CHAPTER - III

NAWAB VIQARUL MULK AND ALIGARH MOVEMENT
Nawab Viqarul Mulk (Honorary-Secretary)
M.A.O. College, Aligarh
1907-1913
CHAPTER – III

NAWAB VIQARUL MULK AND ALIGARH MOVEMENT

Sir Syed made politics a taboo for the Muslims and had never participated in any anti-British agitation but he was more concerned with the development of modern education for the Muslim community. His conviction was that education alone could change the position of Muslim community and by embracing modern education would give a respectable place to Muslim community in the society. Nawab Mohsinul Mulk was the first to break the ice and his political participation in the Urdu-Hindi controversy and later his involvement in the issue, invited displeasure of the British Government. The formation of Urdu Defence Association earned fury of the Lieutenant Governor MacDonnell by Mohsinul Mulk and therefore he disassociated from the burning issue of Urdu-Hindi controversy because he was taught by his elder the lesson of Muslim loyalty towards British Government and the cause of Muslim education was dear to him and thus he remained away from Urdu-Hindi controversy. But after the death of Mohsinul Mulk, his co-worker Nawab Viqarul Mulk, an associate of Sir Syed and who had worked under him succeeded to Nawab Mohsinul Mulk as the Honorary Secretary of M.A.O. College. Nawab Viqarul Mulk was educated on the same traditional way as was Mohsinul Mulk, and he followed the same path of Sir Syed’s policy of Muslim loyalty to British Government but to some extent, he differed on certain political issues of Muslim concerns in the 20th century and therefore set a new trend to oppose the British Government from Aligarh, the bastion of Muslim loyalty. The emergence of Nawab Viqarul Mulk as a leader on the horizon of Muslim politics of 20th century solved the problem of Muslim leadership after the death of Mohsinul Mulk. The issues of Muslim interests and the educational concerns of the Muslim community was easily taken up ahead
after assuming the leadership of Muslim community by Nawab Viqarul Mulk in 20th century.

In this chapter an attempt has been made to analyse the political achievements of Nawab Viqarul Mulk became the first Muslim leader after Sir Syed and Nawab Mohsinul Mulk who vigorously taken up the cause of Muslim concerns and raised the anxiety of Muslim community to the British Government over the issue of Hindi-Urdu controversy in 20th century. A study of his biographical as well as his contribution which he made through the Aligarh Movement in the 20th century will provide an insight into his greater concerns for his community. The educational and political consciousness of Nawab Viqarul Mulk and his achievements in this concern in the 20th century form the theme of this chapter.

(A) Biographical Sketch of Nawab Viqarul Mulk (1841-1917)

The ancestors of Nawab Viqarul Mulk were in the service of the Mughal Emperors and Abdul Momin Khan was one of the ministers at the court of the Mughal Emperor Shahjahan, around the year 1653 A.D. But after the decline of the Mughal power its effect was also felt on the family of Abdul Momin Khan as they suffered heavily. The descendants of Abdul Momin Khan later on settled in a small village in Moradabad district towards the beginning of the nineteenth century. One of the descendent of Momin Khan was the family of Shaikh Fazl Hussain settled in Moradabad district. Though the family of Shaikh Fazl Hussain was not so rich and they lived the life of humble village-folk. eking out a difficult existence but they had produced some learned men for which the family was known.

A son was born in the family of Shaikh Fazl Hussain at Sarwah. a tiny place in the district Meerut (U.P.) where his father was employed. They named the child Mushtaq Husain. The mother of Mushtaq Husain was Batlunnisa, the grand
daughter of Hakim Mohammad Munir of Amroha. Though she was not well educated and even did not have sufficient traditional education, but she was a pious and well cultured lady. She brought up her child with most care as a good mother could give to a son. The child was hardly of six months old, when his father died and the entire responsibility of bringing up the child fell on the widowed mother. Although not literate herself, Batlunnisa was determined to give her son the best education and to bring him up as a perfect gentleman. Batlunnisa brought back the child to her father Moulvi Anwar Ali’s house at Amroha where Mushtaq Husain was given the first lesson in moral training i.e. obedience to parents. From the very beginning Mushtaq Husain was of stubborn nature but it was mother’s caring and strict supervision that he became a well-mannered and God fearing man in his later phase of his life.

