

K.G. SAIYIDAIN'S PHILOSOPHY OF HUMANISM

Asma Ara

Ph.D. Research Scholar, Department of Education and Training, Maulana Azad National Urdu University, Hyderabad.

E-mail: asmachadroo@gmail.com

ABSTRACT

Khwaja Ghulam Saiyidain was a broad- minded educationist and philosopher of modern India. He was a man who had a habit of never giving up and was always ready to help bring the individual into harmony with social life. He was a devout humanist who held humanism in high regard. He taught humanity and developed his philosophical humanism over the course of forty years of his life. Saiyidain's humanist philosophy gives a special message of humanity's togetherness, freedom, and optimism, making it a solution for our time.

Keywords: Saiyidain, Humanism, devout

1. Objective of the Study

a) The primary objective of the research is to find out Khwaja Ghulam Saiyidain's Humanistic Philosophy.

2. Methodology of the Study

This study is purely theoretical based, according to the nature of the study the material has been collected mainly from books, journals, articles, monographs which were consulted during the study period.

K.G. Saiyidain's Philosophy of Humanism

Khawaja Ghulam Saiyidain was a devout humanist who held humanism in high regard. He taught humanity and developed his philosophical humanism over the course of forty years of his life. He has consistently written about upholding and preserving human ideals and imparted moral and humanistic values to the entire world. He intended that a man must believe in humanism and base his entire life on humanistic ideals. He was always concerned for others; in addition, this was the fundamental principle of his life. K. G. Saiyidain was a man with a universal wisdom whose aim was to care for others, care for humanity, and respect others. He writes:

"I believe in humanism and perhaps all my other beliefs stem from it. I use this term not in the technical or strictly philosophical sense but in its literal and popular meaning, implying belief in man- in his infinite worth, his unlimited potentialities, his right to our reverence and affection, his status as an end (In the Kantian sense) and not merely as means for working out the ends of others. Man is entitled to this respect, or not because of his wealth or capability or supremacy or even his goodness but because he is a man."

Khawaja Ghulam Saiyidain has quoted Iqbal and writes that "one of the finest definitions of humanism that I have come across occurs in one of the famous poems of Iqbal, where he defines the concept of *Admiyat*, the quality of being truly human, which is not limited by any narrow social, political, or religious ties but is characterised by sympathy and a sensitiveness of heart, in which the believer and the unbeliever, the saint and the sinner, can all find a heaven of refuge." K. G. Saiyidain mentioned the poem as:

*"Religious is a ceaseless quest.
Beginning in reverence, culminating in love:
What is "Admiyat"? --- respect for Man:
Understand then his true place:
It's a crime to utter a harsh word,
For believers and unbelievers or alike God's children:*

*The man of God learns the ways of God
And is gracious to the believer as to the unbeliever;
Welcome belief and unbelief alike the heart
If the heart turns away from the heart ---will betide the heart:
Though encased in the prison--- house of Clay,
The heart has it is domain over the entire universe”*

K. G. Saiyidain believed that the essence of every purposeful education lies in the cherished values of life, and man’s only and ample hope is to reaffirm his faith in his life’s enduring values. This would certainly not only orient but also realise values as the only means for restoring the divine reflection in man, which would ultimately enable him to construct a world worthy of his habitation. Saiyidain’s concept of values clearly reveals the influence of his great-grandfather Maulana Altaf Hussain Hali, whose famous poem (*Biwa Ki Manajaat*) was considered a masterpiece in Urdu literature in relation to highlighting the prime issues of human concern. This poem was so famous and impressive in whole Indian sub-continent that Mahatma Gandhi like personality was compelled to praise this very poem in a multifaceted manner. Saiyidain’s philosophy of humanism is also influenced by personalities like Gandhiji, Abul Kalam Azad, and Dr. Zakir Hussain. K. G. Saiyidain never allowed his religious principles and his nationalism to fall into controversy. He advocated humanistic education, and clear evidence for this is, *“My religion doesn’t teach me to hate anyone, India is my country and Indians are my fellow citizens; I will not leave it.”* K G Saiyidain held that, “the basic law of human relationships has been stated for all time by the Quran clearly:

*“Co-operate in all that is good and moral, but
do not co-operate in sin and injustice.”*

The fundamental principles of Saiyidain's general philosophy serve as the foundation for his philosophy of humanity. In his writings, he has given a new interpretation of humanist philosophy and a creative understanding of humanity. He held, “man is capable of solving his own problems and he is the unique creation of God”. It is evident that Saiyidain intended to serve all of humankind, not just a small portion of it. Khwaja Ghulam Saiyidain explains his ideology of humanity and writes:

“I don’t use the term humanity in its limited sense, but rather in its free and public sense, which means its infinite value to man, its respect for its infinite possibilities and with his own rights of love and I believe in having its own purpose so that it can be used as a tool for the purpose of others.”

In this particular sense of the philosophy of humanity, Saiyidain doesn’t consider man to be in need of any external entity for the fulfilment of his own essence, but he considers man as the greatest reality of the universe. According to Saiyidain, a contemporary philosophy of humanity is forming, and it encompasses all of humankind. This means that man should not be defined in terms of history, geography, ethnicity, or religion; man refers to all people and people from all regions; all religions and all faiths are linked in terms of socially constructed and spiritual connections that are unbreakable and irrevocable; and all beliefs are interrelated. The modern philosophy of humanity demonstrates that Saiyidain had a vision of a universal community and an international society in which all human beings would be participants on an equal level and there would be justice and collaboration rather than conflict and rivalry. In his forty years of life, K. G. Saiyidain has developed a philosophy of humanity that takes into account two universal elements: proximity to the environment and the challenges of contemporary science and knowledge, and nationalism, ancient cultural traditions, and the secular way of life of independent India. During his entire life, he never stopped working for and serving people. "Humanity" is what he views as man's most valuable quality. He says:

"In my opinion, the greatest attribute of human beings is "humanity," i.e., to appreciate all people for who they are as humans, and one should strive for it for their benefit and wellbeing, the sincere belief that the spark of divine light is hidden inside every person and that it is the duty of society to awaken it with love and patience. Often, the power of observation and logic cannot see this spark; at times, even the eyes of psychologists cannot reach it. But the heart can feel it (on condition) when it is filled with hidden love. These keys of love can remove the veil where this spark is hidden."

Saiyidain's philosophy of humanity is based on the belief that the world has essentially acquired the structure of a human unit, but that this unit cannot survive unless it is based on social, moral, intellectual, and practical characteristics.

CONCLUSION

K.G. Saiyidain was a staunch believer of humanism. He taught humanity and developed his philosophical humanism over the course of forty years of his life. Saiyidain's humanist philosophy gives a special message of humanity's togetherness, freedom, and optimism, making it a solution for our time. After studying it, it is clear that Khwaja Ghulam Saiyidain's humanist philosophy might serve as the foundation for a new civilization and as a defense for peace.

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