

# Metaphysical Doctrines of Khwaja Ghulam Saiyidain: Religion, Man and Society

Asma Ara

Ph.D. Research Scholar

Department of Education and Training, Maulana Azad National Urdu University, Hyderabad  
asmachadrou@gmail.com

**Abstract:** Khwaja Ghulam Saiyidain, being a practical educationist, always believed not in theorising but in putting into action the practical fields of all the idealistic principles which he advocated throughout his life. He formulated diversified views on all aspects of life, God, religion, society, and the dignity of humans as well as worked for the betterment of society. Khwaja Ghulam Saiyidain was brought up in a religious family. He learned about Islam from his forefathers. He belonged to a group of devoted Muslims who were aware of the truth about Islam and wished to promote the message of its global humanity. He had faith in both the dignity of salvation and life beyond death. Saiyidain believed in the oneness of God, the creator of the whole universe. His goal was to create a society without discrimination between the rich and the poor. He also vowed to implement novel ideas and concepts so that society can foster creative thinking and put emphasis on fostering a creative atmosphere through education. He constantly placed a strong emphasis on public education in order to advance society since he wanted to abolish illiteracy.

**Keywords:** Saiyidain, Dignity, Muslim, Religion, Educationist, God

## I. INTRODUCTION

The educational history of modern India is replete with an exemplary Galaxy of educational philosophers and educational experts of repute and contribution. History, witnessed that the great personalities of India have left no stone unturned to provide their endless services for the betterment of Nation and country. Their remarkable efforts to expand and enhance education in contemporary India has elevated the status of the educational system to meet the new requirements and associated problems of global society. Among the notable educational thinkers K.G. Saiyidain is always highly revered in the educational history of India for his great achievements and contribution in the field of Education. He was the prominent one who contributed in the field of education, where he solved the problems of education, framed the new policies, according to needs and challenges posed by the time. He every time, initiated for the establishment of progressive educational system in India. He was a devoted follower of Islam and a practicing Muslim. His creativity and diversity of thought are well-known aspects of his personality.

### OBJECTIVES OF THE STUDY:

The present paper is an attempt to trace the Metaphysical doctrines of Khwaja Ghulam Saiyidain.

## II. METHODOLOGY

The present study is based on the philosophical method, so according to the need and purpose of the study the data has been collected from secondary sources.

### 2.1 Concept of Religion:

Saiyidain constantly emphasised the need to maintain religion since he was a religious humanist. In his opinion, religion has the ability to help people overcome obstacles and is a remedy for all of modern man's problems. Saiyidain also held that God is the universe's creator and that He is an all-powerful, eternal entity. His writings contain allusions to the Quran and Hadith. In his works, he stressed the significance of a Muslim implementing the Qur'anic teachings in his everyday life. He considered Islam a universal religion, and believed that one who accepts the teaching of Quran

becomes a Muslim, but in order to be called a *MOMIN* it is necessary to make Islamic teachings a part of life. Saiyidain was undoubtedly born and raised in a religious family, yet despite this, he regarded all religions equally and found no difference among them. K.G. Saiyidain was a religious humanist who embraced both Islam's teachings and the idea of a single, all-powerful God. With regard to his approach to religion, he established an extremely important viewpoint. Khwaja Ghulam Saiyidain observed Islam as,

*"Islam means obedience that invites all human beings to worship and obey God, purity of self and actions, goodness and piety"*.

Saiyidain believed the teachings of Islam are very simple and easy, the oneness of God, the belief in the messenger ship of Muhammad (saw), the Angles, and the acceptance of the Day of judgment are such basic teachings that by believing and accepting, a person becomes a Muslim but it is necessary for a true Muslim to continue to practice these teachings throughout his life. Saiyidain expressed the view:

*"The most significant contribution of Islam has been in the direction of assisting in the emergence of the concept of the universal man. Two tendencies have been operating in human history and there has been a kind of tug of war between them throughout. Man emerged in history as rigidly earthbound, geographically bound, climate bound, and remained in that condition for long uncounted centuries before he could loosen their chains a little". Differences in heat and cold, in the productivity of land, in the dispersal of animals, who roamed unchecked and were often more powerful than he --any of them could upset the precarious hard -one equilibrium of his life."*

He writes about the importance of religion in human life:

*"One of the important reasons, why hold off religion--- off all religions--- is becoming slacker on modern man is that it is unable to offer him effective guidance in the great dilemmas and difficulties that played his life. He is suffering from poverty, Ignorance, and disease: from prejudice and new forms of superstition and obscurantism. He is victim of exploitation and is beset with racial, National, ideological territorial fanaticism. He lives under a constant threat of war, of genocide, of chemical and bacteriological extermination; to a nuclear holocaust. His traditional values--- good or bad--- have been eroded alarmingly, and no new, life- giving values have taken their place. Thus, he is hemmed in by many life- denying forces which, if not checked, will in all likelihood lead to a disintegration of his social and cultural life, if not to racial suicide."*

Saiyidain writes about Islam:

*"Islam does not teach or maintain that it is the only true religion, while other religions are nothing but so many "heresies." It is part of a Muslims faith that every people and every age has had its profits and men of God who showed the right path according to the needs of the times, and who carried the development of Religion a step further by relating it to contemporary needs and removing from it the dust of irrelevant accelerations. The Prophet of Islam likewise crystallized and completed the great work done by the earlier prophets, whom he taught his followers to hold in the highest esteem."*

Saiyidain writes in the words of the Quran, *"There has never been a people but had its prophet (Nazir)." And again: "say that I believe in Allah and his messengers and the books and his prophet."* He further stated that, "Islam makes it perfectly clear and reiterates it over and over again, the spiritual peace and salvation are not the monopoly of any particular religious group, but are open to all who have faith and lead religious lives." Saiyidain believed that, the ethical basis of Islamic culture on its practical side, is humanism, which he defines as a recognition of the fact that man - not the Muslim or Hindu or Christian or Parsi, not the white man or the black man or the brown man, nor the rich man or the poor man or the petit bourgeois but man- is the measure of all things, the highest common factor in the arithmetic of life. Respect for individuality, for man as an end -, not a mere means for others, ends- is therefore, implicit in Islamic thought.

## **2.2 Concept of Man:**

Khwaja Ghulam Saiyidain's concept of Man is based on the philosophy he propounded throughout his life. In most of his speeches and writings, he has stated that there cannot be a single concept of man, and it is not possible to define man in one or two sentences. It is evident from his philosophy that there are different contradictory concepts of man. According to him, Man is neither a disembodied ghost, who can rise above his creature needs nor a mere machine or "biological organism" to perform certain physiological functions. The body and the mind, the flesh and the spirit, are

closely intertwined and cannot be cut apart without doing irreparable injury to both. K. G. Saiyidain has inclined a distinctive concept of Man in his writings. He says, "Man is the mixture of the two worlds-the worlds of matter (in which he is born and lives and dies), and (the world of mind, spirit and values (in which he rises superior to them and is creative)." Khwaja Ghulam Saiyidain has quoted one of the Persian couplets of Dr. Iqbal regarding the concept of a true man:

*"He is a sword against unrighteousness and a shield for truth  
His affirmation and negation are the criteria for good and evil:  
Great is his forgiveness, his sense of justice, his generosity, his kindness ---  
Even in a fit of wrath, his temper retained as it is balance."*

Saiyidain regarded man as Almighty's best creation; he held that man is born essentially free and should not be bound by chains and limitations and man must be efficient in doing anything that we consider worthwhile with all the care and integrity and pride of craftsmanship of which he is capable. K. G. Saiyidain wanted all those qualities in man that would make him a complete figure of humanity. He also wanted a man to make it the purpose of his life to spend it in the service of humanity He believed that man possesses innumerable capabilities; if he recognises himself and the capabilities, he can conquer the world. A man should have such passion that he should not be convinced easily. He also wanted man to do his job well and to develop the attributes of self -knowing and the knowledge of God. While going through K.G. Saiyidain's philosophy of Man, it can be said that to him Man is the greatest reality of the universe and the greatest power of humanity.K.G. Saiyidain has given three important conditions for the development of man's personality:

one, he must possess the company of good and noble people.

Second, he should have knowledge of good and high-quality books.

