunter's conclusions.

(G)Objection on the training of Hindustan:

In this book, objections have been presented to the schools with indigenous system being opened in India by the British.

(H)Ain-e- Akbari:

In the book published from Delhi in 1972, the author has done his work by adorning the paintings of the Mughal state jewels, the residences of the Mughal emperors and the special vases and flowering trees of that period.

(I) Tarikh-i- Firozshahi:

This book was published in 1862 AD from the Asiatic Society Calcutta. This Sultan went to Sultan Firoz Shah of Ghiyasuddin Balban. This book was published in 1862 AD from the Asiatic Society Calcutta. Syed completed this work in the form of this book on the main eight kings from Sultan Ghiyasuddin Balban to Sultan Ferozeshah.

(J)Tuzk-e- Jahangir:

This book item: Biography (Savannah Umri) of Indian Emperor Nooruddin Jahangir.

1. Religious creations:

(A) Jila-ul-Qutub bi Zikril Mahbub:

This book, published from Delhi in 1258 Hijri, related to the events related to the birth, death and life of Mohammad.

(B) Tohf-e- hasan:

This book was published in 1260 Hijri from Aligarh.

(C) Tehsil Fei Juris Sakil:

This book, published in 1944, is an Urdu translation by Sir Syed of the Arabic Ressale of an author named Abujar Yamani. In this race, the author has told about the five rules of Jurris Sakile.

(D) Kalimat-ul- haq:

This book, published in 1849, was written on Piri Muridi.

(E) Rahe Sunnah Dar Radde Bid-at:

This book, printed in 1850, is written in the subject of Sunnah, opposite Ahle Bidayat.

(F) Agaje Kimiyye Sada-at Delhi:

In 1853 AD, a few pages of the above mentioned book and there is an Urdu translation published from Aligarh.

(G) Khulbate Ahmadiyya:

It is written by Sir Syed in 1870 AD in response to the book (Life of Muhammad) of Muir's biography of Mohammad. In this, Sir Syed has responded to the attacks on Islam religion.

(H) Tafsir- ul -Quran:

This book has been published in seven parts from Aligarh between 1880 and 1904 AD.

(I) Ahkam-e-Taam-e-Ahl-e-Kitab:

This book, published in 1877 from Agra, describes how to keep slaves (servants) and not to keep them and how they treated Jai, etc. if they were kept.

(J) Book of Resala Tam-e- Ahle:

In this, answers related to religion are given. It was published on September 14, 1866.

(K) Al Najar Phi Baje Masaalim Imam Alajali:

In this book published in 1879 AD, some problems of Munna Menjlal and Alinejad Feil Ehtekad are discussed in Imam Ghazali's book Majmoon and Ala Ahlehi.

(L) Tarkimfi Kiste Asahabil Kahf farkim:

This 65-page sabbana printed in 1889 AD is a part of the Tafsirul Quran. The story of Ashabe Kahf in it

(M) Azatul Gein Aengil Kernain:

Mufid mango, Resala in 1889 AD is also actually a part of 'Tafsirul Quran'.

(N) Addola Vall Istezaba:

Mofide-e-aam in 1892 AD is synalla in summary form. In this, the meaning of acceptance of prayers is given.

(O) Tahrir Phi Osulit Tafsir:

This booklet published in 1892 AD describes the rules written in 'Tafsir Quran'.

(P) Tafsir- ul- Smawat:

This book also published in 1315 Hijri of 'Tafsir Quran'. It has an explanation of those imports which are considered like a child movie in view.

(Q) Tehzeeb-e- Akhlaq:

It was also released by Syed Syed with the aim of improving and improving the religious thinking of Muslims.

3.2 Education philosophy of Sir Syed:

If you try to learn the philosophy of education of Sir Syed in one sentence, then the following sentence will suffice –“It was Sayed Ahmad who sounded the trumpet-call to a Muslim educational awakening”

-Clifford Manshardt-

Sir Syed Ahmed was a reformist educationist. Therefore they were deeply saddened by the declining social status of the Muslims. In his view, the then education was traditional. Therefore there was no special benefit from the teachers. Therefore, he wrote in his letter to Henna Ali that there is no benefit in these ordinary Madarsas If you come here (to England), you would see how education is carried on, how children are taught, and how knowledge is acquired and a qaum receives honour. This was the reason that to improve his education, he also travelled to Sir Syed Holland and looked at the curriculum, economic reports, buildings, uniforms and discipline of the Kameez and Oxford and resolved to establish a college in India on the same basis. After returning, he founded the "MA Oriental College" in 1875 AD. In fact, it was a cultural movement aimed at raising the literary, social life, educational and religious standards. Thus Sir Syed's sole purpose was to elevate the Muslim community as a whole. Their main aim was to make the rational interpretation of education and religion more and more familiar in the society. Under the educational

programs, Sir Syed laid the foundation of the Scientific Society in 1863, MAO College in 1875 and All India Mohammedan Educational Conference in 1886. Apart from the study of Islam, he laid more emphasis on (European) science and literature, which Special promotion of Urdu language as a medium. All India Mohammedan Educational Conference "laid the foundation. In addition to the study of Islam, he (European) on science and literature join the movement, more emphasis, which gave special encouragement to Urdu language as a medium. Some people went to Sir Syed's academy in Islam by rejecting the old principles and customs of true religions over time, but the movement had an adverse effect on the Ulama and uneducated communities. Yet Sir Syed's Aligarh movement soon gained momentum and more and more Muslims

The community progressed towards education. Sir Syed's aim was not only to drive Indian Muslims towards modernization, but also to make religion, politics, economic and cultural life influential. For this reason, he introduced people to Western civilization and education based on Western system, and along with it, Islamic thinking, also introduced to history and culture. This movement not only had an impact on North India, but also made its place in Hyderabad. Sir Syed's relentless efforts and education policy was greatly affected. Incorrect: It was widely publicized. Even after knowing its veracity, Theodore Beck wrote in a letter to Rayleigh sir after coming to Aligarh at the end of 1883.

I think you will be interested in hearing about the new Cambridge founded by the Indian Muhammadans-7

Meaning of education:

Explaining the meaning of education, Sir Syed Ji says that- The human soul without education is like a rough piece of marble, and unless the sculptor works on it and removes. Its roughness and good qualities remain hidden in it, and it's

fascinating shades, beautiful views do not appear, the same is the condition of human soul, unless a man is educated all sorts of good qualities and graces that are latent in him cannot emerge without the assistance of education. "

In other words, according to Sir Syed - The soul of a person is like a brittle marble mountain without education. As long as the hands are in it does not apply, does not remove his blur and baldness, does not shape, shape, polishes, till that time his beauty is hidden in him and his adorableness and beauty do not appear. This is the condition of human soul. A person's heart is pure, but until good education is effected on him, everyone will live in harmony and harmony until that time.

All kinds of characteristics are hidden in it. Sir Syed is of the opinion that great philosophers and thinkers, worthy and intelligent, valiant and courageous are disguised as a lousy man, but all his qualities are manifested only by good education. Sir Syed has not written a separate book on education, but many writers and languages have scattered their views on various aspects of education. Which he has implemented in his educational institution, which is a unique contribution to the whole world. Sir Syed says that- Our aim in education is generally to learn to read and write. There are lakhs of people who get education till they reach modest status and some reach middle-class education. Some go beyond middle-class education and their interest. According to the branches of knowledge adopt any branch. Some want to be poets, some writers, some mathematicians and some preachers. But there is a thought of earning money with everyone. He said that animals do not depend on their work to learn or learn from anyone. Self-taught learners are born. Nobody tells the bees the identity of the best type of flowers for rasping, and no one is even able to make their own safe nesting, when the person does not know anything without learning, teaches but birth on earth. Everything has to be done after

taking it yourself. The creator of the universe has given the person as a boon, so that he not only does animals in his own right, but also rules over all nature and overcomes all the difficulties of life. This boon is wisdom which is as valuable as gold. Gold cannot eradicate our hunger, but it does provide a solid thing which kills our hunger. The medium through which the intelligence of gold is attained is called education.

