TRADITIONAL AND MODERN EDUCATION IN HARMONY: A CONTENT ANALYSIS OF HAKIM MUHAMMAD SAEED'S EDUCATIONAL PHILOSOPHY

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Abstract
This qualitative study examines Hakim Muhammad Saeed's educational philosophy, emphasizing his pragmatic approach to balancing contemporary scientific education with traditional Islamic wisdom. Pakistan's ongoing educational dualism, a crisis stemming from colonial frameworks that has shattered intellectual identity and national cohesion, is the fundamental issue discussed. Three main, connected pillars are identified by the study through a methodical qualitative content analysis of Saeed's vast corpus, which includes Aqwal-e-Saeed, editorials, and institutional records of the Madinat al-Hikmah and the Hamdard Foundation. These three main conclusions are: holistic pedagogy, ethical scientific integration, and moral and spiritual development (Tameer-e-Seerat). According to the analysis, Saeed's framework offers a philosophical road map that cuts beyond institutional and ideological barriers and offers insightful guidance for modern curriculum changes like the Single National Curriculum (SNC). Saeed's integrative model provides a workable framework for attaining quality, equity, and moral coherence in contemporary Pakistani education, according to the study's conclusion that true educational synthesis necessitates epistemological commitment above administrative conformity.
Keywords: Traditional and Modern Education, Hakim Muhammad Saeed, Educational Philosophy, Integration, Curriculum Reform, Moral Education.

1. Introduction: The Crisis of Educational Dualism and the Quest for Synthesis

With its structural and philosophical division of traditional religious instruction (madaris) from contemporary, secular education systems, Pakistan's educational system still struggles with a deep dualism heritage. Parallel learning settings that undermine intellectual unity and contribute to a fractured national identity have been created as a result of this fragmentation, which is frequently linked to colonial administrative policies and maintained by post-colonial policy inertia.

Philosophical criticisms of this division were widely expressed by individuals like Allama Muhammad Iqbal, who noted that educational segregation encouraged moral disengagement and passive thinking, which in turn prevented the development of the full potential of the individual, or "self-hood." Since official institutions were unable to bridge this profound ideological divide, non-state actors committed to real reform had to step in.

Hakim Muhammad Saeed operationalized a completely new institutional paradigm in order to address this dilemma, rather than only using theoretical reasoning. Saeed aimed to practically combine cutting-edge scientific advances with faith-based principles by founding the Hamdard Foundation and Madinat al-Hikmah (The City of Wisdom). His effort serves as an autonomous, applied critique of the state's failure to achieve genuine intellectual synthesis, establishing him as a non-state reformer who successfully demonstrated the potential of integration where central policy lacked. In order to provide a framework for today's policymakers, this study explores

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Saeed's educational philosophy as a possible paradigm for reaching a profound synthesis between the moral and contemporary domains of learning.

Finding, evaluating, and interpreting the major educational topics in Hakim Saeed's vast body of work in order to ascertain how they represent Pakistan's combination of traditional and modern education are the goals of this study. The analysis was directed by the following research topics in order to meet these goals:

2. Theoretical and Conceptual Framework: Locating Saeed within the Islamic Educational Tradition

2.1 Historical Precedents: Iqbal, Al-Attas, and the Imperative for Synthesis

The philosophical foundation of past Islamic philosophers serves as the foundation for Saeed's endeavors. Both Syed Naquib al-Attas's seminal theory of the "Islamization of Knowledge" and Iqbal's vision for the development of "self-hood" established moral and spiritual elevation as essential and non-negotiable elements of any real educational reform. The intellectual spark was supplied by these theories, which emphasized the necessity of a system that rejects imported Western frameworks that are incompatible with the Islamic worldview.

The operationalization of these theories was Saeed's primary contribution. While academics such as Al-Attas argued for the need to theorize a synthesized epistemology, Saeed was able to create the useful organization Madinat al-Hikmah, which demonstrated in practice that moral education and sound scientific research could not only coexist but also support one another. His model served as a link between institutional reality and theoretical critique.

2.2 Continuity of Thought: Engaging Contemporary Pakistani Scholars

Saeed's dedication to decolonized, moral education is a great fit with the issues brought up by intellectuals in the Muslim world and Pakistan today. A post-Iqbal/Al-Attas intellectual discourse that aims to ground contemporary development in ethical principles may be seen in the work of thinkers like Khurshid Ahmad and Ziauddin Sardar.