As far as the early education of the Mushtaq Hussain is concerned, he was given the same traditional education at village’s Maktab, where he sat on the floor with other boys of his village. He also received the reading of the Quran and later became a pupil of Maulvi Rahat Ali Amrohi, under whom he learnt advanced Arabic, the Hadith and Fiqh. He also attended Government District School because it was not possible to find a Government employment, without having studied in a Government School. There he proved to be an intelligent, hardworking, well-disciplined and well-behaved student and became favourite of his teachers. Soon he accepted a post on ten rupees a month as an assistant teacher in the District School, where he had studied.

He started his early career as scribe or clerk in Income Tax on scale of Rs. 20 per month salary at Tehsil Moradabad. In 1861, when a famine broke out in the

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1 Amroha is a town in the north-western side of Uttar Pradesh state in India. It is situated on the north west of the Moradabad district, near SotRiver. It is located at 28°47’N 78°47’E.


3 Vigar-e-Hayat, ibid., p. 2.

United Provinces and Sir Syed Ahmed was in charge of relief work in Moradabad district and Nawab Viqarul Mulk was entrusted of carrying out relief work in Amroha sector wherein he took the job with great enthusiasm and worked relentlessly for the welfare of the famine stricken people. There he developed a strong bond of mutual relationship with Sir Syed Ahmed Khan and very soon he had caught the eyes of his superior and soon rose to the higher post in the Government service. He was promoted from one post to another, from one place to another, until he was finally appointed to work under Sir Syed Ahmed at Aligarh, where Sir Syed was posted as a subordinate judge. Moulvi Mushtaq Husain was an indefatigable worker and always ready to help his colleagues who were in arrears in their office work. While he was in service, he began to prepare for the examination of Tehsildar which he passed in 1872. Sir Syed also borrowed the services of Moulvi Mushtaq Husain to Sir John Stretchy who was the Collector of Gorakhpur and he was appointed to distribute the relief material as there was a famine occurred.5

Moulvi Mushtaq Husain also faced problems while he was in Government service. Once he was objected by some European officers during his service at Gonda where he was posted as Sherishtadar on the issue of his absence for the prayers for which he was stopped for visiting mosque to perform his namaz. But Moulvi Mushtaq Husain showed inbounding independence and refused to be cowed by the threats or pressure of his superior particularly of the Collector of Gorakhpur Mr. Kaloon. He decided to submit his resignation than giving up his prayers on time for which it fell during office hours. Although he was drawing one hundred rupees a month as salary, which was considered a princely sum in those days, he submitted his resignation and begged for its acceptance if he was not to be allowed time for prayers. With the intervention of some well-intentioned

English officer, he was given permission for prayers and his resignation was withdrawn.

(B) Nawab Viqarul Mulk and his Services to Hyderabad State

Moulvi Mushtaq Husain came to Sir Syed Ahmed Khan’s notice during great famine of 1861, which brought him closer to when he was supervising the relief work at Moradabad division. Sir Syed Ahmed Khan employed Moulvi Mushtaq Husain as a reader when he was a sub-judge at Aligarh. After his transfer to Banaras, Mushtaq Hussain also worked under Moulvi Samiullah Khan, who was Sir Syed’s foremost assistant in his educational mission. Sir Syed recommended the name of Moulvi Mushtaq Ahmed to Sir Salar Jung I who took him to Hyderabad state in 1875 and entrusted the Judicial Department to him. From 1875 to 1892 he held high appointments in the Hyderabad Civil Service till he was compelled to resign owing to local intrigue. Due to his reforms in the administration and he got appreciation and the title of Nawab Intisar Jung Vigar-ud-Doula Vigar-ul-Mulk was conferred on him by His Exalted Highness the Nizam for his services to the State of Hyderabad.

During the famine of 1877 at Hyderabad State, Moulvi Mushtaq Husain prepared a comprehensive scheme for the distribution of relief measures and provided help to the famine-stricken people and recommended the setting up of homes for the poor and disabled persons. His suggestions were accepted fully and he was put in charge of relief work. Whenever he visited famine camps and homes for the poor, he spent hours with them and consoled them with his kind words and provided financial assistance to them. He continued to serve Hyderabad state for seventeen years and he got the appointments in higher posts. But due to open differences between the English Resident and Sir Salar Jung, Moulvi Mushtaq

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Tazkirah-e-Viqar, p. 58.
Ilusain found himself a target of local intrigues. In his last years at Hyderabad he was drawing a salary of four thousand and five hundred rupees a month. Most of which he spent in helping poor, the needy, the orphans and widows. Even he did not lose any opportunity to provide his services for the betterment of the State of Hyderabad but after his open differences with the resident of Hyderabad, he resigned from his services 1892 and settled down at Aligarh to work as assistant of Sir Syed in his Aligarh Movement.⁹