3.2.1. Purpose of education:

(A) Moral development:

Hali states that - With regard to Sir Sayed it was difficult to say that he had more morality than intelligence, but his morality was completely pure. So Mr. Book said in his speech after his death. Although his qualifications were very great, his morality was older than them. This great man had his authority over the hearts of thousands of people only by his moral rights, no one gets the rights even on the members of his household. 60 years in public by Sir Syed BIAS spent chapter per life, in which the last 30 years were spent in such a situation that an era was in the grip of its faults. But no one had the opportunity to raise a finger on his character. Sir Syed's statement about morality and spirituality is that - My dear countrymen, do not let morality and decency go hand-in-hand when you have to say something against someone or contradict someone.

(B) Swavalamban:

He used to say that it is a matter of cowardice to shut down ideas. The shutting down of ideas violates the rights of all mankind and affects the whole human society, but also the coming races. Sir Syed writes to his closest friend Syed Mehdi Ali Khan Mohsinul Mulk- I write the truth of my heart does not do imitation lapses. God would not have taken my guidance and would not have

been attracted to Islam by reason and discretion, he would have actually left religion.

(C) Character building:

Sir Sayed had a clear belief that the biggest task in the character building of children is to provide for the best education for them in their early stages. Sir Syed's view of childhood was that- The time of longevity, which is from 7 years to 15 years of age, is the time of life in which maximum efforts can be made to build the future. In this period the boys' heart is eager for everything, remember. Strength is strong, strength is strong. Eclipse is a period of mental, intellectual and moral planting for boys. At this time, the heart accepts education very quickly and its seed, which has many good fruits in future. Will be born, develops very quickly, but if there is no education in this period, then there is very little benefit because as the days go by, there is a hardness in the nature which becomes difficult to change.

(D) Religious education:

Sir Syed writes in his letter that - you will not know but excuse me, I have divided the Wahhabis (progressive, religious ideology) into three parts -

(1) Wahabi.

(2) Wahabi and Karela.

(3) Wahabi went to Karela and Neem.

The above lines are not a matter of humour, but the real fact of Sir Sayed's religious life. He considers religion as a medium through which the feeling of brotherhood and warm-heartedness increases. For religious education, he kept the syllabus, but arranged the religion of every religion for the education of his religion. Even the religious education of Shia and Sunni was managed

separately. He considered his religion Islam to be paramount and respected all religions and religions.

(4) Automatic thinking:

He used to say with great confidence that "the path of advancement has been blocked by not talking about automatic thinking". They considered it necessary only to obey the commands of God and the Prophet. The path of progress has been blocked by not talking." People who agree or disagree with their views only obeying the command of God and the Prophet considered it necessary and gave importance to other religious. He writes that - I tell the truth that much harm caused Islam to follow orthodox."

(F) Customs:

Restrictions of customs tarnish the individual abilities of man in the thought of Sir Syed. Because in this way a person does not have the ability to use his arguments could differentiate between good and evil. One should understand that he is a wise and optimistic creature and has the ability to wear weeping and eliminate evil.

(G) Social reform:

Sir Sayed had a vision on every sphere of life of Indian Muslims and was fully aware of every quality and demerit of him. Sir Syed used to give paramount place in his reformist program to the independent ideology. The criterion of the justification of the idea was not the consensus of the majority, but the suitability of the argument. In his view it was impossible to have any kind of social reforms without knowledge of truth. Many bad customs and bad habits took root in Muslims. So Sir Sayed had to start a religious debate after getting disappointed and told that these hypocrites have no relation with religion.

(H) Truthfulness:

Sir Sayed describes truth as a virtue that elevates a human being higher than the sage Mahatma. Faithfulness arises in man he served the community with true honesty and perseverance, emphasized irrigation in speaking truth with friends in business and friendship with friends and relatives with a sincere heart. He wanted to bring truth in the hearts of Indian Muslims.

(I) Regularity of time:

Sir Sayed was of the view that due to lack of time, society suffers a lot of damage. Punctuality is an asset of excellence and regularity in work, as well as prevents time from being destroyed. Sir Syed himself followed the times. It was his heartfelt desire that all the students of MAO College should remain within the ambit of school discipline and comply with school rules. He himself did not let time pass by until his death.

3.2.2. Course of education:

Sir Syed visited Oxford and Cambridge at the time of his stay in England. Not only studied, but also contacted the academicians and famous teachers in this regard. While returning, he had brought with him a list of courses. "Directed by Sir Syed the course was based on three madrasas.

(1) Through English:

The school in which all English was taught was English.

(2) The first school was in Urdu:

The medium of all subjects was Urdu language. English was the second language.

(3) The second school was of Arabic and Persian:

This school was for students educated in Urdu and English.

Sir Syed was in favour of higher education, except for technical education, he was more interested in other education, such as arts and commerce. Sir Syed said that education is essential for general and special and divided the learner into the following six parts -

- (1) For the purpose of obtaining a government job.
- (2) For the purpose of making money from trade or business.
- (3) Objectives of running zamindari and jagirdari smoothly
- (4) For the purpose of writing and publishing work.
- (5) For the purpose of acquiring religious knowledge.
- (6) Everyday work

3.2.3. Emphasis on new education approaches:

Farooqui Sahab in the discussion of new education approaches of Sir Syed writes- Sir Syed had opened three departments for students in his madrasa - first all modern science was taught in English language. Second department - Urdu, modern science was taught in Urdu language. Third department of Arabic and Persian was Nizami Saheb writes about Sir Sayed's wishes that his college will act as a bridge connecting the new and the old, east and west. But he underlined the need for western education under his direction, while at the same time wanting to secure pre-country education to the latter's descendants. Sir Syed had high ideological views regarding the direction of English language and literature. In a letter sent to Salarganj, he wrote that my main objective and inner desire is that the students here have the same ability to learn and

understand as the students of Oxford and Cambridge. If there is a teaching of Christianity faith, then Muhammadan faith should be taught here. There were three policies for teaching of Sir Syed in MAO College.

(1) The first is that they want the support of the British Government in the college they were, but did not like the control of the college under the management of the British government.

(2) Second, the college wanted to make Oxford and Cambridge comparable.

(3) The college was to be named Mohammedan Anglo Oriental College, whose main purpose was to understand the need of Muslim students, but its doors would be open to all Indians.

In the modern education system of the students, experienced and scholarly teachers were placed for technical, doctor, sports, debate, speech-practice, agricultural education etc. so that the students can learn well and succeed in the entrance examination for higher education. Syed's English associate teachers also taught the students modern sports cricket, boating, horse riding and western culture which could lead to intellectual development as well as physical development of the students. They used to say- Philosophy will be in our right hand in the natural left hand and" *La ilaha illallah Muhammadur Rasulallah* 'crown will be on our head. According to Ziaul Hasan, through the Tehzibul Ekhlaq, he has done business, social, cultural, behavior and for the improvement of oriental teaching, 226 articles were published in which 112 is of Sir Syed's.

Sir Syed while addressing the youth in Lahore in December 1888 said - If you want higher education and the stars in heaven, If you want to shine like that, then leave the Islamic narrow. Between us, you and the Muslim community only then the relationship will remain, if you are one God and the Messenger (Prophet) had faith in Muhammad. My inner desire is that you get full

knowledge in science and western literature, but I also command you not to forget Kalma. In this way, evidence of modern and eastern union is found in Sir Syed's teaching system.

