

## The Legacy of Sir Syed Ahmad Khan in the Field of Education

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**Abstract** It is beyond any doubt that education has been the dire need of any society. Education is a life-long process. It continues from the cradle to the grave. It equips people with knowledge and skills to enable them to live a prosperous and happy life. Education serves as supra structure of a country. The development of country depends upon the standard and quality of education in the country. Education is a mean through which a man knows himself and his position and duties in this world. It helps individual in self-realization and is a process of exploring of individual's potentiality and tries to enable the individual using his power in positive manner (Khalid, 1998). The arrival of Syed Ahmad Khan on the India educational scene is perhaps the most outstanding event in the 19<sup>th</sup> century in the history of Muslim education. This paper will analyze the views, educational philosophy and contribution of Sir Syed in the field of education and the out put of Aligarh Movement initiated by Sir Syed Ahmad Khan.

**Key Words:** *Alligarh, Muhammeden, Anglo, Oriental, Muslims.*

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### 1. Introduction

“There are people who hold the opinion that our national cause will be promoted (in the best way) by discussing political affairs. I do not agree with that, but regard the spread of education to be the only means for the promotion of the national cause. In these days our nation should not strive for anything other than the spread of education. If our in our country education will be sufficiently spread, then we shall have sufficient means to arise from our backward position.” This statement clearly shows to us the ideas of Sir Syed in its brief sense. He lived in an era of prejudiced against the muslims especially after the 1857 riots which in the aftermath the muslims were the enemies and thus suffered the worst consequences from the British. He was affected directly by the events as his family was in Delhi at the time. His uncle and cousin were slain by pro British Sikh soldiers and his mother died later of dehydration after he took her from Delhi to Meerut.

“I said to myself that there was no one more wretched than myself. Our nation suffered like this, and I at their expense should become a talukdar! I declined this offer and said to Shakespeare that I no

longer desired to live in India. Believe me, this grief aged me prematurely and my hair turned grey.” (Baljon, 1949).

The British had held the Muslims responsible for the war of Independence 1857 and, therefore, adopted a cruel policy to punish them for their role in the war. The Hindus and other nations, who were equally responsible for the war, were let off and no revengeful action was taken against them. The Muslims because of the British policy fell from their past position of eminence and their social, economic and political conditions deteriorated. They lost their previous power, glory and distinction as a nation. Their properties were confiscated and their jobs withdrawn. The Muslims were not prepared to learn English as they thought it detrimental to their religion. On the other hand the Hindus quickly adopted English and Western way of life. (Malik, 1963). Sir Syed urged the Muslims to learn English not only because it was in their worldly interests to do so but also because it was the best way of defending their religion against Western attacks. He pointed out the Jews and Christians had ably and adroitly defended their sacred writings against the apparent discrepancies that had arisen between their religious doctrines and principles of science. For him the real value of modern education lay in the fact that it was designed to improve character and social morals and make its recipients better citizens equipped with education, Muslims would thus be able to discharge their social obligation and work for the progress and welfare of their community (Sayeed, 1968). He thought that the cure of all this ignorance is education; such education which has both the modern and religious one and such education will greatly benefit the Muslim Nation in the long run (Naushahi, 1992). He had long ago come to the conclusion that the Muslims must change their outlook being keeping with the changed times, and above everything else, they must give up their negative attitude, and take assiduously to the pursuit of modern education. He saw clearly that so long as they did not do this, they would be left behind the race for material prosperity by the Hindus (Savarkar, 1909).

He is seen mainly as a figure which in pursuit of education for his people have hurriedly adopted western education in its totality. His views on his community and their malaise can be seen in many of his speeches and circular. One particular circular which is from the Mahammedan Anglo-Oriental College Fund Committee, Benares, 1869 is quoted below:

“Ever since the fall of the Mughal Empire in India, the Muslims have steadily been losing ground, not only in wealth and influence, but also in education. For some years after the advent of the English rule, they continued to study Oriental Sciences and literature – chiefly Arabic and Persian – and often held the highest offices open to the natives of India under the rule of the late East India Company. However, the English language having become an indispensable requirement for any office under the English Government, the Muslims have most remarkably fallen off from the list of the Government appointments. In some provinces, the number of Muslims officials, as compared to with the Hindus, is actually so low as three percent – a circumstance regarded as a great political and social evil for India. Poverty and crime – the inevitable results of the want for education – have also most deplorably increased among the Mahammedans, and it is supposed that nothing but education can remedy the evils from which they are now suffering”.

