CHAPTER II

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From the beginning of the nineteenth century a number of reformists were born among the Hindus. They took upon themselves the task of fighting social evils then prevailing in their community. Amongst them foremost were Raja Ram Mohan Roy, Ishvarchandra Sagar, Swami Dayanand Saraswati, etc. But amongst the Muslims only two persons appeared on the scene who figured prominently in fighting social evils. One of them was Maulana Ismail and the other was Sir Syed Ahmed Khan. Both of them hailed from Delhi. No doubt there were many good persons during the time of Sir Syed Ahmed Khan who did feel the pinch of social evils of the time prevailing in their community, but they did not have the courage to speak against them, much less they tried to remove any of them. Courage, straightforwardness and plain speaking are the stock in trade of a reformer and Sir Syed Ahmed Khan did possess these qualities amply. This is why he took to reforming the wring and had customs of his society.

Sir Syed Ahmed Khan started the reform with his own home. There was no trace of any superfluous traditions about the wedding ceremony or formal mourning in his household. His son, Syed Mahmood was a High Court Judge. But his wedding took place in such an informal and quiet manner that no one came to know of it except Sir Syed Ahmed Khan's very close relatives and thick friends.
Instead of giving a sumptuous lunch or dinner to his large number of friends and admirers, he donated a large number of money to the Mohammadan Anglo Oriental College fund. The ‘Bismillah’ ceremony of his grand son Sir Ross Masood was performed so unpretentiously that even the close relatives staying in Delhi were not invited to come to Aligarh to attend it. The guests were treated with sweets and then Sir Syed Ahmed Khan donated Rs. 500/- to the Mohammadan Anglo Oriental College.

The most conspicuous change that took place in the social condition of the Muslims through the efforts of Sir Syed Ahmed Khan was the removal of the estrangements and hatred prevailing in the minds of the Muslims and the English towards one another. Islam has sanctioned intermixture and interdining with the Christians and this practice was in evidence in all Islamic countries. But the Muslims of India kept themselves aloof from them with the result that estrangement existing between the two deepened into hatred. As a matter of fact the English were congenially inclined towards the Muslim, but after the Mutiny of 1857, things took a different turn. Sir Syed Ahmed Khan understood rightly that in order to improve the political conditions of the Muslims of India if it was necessary to introduce English education among them, it was also essential and in a much more degree so to strengthen the social relations of the two. As long as they did not mix freely with one another they would not understand one another and if they did not understand one another, no mutual confidence would be
created in them. This was a very difficult task, but Sir Syed Ahmed Khan did succeed in his efforts to a great extent.

It is an admitted fact that Sir Syed Ahmed Khan set a large group of Muslims free from the chains of prejudice and evils of unnecessary customs and traditions.

Sir Syed Ahmed Khan sowed the seeds of social reforms by the two means—by bringing out the real spirit of religion and introducing Western education among the Muslims. He knew well that there were many good social evils among the Muslims and they had crept in as a result of various reasons. Those evils were so deep rooted that in this opinion tremendous efforts spread over a long time was necessary to reform them. He therefore, stuck at the root cause, that is wrong religious ideas and notions. The second step that he took was to introduce reforms in the educational field and this was done through the introduction of English education.

**MUSLIM OPPOSITIONS:**

Apart from the political, social and educational activities, Sir Syed Ahmed Khan’s services rendered to the Muslims in the field of religion are by no means in significant. The last was particularly a dangerous zone, and it was hear that Sir Syed Ahmed Khan met with the strongest oppositions. The orthodox Mollas looked askance at his proposed teaching of Western Sciences and the social changes advocated by him. When he began to write “Tafseer” (Commentary of the Holy Quran) the orthodox set burst into fury. He was declared an atheist.
Some of the Ulema (Theologians) declared him a Kafir (infidel). One of them went to the length of obtaining a decree of denunciation from the Ulema of Mecca. He came back triumphantly with the seal of many Arabian Ulema fixed to the Fatwah, (a religious edict) and published in India. When the attention of Sir Syed Ahmed Khan was drawn towards it, and some of his friends suggested the need of a strong comment on it in his own journal, he wrote a brief note to say that he was gratified that a sinful person like himself had been indirectly instrumental in enabling his opponents to acquire virtue of performing the pilgrimage to Mecca.