3.2.4. Medium of instruction:

Sir Syed's thoughts about the medium of education changed, regarding to medium. Sir Syed said that- In country and primary schools, education should be taught through the native language but in English schools for the knowledge of European subjects which were in full English, it should be taught through the English language. Initially Sir Syed thought that Indian languages Medium from study and teaching should be done, but it was not possible to translate all European subjects into Urdu, so the idea of education through Urdu medium was abandoned. Sir Syed believed that teaching through the language of the ruler is more reputed. In this way, in some form or the other, they also have their clarity in making other languages a medium of education.

3.2.5. Psychological discipline:

Since Sir Syed's mother had brought up the head Sayed under strict discipline, Sir Syed also expected students to be disciplined. Sir Syed was once punished by his mother for mistreating his servant and until Sir Syed apologized to his servant, he was kept in the house and did not allow entry. Sir Syed considers discipline as the secret of a successful life. For this reason, emphasis was laid on instilling discipline in children. He termed discipline as an essential part of education as the first phase of education. Sir Syed observes discipline adherence of students in his college used to go on his own. Students had to sleep after 10 pm when they could not read. Religious worship and eating, playing etc. were

also certain. Sir Syed believed that students' residential with them, good character can be created in them. Sir Syed himself was a disciplined man, so did not tolerate indiscipline in his college work. He made elaborate rules for his college which were strictly followed. In January 1877, the presence of students in the prayer house and in the dining hall made it necessary. Between 7 pm and 7 am, no student could enter another student's room. Students were not allowed to go out without written leave certificate on any day except Friday at 3 pm. Students had three in-person appearances, first at 7 am (in the room), second in the evening Namaz (different Shia and Sunni caste) According to the time) and the third night at 8 pm in summer and 6 in winter (all over the room). On June 23, 1879, Mr. Sidan was ordered not to allow the students to stay in the hostel while studying and teaching in the college, nor that the de-scholar was allowed to go to the hostel. No external visitor was allowed to enter the hostel without a written certificate from the warden. Sir Syed told Mr. Sidan on May 16, 1883, that students who were absent in the examination or class of spiritual subjects should be cut off without any restriction. It is clear from these things that the college life, combined with everything, was progressive, disciplined and well organized. Once Beck had told Sir Syed that the good conduct and good conduct of the students could not be measured through the examination, but the college environment played an important role in making the students a gentleman and a character building. Sir Syed thought that according to the need of the era and time in religion, one should develop in Ilm-e-Kalam. Religions which cannot fulfill the need of society according to the time, remain as remnants.

3.2.6. Teacher:

Sir Sayed is of the view that the teacher's duty is to uncover and encourage the talent hidden within the disciple. Sir Syed's association with the teacher and the disciple was very good, on the untimely demise of a dear disciple of the college, he gave Rs 500 / - from his pocket for temporary memorial of the disciple and named Ahmed Hussain. Deputy Habibullah Khan is of the view that no college principal has established any memorial of his disciple in this way.

3.2.7. Hostel and School:

Sir Syed thought that girls who would stay in hostels would have to behave in the same way as students in colleges in Cambridge and Oxford must attend and attend prayers, in the same way students here go to their magistrates and it will be necessary to attend the Namaz i.e. the boys will have to participate in the five time prayers and read from the Namaz Jamaat and the Shia boys will only have three time. Sir Syed had an idea regarding hostel discipline.

All the time for boys to read, play, eat, sleep, bathe and change clothes is fixed and every boy will have to do the work which is scheduled for that time. Sleep at bedtime and if you are unable to sleep, the eyes are closed on the bed. 28

Hostel Life:

Sir Syed says that- Highlighting another key aspect. All the students sitting in one place in one room will eat food. All things cooked in order of food go and have a special meal every week, students themselves will be cook with the interest of the provided food should not be harmful to health. Sir Syed built all the classrooms and hostels under his personal supervision. Although he did not have any special qualification and experience of building, but looking at the

hostels and classrooms of MAO College, it seems that it has been constructed under the supervision of a very big engineer.

There are always few crores of people who understand education, and the elegance and elegance of the building is something that has an immediate effect on the society. Sir Sayed's idea as far as it is seen was correct.

3.2.8. Costumes:

Just as Sir Syed was in favour of a national costume, he has given uniform place in education keeping in view the discipline and uniformity. Sir Sayed says that - Students who study at Oxford and Cambridge University get the same type of coat and the same type of cap, so that one type of clothing is available to everyone. MAO College students were given a cow and red turkey cap instead of a coat. All students will go to school or in the library, if you go, you will not be allowed to come without a gown or cap.

3.2.9. Woman Education:

Sir Syed did not pay as much attention to women's education as was expected of him. In this regard, he said- At this time, there is no way that Muslims should find their girls in schools for education. Those who believe that women should be educated before men are educated are at fault. Education will not take place until most of the men of this society are fully educated, when men are educated, they must have an influence on the education of Muslim women will have to. Educate brother or husband. Her view of female education sometimes seems liberal and sometimes liberal. Sometimes academics like Rousseau say- Her ideas about female education are sometimes liberal and sometimes looks moderate. Sometimes academics like Rousseau say that- God has created women for men because man is not a living being alone. Expressing his feelings

in his own words, Shan Muhammad says - God said, it was not good for man to be alone. He 'made a help for him' which is woman - one who was destined to share with him the cares and amenities, the sorrows and pleasures of life: to increase his happiness and diminish his affliction by her tender sympathy.

Those who got education from MAO College paid attention to women's education and in this institution, facilities for proper education of girls were provided. When the Women's Hostel and Women's College were established, the educational environment was relatively good. The importance of education was generally accepted. In this way it was seen in the world that a generation of educated parents was ready, who was ready for female education. Sir Syed was not really against female education, but the focus of social reform of Muslims after Gadar. If she comes, she should stay away from women's education reform program till the end. Sir Syed Ji considered women education very important, but due to the customs and habits of the Muslims of that time and the views of religious mullahs, it was considered useless to emphasize this work, therefore did not pay attention to this in his speeches. Therefore people considered them against female education. Sir Syed's ideology regarding female education is made more clearly by the following speech of in 1584 - O my sisters, I am not irresponsible of the education of women of my community. I want their progress and education from the heart. As far as I am opposed, it is on the way of education. I advise you to try the old education. Only education will give you the fruits of good in the poor world and will save you from falling into thorns. Thus we see that Sir Syed Ji used to emphasize on women education. He used to give a lot of respect to women. He said that -The effort I have made on your boys' education, do not make me think that I have forgotten my dear daughters, but I believe that the emphasis on boys' education is the root of girls' education, which you can do for your boys. I'm really into it for both girls and boys.

3.2.10. Following Western education:

Describing the progress of the British in one place, he writes that the progress that the English society has made is only the result of the fact that all knowledge and literature are in the same language, which they speak. If all the knowledge in the English language was not science, but in Latin or Greek, Persian or Arabic, then all the British would have been illiterate, uneducated and uncultured, as we unfortunately are in India. Till all the knowledge is in our language, we will be inept and uncivilized. Therefore, those who really want the well-being and progress of India, believe that us chupership Hindustan Mahajbatak all the knowledge will be our language, till then we will be unfit and rude. Therefore, those who really want the well-being and progress of India, believe that the good of Hindustan is based on the fact that all higher education to elementary education should be imparted to them in their own language. A letter from the Secretary to the Government of India forced him to reconsider his decision. Therefore, Sir Sayed ji finally reached the decision that in the present situation, ancient education is not worthy. The old education of Hindustan makes Mangat Pandits among the Hindus, then the Mullahs who eat the bread of Fateha in Muslims. Therefore, Sir Sayyed began to strongly oppose the ancient education and was ready to bring complete revolution in the field of education. It was here that he was greatly influenced by Lord Macaulay and appreciated him greatly.