He published one of the most interesting; book was the *Kalimatul-Haqq*, an attempt to eliminate what were deemed to be abuses of Sufism. Sir Syed also translated parts of al-Ghazali's *Kimiya'us-Saadah*. During his stay at Delhi from 1846-1854, as Chief Judge, he wrote his famous book *Asar us Snadid* (*Antiquities of Delhi*) in 1847. In this work Sir syed gave an account of the famous buildings in and around Delhi with biographical notices of the `ulema` and literary figures associated with them. In 1855 Sir Syed was transferred to Bijnor where he completed the *Silsila-ut-ul-Malik*, a chronological history of the Muslim rulers in India. He wrote a detailed account of the activities of rebellions in Bijnor after the outbreak of fight for independence, *Tarikh-i-Sarkash-i-Bijnor*. To minimize hostilities between Islam and Christianity he wrote *Akham-i-tagham fi Ahlul Kitab*. In this book he tried to prove that a Muslim and a Christian can eat food together if there are no vine, gold utensils and pork on the same table. Sir Syed translated *Ain-i-Akbari* by Abu-al-Fazal. He edited *Zia-u`d-din Barani's Tarikh-i-Firoz Shahi*, and *Tuzuk-i-Jahangiri*. He also wrote the *History of Bijnaur* in 1855. His historical writing earned him an honorary Fellowship of the Royal Asiatic Society of London in 1864 (Barbara Daly, 1982).

He wrote essays on the life of Muhammad, in response of William Muir's *Life of Muhammad*; in the later some objectionable remarks had been done against the Prophet Muhammad and basic tenants of Islam.

When The Great Rebellion broke out in 1857 Sir Syed was still at Bijnor working under Shakespeare the collector, a large force under Nawab Muhammad Khan threatened the lives of the local Europeans who had assembled in the collector Bungalow. With great presence of mind Sir Syed

negotiated with the Nawab and convinced him that it would be wise for him to let Europeans depart in peace. Here Sir Syed intervention was the decisive factor in saving the life of the beleaguered Europeans was after wards acknowledged by Shakespeare. He was offered an estate for his services which he rendered to the British, but he refused to accept.

The horrible massacres during the Great Rebellion and its immediate aftermath, during which the Muslims were, singled out by the British as the main culprits, awakened in Sir Syed the qualities of statesmanship, political foresight and public service. He saw Muslim families ruined, their lands confiscated, the king disgraced, Delhi which he so loved, was occupied; large areas razed; his favorite buildings destroyed. The overwhelming psychological turmoil compelled Sir Syed to leave India, as had some of his teachers in Delhi, convinced him that British rule was long to stay and despite their barbarities and arrogance, were admirable (Barbra, 1982).

First of his effort was an attempt to propagate two related positions: one that the Muslims despite the accusations made by many government officials were largely loyal during the uprising. He published *Loyal Muhammedans of India* in which he gave the names and some account of such Muslims as had been loyal to the British government and that there was no justification for a policy of indiscriminate hostility towards the Muslim community. Second to show that Muslim and Christian had a unique bond in their common Semitic faith. For this purpose he translated the Bible into Urdu with name *Tabain- ul – kalam*. His immediate task was to save his fellow Muslims from the wrath of the British government to this end he wrote a pamphlet entitled *The Causes of the Indian Revolt*. This remarkable essay boldly places on the shoulders of the British government its share of the blame for the Rebellion and shows clearly that the author was not given to mincing words the main cause of disaffection, he argued, was the ignorance of the government of the feelings of their subjects. This was because the people were not allowed a share in the deliberations of the Legislative Council. He also criticized the government for the resumption of revenue-free lands and for its encouragement to the spread of the Christian faith. Sir Syed's criticism of the policies of the government so offended the Foreign Secretary in the Viceroy's council that he labeled the pamphlet as 'highly seditious' and called for the punishment of the author. But no action was taken because the Viceroy and others regarded the author as basically a well wisher of the British government. (Burke, 2006)

## 2. The Aligarh Educational Movement

Sir Syed always felt aggrieved over the deplorable social and economic condition of the Muslims was mostly because of their own extremist and conservative attitude. The Indian Muslims had always considered the British as their enemies and avoided social interaction with them, which had created a great deal of misunderstanding among the British about the Muslims. Sir Syed believed that the pitiable condition of the Muslims shall not be improved unless the Muslims changed their behavior toward the British. He was of the opinion that since the British were likely to stay in India as rulers, the Muslims should adopt a more lenient attitude towards them and extend the necessary loyalties to rulers of the country. He also believed that the Hindus would get an opportunity of getting closer to the British if the Muslims continued with their policy of hatred for the British rulers. He advised the Muslims to change their policy of keeping away from the British and come closer to them. He believed that only in this way the Muslims would be able to counter the Hindu and Congress propaganda to win back their position in society. At this time the education condition of the Muslims can be guessed from the fact that in 1872 in Hoogli College numbers of the Muslim students were just three out of three hundred (Kareem, 1972).