**SIR SYED AHMED KHAN’S PLAN FOR EDUCATION:**

It has been observed above that Sir Syed Ahmed Khan worked for the welfare of his countrymen right from his young age. As a result of that he was able to diagnose the disease. The Mutiny also helped him to see things in their proper perspective. He thoroughly understood that unless ignorance, shortsightedness and frustrations were removed the country would not get rid of poverty and would not flourish. In order to cure the above mentioned diseases the only remedy lay in purposeful and high education. Hence, now all his efforts, whether in the political, religious or social fields, were directed towards achieving his aims in views. It may be well give at this point what Lt. Colonel Graham wrote about Sir Syed Ahmed Khan’s views regarding the introduction of modern education:

"Before and after the Mutiny, Sir Syed Ahmed Khan had thought
deeply on the state of his co-religionist in India, more especially with reference to educational question. His ideas was that the education imparted to the mass of Mohammedans was utterly inadequate to the spirit of the age, consisting, as it did, of only logic, philosophy, Arabic literature and religion. Geography, the modern arts and sciences and recent histories of nations were sealed books to them. Like Sir Charles Metcalfe, he looked to education, ‘that it may remove prejudices, soften aspirates and substitute a national conviction of the benefits of our government that it may unite the people and the rulers in sympathy, and that differences which separate them may be gradually lessened and ultimately annihilated’. The motto of Sir Syed Ahmed Khan is ‘Educate, educate, educate’. All the socio-political diseases of India may be set to be cured by this treatment. Cure the root, and the tree will flourish.”

Theodore Beck, the first principal of Mohammedan Anglo Oriental College made the following observation:

“As the final result of his determination to do his utmost to benefit his country, and especially the Muslims of India, Sir Syed Ahmed Khan decided to found a college in India, he considered, stood less in need of political than in social reforms..... while this was true of India as a whole, the need of education in his community was more pressing still.”


2 Ibid., Appendix A, p. 400.
Sir Syed Ahmed Khan’s aim was not to set up a few schools. He wanted to give higher English education to his community, and he, therefore, thought it necessary to have first hand information of the educational system of England. It was with this view that he decided to go to England and study the system of education.

Incidentally it was at that time the government of India announced nine scholarships of Rs. 6000/- each along with Rs. 3000/- by way of passage for the study of English in England. Sir Syed Ahmed Khan’s son Syed Mahmood, was one of those students who were awarded this scholarship. This became an additional source of inducement to Sir Syed Ahmed Khan to go to England, and he immediately applied for leave.

It was very expensive to go to England in those days, and Sir Syed Ahmed Khan was a person who never saved a penny. This was the reason why he had to dispose of books of his library and mortgage his house. Nawab Mohsin-ul Mulk, one of his thickest friend, says that Sir Syed Ahmed Khan often told him that he would not achieved his desire unless he himself had first hand knowledge of principles and methods of education.³

Sir Syed Ahmed Khan himself wrote on February 15, 1869 in the paper of the Scientific Society:-

³ Hali Altaf Husain, Hayat-i-Javed Part I.

"I wish to go to England to set an example to my countrymen. I am sure I will be benefiting my countrymen by giving them the results of my stay in England. Thus I will be teaching them what I would learnt in England and persuade them to follow suit." 4

In short he left for England on April 1, 1869. Since one of the chief aims of Sir Syed Ahmed Khan’s voyage to England was to study the methods of education followed in that country. He particularly went to the Cambridge University and studied and observed even the most minute details. He then selected the best method that would agree with the Indian genius.

After making a study of English system of education Sir Syed Ahmed Khan published a pamphlet in English, in London, in which he pointed out the faulty methods of education followed in India. Sir Syed Ahmed Khan also studied the culture and civilization of England. He availed himself of the opportunity and visited various factories and societies.

Apart from education Sir Syed Ahmed Khan had still another and much more important object in mind for which he had undertaken his strenuous voyage. That object was to write a book by which the Christians should have an exact idea of Islam and the misunderstanding created by Christian authors, particularly by Sir William Muir, may be removed. He had to face many difficulties and hardship in

4 Ibid., p. 142.
order to achieve this object. The greatest impediment being lack of funds. He had to dispose of his personal affects. That not being enough he had to fall back upon loans. But when the work was completed he felt extremely happy. His achievement took the concrete shape of ‘Khutbat-e Ahmadiya’. This work was translated into English and published in England in 1870. The English title of the book was “A series of Essays on the Life of Mohammad and subjects subsidiary thereto.” The publishers were M/s Iruhner And Co. The book comprises twelve essays. These essays in the word of Graham;

“Show an extraordinary depth of learning, great tolerations of other religion and the great veneration for the essential principles of true Christianity.”