The work of Khurshid Ahmad highlights the importance of incorporating Islamic principles into social sciences in order to establish a fair and just society, especially with reference to Islamic economics and education. His emphasis on economic and political reconstruction bases the discussion of education in real-world, contemporary policy issues. In a same vein, Ziauddin Sardar has been an outspoken opponent of colonial modernism, promoting education that strikes a balance between technological advancement, cultural identity, and moral responsibility. The concrete, real-world case study offered by Saeed's methodology supports the theoretical and policy concerns raised by these modern Pakistani academics. Hamdard University's continued success is institutional evidence of the viability and sustainability of the integrated, moral educational system they support.

2.3 A Global Comparison: Saeed's Holistic Model vs. UNESCO's Pillars

Despite having its roots in Islamic beliefs, Saeed's educational philosophy tackles issues that are universally acknowledged by international educational organizations. A similar dedication to

comprehensive human development may be seen by comparing it to the UNESCO framework, particularly the Delors Report, Learning: The Treasure Within. Learning to Know, Learning to Do, Learning to Live Together, and Learning to Be are the four learning pillars suggested by the Delors Report.

Saeed's integrative approach avoids the cultural neutrality sometimes seen in Western holistic frameworks while offering a culturally embedded, explicit ethical base that strongly aligns with these goals. Saeed guarantees that the development of skills (Learning to Do) and the acquisition of knowledge (Learning to Know) are intrinsically subservient to a clear spiritual and moral purpose (Learning to Be and Learning to Live Together) by making Tameer-e-Seerat (character/conduct building) his starting point. This robust ethical integration serves as a philosophical buffer against the possible abuse of science, which is a major worry that Saeed has made clear.

Table 1 demonstrates this crucial alignment, showing how Saeed provided a robust, ethically anchored framework for holistic development.

Alignment of Hakim Saeed's Educational Pillars with UNESCO's Four Pillars of Learning

Hakim Saeed's Pillar	Core Tenet	Corresponding UNESCO Pillar	Function in Synthesis
Moral/Spiritual Development (*Tameer-e-Seerat*)	Cultivation of ethical consciousness, humility, and service to humanity.	Learning to Be & Learning to Live Together	Grounds knowledge in moral identity, ensuring social responsibility and fostering interdisciplinary empathy.
Ethical Scientific Integration	Fusion of traditional and modern knowledge systems (e.g., Unani/Biomedicine) guided by humanitarian principles.	Learning to Know	Ensures scientific pursuit is humane, responsible, and contextually relevant, bridging empirical discovery with ethical constraint.
Holistic Pedagogy	Interdisciplinary instruction, community engagement, and inquiry-based learning, moving beyond rote memorization.	Learning to Do	Translates abstract moral and scientific knowledge into adaptive, practical skills for societal contribution and teamwork.

3. Methodology and Research Design

Hakim Saeed's extensive philosophical and institutional contributions were methodically examined using a qualitative content analysis technique. This methodology was chosen because it may go beyond superficial descriptions to provide deep philosophical insights by interpreting the meaning and intent contained within textual data.

His published works, such as Aqwal-e-Saeed (Sayings of Saeed), editorials in Hamdard Islamicus, and institutional documents outlining Hamdard University's procedures and guiding principles were among the primary sources examined. The analysis was able to shift from apparent content— the explicit assertions regarding curriculum structure—to latent content—the underlying worldview and epistemological goal of Saeed's philosophy—by employing open and axial coding methodologies. This understanding of latent intent was crucial to the effective identification of the fundamental ideas of his philosophy.

The intellectual authority required to later claim that Saeed's reform calls for "epistemological synthesis" rather than just "textbook uniformity" is made possible by this emphasis on latent content. To ensure the validity and authenticity of the discovered themes, data triangulation was used to compare textual insights with institutional activities.

3.1 Research Questions

The research was constructed to particularly address the complex character of educational integration, focusing both on the theoretical underpinnings and their practical ramifications. The analysis was directed by the following research questions:
1: What are the main ideas of Hakim Muhammad Saeed's educational philosophy?
2: How does he combine contemporary scientific understanding with traditional Islamic wisdom?

3. How do Saeed's theories relate to current curricular reforms like the Single National curricular (SNC)?

4. Findings: Core Pillars of Saeed's Integrative Philosophy

Three intricately linked pillars that form the basis of Hakim Muhammad Saeed's integrated educational model were identified by the qualitative content analysis. These pillars make sure that scientific research is always directed by an ethical goal, which helps to resolve the fragmentation of knowledge.