Sir Syed also realized that Muslims were lagging behind in the education because of their conservative approach toward the Western education. He felt that the present condition of the Muslims shall not improve unless they received English education to compete with the Hindus. Sir Syed began his movement by diluting suspicion and misunderstanding between the Muslims and the British.

## 3. The Alligarh Movement and its Contributions in the Field of Education

“Often in civilized history a University has supplied the springboard for a nation's intellectuals and intellectual renaissance. In our time has been said that the American Robert Missionary College in Constantinople led to the re-emergence of Bulgaria as a independent, sovereign nation. Who can assess the effect of Arab nationalism of the existence of the American University of Beirut? Aligarh is no exception to this rule. But we may claim with pride that Aligarh was the product of our own efforts and of on outside benevolence, and surely it may also be claimed that the independent sovereign nation of

Pakistan was born in the Muslim University of Aligarh” (Lanna, 1954).

Sir Syed took practical steps for implementing his plans of education uplift of the Muslims of the India. In 1859 he set up a school at Muradabad where Persian and English were taught. In 1863 he established another school at Ghazipur. He set up a Scientific Society at Ghazipur in 1864 which translated the modern works from English to Urdu and Persian to make them easier for the people to understand. The scientific society published a journal in 1866 known as “Aligarh Institute Gazette”. This journal was published both in English and Urdu languages. The main objective of this journal was to arouse the sentiments of goodwill and friendship among the British for the Muslims.

Sir Syed went England in 1869 with his son Syed Mehmud who was given a scholarship for higher studies in England. During his two years stay in England, Sir Syed closely watched the educational system of Britain. He was extremely impressed by the educational system of the Cambridge and Oxford Universities of England. He made up his mind to set up an educational institution on the pattern of Oxford and Cambridge Universities when he returned back to India.

Sir Syed returned from England in 1870 and set up a society called “A Society for the Educational Progress of Indian Muslims”. It was this society which later on became the founder of the Muhammadan Anglo-Oriental College at Aligarh. Sir Syed most concrete service to his community was the foundation of Aligarh of the Muhammadan Anglo Oriental College. The college started in 1875, in the following year he retired from the government service and settled down in Aligarh to tend the infant institution. Lord Lytton the Viceroy formally laid the foundation stone of the college in 1877. Sir Syed had the college managed by carefully selected English men, who ensured that education of the pupils was not confined to the classrooms but included those extra curricular activities which go to make up an around gentlemen. In their address of welcome to Lord Lytton the college committee stated that the objective of the college was to “to dispel those illusory tradition of the past which have hindered or progress; to remove those prejudices which have hitherto exercised a baneful influence on our race; to reconcile oriental learning with western literature and science ; to inspire in the dreamy minds of the people of the east the practical energy which belong to those of the west; to make the Muslims of India worthy and useful subject of the British Crown. Loyalty to the British government was an important plank of Sir Syed programme because he realized that British goodwill was essential for the Muslims to save them from being overwhelmed by numerically and educationally superior Hindus.

In a few years the M.A.O College, Aligarh, developed into a fine residential institution in which special attention was paid to character building. The principal and the professors resided within the precincts of the College and maintained constant contact with their pupils. The students were asked to wear a special uniform consisting of a black Turkish coat, white trousers and a fez. Religious education was made compulsory for Muslim students and all the Muslim boarders were required to pray five times a day and, but for a reasonable excuse to fast in the month of Ramazan.

With the establishment of the M.A.O College. Aligarh became the centre of the Muslim social, cultural and educational activity. Here Muslim students not only got instruction in modern arts and sciences but also developed a feeling of oneness on account of their cultural unity and religious identity (Qureshi, 1967). The educational policy which Sir Syed followed was based on four important factors (1) advancement of modern knowledge, (2) maintenance of Islamic principles, (3) an effort to carry the Muslim public opinion with him (4) cooperation with all other communities of India, particularly the Hindus. “My heart, observed Sir Syed , is filled with the zeal and the desire that my community which is fast losing its prestige and wealth and its ancient glories and achieve the lost splendor once again. I only do my best to help that process. The M.A.O College is a mean to national progress (Cobra, P.N,1988)”

He persisted to it even in the face of extreme opposition from the conservative elements. Hindus progressed because they were will advanced in education. Sir Syed removed the misunderstanding of the people, created by the orthodox and conservative Ulema, and declared that is was not against the teachings of Islam to acquire English education (Kareem 1972). The M.O.A college graduates played an effective role in the regeneration of the Muslims of India. In 1920 the college attained the university status.