Nawab Mohsin-ul Mulk writes:-

“People go to England and visit theaters, parks, museums and buildings. But this advocate of Islam sat in libraries and wrote ‘Khutbat-e-Ahmadiya’, and visited colleges and universities and studied their administrations. His voyage to England was for the nation.”

**THE GREAT REBELLION OF 1857:**

The great rebellion of 1857 plays a very significant role in this epoch of Indian history. At the outset, though the Mutiny was a military revolt, it very

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quickly changed into a civil rebellion due to various political, economic, social and religious factors. Among these factors, the one most frequently cited was the religious policy of the British government. M. Thorn Hill in his book entitled ‘The Indian Mutiny’ noted that the system of secular education came into conflict with the Indian religious traditions. It prohibited what those religions permitted or enjoined and sanctioned what they condemned. Though, in principle, the government had adopted a policy of religious neutrality, the people of India, and especially the Muslims, regarded it to be secretly propagating Christianity.

The uprising had a drastic impact on the Indian population, especially on the Muslims for it was they who were held responsible for the Mutiny. Sir Syed Ahmed Khan in his ‘Tareekh-e-Sarkashi-e-Bijnor’ delineated with great vividness all that passed before his eyes in the Mutiny ridden town of Bijnor. He published an effective pamphlet entitled ‘Asbab-e Baghawat-e Hind’, describing the causes for the uprising of 1857. This was translated into English fifteen years later by Sir Auckland Colvin and Sir Syed Ahmed Khan’s English Biographer Lt. Colonel Graham.

Sir Syed Ahmed Khan describes that the primary causes of any rebellion are the same everywhere. It invariably results the existence of a policy obnoxious to the dispositions, aims, habits and views of those by whom the rebellion is brought about with regard to the rebellion of 1857, for a long period many grievances had been rankling in the hearts of the people. In course of time a vast

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store of explosive had been collected. It needed only the application of a match to
light it, and this was applied by the Mutinous army.

**CAUSES OF THE MUTINY:**

In Sir Syed Ahmed Khan’s opinion the original causes of the non-admission of a people into the Legislative Council. He says that most men would agree in thinking that it is highly conducive to the welfare and prosperity of the government and for its stability that the people should have a voice in the Council. It is from the voice of the people only that government can learn whether its projects are likely to be well received. The voice of the people can check errors and warn of the dangers before they burst and destroy a nation. The voice, however can never be hurt and security never acquire, unless people are allowed a share in the consultations of government. Otherwise, the government could never know inadvisability of the lows and regulations which it passed. The people had no means of protesting against what they felt or of giving public expression to their own wishes. But, on the contrary, people misunderstood the views and intention of the government. Hence, the time came when all men looked upon the English government as a ‘Slow poison’, ‘a rope of sand’, ‘a treacherous flame of fire’. They learned to think that if today they escaped from the hands of the government tomorrow they would fall into them, or even if they escaped on the morrow, the third day would see their ruin.

Consequently, all the above factors contributed and culminated in the rebellion of 1857. And it was this rebellion which is looked upon as the turning
point in the history of Indian Muslims. As the main responsibility for the rebellion was laid upon the Muslims, their condition deteriorated even more than previously. Hunter, in his book entitled, ‘The Indian Musalman’ says that,

"The Muslims had sunk so low that even when qualified for government employment. They are kept out of it by government notification." 

**RAMIFICATION OF THE MUTINY:**

Sir Syed Ahmed Khan, the founder of Aligarh College, was deeply affected by the rebellion. This can be noticed in his speech of 1889:

"This sorrow mad me old and turned my hair gray... then I thought that it would be cowardly on my part to leave my people in this state of utter ruin and save myself in some place of security. No, I should suffer with them and make it my duty to help them in this difficulty. I gave up the idea of hijra and choose to work for my people." 

However, before going into further details of contribution made by Sir Syed Ahmed Khan, it would be appropriate to give a brief description of his early life, and in what circumstances he decided to devote his life for the cause of the Muslim community.

