



Exploring the Influence of Sayyid Ahmad Khan's thought on the Advancement of Islamic Education in India

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Abstract

Sir Sayyid Ahmad Khan was an Indian Muslim intellectual known for his modernist views and often labeled a secularist due to his inclination toward rationalism and naturalism. In addition to being a political activist who played a role in the creation of Pakistan, he was also a prominent thinker and reformer in Islamic education in India. One of his key ideas was to integrate Western modern scientific concepts with Islamic studies. This integrated educational system became one of the most influential models in the Muslim world and is still widely adopted by contemporary Islamic educational institutions, each with its own variations. The model aims not only to produce Muslim intellectuals who master modern sciences but also to cultivate individuals with strong Islamic spirituality. This study aims to analyze Sayyid Ahmad Khan's educational thought and its influence on the development of Islamic education in India. It employs a qualitative approach using a library research method and content analysis technique. The data were obtained from Sayyid Ahmad Khan's works and relevant secondary literature, then analyzed to identify the main themes in his thought and their impact on the Islamic education system. The findings indicate that Sayyid Ahmad Khan's educational ideas contributed significantly to the modernization of Islamic education through the integration of religious and modern sciences. However, this system has also faced criticism for insufficiently filtering the values of secularism, positivism, and materialism from the Western paradigm, potentially producing Muslim intellectuals who are scientifically advanced but spiritually fragile.

INTRODUCTION

The lifetime of Sayyid Ahmad Khan (1817–1898), also known as Sir Syed, coincided with a period of profound transformation in India brought about by the dual forces of industrial capitalism and British imperialism (Roy, 2016). These changes not only reshaped the political and social structures of Indian society but also challenged the educational and moral foundations of the Muslim community (Naem & Yousaf, 2023). Within this context, Sayyid Ahmad Khan emerged as an intellectual figure who sought to reinterpret Islamic teachings in ways that could respond constructively to the demands of modernity (Fauziah et al., 2021; Lelyveld, 2019; Mir, 2023). He is recognized not only as a modern Islamic thinker but also as a

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social reformer, educator, and political activist who contributed significantly to redefining Muslim identity in India a legacy that later influenced the early intellectual formation of Pakistan.

Sayyid Ahmad Khan's intellectual project evolved in accordance with the socio-political dynamics of his time (Akhtar et al., 2021). His efforts to establish educational institutions, voluntary associations, and public spaces for intellectual discourse reflected a strong commitment to advancing the Muslim community through education and rational inquiry (Benavides et al., 2020; Lozano et al., 2015; MacAllister, 2016). He aimed to demonstrate that Islam is not opposed to science or reason; rather, it encourages the pursuit of knowledge as a form of devotion to God. By selectively adopting Western ideas, technologies, and institutional practices while remaining rooted in the Islamic-Persian intellectual heritage, he sought to articulate a vision of Islamic modernity that harmonized faith and rationality (De Nicola, 2018; Talattof, 2023).

However, his intellectual journey was not without controversy. Sayyid Ahmad Khan's views drew both acclaim and criticism from traditionalist scholars who considered him overly secular to modernists who viewed his approach as insufficiently radical (Anzaikhan et al., 2023; Irham et al., 2021). Throughout his career, he displayed a complex interplay of mysticism, scriptural literalism, and rationalism in his engagement with religious texts. He once advocated for Hindu-Muslim unity while later emphasizing the need for Muslim political autonomy. Linguistically, although he initially championed the use of Urdu, he later supported English as the medium of education and administration to enhance Muslim advancement (Lew & Choi, 2022; Mahatta et al., 2024).

One of Sayyid Ahmad Khan's most enduring contributions was the establishment of the Muhammadan Anglo-Oriental College in Aligarh, which later became Aligarh Muslim University. This institution symbolized a major reform in Islamic education in India, integrating Islamic scholarship with modern scientific disciplines. The goal was to produce a generation of Muslims who were intellectually grounded in both religious and modern knowledge. This educational model later inspired the development of modern Islamic education systems in other Muslim societies, particularly in South Asia (Haikal et al., 2023; Polova et al., 2021; Saihu & Aziz, 2020).

Accordingly, the study of Sayyid Ahmad Khan's thought and influence is essential to understanding how the modernization of Islamic education emerged from the integration of Western rationalism and Islamic spirituality (Beg, 2020). This study adopts a qualitative approach, employing library research and content analysis to examine his works and relevant secondary literature. The aim is to identify the main ideas underlying Sayyid Ahmad Khan's educational thought and to assess their broader impact on the development of Islamic education in India (Ahmad, 2023).