### *3.1 Muhammadan Educational Conference*

For great spread of education, Sir Syed in 1886 founded the Mahammadan Education Conference which met at different places in the country.

### 3.2 Aims of the Muhammadan Educational Conference

- European science and literature to be taught at a high level.
- To research old work of Muslim antiquity and translate them into English.
- To translate the works and writings of historical Muslim Authors.
- To research on the modern worldly works.
- To offer fresh interpretation of ancient works in a modern light.
- To safeguard Islamic values and their propagation.

This body besides stress lying on education became an important literary forum where Muslims writers and poets could express themselves and stimulate the audience intellectually and politically. It continues to flourish after its founder had passed away. Its 28<sup>th</sup> session was held at the end of December 1906 at Dakha. After conducting their normal business, the delegates reconvened as an independent assembly and decided to found the All India Muslim League.

### 3.3 Achievements

#### 3.3.1 Aligarh Muslim University

“Often in civilized history a University has supplied the springboard for a nation’s intellectuals and intellectual renaissance. In our time has been said that the American Robert Missionary College in Constantinople led to the re-emergence of Bulgaria as a independent, sovereign nation. Who can assess the effect of Arab nationalism of the existence of the American University of Beirut? Aligarh is no exception to this rule. But we may claim with pride that Aligarh was the product of our own efforts and of on outside benevolence, and surely it may also be claimed that the independent sovereign nation of Pakistan was born in the Muslim University of Aligarh” (Lanna, 1954).

Alligarh Muslim University (AMU) occupies an exalted position among Indian Universities and its contribution to nation building is in no way inferior to the best among the lot. AMU is perhaps the only University in the country, which has high schools in its domain. It has as many as five high schools including one for the visually handicapped, and two senior secondary schools for boys and girls. With more than 30000, students, about 1400 teachers and some 6000 non-teaching staff on its rolls, it has 12 faculties comprising a wide spectrum of academic disciplines (95 departments, 5 institution and 13 centers) and 18 halls of residence with 73 hostels. The University offers 325 courses. (Syed Sami Ahmad, 2002).

#### 3.4 Women College

After establishing the MAO College, Sir Syed Ahmad Khan and his associates in Aligarh Movement started to realize the need of women’s education. In 1896, the annual executive session of Muslim Educational Conference was held in Aligarh and a proposal to start a women education section in Muslim Educational Conference was accepted and Justice Karamat Hussain was appointed as its Founding Secretary. Nawab Mohsinul Mulk, Sahabzada Aftab Ahmad Khan, Janab Sultan Ahmad and Haji Ismail Khan were asked to assist Justice Karamat Hussain. Justice Amir Ali presided over the annual session of MEC in 1899 at Calcutta and the idea to start girls schools in all of the state capital was accepted. It was also agreed that the Ulema will be consulted to develop the curriculum of the schools and the modern subjects of Science and Social Science will also be included in the syllabus.

Shaikh Abdullah’s leadership shaped the women’s educational movement and played a very important role for the future of women’s education in India. He faced a strong and stiff resistance from the community, but his commitment paid and finally he managed to start a girl’s school with 5 students and one teacher at a rented facility in Aligarh town on 19<sup>th</sup> October, 1906. On 7<sup>th</sup> November, 1911, foundation stone for the school building was laid down by H.H. Lady Porter, wife of Lt. Governor of United Province.

At present a total of around 2699 students are enrolled in women's college. There are around 95 faculty members in the college. From the very beginning, the women’s college alumni were at par with their fellow University alumni in all walks of field of education, sports and live traditions of Aligarh Muslim University. There is a long list of prominent alumni who graduated from Women’s College and made a reputation in their relevant walk of life. Begum Khatun Jahan, Mrs. Mumtaz Jahan Haider,

Khursheed Jahan and Birjis Jahan (daughters of Shaikh Abdullah, Papa Mian) were among the early alumni of this college. Later the ranks were joined by literary giants like Ismat Chughtai and Dr. Salma Siddiqi, a prolific fiction writer, biographical sketcher and daughter of Prof. Rasheed Ahmad Siddiqi, famous painting artist based in United States of America, Zarina Hashim, Nayyar Sultana, a well known actress of Pakistan and well known Hindi and Sanskrit writer, Mrs. Kulsum Ansal. Begum Abida Ahmad, wife of ex-president of India, Mrs. Fakhruddin Ali Ahmad, Mrs. Salma Ansari, wife of ex- present Vice-president of India, Mr. Hamid Ansari also belongs to the same fraternity. Dr. Qudsia Tahseen, first female of Aligarh Muslim University to become a Fellow of Indian Academy of Sciences, Bangalore is a proud alumini of Women's College of Aligarh Muslim University.

