The Muslim leadership of U.P. did influence and direct not only the politics of U.P. but the Muslim politics of India. The foundation, the structure and the nature and tendencies of the Muslim politics after 1858, was largely dominated by the tireless efforts of Syed Ahmad Khan. His ideology has borne a stamp on the Muslim leadership and its policies. In fact the very circumstances which were created on the horizon of Indian politics which were responsible for the birth of the Muslim league may be traced to the policies and schemes of Syed Ahmad Khan. Yet, strangely, many statements of Syed Ahmad firmly declared that he was not a supporter of separatism. This was indeed a paradox. It is in the beginning, this repeated assertion in the subsequent statements tend to indicate that his main aim was to strive for abolition of poverty and backwardness of Muslim community. He did stress upon the Muslims to evade politics and co-operate with the British in order to achieve this goal. Majority of the Muslims pursued this policy. The gloom that had overshadowed the Muslim community immediately after the suppression of the great Indian revolt of 1857 began disappearing under the encouraging spirit and optimistic approach of the leadership of Syed Ahmad Khan. His continued efforts to diffuse this fear and direct the Muslim mind to the new forces of progress bore fruits and the Muslim energy was directed to the attainment of education, reform of abuse in the community and overall the improvement of its economic condition. But after the demise of Syed Ahmad Khan, Indian Muslims found them unequal in identifying their political aspirations with Congress and so
they realised the stressing need of a party like Muslim league to make their identity distinct at the national level. The Muhammadan politics over the period 1906-1910 remained influenced by leadership of Muslim league. Men such as Sayyid Husain Bilgrami, Haji Muhammad Musa Khan, Raja Naushad Ali Khan, Haji Riaz Uddin Ahmad and Sahebzada Aftab Ahmad Khan were the leaders of the league in U.P. The task set before the new leadership of this period was therefore to earn a distinct identity for the Mohammedan community. The demand for a separate electorate which was fulfilled also, can well be regarded as a step on the way to the above said goal.

But after 1911 the Britishers started to treat Muslims less circumspectly. Re-Union of Bengal, rejection of the proposal of Aligarh Muslim University and the policy towards the Turks are the instances of the changed British attitude. This phase was marked by a struggle for leadership between the two groups of the Muslim leaders - popularly denoted as the 'young party' and the 'old party'.

Among the followers of policies of the young party, there was majority of such newly educated but pan-Islamist people who were committed to do anything for securing the Muslims' interest. On the other hand the old party mainly comprised of Zamindars, Nawabs and other influential people who had faith in Britishers reforms. Though this party also comprised the persons such as justice Rafique, Syed Abdur Rauf, Syed Ross Masud and Syed
Mahommad Ali, who were from non Zamindar families. Due to the intense devotion towards the muslims' interest the young party could succeed in securing ultimately the leadership and the old party disappeared from the scene.

Over the period between 1916-1923, muslim religious order i.e. the Ulamas, dominated the politics and leadership in U.P. Their dominance owed to the very policies of the leaders of the young party. During this phase one can notice the Hindu-Muslim unity in respect of certain national issues such as khilafat movement. This unity and accommodation was brought about by the appeasement policy of Gandhi towards muslims as described in preceding chapters. Few instances of unity have been scrutinised from the point of view of the muslim thinking that they could secure their interests with the help of the Hindu co-operation and fraternity. Gandhi also achieved his motto of Hindu-Muslim unity, though partially. Under these circumstances the Ulama leadership contributed considerably in making the muslim politics completely religion-motivated. The effect of which may be felt in the creation of Pakistan and existence of present day social circumstance.

Further the leadership in and after 1923 was also motivated by communal feelings. Though, Hindu institutions too, are no less responsible for this. But the attitude to regard the muslim community as a separate nationality was inculcated firstly by the muslim leadership. The mohammedan leadership
of this period at first talked about the muslim nationalism and thereafter of Indian nationalism. Keeping only muslim interests in view and proclaiming them a 'minority', the muslim leaders continued with their mission of securing 'safeguards', 'reservations' and separate electorates'. They did not have any faith in democratic reforms and schemes of the national scenario.

Conclusively, it can be said that the majority of the muslim leadership of U.P. over the period between 1906-1937, was influenced respectively by the policies of muslim league, Pan-Islamism, young party men, ulama and lastly by the policies of Jinnah.