**LITERARY CONTRIBUTION OF SIR SYED AHMED KHAN:**

Sir Syed Ahmed Khan had written many books, pamphlets, journals and articles for new papers in Urdu as well as in Persian. Some of his important books

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are discussed below.

1) JILAL-UL QULUB BI ZIKR-UL MAHBUB (1839):

This book deals with the birth, death, miracles and other events of the life of the Holy Prophet. The reason for writing this book was that there were very few hand books available which gave a really accurate account of the traditional procedures to be followed in the Maulud celebration.\textsuperscript{10}

2) TOHFA-I HASAN (1839):

This is in fact an Urdu translation of the 10th and 12th chapters of the Persian work, Tohfa-i Isna Ashriya. It concerns the Shiyah accusation of Abu Bakar and respect due to the first four Caliphs. This translation is the only work in which Sir Syed Ahmed Khan criticised the Shiyah or tried to refute their accusation.\textsuperscript{11}

3) JAM-I JAM (1840):

This book included a brief accounts of 43 Emperors of different houses. It was drawn up in seventeen columns and covered the period from Amir Taimur Sahib-i-Quran to Abu Zafar Siraj ud Din Bahadur Shah.\textsuperscript{12}

4) TASHIL FI JARR US SAQIL (1844):

This is an Urdu rendering of the Persian work Miar-ul Uqool, written by the scholar Bu Aligarh Muslim University, Aligarh The Persian work is itself a

\textsuperscript{10} Hali, Loc. Cit., p. 31.
\textsuperscript{11} Ibid., p. 32.
\textsuperscript{12} Ibid., p. 30.
translation from Arabic. It contains an account of the five principles of mechanics and treats such topics as the lifting of heavy objects, the cutting of hard material, the five methods of pressing and squeezing intractable matter, and various methods of making and using tools for these purposes.\textsuperscript{13}

5) ASAR US SANADEED (1847):

This edition contains descriptions of about 180 buildings erected by Hindus and Muslims. Each description is accompanied by the plans of the building and a copy of inscriptions found in it. It also deals with 32 buildings complete with their plans and inscriptions. 70 houses, temples, mosques, markets, wells, fountains, etc. are also mentioned in this book. The final chapter of this book devoted to the towns, castles and places of the regions which had been inhabited from the earliest time to the present day. This is followed by a description of the climate of Delhi and the Urdu language. The final section devoted to the famous men of Delhi. Some 120 Shahs, Ulemas, Fakirs, Hermits, Doctors, Reciters of the Quran, Poets, Calligrapher, Painters, Musicians, are mentioned.\textsuperscript{14}

6) FAYAID UL AFKAR FI AAML UL FARJAR:

This booklet is an Urdu translation of the Persian papers written by Sir Syed Ahmed Khan’s maternal grandfather Khwaja Fariduddin Ahmed. It incorporates his theory of the application of a special pair of compasses.\textsuperscript{15}

\textsuperscript{13} Ibid., p. 32.
\textsuperscript{14} Ibid., p. 35.
\textsuperscript{15} Ibid., p. 37.
7) Qaul-i Matin Dar Ibtal-I Harkat-I Zamin (1848):

In this treatise, Sir Syed Ahmed Khan tried to prove, in accordance with earlier beliefs, that the Sun revolves around the Earth. Later, however, he accepted the European theory, and for the rest of his life subscribed to it.\textsuperscript{16}

8) Kalimat Ul Haqq (1849):

This paper was an attack on the traditional way in which Peers and Saints were regarded by their followers.\textsuperscript{17}

9) Rah-I Sunnat Dar Radd-I Bidat (1850):

This pamphlet was written when Sir Syed Ahmed Khan was a passionate follower of the Wahabi movement. It is an exhortation to orthodox Sunnis to take a stand against heresy.\textsuperscript{18}

10) Namiqa Dar Bayan-I Masala-I Tasavvar-Shaikh (1852):

This is written in the form of a Persian letter. The practice of bringing the image of one’s spiritual guide before the mind’s eye (tasavur - shaikh), which was current in the Naqsh bandi order, is defended as a means of demonstrating one’s love for God and His Prophet and as a recognition of God’s blessings.\textsuperscript{19}

12) Silsilat Ul Muluk (1852):

This is a brief but useful list of the Maharajas and Emperors who had ruled in Delhi over a period of five thousand years. The list begins with the name of