### 3.5 *Anjuman-i-Himayat-i-Islam*

Not all the aims pursued by Sir Syed and his followers were achieved but the impact of the Aligarh Movement should not be overlooked. All over the subcontinent Muslim educational associations and institutions established colleges for the Western Education of Muslim youth. The Muslims of Punjab were in particularly receptive frame of mind for his program of reformation and modernization. The Muslims of Punjab welcomed Sir Syed as genuine for his policies toward the British. They followed his recommendations to established colleges for western education and they sent more students to Aligarh College than any other Indian province. Under the influence of the Muhammadan Educational Conference. Anjuman-i-Himayat-i-Islam, powerful and influential Muslim organization was established in Lahore. It not only established a boys college for western education but subsequently expanded its activities to women's education. It also established a medical college (Hafeez,1980).

The annual meeting of the Anjuman-i-Himayat-i-Islam used to attract the leading figures of the Aligarh Movement. The annual sessions of the Muhammadan Educational Conference and Anjuman-i-Himayat-i-Islam became national festivals. Muslims Participated from every corner of the India and the parents brought their children to these national fairs so that may learn the views of the national leaders in their formative years. the Anjuman ran an orphanage ( Yateem Khana, established in 1884) as well as Dar-ul-Shafqat (Male), Dar-ul-Shafqat (Female), Dar-ul-Aman (Female), Dar-ul-Uloom Dinia (Male) & (Female), Public School (Co-Ed), Hamayat-e-Islam Degree College (Female) Hamayat-e-Islam High School (Boys), Hamayat-e-Islam Pasha Girls High School Hamayat-e-Islam Law College, Hamayat-e-Islam Tibya College, Hamayat-e-Islam Rajgarh School, Hamayat-e-Islam, Younani Shafa Khana, Hamayat-e-Islam Library.

### 3.6 *Osmania University Hyderabad*

Just after Aligarh College came into existence, Osmania University was founded in 1918 by the Seventh Nizam of Hyderabad state, Nawab Mir Osman Ali Khan and all the best scholars of the sub-continent were inducted. A torch was thus kindled by the spirit of Aligarh at Hyder abad. Osmania also produced great stalwarts in learning and science. It started its medical and engineering colleges earlier and on a very high scale. Aligarh was somehow late in founding its Medical College. Members of Sir Syed's talent pool were constantly moving from north to South. Hyderabad and Bombay being the farthest nooks on one side and Benaras and Patna to outposts of learning came up at Lahore and Peshawar by the identical names, Islamia College Lahore, Islamia Collage Peshawar and M.A.O College Amritsar which later, upon partition of the Sub-Continent, shifted to Lahore. The educational endeavours of Hyderabad continued to be encouraged, channelized and guided with the help of leaders like Sir Syed. His grandson Sir Ross Masood worked as the director of education at Hyderabad and reorganized the education system to meet the urgent needs of the times, later he moved to Aligarh and became vice chancellor to arrange a feedback from Aligarh to Hyderabad.

### 3.7 *Islamia College Peshawar*

Another product of Aligarh Movement in the province of Khyber Pakhtunkhwa known for its rigid and orthodox outlook, is the establishment of Islamia College, Peshawar, by the illustrious personality of Shaibzada Abdul Qayyum Khan. He is rightly named the Sir Syed of Kheyber Pakhtunkhwa A true Muslim with profound love for the people and their uplift and untiring energy to serve them, he was elected as president in 1926 of the famous All India Muhammadan Educational Conference. The Shaibzada was very keen to give to the people of N.W.F.P an institution which could set them on a road

to higher learning (Zainuddin, M. 1985).

The idea of a Dar–Ul–Ulum (home of learning) for the Frontier Muslims was conceived by Shaibzad Abdul Qayyum Khan and his English friend Sir George Olaf Roos-Keppelin between 1904 and 1906, at Landi Kotel on the summit of the Khyber. A few months later, in the middle of 1909, Roos Keppel, while formal visit to the Islamia High School, Peshawar, was received by a gathering of many leading Muslims. They stressed the need of high education in this backward area of Pathans. He himself assured that he will pay visit to Muahammadan College at Aligarh. He along with Abdul Qayyum Khan went to Aligarh where he inspected that great seat of learning and met with few Pathan students, who were studying there.