4.1 Moral and Spiritual Development (*Tameer-e-Seerat*): Knowledge Guided by Ethics

According to Saeed's concept, the goal of education is to help students develop their moral and spiritual selves, or Tameer-e-Seerat. Beyond merely teaching morality, the phrase Tameer-e-Seerat refers to the intentional and purposeful development of a whole character, including behavior, disposition, and virtue, which is frequently based on the best human behavior models. Saeed emphasized repeatedly that information that is unrelated to ethics is essentially aimless and potentially harmful.

His system's core tenet is that education should foster empathy, humility, and a steadfast dedication to helping people. Saeed made the clear statement, "Without faith and discipline, science becomes

destructive," to highlight the existential threat of knowledge that is morally detached (Aqwal-e-Saeed, 1994). This potent assertion highlights that the moral framework is a prerequisite for engaging with potent modern information rather than an add-on to the curriculum.

4.2 Ethical Scientific Integration

In order to ensure that innovation is driven by humanitarian responsibility, the second pillar concentrates on the practical integration of traditional wisdom with contemporary scientific investigation. Through Hamdard University's distinctive emphasis on both Unani (traditional) and modern (biomedical) medicine, Saeed institutionally illustrated this fusion, demonstrating that traditional knowledge systems may enrich and coexist with modern empirical research.

The goal and course of all scientific study are determined by this integration. Saeed's vision called for a system in which scientific progress must advance society rather than be used for personal gain or political advantage. His assertion that "science should heal, not harm, humanity" embodies this idea. This mandate ensures that all new knowledge is applied responsibly and compassionately by clearly limiting technology pursuits and research goals.

4.3 Holistic Pedagogy and Institutional Practice

Madinat al-Hikmah's practical implementation model forms the third pillar. By promoting inquiry-based learning above rote memorization and passive reception, the school acts as an experiential example of integrated learning. One

The teaching strategy ensures that students convert abstract knowledge into practical service by encouraging multidisciplinary research, required community service, and thorough moral training. The supposed financial mismatch between moral education and contemporary professionalism is subtly addressed by this institutional arrangement.

Through the direct integration of character development (Tameer-e-Seerat) into professional training (Ethical Scientific Integration), Saeed's concept sought to create a "morally accountable professional." It is demonstrated that integrated graduates are intended to be both morally and economically sound by the Hamdard organization's success in financing its integrated centers through ethical commerce (Unani medicine). The key pragmatic justification for upholding educational dualism is severely undermined by this institutional accomplishment, which shows that the philosophical model is workable in practice. When Saeed said, "Health and education are the twin lights that can guide any nation out of darkness," he encapsulated the total national impact that this strategy aims to achieve.

5. Discussion: Interpretation of Implications for Educational Reform

One of the most insightful and beneficial solutions to Pakistan's ongoing educational fragmentation can be found in Hakim Muhammad Saeed's educational philosophy. One His paradigm is very analytical; it interprets the more profound, systemic changes necessary for national intellectual coherence, going beyond descriptive explanations of schooling.

5.1 Bridging the Divide: Epistemological Synthesis vs. Curricular Uniformity

Saeed's model offers a balanced approach that unites scientific advancement and moral education at the epistemological level, bridging the gap between the intellectual and spiritual realms. When examining modern reforms such as the Single National Curriculum (SNC), this distinction is essential. The SNC primarily seeks administrative standardization, notwithstanding its commendable efforts to address social fairness and quality variance through standardized content. It makes textbooks more standard, but instead of requiring a profound synthesis of science and ethics, it frequently just places them side by side.

Saeed's model, on the other hand, calls for epistemological synthesis, or a shift in the definition and essence of knowledge as well as its function. In order to avoid professional identity fragmentation, it requires that the student's worldview be cohesive. Saeed's method's philosophical rigor implies that the SNC's goal of curriculum reform alone is insufficient to address the pedagogical and ideological causes of division. Every educator, scientist, and student must adopt a new philosophical perspective in order to achieve the full integration that Saeed's vision calls for; this cannot be done merely by following the law.

Table 1: Policy Implications: Comparing Philosophical Integration (Saeed) and Curricular Uniformity (SNC).