3.2.11. Technology Education:

In the budget published on February 19, 1898, a month and a half before his death, he wrote that in the present circumstances, there is no need for technology education, but rather the need for higher education which is not yet fully developed. He feared that the government aimed to end higher education or literary education. Therefore, whenever such a speech passed through his

eyes, he would write something against him. He was of the view that if technology education is to be applied only as an elective subject in colleges and schools and there is no harm to our best-in-class literary education, then we have no opposition to it. But if such a change is made in the current education system that hinders our current education, then we should fully reveal that we are strongly opposed to such change. Sir Syed guided the Muslims for the educational progress, which was necessary for them. Sir Syed always endeavoured to bring education closer to life. While expressing his views at a conference in Lucknow, he clarified that our aim is not to create an army of unemployment by providing degrees of MA and BA, but to create such well-educated and civilized citizens in the race of life, even in times of difficulties, laugh and smile be passed. Sir Syed's aim was to introduce such a curriculum in education Sir Syed's objective was that such a course was implemented in education that society's kohl and Muslims can get rid of lethargy. Educated from here, being a high class writer and scholar, along with happiness, enthusiasm and proven to be efficient.

CHAPTER 4

Contribution to Education

Sir Syed's contribution is not in any one area but in every area of life. But education is a powerful tool through which reform of the country and society comes together. Therefore, here we are trying to see only his educational contributions as a whole.

4.1. Efforts for the multi-faceted development of society:

In his view, education is very important for social development because an illiterate society can never progress. Not only this, illiteracy is called the mother of poverty. Further he said- Illiteracy is the mother of poverty. Poverty comes to that nation which has no literacy and when it comes it tends to create so many crimes.

The idea of establishing Mohammedan Anglo Oriental College Madrasatul Dhal led him to look at the famous Oxford and Cambridge Universities of England. He thought that his institution should be divided into three sections. The first section should have English as the medium of all educational training. There is also such a community. Generate a government post and create a community that acquires proficiency in English and with the help of this, all the literature should come from English to Urdu. In another type of school, all the wide subjects should be taught in Urdu so that people who Cannot acquire proficiency in other languages, can get knowledge in their mother tongue. Teachers of English and Urdu schools in third type of school should be provided with the opportunity to increase knowledge in Arabic, Persian and literature so that the students are the oldest religion of Muslims. And spread the cultural heritage to the current breeds.

4.2. Gave rise to the reformist system:

Influenced the whole life of all the country and society. After assuming the form of the University of the Institution, the great dream of Sir Syed was realized. The government was sympathetic to only such English education that could provide equipment for its administrative machine. Sir Syed was concerned that Muslims in the race for jobs do not be left behind. His reformist policy led to a large section of communal disharmony, with the thought that Sir Syed was engaged

in the continuous efforts to establish the M.O.'s College and in his lifetime he saw this great institution flourishing and influencing national life. Sir Syed established a small school in Aligarh in 1875 in collaboration with Maulvi Samiullah Khan. On January 8, 1877, Lord Lytton laid the foundation stone of the college. Graduate classes started in this college in 1878 AD. MA was opened in 1881 and law classes opened in 1883. High quality teachers were called from England on the basis of special relations and efforts. The college progressed very quickly with the sympathetic efforts of Banks, Mansion, Arnold and Altar. The special achievement of the students made this college one of the best institutions in the country. Sir Syed did not place his religious views in the college curriculum, initially there were a large number of Hindu students in MAO College and from 1880 to 1881 AD the proportionate number of Hindu and Muslim students was about 7: 8. Ishwari Prasad was. JC Chakraborty and Pandit Vishnu Shankar were counted among the first best teachers of the university.

4.3. Muslim education support:

He kept paying equal attention to every part of the education of Muslims and for this purpose in 1886, he laid the foundation of All India Muslim Education Conference. On the basis of this conference, Muslims of Punjab, Bihar and Southern India got a new direction. In order to make education the pinnacle of success, he offered his selfless services to Muslims. He emphasized on modern education, respecting ancient Muslim education. In his view, ancient education was not as useful as foreign education. In this regard, he said- the ancient system of education. Was not bad, but the old thread with which the ribs had been tied was now broken and now a thread was needed to re-tie them.

Sir Syed's reformist personality was made up of many revolutionary thinkers like Raja Rammohan Roy. When we look at Sir Syed's opposition and mental prayers, then his place is undoubtedly the best among other academics, founders and social reformers of India. Becomes because no other example in the history of India other than Sir Syed, which has been strongly opposed by the same people, for whose benefit, interest and upliftment he has worked with. It was ironic with Sir Syed that the community for which he had sacrificed his life kept abusing him, threatening to kill him and society, the fatwa kept evicted.

4.4. Foresight supported:

The second reason that makes them deserving of a higher position in front of the great people of the world is that they have a unique vision. He himself was unaware of the English, having signed his signature could,

No other Hindi language in the world had experienced the usefulness of English to the extent that he had done Hridayaragam. Sir Syed heard the call of the future so clearly that he made the foundation of his works favourable to him. Muslims had associated their opposition to English religion and it was propagated that reading English becomes a Muslim religion and become a Christian. In this regard, he said that- Musalmans should never abandon the study of the Arabic Language - it is the sacred language of our forefathers. But when our economic betterment and the means of leading a comfortable life was bound up with English education, we should pay due attention to it.

The society itself has opposed the thoughts, beliefs and things of Sir Sayyed, and today every area of the life of Indian Muslims is obliged by the blessings of Sir Sayed. If Sir Syed had not guided the Muslims in political matters, the Muslims would have hated the English language and western education and could not have benefited from the various advances in the future. Could not recover from the darkness of it was the result of his continuous efforts that Muslims finally got attracted towards education. There are also some misconceptions about Sir Sayed's revolutionary ideas and clear practices. Since he advised the Muslims at that time to 'stay away from the Indian National Congress, some people call Sir Syed an opponent of communal and Hindustani society. But to be honest, this idea is based on imprudence.

His idea of staying away from the Congress is based on time-bounded rationality and discretion. The National Congress from which he had advised the Muslims to stay away, was not the same in his lifetime which had made the welfare of India after his death. The Congress government itself was taking its side so that Liberal policies could deal with it. Pandit Jawaharlal Nehru, Acharya Narendra Dev, KM Panikkar have all written in effective words that- Sir Syed was very patriotic and was a great supporter of Hindu-Muslim unity. His clan did not carry the least sense of Hindu enmity. Yes, he did give priority to that class in his program which was lagging behind others in the field of education and politics.

4.5. Emphasized Hindu-Muslim unity:

Regarding Sir Syed, King Jaikisan Das saheb writes - When Sir Syed started taking out a magazine called 'Lyle Mohammed of India', from some of his expressions, I felt that Syed Ahmed Khan is a fanatic communal person and he has nothing sympathetic with Hindus. That very day I went to Moradabad. I met Sir Syed there. I saw that the love and sympathy with which he was dealing with the adversaries of every religion and every caste at that time made my mind completely clear. I was surprised that this person is a symbol of the Holy Spirit. From that day onwards my love for them grew from day to day. The

Muslims did not only consider it appropriate to impart higher education to the students. They wanted to sow fraternity and nationalism in them, as is evident from the example below.