Third important condition for the development of man's personality is true and good deeds which should be done with honesty and sincerity and passion without which life is useless Saiyidain writes:

*"It is necessary for man to travel about the world-in space and time-in order to get the right perspective on history and to learn the sobering and hardening lessons that it teaches for the future. But it can only achieve its purpose when he does so, not like the casual modern tourist who sees everything casually, adding more photographs to his album but as one who has ears and eyes open and his mind trained to observe and reflect. When he fails to do so, it means not only his physical eye but his mental eye is also blind and useless."*

### 2.3 Concept of Society:

K. G. Saiyidain desired the establishment of an educated, highly civilised society built on the characteristics of humanity. His vision for society was one in which there would be no distinction between the affluent and the poor. In addition, he committed to putting distinctive ideas and principles into action with the goal of promoting creative thinking in society and placing a strong focus on developing a creative environment through education. Since he sought to end illiteracy, he always placed a high priority on universal education as a means of improving society. According to him, a "society" is an amalgamation of people who live in a certain area and cooperate for every individual's benefit. These people make decisions about their future based on their prior experiences, and they live in accordance with those choices. Saiyidain wanted to analyse the educational environment in a creative and structured atmosphere in addition to effectively implementing it. He always placed a strong focus on practical application and worked to make the necessary changes to make this attainable. Saiyidain always sought to transform society through well-educated people because he wanted a civilization that was autonomous and prospered economically. His goal was to design and construct a civilization that could mould and define each person's life. Saiyidain believed that an educated man could create an educated ideal society. Saiyidain, a revolutionary philosopher and social activist, put a lot of effort into making education a link between social and economic development since he was constantly concerned with issues that directly impacted society .Saiyidain raised the issues and dedicated his life to the social development of society through education, as a result of India's continued economic and educational backwardness under British rule, which gave rise to a number of social challenges, notably in the basic educational sector. According to K. G. Saiyidain, education is the only means by which social progress is conceivable. He envisioned that by educating people and changing their behaviour, society would be able to advance on its own. K. G. Saiyidain aspired to modify people's behaviours through

education and thought reformation, with the hope that society would advance as a result of an enlightened populace. Saiyidain was continuously trying to connect society and education and reshaped Indian education and championed fundamental human principles. He desired a society that could uphold and advance long-standing, rich cultural traditions while fusing them with essential aspects of other cultures and communities. He contends that civilizations must support the promotion and advancement of the Indian languages by maintaining a reasonable outlook and scientific temperament. Saiyidain desired a society that could foster and develop students' full identities, show in them a dedication to society, and help to enhance the overall educational system. Considering that a large portion of India resides in rural regions, he considered that the educational system is unrelated to village society and placed emphasis on village development. Equal work and equal pay were his top priorities because Saiyidain's conception of society is one, built on principles and equality, where there is no room for unfairness. He wished for society to offer everyone the same opportunity so that they might coexist in peace and harmony. He also desired that the foundation of the family be the love a father naturally has for his children.

In order to ensure that such plans and policies are developed and implemented by communities, he suggested that families should be based on this natural love. In order to achieve a value-based society, we must acquire fundamental principles such as moral and ethical values. He also felt that in order to obtain an educated society, we must make some adjustments to our nature and behaviour, in order to live in a society, one must follow all the norms and regulations and maintain a positive and healthy relationship with that society. Saiyidain explained this as: "A person gains a sense of power and becomes aware of important collective goals that broaden and deepen the possibilities for the development of his unique self because of his active and living involvement in a thriving community". These rules and principles are not fundamentally a hindrance to his mental and spiritual development. However, because of these rules and principles, he became divine and powerful. A healthy society, in the opinion of Saiyidain, is one that is constantly evolving and active.

### III. CONCLUSION

K.G. Saiyidain was a religious humanist who embraced both Islam's teachings and the idea of a single, all-powerful God. With regard to his approach to religion, he established an extremely important viewpoint. He considered Islam a universal religion, and believed that one who accepts the teaching of Quran becomes a Muslim, but in order to be called a *MOMIN* it is necessary to make Islamic teachings a part of life. K. G. Saiyidain has inclined a distinctive concept of Man in his writings. He says, "Man is the mixture of the two worlds-the worlds of matter (in which he is born and lives and dies), and (the world of mind, spirit and values (in which he rises superior to them and is creative))." K. G. Saiyidain desired the establishment of an educated, highly civilised society built on the characteristics of humanity. His vision for society was one in which there would be no distinction between the affluent and the poor. In addition, he committed to putting distinctive ideas and principles into action with the goal of promoting creative thinking in society and placing a strong focus on developing a creative environment through education. Since he sought to end illiteracy, he always placed a high priority on universal education as a means of improving society.

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