\textsuperscript{16} Ibid., p. 37.
\textsuperscript{17} Ibid., p. 38.
\textsuperscript{18} Ibid., p. 38.
\textsuperscript{19} Ibid., p. 38.
Raja Yudhishtira (the most famous of the Pandavas) and ends with that of Her Majesty Queen Victoria, Empress of India. The names of 203 monarchs are listed along with the names of their fathers, the dates and the length of their reigns and the name of their capital. The work was carried out with great thoroughness and care and was originally appended to the first chapter of the second edition of the Asar us Sanadeed. The list was re-issued in a revised form under the title of Silsilat ul Muluk.\textsuperscript{20}

13) \textit{AGHAZ I KIMIYA I SAADAT}:

This is an Urdu translation of a few pages of the Persian work of the same name. This is a complete list of the works written by Sir Syed Ahmed Khan during his time as Munsif at Delhi.\textsuperscript{21}

14 \textit{THE HISTORY OF THE DISTRICT OF BIJNOR (1855)}:

Sir Syed Ahmed Khan found many documents in the offices of the village registers dating from the reigns of Akbar and Alamgir and all these documents were introduced into this work. He incorporated a lengthy discussion of the fastli year, which was always confused in government offices with the amali year. He brought this confusion to the attention of the government and explained the difficulties which frequently arose from the misunderstanding.\textsuperscript{22}

\textsuperscript{20} Ibid., p. 38.

\textsuperscript{21} Ibid., p. 38.

\textsuperscript{22} Ibid., p. 40.
15) REVISION OF THE AIN-I AKBARI (1855):

This book is the finest historical account of the Indian Muslims ever produced on Indian soil. It is in fact the Administration Report and Statistical Return of Akbar's government as it was about 1590 and embodies those facts which in modern times we would look for in Administrative Report, Statistical Compilations or Gazeteers.23

16) THE HISTORY OF THE BIJNOR REVOLT (1858):

This book contains a minutely detailed account of the events of the revolt which took place in Bijnor between May 1857 and April 1858. All the correspondence he had with the British officials in Rurki, the letters he had written to Nawab Mahmood Khan and the Chaudhries and the replies he had received from them as well as many other documents which have some bearing on the matter were reproduced word by word.24

17) AS BAB-I BAGHAVAT-I HIND (CAUSES OF THE INDIAN REVOLT):

In this book he did his best to clear the people of India and specially the Muslims of the charge of Mutiny. In spite of the obvious danger, he made a courageous and thorough report of the accusations people were making against the government and refuted the theory which the British had invented to explain the causes of the Mutiny.25

23 Ibid., pp. 44-45.
24 Ibid., p. 58.
25 Ibid., p. 62.
Sir Syed Ahmed Khan’s great friend, Colonel G. F. I. Graham translated it in English and published in 1873.\textsuperscript{26}

\textbf{18) THE LOYAL MOHAMMADANS OF INDIA:}

The three issues of this work contained detailed accounts of some eighteen people, many of whom had been killed by the rebels and lost a number of the members of their own family. There is a lengthy discussion of the three most common accusations made against the Muslims and their religion. Evidence from the Quran the traditions and Muslim Jurisprudence is offered to prove that these accusations were completely without foundation.\textsuperscript{27}

\textbf{19) TAHQIQ-I LAFZ-I NASARA (An Inquiry Into The Word Nasara):}

In order to clarify the misunderstanding of the word ‘Nasara’ Sir Syed Ahmed Khan wrote this short article and published it in Urdu as well as in English. The main points which he made in it, however, are as follows:

The word ‘Nasara’ is not derived from the proper noun ‘Nasara’ (Nazareth), but from the Arabic verbal root ‘Nasara’ (to help). This is accepted by the Muslims on the basis of Quranic evidence. In one Verse of the Quran it is stated that Jesus asked his disciples: ‘Who are the helpers of God? The apostles replied: We are the helpers of God. For this reason, those who followed the disciples and those who believed in Jesus were known by the name that the disciples themselves had accepted and were thus called ‘Nasara’ (helpers). In the

\begin{footnotesize}
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\item 26 Ibid., p. 69.
\item 27 Ibid., p. 70.
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Quran, no mention is made of the village of Nazareth, nor is Jesus ever referred to as a Nazareth (Nasari).\(^{28}\)