He wanted to infuse a spirit of nationality and brotherhood among them.

Sir Sayed has expressed the idea in his composition that if friendship between us and the Hindus remains, then this friendship is much better for us than the sacrifice of cows and it is very difficult for Muslims to persevere. This was not only verbal, but he also had the same behavior on it. One year, on the occasion of Bakrid, some college students gathered and bought a cow for sacrifice. Right on the day of Bakrid, after the Eid prayers, Sir Syed got information that cows are going to be sacrificed in the college. Hearing this, he guarded his quota from the college, even it was snatched from the cow students and returned to its master, along with the students heard a hard dot and prohibited the future for any such thing. Do it more than this, what else can be the example of harmony, peace and communal harmony.

In Sir Sayed's own words, another example of his thoughts is given, so that his love for the country and the people of India, their unwavering loyalty appears- Hey my friends I have said many times and again, I say that Hindustan is like a bride, with beautiful and succulent eyes Hindus and Muslims. If both of them behave with bitterness, then the beloved bride will become a lady and if she ruins each other, she will become a Kani. Hence, Aye Hindustan, You now have the right to live by Hindus and Muslims whether to make this bride a buffalo or a Kani. He wished that Bharat Mata's two eyes (Hindus and Muslims) should always shine - He intended that these two eyes (Hindu and Muslim) of our mother country may shine bright with equal grace and brilliance. In this way Sir Syed Ji influenced various walks of life while doing this, Muslim youths showed a new path.

4.6. Gave a new direction to the society:

These were very big social reformers, pioneers, teachers and bold human beings. With his knowledge and duty-oriented attitude, Kaum's attitude turned from despair to hope. From past intoxication to the awakening of the present, from personal selfishness to community altruism, from customs and idols to knowledge and wisdom and from conservative beliefs to rational beliefs. In the light of his dutifulness, warm-heartedness and charming personality, he produced many suns and moons of education and literature all around him. They were vibrant forms of conviction and devotion. Sir Syed Ahmad Khan awakened the latent figures with his prudent thinking. He aroused dissipated

confidence in the public, in the fall of the overthrow of the sunken Muslim society and its proper salvation. According to Thordon Mara, it is only the task of prophets to rescue and save the people of any age from the state of crisis. If the tradition of 'Nabuwat' had not ended on Mohammad, it is not surprising that Sir Sayed Ahmad's name would have been included in the list of prophets. In the nineteenth century, social reformers have done relentless and sincere work for the improvement of Muslim society, among them Pashtat Pasha under Turkey, Mustafa Kamil of Egypt, Hujjatul Islam of Iran, Kheruddin Pasha of Tunis, Amir Abdul Qadir of Algeria and Maulana Mohammed bin in Najd. History cannot be forgotten in the name of Abdul Wahab, Jamaluddin Afghani in Afghanistan, and Arif Jung in India, Aneerbul Dr. Sir Syed Ahmed Khan Jawwaduddaula.

Dr. Sir Mohammad Iqbal, the greatest poet of Urdu and the inspiration of independence of India, has rightly shown- Sir Syed is the first Muslim in modern society, he saw the outline of the coming era and shifted the flow of his work towards creating and grooming Islam. At the same time as a social reformer Sir Syed Ahmad Prophet, extraordinary, visionary, great educationist, prudent, politician, progressive missionary, fearless journalist, historian of deep studies and extremely high-profile Urdu and Persian. The scope of this divinity was so wide that no area of Muslim society's problem was saved from his sharp eyes.

According to Syed Raza Hasan- Due to the democratic and liberal views of Sir Syed, he also established friendship with people who were originally against his will. In the Institute Gazette, July 22, 1879 he also mentioned 15 of his friends in Sanskrit who were originally Sir. He was opposed to Sayed's ideas, but took full interest in the upliftment of MAO College and assured them that he was always with them. Following are the names of some of their friends:

- Syed Mehndi Ali,
- Chirag Ali,
- Muhammad Zakauallah Hali,
- Samiullah Khan,
- Pirji Muhammad Arif,
- Syed Zahoor Hussain, etc.

Sir Syed Ji from his college in Cambridge and Oxford wanted to see the same in which children go to church and pray were required. Similarly, they also put religious education in the curriculum. Sunni and Shia children of the college pray with their fixed time. Shia and Sunni children used to be taught different religious subjects. Persian and Arabic had separate departments of education, with a system of native education. Western education of Sir Syed Muslims were strongly opposed by Sir Syed- Say abusive words that were unbearable, but his liberal heart endures and he was working for the progress of the college. Akbar

Allahabad has expressed the following view in the context of Aligarh culture- Iman is on sale, now all are weighed, but buy that at Aligarh price. Sir Sayed Ahmad Khan believed that the older generation was more educated because of which they were powerful. Sir Sayed demanded equal rights from the Europeans. Western education was not only to prepare students for passing the administrative examinations, but also for the machinery and technical body, without which the national could not be proud.

Sir Sayed's modern change in Islamic religion was the idea that- English culture and thinking should be included in the students, so that the behavior of rulers should be generated in them. But Shibli Nomani says that - Sir Syed may not know that one cannot become a lion by wearing a lion's mane. Sir Syed thought that elders always existed from small and small have always been nurtured by elders, so it was very necessary for me to open a large educational institution as soon as possible for the education of the lower strata of the society. It is a natural phenomenon that the small imitate in great not the great the small, therefore the opening of a great educational Institution was a matter of utmost urgency in order to spread education in the lower strata of society

Courses Modernized:

In this regard, Farooqui Sahab has written that- Sir Syed Ahmad Khan Course of Education and there were many reformist movements in the social sector, in which the movement for education related reform is the main one. He kept most of the western and east country system in his curriculum. Lelyveld regarding the modernization of Sir Syed's courses. Sir said that-

Except for theology, the curriculum of Aligarh was built by outside European authorities. The students of Aligarh and students of other colleges used to study the same books. Outline of teaching method increased progressively in higher classes. The definition of subject area was entirely in accordance with government regulations. There was also the facility of optional subjects. Sir Syed chose the English education course at Mohammedan College instead of the native course. After returning from England in 1870, Sir Syed had changed a lot and he became an advocate of Western civilization as well.

About the subject Smith said that- He emphasized that. Along with western education, western culture should also be accepted to some extent. In 1876, Sir Syed used to study science books in the Oriental Department through Urdu medium, but the exam was not conducted by the government itself but in the madrasa itself. Arabic and Persian were the literary languages. Its curriculum was similar to the University of Calcutta. Logic, Philosophy, Urdu, History, Geography, Science and Mathematics was the second language.

Muslim students were also taught five-time prayer prayers, debate competition, speech practice, sports, practice of becoming effective leaders, eating and drinking, laughing, joking, fun, etc. According to the dream of Sir Syed, the 'Union Club' of this institution, similar to Cambridge, was the chief in 1880 AD, teaching students to write essays in this club. The title itself was given by Sir Sayed and other important officers, and made a practice of giving speeches in it. Used to go. There was no debate on religious matters in Aligarh MAO College. Intellectuals were developed in students through oral language in Urdu literature. Intellect and beauty of words were enhanced by munahjara, mushaira, poetry etc. in subjects like English, History, Philosophy, Mathematics, Persian, Arabic etc. was an M.A. Theodore Beck coordinated by the ideals of Sir Syed (Principal, Aligarh) gave Aligarh the appearance of modernity. Apart from this, cricket, bodies, horse riding, administrative classes, law classes and Greek medicine were also included in the curriculum as elective subjects. M Shibli Nomani not only made Islam bright, but it also served to spread it. This great person is known as a revivalist and admirable person in the history of Muslims. Sir Syed gave more importance to all modern subjects in his curriculum. Religious education was only as a voluntary subject due to the rebellion of the conservative mullahs of the society. Regarding Sir Syed, Muhammad Qasim writes that - Sir Syed is contributing more to the advancement of Muslims. I like him and feel a pleasant friendship, but I am highly disagreeable and dissatisfied with his Islamic view.