In addition to qualitative analysis, this study also employs bibliometric mapping using VOSviewer to visualize the interconnections between concepts and figures associated with Sayyid Ahmad Khan's intellectual network. The visualization results reveal strong linkages between Sayyid Ahmad Khan and terms such as *reformist thought*, *modernity*, and *Islam and democracy*, along with key reformist figures such as Shah Waliullah, Muhammad Iqbal, and Muhammad Khalid Masud. These connections indicate that Sayyid Ahmad Khan occupies a significant position in the broader landscape of modern Islamic intellectual discourse, particularly in education and religious reform. Furthermore, the analysis shows that Fazlur Rahman functions as a bridging figure between classical reformist thought and contemporary issues such as

ijtihad, *gender equality*, and *democracy*. This suggests that the intellectual influence of Sayyid Ahmad Khan extends beyond the nineteenth century, continuing to inform modern debates on Islamic reform and educational transformation.

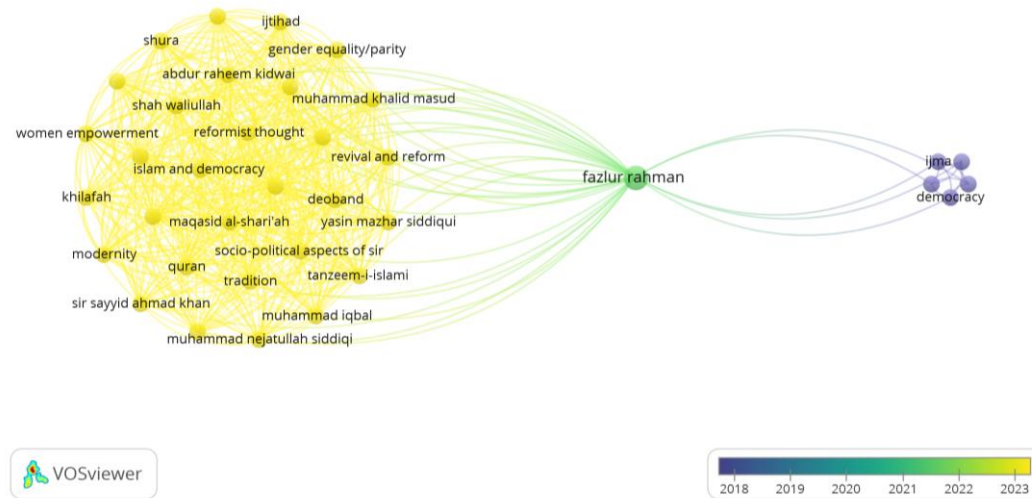


Fig 1. VOSviewer analysis based on keywords

The results of this bibliometric and qualitative analysis together highlight that Sayyid Ahmad Khan's reformist vision remains relevant to ongoing discussions on Islamic education and intellectual renewal. His efforts to harmonize faith, reason, and progress provide a valuable reference point for rethinking the relationship between religion and modern knowledge in contemporary Muslim societies.

METHODS

This study employs a qualitative approach using content analysis to examine Sayyid Ahmad Khan's ideas on Islamic education. The data were collected from primary sources such as Sayyid Ahmad Khan's writings and essays that discuss issues of education and Islamic reform, as well as secondary sources including relevant books and scholarly articles (Ahmad, 2023; Bouvier & Rasmussen, 2022; Heinmiller, 2018). The analysis was conducted interpretatively by identifying key themes, patterns of thought, and the relevance of his ideas to the development of Islamic education in India. This approach allows for an in-depth understanding of the social, intellectual, and historical context of Sayyid Ahmad Khan's thought without overgeneralization, emphasizing instead the depth of meaning and the conceptual contribution of his ideas to the modernization of Islamic education (Bengtsson, 2016; Schreier, 2024).

RESULT AND DISCUSSION

The Biography of Sir Sayyid Ahmad Khan

Sir Sayyid Ahmad Khan was born in Delhi on October 17, 1817, to Sayyid Muhammad Muttaqi Khan. His ancestors came from the Arabian Peninsula, migrated to Herat, and later settled in India during the reign of Emperor Akbar Shah. His full name was *Sir Sayyid Ahmad Khan ibn al-Muttaqi ibn al-Hadi al-Hasani al-Dihlami*. His father, al-Muttaqi, was known as a devout man and held a significant position in the Mughal court during the reign of Akbar Shah II (1806–1837). His grandfather, Sayyid Hadi, served as a military commander under Emperor Alaghir II (1754–1759), while his maternal grandfather, Khawaja Fariduddin, worked as the Prime Minister to Akbar Shah II for nearly eight years (Lelyveld, 2020; Mohomed, 2020; Sajjad, 2020).

From his paternal lineage, Sayyid Ahmad Khan was a descendant of the Prophet Muhammad (peace be upon him) through Husayn, the son of Fatimah az-

Zahra and Ali ibn Abi Talib, earning him the title *Sayyid*. His mother was known for her intelligence and strong sense of discipline in raising her children. His father, Mir Muttaqi, withdrew from his courtly position to pursue spiritual purification through the Naqshbandi Sufi order. As a devoted follower of this order, he entrusted his son's spiritual training to Shaykh Ghulam Ali, who played a significant role in shaping Ahmad Khan's early religious and moral development (Akmal, 2015; Wahyudi, 2015).