To clothe his dream he founded the college in 1913 at Peshawar which blossomed into a university, as exactly as he planned, after Pakistan came into being. Mr. L. Tipping, a professor of Aligarh, was brought and appointed as its first principal to give it the college all that Aligarh had gleaned from far and near to uplift the Muslims. Allama Inyatullah Mashriqi was chosen as its vice principal. In the beginning of Islamia College, in the fashion it was done by a great benefactor like Shaibzada Abdul Qayyum Khan could soon instill the spirit for both education and freedom in an area known for its potentials. Maulana Mohammad Ali Jauhar had welcomed the creation of an institution like that in his paper "comrade" in the most impressive Language. Islamia College Peshawar and Osmania University had all in common in their goals with Aligarh. The former two institutions appeared exact replicas of Aligarh in uniforms, customs, hostel life and other traits. They benefitted from each other's experience through the appointments of such professors and vice chancellors like Sir Ross Masood, Mr.L. Tipping and Maulana Shibli and Dr.Ziauddin Ahmed who had earlier served at Osmania or Aligarh. In the first quarter of 20<sup>th</sup> century the educational effort at Peshawar, Hyderabad and Aligarh assumed a triangular character to meet the requirements of the sub-continent especially its Muslim segments. Seen in the background, the effect that was brought about is simply laudable (Baha, 1978).

### 3.8 Jamia Millia Islamia

Jamia Millia Islamia, an institution originally established at Aligarh in 1920 by the efforts of Maulana Mehmud Hasan, Maulana Mohamed Ali, Hakim Ajmal Khan, Dr. Mukhtar Ahmad Ansari, and Abdul Majid Khwaja. The known Muslim theologian, Maulana Mehmud Hasan, laid the foundation stone of Jamia Millia Islamia at Aligarh on Friday, 29 October 1920. Later the top leaders including Hakim Ajmal Khan, Dr. Mukhtar Ahmed Ansari and Abdul Majeed Khwaja—the first trio—supported by Gandhiji shifted Jamia from Aligarh to Karol Bagh, in New Delhi in 1925. The story of its growth from a small institution in the pre-independence India to a central university located in New Delhi—offering incorporated education from nursery to research in particular areas—is a saga of enthusiasm, confidence and revelation of a people who worked against all odds and saw it growing step by step (official web) (<http://jmi.ac.in/HistoryofJamia.htm>).

### 3.9 Relevance of Aligarh to the Times

Few educational institutions have had such an importance even catalyst in the social and political life of a country or people as the Mohammad an Anglo-Oriental College which became the Aligarh Muslim University in 1920.

For a proper understanding of the nature of the institution its role in our social and political development and its relevance in the new exacting but exciting era of post-independence civilization and culture informed by socialism, secularism and democracy.

It is the need of the hour to point out the very significant and positive part played in the national struggle by the distinguished products of Aligarh. A number of distinguished students of, M.A.O. College guided the national struggle as national leaders and made tremendous sacrifices. Aligarh has produced all types of political figures, Rightists, Leftists, Radicals, Nationalists, Communists, Congressites, Communalists, Leaguers, etc. some of the prominent personalities produced ever by Aligarh are discussed here.

**Syed Mahmud:** He was the second son of Sir Syed Ahmad, the first being Syed Hamid. Justice Syed Mahmud, among the first Indians to study at Cambridge University, a British barrister and High Court Judge in India, played a major role in the formulation of "Anglo-Muhammadan Law," the synthesis of Islamic and British jurisprudence that remains influential in much of the Muslim world.

**Syed Ross Masood:** He was the grandson of Sir Syed Ahmad Khan. He had his early education at the MAO Collegiate School Aligarh. After obtaining M.A Degree in English Literature of the University

of Cambridge (Christ College) he secured an appointment in the prestigious Indian Education Service in 1913. He held the positions of Headmaster Peshawar Collegiate School, Cuttack and then Professor of the Patna College. In 1916 he joined the Government of the Nizam as the Director of Public Instruction in Hyderabad and was later promoted as Secretary Education Department of the same government, a position that he retained till 1928 when he took over as Vice Chancellor of the Aligarh Muslim University.