2.8. Socialize the schools:

During the British rule, when the British removed Persian from government offices and replaced it with Urdu language followed by Hindi Devanagari and to make participation in the governance system, English language and modern literature were required in the study of the curriculum, then the wind direction was recognized Tax the intellectual class of Hindus to learn the language of the rulers and gain knowledge of modern literature was attracted to As a result, he began to occupy high positions and rights. But Muslims in their religious English education and acquiring modern knowledge as per the teachings of the leaders due to staying away from the government to achieve effective and high position could not qualify. He attracted Muslims towards English education and modern knowledge. Sir Sayed's courage, loyalty and patience did not decrease even after the obstacles and protests that discouraged Muslims, not anyone else's. Thus their effort was successful and he established small educational institutions at various places right from the service of his government

services. The institution which gained worldwide fame today we know as Aligarh Muslim University.

4.9. Muslim University established:

Sir Sayed Ahmad Khan, the little plant which was planted in the land of Aligarh as "Madrasatul Uloom", soon spread by spreading the shape of a huge and profitable tree as 'Muslim Anglo-Oriental College' (MAO). Took this tree and became a unique university to satisfy the thirst for educational knowledge of many continents. This university not only imparted high quality education to the country, but also produced such patriots who planted the revolution for the freedom of the country. The foundations of the university were behind the sample base of Oxford and Cambridge University, the medium of which was the English language. He thought that western science and education could be spread in this way. Clarifying these ideas in a nutshell, Smith has written that- The college was Pro-British through and through and was modelled after Oxford and Cambridge. The medium of Instruction was English, as he saw the salvation of his community in the complete espousal of western learning and sciences and its curriculum was entirely western in design with the addition of Islamic religious instruction. The important point of his wisdom in setting up this education centre is that when neither the ruler nor the subjects were aware of the outline of communal harmony, at that time the communal harmony was planted in this holy school without slogans and cheering. . He developed a communal spirit and crushed the separatist policy with silence, as well as taught the Hindus and the Muslims to be brothers in the lap of this matriarchal institution. Be it devotion to Guru ji or disciple, here Muslim and non-Muslim and no discrimination of Muslim could raise his head anywhere.

Sir Syed expressing his views on the establishment of this institution he himself says that- My friends, I will be sad if anyone thinks that this college has been established with the objective of preference between Hindus and Muslims. You know very well that the main reason for the establishment of this college is that Muslims. Day by day most of the pathetic and degenerate conditions were attained. Their religious parochialism gave them education was denied the benefit of for this reason, it was felt necessary that a special arrangement be made for them. An example can be given in this way that there are two brothers, one of whom is absolutely strong and strong and the other is ill. So its first brother- It will be the duty of this to protect the health of this sick brother and help him. This idea inspired me to establish MAO College- I did, but I am happy to express that both the brothers get the same education in this college. All rights related to the person who calls himself a Muslim or who calls

himself a Hindu and says even between Hindus and Muslims. There is no distinction between Hindus and Muslims in this college both are equivalent scholarship officers. Their heart's outpouring on the success of this institution is that- O my children and national flowers, my life and death are for you. Believe me that if your condition is good, I will sleep in my grave very happily and comfortably like a bride, and if lucky your direction is not good then the grave i will not rest in it either. His MAO College was a symbol of communal harmony. Up to the time of his lifetime the following Hindu teachers were employed in this institution. Amba Prasad, Ashutosh Bhattacharya, Brijmohan Lal, Bakhtar Lal. Bhindouri Lal, Pyare Lal, JC Chakraborty Bhavani Chand, Dani Ram, Ravi Shankar, Kishanlal, Pandit Kedarnath, Govind Prasad, Mata Prasad, Raag Shankar Mishra, Mohanlal and Harnath The names of Singh are sequential, who have served in various positions and have rendered their commendable services with loyalty. His life was very busy due to the work of the Scientific Society and the writing of other religious books, as well as the responsibility of government work. Despite this, Syed also has a madrasa in Ghazipur city. Established a school. A budget of 80 thousand rupees was made for this school building and its location. When the amount of money was raised to 17 thousand when reached, in 1864, the foundation stone was laid in a public meeting which included officers from Ghazipur and nearby districts. This school, like Madrasatul Uloom, was founded on the formula of self-help based on money only.

CHAPTER 5

Conclusion

Before clarifying the conclusion of Sir Syed Ahmad philosophy of education, I think it is best to quote a few words of his, which present a sketch of his philosophy of education - In the words of Maulana Mohammad Ali - In all the writings and languages of Sir Syed, he was not so much saddened by the illiterate and ignorant people of India, but because of his characterlessness, he considered the creation of character as necessary because of his characterlessness. More emphasis on character-building than textbooks in the syllabus was. The priority of the ideas of Muhammad Ali Sahab was proved by these words- It is what Sir Syed Ji has done for the foundation of the MAO College on the occasion said - This college will later become the form of university put on Students on the top of the heights on this land arrived and developed in length and breadth area and number, and the students here liberated the religious teachings with generosity, tolerance and true morality.

Apart from this, Sir Sayed Ji addressed the youth in Lahore in 1888, as if he had brought the conclusion of his education philosophy. If you want higher education and want to shine like a star in heaven, then leave the Islamic narrowness. Relationship between us, you and the Muslim community will remain only when you are one God and trust the Prophet Muhammad. My inner desire is that you get full knowledge in science and western literature. But I also command you not to forget Kalma. Sir Syed ji long ago Muslim education has declined was. New youth were moving away from education, complete control over education. The staunch was of the Mullahs. Therefore, there was no scope for improvement. In such a situation it was a night of great heroes like Sayed.

Our history of modern Indian education contains various historical realities. Hindu and Muslim traditions have been influencing each other from long ago. For this reason, on the basis of prior recognition, it seemed to be necessary that after factual study of various primary and secondary sources, it should be seen that what Sir Sayed Ahmad ji contributed to modern Indian education in North India in the nineteenth century?

Three Muslim education campaigns in North India came to be known as Aligarh, Deoband and Nadwan. The leaders of these social, religious and educational movements were Sir Syed Ahmad, Qasim Nanautvi and Shibli Hanuman. These academics have made unique contributions to the whole of Indian education in general and Muslim education in particular in the nineteenth century. From 1813 AD to 1835 AD, this conflict continued unabated that in India, oriental knowledge should be imparted through native languages or No. In this situation, the decision appeared towards the western gave. By the middle of the 19th century, it became clear in Wood's manifesto that western thinking, religion and education policy should be entrusted to Indian society. In response to the language and direction in which the economic, social, religious and educational exploitation of India started by the British, a national renaissance took place in India as a strong link to this national renaissance where Swami Dayanand Saraswati, Raja Rammohan the names of Rai, Ishwar Chandra Vidyasagar, Tagore, Gokhale etc. are taken, while Sir Syed Ahmad as Muslim educationist is named. As the movement of national renaissance grew faster and stronger in the 19th century, the Hindu and Muslim traditions came closer to each other and the coordinated form of the two became evident in the form of modern tradition. Both Hindu and Muslim academics evaluated their knowledge tradition in a new situation and rationalized it with the process of modernization of the West to suit the needs of contemporary Indian society. In this effort,