Religious Thought of Sayyid Ahmad Khan

In the early stages of his intellectual journey, Ahmad Khan's religious thought was characterized by puritanical, sectarian, and apologetic tendencies, reflecting the influence of traditional Islamic scholarship (Beg, 2020; McDonough, 2024; Ramsey, 2020). During this period, Western rationalism and modernism introduced by British colonial rule were rapidly spreading across India. As a member of the British colonial bureaucracy, Ahmad Khan was deeply aware of the changing socio-political dynamics and the intellectual challenges posed by Western modernity.

His early writings, such as *Jila' al-Qulub bi Dhikr al-Mahbub* (1848), *Athar al-Sanadid* (1847), and *Jam-i-Jam* (1840), demonstrate his initial interest in historical and religious themes related to the Mughal Empire. However, his intellectual orientation underwent a profound transformation following two pivotal experiences: the *Indian Mutiny* of 1857 and his visit to England in 1869. These events shifted his outlook from traditionalism toward a more rationalist and reformist approach.

After witnessing the tragic consequences of the failed 1857 uprising, Ahmad Khan concluded that the Muslim community's backwardness stemmed not from colonial domination alone but also from its own intellectual stagnation and resistance to modern knowledge. He observed that many Muslim scholars rejected Western education out of fear of moral corruption, thereby isolating the community from scientific and technological progress. In response, Ahmad Khan advocated for an educational reform that harmonized Islamic faith with modern scientific reasoning (Ali & Bakar, 2021).

Reform Movement and Educational Initiatives

Ahmad Khan's reformist vision materialized through his active engagement in education and social development. His visit to England in 1869 deeply influenced his perspective on the role of education in societal progress. Upon returning to India, he founded the *Tabzib-ul-Akhlāq* journal in 1870 to promote ethical and intellectual renewal among Muslims. In 1875, he established the *Muhammadan Anglo-Oriental College* in Aligarh, which later evolved into *Aligarh Muslim University*.

Furthermore, he founded the *All India Muhammadan Educational Conference* in 1886 to unite Muslim educators and reformers in advancing modern education. Ahmad Khan's contributions were widely recognized; he served as a member of the *Legislative Council* (1878–1882), was knighted by the British Crown in 1886, and received an honorary doctorate from the University of Edinburgh in 1888 (Hunter, 2015; Patterson, 2015).

As a prolific writer, Ahmad Khan authored more than 30 works, including *Essays on the Life of Muhammad* (1870), *Tafsir al-Qur'an* (1880), *Ibthalu al-Ghulam* (1890), and *Tabyin al-Kalam* (1862). His writings emphasize the compatibility between religion and natural law, reflecting his rationalist inclination influenced by Western natural philosophy. Despite facing criticism from conservative scholars who viewed his ideas as overly secular or pro-Western, Ahmad Khan's reformist efforts laid the groundwork for modern Islamic education in India (Arifin, 2018; Nurdin, 2020; Talib, 2018). His intellectual legacy continues to inspire contemporary discussions on

reconciling faith, reason, and modernity in the Muslim world (Engkizar et al., 2023).

CONCLUSION

The thoughts and activities of Sir Sayyid Ahmad Khan reflect his deep concern about the intellectual and educational condition of Muslims during the colonial period, when the dominance of Western powers in science and technology was rapidly expanding. This situation created an intellectual dilemma: on one hand, Muslims faced the urgent need to master modern knowledge as a means to overcome their backwardness and resist colonial domination; on the other hand, many viewed the adoption of Western thought as a threat to Islamic faith and identity. In this context, Sir Sayyid Ahmad Khan adopted a moderate and progressive stance. He believed that mastering modern science and knowledge was not contrary to Islam as long as it remained grounded in religious principles. Through the establishment of the Muhammadan Anglo-Oriental College, he pioneered a model of modern Islamic education that integrated religious studies with general sciences. His primary aim was to cultivate Muslim scholars who combined scientific competence with strong moral and spiritual character.

Nevertheless, Ahmad Khan's ideas were not free from criticism. His emphasis on rationality and Western scientific frameworks was sometimes viewed as overlooking the need for critical adaptation to Islamic values. As a result, his educational reforms risked producing intellectuals who were scientifically capable but spiritually fragile. Despite such criticisms, Sir Sayyid Ahmad Khan's contributions remain significant in paving the way for the modernization of Islamic education and in inspiring Muslims to engage with modernity while preserving their religious identity.

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Author Contribution

Nasir Hassan Wani: Writing-Preparation of original manuscript, Conceptualization, **Ikhwan Rahman:** Methodology, Visualization, Investigation, Improve Content, **M. Faruk Amarullah:** Data accuracy, Improve Language.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the

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