**Mohamed Ali:** This is the greatest contribution of M.A.O College that it produced such a brilliant leader as Mohamed Ali who combined in him the rare combination of a great intellectual, a great writer, a forceful speaker and a leader of the masses. Through his English weekly Comrade. He was dedicated to the ideal of complete independence and at the first session of the R.T.C. London, in his historic speech, he declared that he would not go back to his country unless he got the promise of complete independence from the British rules. He kept his words and died soon after this speech on January 4, 1934.

**Shaukat Ali:** He was the elder brother of Mohamed Ali and was famous for his organizing skill. He had been the secretary of old Boy's Association and had undertaken the all-India tour with the Aga Khan in 1911 to raise the funds for the Muslim University.

**Khan Abdul Ghaffar Khan:** He had very successfully organized the Khuda iKhidmadgars "Servants of God" commonly known as the "Red Shirts" (Surkh Posh), during the 1920s. A lifelong pacifist, a devout Muslim, and a close friend of Mohandas Gandhi.

**Dr.Zakir Hussain:** He was another very distinguished product of the M.A.O College. He made a great contribution to the cause of education by sponsoring the basic Education Scheme. In May 1966, he had been elected as the President of the Indian Union and thus held the highest office of the land.

**Rafi Ahmad Kidwai:** He was another most distinguished product of the M.A.O .College. He was very close to Jawaharlal Nehru and enjoyed the full confidence of Motilal Nehru.

**Dr. Syed Mahmud:** He was noted for his anti-British and radical views during his student days in the M.A.O .College, was called as Mahmud Qayyum for taking a keen interest in politics.

**Hasrat Mohani:** He was a distinguished old boy of the M.A.O. College and had the distinction of being the first prominent educated north Indian Muslim lieutenant of B.G.Tilak-the leader of the extremists of the Congress in the first decade of the twentieth century. He died in 1951.He was one of the most renowned Urdu poets.

**Abdul Majeed Khuwaja:** He took a prominent part in the famous Congress-League pact of 1916 and he was among those young Muslim leaders who responded to the non-cooperation movement and he liberally donated to this movement. He was prominently associated with the Jamia Millia Islamia.

**Zafar Ali Khan:** He had graduated from the M.A.O.College in 1898 and through his Urdu daily Zamindar, he was instrumental in bringing about a change in Muslim politics.

**Dr.Saifud Din Kitchlew:** He was the hero of JallianwalaBagh 1919. He had been one of the topmost leaders of the Khilafat Movement 1919 as well as the Muslim League.

**Chudhri Khaliq uz zaman:** He had gone to Turkey as a member of the Ansari Medical Mission. He has taken a prominent part in the Non-Cooperation Movement and remained a prominent figure in the Congress till the early thirties. From 1937, till he left India in October 1947, he was one of the front ranking leaders of the Muslim League.

**Hafiz Muhammad Ibrahim:** He was a leading member of the Swaraj Party in the U.P.Council in 1926 and was noted for his nationalistic views. He had a record of about 40 years' experience of a parliamentarian and legislator.

**Raja Mahindra Pratap Singh:** This great living revolutionary who was student of the M.A.O.College in the life time of Sir Syed Ahmad Khan and headed the Provisional Government set up at Kabul in 1915 and had done a lot to seek the active help of the Amir of Afghanistan and German Government for the liberation of the motherland.

**Shaikh Muhammad Abdullah:** He first founded the Muslim Conference to work for the educational, social and general welfare of the poor Kashmiri Muslims.

**Seth Yaqub Hasan:** He graduated from M.A.O.College in the last decade of the nineteenth century and was a member of one the Khilafasdelegation which had proceeded to London in 1919.

**Vilayat Ali Bomboog:** A distinguished product of the M.A.O. College and a close associate of MaulanaMuahmmad Ali. He regularly contributed to the "Comrade" under the pen name of Bomboog.

**Shoaib Quraishi:** A prominent product of the M.A.O.College had been member of the Ansari Medical Mission and had edited Gandhi's weekly Young India. He had served as one of the General Secretaries of the Indian National Congress.

**T.A.K.Sherwani:** He belonged to the same student of nationalist student of M.A.O.College.To him goes the distinction of being the first political leader in north India to be convicted during the Non-

Cooperation Movement.

**Dr. K.M. Ashraf:** He left the M.A.O.College during the Non Cooperation Movement and joined the Jamia Millia Islamia. He was a profound scholar and an eminent historian.

**Shafiqur Rahman Kidwan:** He left the M.A.O. College to join the Jamia Millia in 1920 and courted imprisonment during the Non Cooperation and Civil Disobedience Movements. He was an eminent educationist.

**Hasan Mohammad Hayat:** He was a close associate of Maulana Mohamed Ali and had served as the secretary of the famous Khilafat delegation to London headed by Mohamed Ali.