**20) REVISION OF THE TARIKH-I FIROZSHAHI (1862):**

The revised edition of this book was published by the Royal Asiatic Society of Bengal in 1862. The Tariikh-i Firozshahi, an extremely valuable work, written by Ziya ud Din Barani, is one of the great master piece of its kind. In the introduction, which Sir Syed Ahmed Khan wrote for his edition, he discussed all the histories of the kings of Delhi written before it, later accounts of Firoz Shah and the life of Ziya ud Din Barani. This introduction was published separately in the first number of the journal of the Scientific Society.\(^{29}\)

**21) THE TABIN UL KALAM (A Commentary On The Bible):**

In this work Sir Syed Ahmed Khan quoted from great Islamic scholars and philosophers, such as Imam Ismail Bukhari, Imam Fakhruddin Razi, Shah Waliullah of Delhi and so on to prove that the only kind of textual falsification to be found in the Bible is that which Christian commentators have already admitted themselves an it is only in those places where the sacred books of the Christian differs from the Quran and the Hadith. He gave a detailed account of the efforts of Jewish and Christian scholars to preserve and authenticate the text of the old and new Testaments, and added a short history of the scholarship that had been carried

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28 Ibid., p. 74.
29 Ibid., p. 77.
out and the results that had been produced by it. In translating the Bible he pointed
out that the actual text of the Bible could in no way be impaired by differences
found in the translations.

The disputes of the Muslims and Christians over the matter of abrogation
were passed off as mere arguments over words. In this way Sir Syed Ahmed Khan
managed to narrow the gulf which had come about between Islam and Christian. \(^{30}\)

22) **RISAL I AHKAM I TAAM I AHL I KITAB (1866):**

*(On Eating Meals With The “People Of The Book”):*

In 1866, Sir Syed Ahmed Khan was asked to give his opinion on the
question as to whether Muslims could share meals with the British, assuming that
the food they were offered contained nothing that was forbidden to them. Sir Syed
Ahmed Khan answered that, according to the Quran and Traditions, it was quite
lawful for them to do so.

In this short study, he quoted verses of the Quran and the traditions and
opinions of the Jurists to prove that it was perfectly in order for Muslims to do as
he had done himself and eat in the homes of the English food prepared by them, in
their own utensils, providing that no pork or wine was included in the meals. \(^{31}\)

\(^{30}\) Ibid., p. 106.

\(^{31}\) Ibid., p. 218.
23) THE KHUTBAT-I AHMADIYA:

This was an effort of Sir Syed Ahmed Khan for introducing the Christians to the fundamental principles of Islam. In this way he hoped to clear up the misunderstandings about Islam and the character of its founder, which had been propagated intentionally or unintentionally by certain Christian writers and specially by Sir William Muir in his famous book, 'The life Of Mohammad'.

Sir Syed Ahmed Khan was awarded the honorary degree of Doctor Of Laws ( LL. D.), by the University of Edinburgh, on recognizing himself as an author through such work as the ‘Khutbat-i Ahmadiya was recognized as much in England as it was in India.32

24) TAHZIB - UL AKHLAQ (1870):

The journal, Tahzib ul Akhlaq, aimed largely at reforming Muslim religious thinking and putting the Muslims back on the road to progress. The first number appeared on the 24th of December 1870. The major aim of this journal was to overcome those religious prejudices which were stopping the Muslims from progressing.

25) THE ALIGARH INSTITUTE GAZETTE (1864):

In the year 1864, he started a newspaper to publish his articles on social and educational reforms which later on was known as Aligarh Institute Gazette. Sir Syed Ahmed Khan himself was writing the editorial. He was always

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32 Ibid., p. 123.
deserving mentioned is that it was publishing regularly at the proper time and always had the news from authentic sources. It continued its publications for about 32 years and had maintained the standard of its articles and regularity in spite of financial difficulties of the society.\footnote{33}

\textit{THE SCIENTIFIC SOCIETY (1864):}

In 1863, Sir Syed Ahmed Khan’s pamphlet, ‘\textit{Iitemas ba Khidmat-i Sakinan-i Hind Dar Bab-i Tāraqqi-i Talim-i Ahl-i Hind} (A Petition to the people of India concerning the development of their education), was published. In this pamphlet it was also urged that the progress of widespread education in India would be greatly furthered by the foundation of a society which would undertake Urdu translations of the best works of ancient Indian literature and the most useful English works. The outcome of all this was that the Scientific Society of Ghazipur was founded in the year 1863.

\footnote{33} Ibid., p. 124.