education, modernization of courses, social utility of teachers, new modernization of courses, socialization of learners, use of teaching methods, clear policy of medium of education, importance of psychological ideas in disciplines, religious education and moral education. Giving a proper place to be thoughtful and propounded a new idea that is why they saw mankind as a boon to God and saw him seen to be full of qualities. According to him, human beings are not just something that works like a machine. This is not a machine which performs only specific functions. But he is like a tree which develops on all sides on account of all those inherent powers that God has put into him. By evaluating the educational conditions of the province in the middle of the 19th century, it is concluded that Sir Syed Ji made education a means to make the conservative Muslim society liberal and humanist. Sir Syed has certainly made the desired contribution by supporting utility in the services of education. Of scholarly thinkers in earlier chapters. It is clear from the criticisms that in the Indian sub-continent this Muslim educationist made the process of modernization very meaningful and spontaneously expressed in Muslim society. Based on his education and philosophy, he used education approaches. Understood the importance of their language as a clear policy of the medium of education. Psychological ideas in the theory of discipline had given the basis of religious and moral education as a principle provided a practical look. So it can be said that this Educationist most liberal and humanism in modern Indian education approach adopted. Sir Syed Ahmad of people of different sects, castes and religions showed the way to walk hand in hand with each other. Through one of his examples, he described this work as possible - As the watch maker correlates the different parts of a watch and make them function, - Is God who controls and makes the world function according to his will Sir Syed wanted to create a group of people through education who were Muslims by religion, Indians by

blood and color, but intellectual intelligence, be English in ethics, way of life and dress. Alerting mankind, he said that his good qualities are never destroyed. They are transferred from one generation to another. That is why our values and values should be kept alive - The virtues of man do not die with him but pass on from one generation to another, and this process will continue till the last day of creation. His western fascination for modern education. The statement is indicative. In this endeavour, Sir Syed sought to open educational institutions like Oxford and Cambridge Universities. Reducing Muslim knowledge through this institution, education Modernization, determination of its various components, discipline and evaluation etc.

Salient points:

Following are the main points of education philosophy of Sir Syed Ahmed, the best Muslim son and social reformer of the nineteenth century.

1. Our India is a country full of diversities. Consequently our Indian. The history of education has also not remained untouched by these variations. Here especially people of two religions and sects (Hindu-Muslim). The number is higher. As a result, these two are always connected to each other have been affected. Not only are the people of both religions, but also the country of India indebted to Sir Syed for their efforts to bring these two close together and for their social and educational improvement.
2. Except for Sir Sayed in the nineteenth century, though even radical Islamists like Qasim Nanautvi and Shibli Nomani were striving for the progress of the Muslim community, none had the same intelligence and vision as Sir Syed.
3. Sir Syed Ji, with his vision, ended the oriental and western language dispute going on from 1813 to 1815 and all the radical Muslim supporters.

4. Heartening the conclusions derived from Wood & manifesto, attempting to follow him fully in education policy, his Islam save the importance of culture in the institutions
5. Waging a jihad against the process of exploitation by the British in every sphere of life, he participated in the pious work of national renaissance in India and did it well and Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Tagore, Gokhale and Swami Dayanand Saraswati Like, having carried out this movement keeping ideological equality with the people. Not only this, they brought each other anti- Hindu and Muslim traditions closer to each other and presented the proof of their co-ordinating policy to the public.
6. The tradition of erstwhile knowledge was conservative and narrow-minded. That is why the western country according to the requirement of our India dedicating a new structure to the society then, assimilating the desired good of civilization into its tradition and culture.
7. He modernized his education and philosophy to make his country and Muslim society the latest and modern. Because he wished that his Aligarh students could prove to be the best students in Islamic history. He also said that- He desired the students of Aligarh to be the best products of Islamic history and at the same time to be well-versed in Western Philosophy.
8. In an effort to modernize their schools, social designed to suit requirements.
9. Used new teaching approaches in their schools.
10. To end language debate about the medium of education he set a clear education policy.
11. Sir Syed Ji has established discipline in his school gave importance to psychological theory.

12. Sayyad Ji always tried to keep his people alert. For this, he continued to teach students lessons of religion and morality in his schools. Also the divine hidden in them. He continued to teach morality lessons. They also made them realize the divine qualities hidden within them. In this context, he said- Man is not a machine which performs only specific functions. But he is like a tree which develops on all sides on account of all those inherent powers that God has put into him.
13. Syed Ji has made education alone the only means to make his orthodox Muslim society piled up and humanist and has definitely made a desired contribution for his mother caste by supporting utility in education.
14. Sir Syed Ji, by always advancing his Muslim society through his education and philosophy, accepted the challenges of Western academics and accordingly set a suitable social philosophy for his country.
15. Taking out the erstwhile Islamic education from the closed houses of Maktab and Madrasas, giving it the form of modern educational institutions.
16. Along with his education and philosophy, he also took the help of detailed philosophy. He always tried to give good advice to the then staunch Muslims. Tried to make them good and virtuous and tried to explain that virtue. The virtues of man do not die with him but pass on from one generation to another, and this process will continue till the last day of creation
17. Sir Syed Ji, in his religious and moral education, showed his countrymen, irrespective of caste, religion and community, to each other. She showed her the way to walk hand in hand. Because all are parts of a watch. Until all the parts are connected to each other, the clock parts are not connected until all the parts are connected to each other. Keeping it connected to each other (God) is a watchmaker job. As the watch maker correlates the different parts of a watch

and makes them function, so is God who controls and makes the world function according to His will.

18. Through his education philosophy and education policy, Sir Syed Ji tried to create a group of Islam- religious people who are Muslims by religion, Indian in color and form but in ethics, lifestyle, dress and intellectualism. Be English

19. To decorate our country and society with the veil of modernity, Sir Syed Ji laid the foundation of his university in the footsteps of universities like Oxford and Cambridge. Knowledge of Muslim community through this university Done, modernized education and all its branch. This university also made a successful attempt to mould the re-evaluation organs into a new situation. In this way, looking at all the work areas related to education philosophy and life philosophy of Sir Syed Ji, it seems that both his theory and practice were unique. It is believed that these things of his will always be rural for every age and every situation. The biggest feature of his life was that he wanted to eradicate the social and fundamentalist evils of the time, but not only in a communicative way, but he wanted to destroy them completely. Do not take medicine. He (Sayed Ahmad) always turned to cure the root and thought that the tree will it self-flourish. I want permission to present the following educational ideas of Sir Syed Ahmad Ji in his own words once again to academics, thinkers and human beings like you.

CHAPTER 6

Summary

Title : Educational Philosophy of Sir Syed Ahmed Khan

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NEED OF RESEARCH:

Our India country, full of diversity, has been living aloud. Along with spirituality in this particle, philosophy of patriotism and public welfare are seen. Hindus may Christians, Muslims may be Punjabis, and Sabavas have taken two steps forward with the aim of taking care of the mother-land after having played the same mother and mother on their shoulders. One of these people, the great one Sir Ahmad Khan, who has done a great favour of his country in the world of education by establishing Aligarh Muslim University. The holy religious book of

the religion of Islam, Quran & of divine message. Study first, but create a human being. "That is, after studying, accept the sacred feelings. After that, serve those poor people living in the society with the same charges and make them a human on the path. Not only this book, we also teaches that education this object, which through pen is knowledge she gives. At the same time, it gives man the value of the mysteries that were previously untouched for human society. In this way, keeping the message of Quran is not only important for Muslims, but is necessary for every community. Because education is such a light source, which shows us the way in the dark paths of life meets the narrow mind set of caste and caste, teaches the lesson of human religion and keeps the human society aware, so educating every snake of the society is our essential duty of the country. With this aim in mind, we find it necessary to recollect the principles of ten great-human Sir Sayed Ahmad Khan, who tirelessly tried to educate his Muslim brothers through his untiring efforts. That is why it has become the goal of our study to have a bird's eye view of Sir Syed's education. Even in modern India, there is not much attention towards the education of Muslims. People used to look busy for two days of bread. In such a situation and in public opinion, to make people aware and entice people towards education, the level of the establishment of the university, shows the great humanism and mind-mind, which was of the Adhyas. Before setting up his university, he set an example in front of the world, which is also famous for its glory, only after profiling the inside and outside of the universities of the land. In such a situation, not knowing about his life and his education philosophy is essential for our society and our education world, looks like. Keeping this in view, the subject presented has been selected for research. With the passage of time, we cannot stay away from the lifestyles and philosophies of these great men forever, but continue to learn

lessons as an example. The following research work has been done about such great men, but there are very few compared to other areas.