**Rauf Shah:** He belonged to the former C.P. province and had left M.A.O. College to join the Jamia Millia during the Non-Cooperation Movement. He joined the Muslim League and was one of its all India leaders.

**Yunus Khan:** He is closely related to Khan Abdul Ghaffar Khan and was prominently associated with the Congress since his youth. He had served as the secretary of the N.W.F.P Provincial Congress Committee and courted imprisonment several times.

**Mumtaz Jahan Haider:** She was the daughter of (Shaikh Mohammed Abdullah) who held reins as Principal of Women's College for well over thirty years. She was staunch pillar of Aligarh Movement who gave a shape to the Woman's College of Aligarh Muslim University.

**Irfan Habib:** He studied at the Aligarh Muslim University School and then completed his B.A. and M.A. from [Aligarh Muslim University](#) (AMU), where he stood first in history class. Presently appointed as Professor Emeritus at the Department of History, Aligarh Muslim University.

**Dr. Nazir Ahmad:** He served as Assistant Director of Aligarh-Taareekh-e-Urdu Adab in Aligarh Muslim University and later in August 1958 he was appointed as Reader in department of Persian in Aligarh Muslim University. Professor Nazir Ahmad was highly respected Persian scholar of his time in India.

**Dr. Abidullah Ghazi:** His early education was in Deoband. After High school; he joined AMU and completed his B. A. and M. A. (Political Science) in 1959, M.S. from London School of Economics (1967), and Ph.D. from Harvard University in Comparative Religion in 1973.

**Dr Syed Zahoor Qasim:** He completed his early education in Allahabad and joined Aligarh Muslim University, Aligarh in 1947. Dr. Qasim played a key role to establish Dr. D. Swaminadhan Research Foundation (DSRF) with the help of his colleagues Prof. Dr. D. Swaminadhan and Dr. Jayant Patil. Dr. D. Swaminadhan Research Foundation (DSRF) is a non-profit and non-governmental forum established in 1995 with the laudable objective of contributing towards development based on eco-friendly, pro-poor and gender equity parameters.

**Mr. Iqbal A Ansari:** Born in 1935, served as a teacher of English. He was a prolific writer and his writing used to appear in most of national English dailies. He served Aligarh Muslim University, Aligarh (AMU) for 33 years and retired as professor of English in 1995.

**Naseer ud din Shah:** He was born in Hyderabad, Andhra Pradesh on 20th July 1950. He joined Aligarh Muslim University for his graduation in Arts. After a great success in AMU Drama Club, Naseer joined National School of Drama in Delhi and decided to make acting as his career.

#### 4. Conclusions

Thus it is proved from the above discussion and facts that Sir Syed rendered unforgettable services in the field of education for the Muslims. He tried to instill western knowledge in the students as well as reminding them of their heritage and Islamic culture. C.F. Andrees, a disciple of Ghandi has endorsed the estimate of life long friend of Sir Syed; other men have written books and founded colleges; but to arrest, as with a wall, the degeneration of a whole people- that is the work of a prophet.

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### Appendix A

#### Muslims students at school during 1871-72

Province	Total Population	Muslims	%	At School		
				Total	Muslim	%
Madras	31,281,177	1,872,214	6	123,689	5,531	4.4
Bombay	16,349,206	2,528,344	15.4	190,153	15,689	8.2
Bengal & Assam	60,647,724	19,553,420	32.3	196,086	28,411	14.4
North Western Province	NA	NA	NA	NA	NA	NA
Oudh	11,220,232	1,111,290	9.9	48,926	12,417	25.3
Punjab	17,611,498	9,102,488	51.6	68,144	23,783	34.9
Sindh	167,711,041	167,711,041	22.8	789,617	114,816	14.5

Source: (Annual Reports of Public instructions quoted by Fazale Kareem, 1972)

## Appendix B

## Number of Muslims graduates during the period 1857-1871

University Degree	Total Number of graduates	Number of Muslim graduates
Doctor in Law	6	None
Honours in Law	4	None
Bechelor in Law	705	8
Linentiate in Law	235	5
Bechelor in Civil Engineering	36	None
Licentiate in Civil Engineering	51	9
Master of Arts	326	5
Bachelor of Arts	1.343	30
Doctor in Medicine	4	None
Honours in Medicine	2	None
Bachelor in Medicine	58	1
Lecentiate in Medicine and Surgery (LMP)	385	8
TOTAL	3.155	57

**Source:** (Annual Reports of Public instructions quoted by Fazale Kareem, 1972)