Feature	Hakim Saeed's Model (Philosophical Integration)	Single National Curriculum (SNC) Approach
Goal of Integration	Epistemological synthesis between spiritual ethics and empirical science.	Administrative standardization and uniformity of content delivery across systems.
Locus of Reform	Institutional culture, teacher training pedagogy, and moral development (Tameer-e-Seerat).	Textbooks, assessment protocols, and governmental curriculum documents.
Primary Challenge Addressed	Educational dualism resulting in fragmented individual identity and moral vacuum.	Equity challenges and perceived quality variance across diverse educational systems.
Analytical Insight	Demands a fundamental shift in worldview and teaching ethos; reform must start with the educator.	Focuses on systemic consolidation; reform starts with policy documentation and compliance.

5.2 The Researcher's Analytical Voice: Interpreting Saeed's Model for Future Policy

Saeed's model's effectiveness offers strong proof of the requirements for effective educational integration. Saeed left behind a prosperous, long-lasting, and well-respected organization that was established by a private foundation rather than a prescriptive textbook for national adoption. This historical reality suggests that institutional culture and consistent dedication, rather than prescribed prescription, are necessary for deep philosophical integration.

This distinction's most significant significance is a covert criticism of the effectiveness of state-centric reform methods. Rapid scaling and administrative control are given priority above philosophical depth in state-mandated changes like the SNC. Saeed's organization, which was supported by moral business practices and unwavering dedication, put philosophical integrity ahead of expediency, enabling the development of true intellectual synthesis.

In order to move the emphasis from what is taught (the SNC focus) to how knowledge is assimilated and why it is desired (Saeed's focus on ethical service), the analysis recommends that future reforms in Pakistan embrace the philosophical depth included in Saeed's vision. The ethical commitment of the institution is the cause of effective integration, not just its outcome, and the state must acknowledge this in order to establish meaningful, sustained synthesis. Therefore, rather than relying on regulatory power, the longevity of integration depends on ideological and ethical commitment. The present deficiency of a teacher skill set that can value spiritual character and scientific rigor equally, a crucial area that has to be addressed in standardized teacher preparation programs, is a major obstacle to implementing Saeed's holistic pedagogy.

6. Conclusion and Policy Recommendations

One of Pakistan's most significant intellectual contributions to the international discussion on integrated education is the educational philosophy of Hakim Muhammad Saeed. One He proved that true educational harmony is found in developing balanced individuals, ethical thinkers, competent professionals, and caring citizens, rather than in universally structured courses by successfully combining ethics, science, and spirituality into an operational institutional paradigm. One The study confirms that addressing the philosophical foundations of dualism through epistemological synthesis is necessary to achieve intellectual coherence.

6.1 Recommendations for Policy and Teacher Training

The following suggestions are made for legislators and educational planners looking to institutionalize true synthesis in light of Saeed's integrative model's proven effectiveness and significant influence:

1. Curriculum Planning and Ethical Integration: Instead of creating distinct ethics courses, curriculum designers ought to aggressively include moral and ethical reasoning into the main body of knowledge in all social studies, technical, and scientific fields. This method incorporates ethical considerations into the process and use of knowledge.

2. Teacher Education Reform: It is imperative that national and provincial teacher training programs be updated to specifically incorporate Hakim Saeed's holistic pedagogical principles.

This will give educators the tools they need to support both advanced knowledge transfer and character development (Tameer-e-Seerat).

3. Institutional Support: Instead of focusing on administrative uniformity, policy frameworks should be expanded to prioritize and financially support established institutions that exhibit deep, philosophical unity, such as Hamdard University. Encouraging such tested models will encourage quality and philosophical nuance in the system as a whole.

4. Prioritizing Inquiry: In order to make a significant shift away from educational systems that rely on memorization and passive information reception, national policy must give priority to inquiry-based education that fosters multidisciplinary research and community involvement.

6.2 Limitations and Future Comparative Research

Qualitative content analysis was used in this study, which inevitably depends on the researcher's ability to interpret. The study's conclusions are philosophical and institutional in nature; they do not include a quantitative assessment of the long-term job prospects or moral metrics of Hamdard alumni, even though triangulation guaranteed validity.

Future comparative studies could compare Saeed's private foundation model to other state-backed institutions in the Muslim world, such the International Islamic University Malaysia (IIUM), in order to further improve worldwide policy recommendations on integration.As a governmental reaction to the pursuit of synthesis, IIUM was specifically established to adopt integrated curriculum models.The feasibility of philosophical integration at a modest, dedication-driven scale (Hamdard) and its ability to be successfully scaled up through state institutions (IIUM) without sacrificing its fundamental ethical and spiritual depth would be critically examined in a comparative comparison.A vital policy framework on how political economies impact the scalability and integrity of educational synthesis would be provided by this comparison.

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