1. **Charlu (1971)** researched the educational Philosophy of Srimad Bhagavad-Gita and emphasized the need for its various aspects in the modern environment.
2. **Saran (1954)** attempted to analyze the Gurukul education system and said to be indispensable for the modern environment.
3. **Varma (1969)** has analyzed the educational contributions of great social reformers and Patriots from Raja Rammohun Roy to Mahatma Gandhi.
4. **Sayed (1952)** has reviewed Shah Waliullah's contribution to the educational philosophy and education world.
5. **Rasool (1968)** has done a detailed research on Maulana Abdul Kalam Azad educational ideas and their implications.
6. **Hossain (1973)** has attempted to link Swami Vivekananda's educational philosophy with psycho-spiritualism.
7. **Niaz Ahmad Azmi (1975)** has described in detail the contributions of Camp Education-Institute of Azamgarh in the context of educational development of eastern Uttar Pradesh.
8. **Akhlaq Ahmad (1971)** in his Research work of traditional education system in Islamic education Sasthana in 20th century. The progress made has been reviewed. Looking at such diverse research works, it seems that so far no one has turned his attention towards Sir Syed Ahmed Khan. That is why it is also my duty to do some study on it.

Purpose of the research:

- (1) Information about the life of Sir Syed Ahmed Khan
- (2) To get knowledge of their education philosophy.
- (3) To become familiar with his educational contributions.
- (4) Knowledge of their roles at national and international level
- (5) To understand the significance of his thoughts in the modern environment.

Hypothesis:

The following hypotheses have been formulated keeping in mind the above objectives.

- (1) Sir Syed Ahmad Khan was a great son of India.
- (2) His character and philosophy of life are exemplary for all of us.
- (3) The philosophy of education is an ideal for every community.
- (4) He influenced his theory to the international level
- (5) Inspiration can be taken from their works even in today's situation.

Research method:

Survey method has been used in the research method to successfully complete the research work presented.

Equipment:

The following materials have been resorted to from the library and museum as equipment -

- (1) Encyclopaedia on Education.
- (2) Education abstracts.
- (3) Bibliographies and directories.
- (4) Biographical references.
- (5) Quotation Sources etc.

Delimitation:

Only the study of the education philosophy of Sir Syed Ahmed Khan the centre has been created.

Major Contribution:

Our history of Indian education is embedded in various historical realities. Hindu and Muslim traditions have been influencing each other from long ago. That is why it was necessary to try and see that Sir Syed What was the impact of the education philosophy of Ahmad ji on the circumstances then and what could be his contribution in today's situations.

Following are the main points of evaluation of education philosophy of Sir Syed Ahmad ji, the best Muslim son and social reformer of the nineteenth century.

1. The whole of India is indebted to Sir Syed ji for his role in bringing Hindu-Muslim communities closer to each other.
2. Sir Syed Ji has contributed a lot in resolving the oriental and western language dispute. .
3. By adopting Wood's manifesto for the modernization of Muslim education, he opened the way to progress for the Muslim community.

4. On the basis of his education philosophy, Sir Syed Ji Lit a torch of renaissance by waging a jihad against exploitation.
5. He tried to bring Hindu and Muslim traditions closer to each other through moral and character education.
6. Sir Syed Ji, after adopting the desired goodness of Western civilization, attempted to mould the then
7. Muslim society into a new structure.
8. To modernize his Muslim society, Sir Syed Ji modernized his education-philosophy and courses.
9. In an effort to modernize, Sir Syed Ji kept his schools in tune with social needs.
10. He used new teaching approaches in his schools.
11. To end the language dispute, Syed Ji set a clear education policy.
12. Sir Syed Ji took the help of psychological principles to establish discipline.
13. In order to make his students an ideal and true citizen, he gave importance to the education of religion and morality in his school.
14. Sir Syed Ji made his orthodox Muslim society as liberal and humanistic, the only one important to his education.
15. Taking out their Islamic education from the Maktabas and Madrasas out of the closed houses, gave them the form of a modern educational institution.
16. By making his philosophy a part of education philosophy, he tried to make his citizens virtuous.
17. In the form of clock parts, every human being raised above caste, religion and community, taught them the lesson of walking and living with each other.

18. Through his education philosophy, Sir Syed Ji attempted to create a group of Muslim community which is Muslim by religion, Indian by color but English in ethics, way of life, dress and intellectualism.

19. Realized dreams of cherishing our Muslim society with the veil of modernity.

SUGGESTIONS:

On the basis of the study presented, I consider myself fortunate to submit some of my suggestions to my research poems and academics, if they can pay even a little attention to my words -

1. There have been many liberal educational changes in our Indian education history from time to time. Therefore, to end the orthodox Muslim tradition, a medium of humanitarian education is needed. Therefore, attention should be paid to this.
2. Modernization is born to remove the debilitations created in educational traditions. Therefore, efforts should be made to modernize according to the country and time.
3. In the present perspective, it should be noted that there should be some educational effort to eliminate the gap between Hindu and Muslim community.
4. As far as possible, the educational contributions of Muslim academics should be requested in a neutral way, not by reducing.
5. Scientific review of modernization efforts of Muslim academics should be done. It was later rewritten to give him a new historical.
6. The contributions of the Muslim academics of our country should be reviewed on the basis of secularism and democratic tradition.

7. It should also be reviewed how the constitutional values of our country had an impact on the contributions of these Muslim academics.
8. As far as possible, the communal and religious, educational contributions of all academics should be reviewed beyond its narrowness.

Some other:

Apart from the above educational suggestions, research work can be done on some of the following points -

1. A historical study on the efforts of leading academics from the perspective of modernity.
2. The form of modern India in medieval Indian education, Critical study.
3. A study of the changes in Muslim education in modern Indian history.
4. Secular India educational of various religious traditions of the country elements. A Comparative Study of Elements.
5. Comparative review of educational contributions of Hindu and Muslim academics in India.
6. A comparative study of the trends of modernization of Muslim education in the modern technological and technological environment.
7. Study of the trends of educational awakening in the Muslim world in independent India.
8. A comparative study of the philosophy of education of Dr. Zakir Hussain and Sir Syed Ahmed.
9. Comparative study of educational contributions of Dr. Rabindranath Tagore and Sir Syed Ahmed.
10. Review of the status and reforms of Muslim education in independent India

11. Study of the philosophy of education of traditional Muslim academics from the perspective of the needs of modern society. It is possible, in addition to the above titles, there may be some research titles or research areas which have been missed. Nevertheless, we believe that if the above problems are studied scientifically in the perspective of modernity, then the state of Muslim education of our country and development prospects can be well explored and can be accepted with a lot of changes.

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