(C) Succession of Nawab Viqarul Mulk as the Honorary Secretary of M.A.O. College

Among the successors of Sir Syed Ahmed Khan the name of Nawab Viqarul Mulk comes second after Nawab Mohsinul Mulk. Close relation developed between Sir Syed and Nawab Viqarul Mulk during the services of the former with Sir Syed at Moradabad and Aligarh. Even Sir Syed recommended his name for the services of the state of Hyderabad, where he served for seventeen years. But later he resigned from the state and came back to his native place at Amroha and led a semi-retired life for about eight years. In retirement he sat on the Amroha Municipal Board but later shifted to Aligarh and where he remained a co-worker of Sir Syed Ahmed Khan and worked for the betterment of Muslim society under supervision of Sir Syed Ahmed Khan and remained there till his breathe last.

The closing years of Sir Syed's life saw him greatly preoccupied. Apart from the College's affairs, he now had to manage the All India Mohammedan Educational Conference, the Anglo-Oriental Defence Association, the editorship of the Aligarh Institute Gazette and the Tehzibul Akhlaq etc. Consequently most of the College work remained unattended. Therefore Sir Syed

². It was founded by Sir Syed in 1886 to cater the educational needs of his community on all India basis.
³. It was the organisation of Sir Syed which was founded to safeguard the Muslim interests.
⁴. It was a mouthpiece of Sir Syed's Aligarh Movement, established in 1866, Sir Syed was its editor and it was published in two languages i.e. English and Urdu.
passed these works to Viqarul Mulk, who looked after the dining hall, hostel management and general discipline of the students. After the death of Nawab Mohsinul Mulk in Shimla on 16 October 1907, the selection of an Honorary Secretary for the M.A.O. College became an important question because the British Government wanted a pro-British man in a loyal Muslim institution. In the official circle it was said that the Secretary should be an influential man capable of controlling the political agitation among the students of MAO College who were quite affected by the Pan-Islamic ideas and the British policy to the Muslim state in the beginning of the 20th century. Even a student’s strike had been called in 1907 and the College campus witnessed the problem of management and even nationalist leaders were invited like Gopal Krishna Gokhale and Mohammad Ali during the period of strike. Gokhale was invited by Mohammad Ali to build up an anti-British group at Aligarh. Ultimately Viqarul Mulk was the choice, but he was a ‘conservative’ by nature and did not like the influence of European staff in the College management. But the Government was aware that if he was not elected by the Trustees he would become a fervent supporter of Mohammad Ali, a radical nationalist leader whose influence was profound on the students of M.A.O. College to which British Government did not like to see any anti-British agitation at M.A.O. College. Mohammad Ali was unhappy with the British from the very beginning because of his failure to secure a teaching post at M.A.O. College despite the recommendation of Mohsinul Mulk. Theodore Morrison, the principal of the College rejected Mohammad Ali’s application. Besides, he felt offended when the English principal insulted the Honorary Secretary and did not apologise.

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14 Gopal Krishna Gokhale (1866-1915) – joined Indian National Congress in its early stage and became Joint Secretary; elected to the Bombay Legislative Council and Imperial Legislative Council; was made a CIE in 1904; founded the Servants of Indian Society 1915 whose object was to train young men for the services of India and to raise national feeling in them belonged to the extremist wing of Indian National Congress.

In a letter to the Secretary he observed: “Every unbearded European will pose to be a Pharaoh. Neither there will remain any farsightedness nor will any power be left with you, if you remain silent.” Therefore British Government did not willing to have an offended and radical Mohammad Ali in M.A.O. College campus. And thus the choice was felt on Nawab Viqarul Mulk who could be used as the best and most effective engine to quash the influence of Mohammad Ali and his followers in the College affairs as a Trustee. Thus Viqarul Mulk was favoured reluctantly by Sir J.P. Hewett and he took the office of Honorary Secretary of M.A.O. College on June 11, 1908. Thus Nawab Viqar mul Mulk was succeeded to the post of Honorary Secretary of M.A.O. College on 11th January 1908.

(D) Tussle between European Staff and the Secretary of M.A.O. College

During the time of Sir Syed, when Mr. Theodore Beck (1859-99) was the Principal of M.A.O. College, there soon arose acute differences between the Principal supported by the entire European staff on the one hand and Trustees on the other regarding the expulsion of a student named Syed Husain alias Bangru who led the students to strike of 1888 and manhandled bearers. The issues of the discipline among the students and their expulsion on the matter of strike of 1888 made relation more strained between the European staff backed by Principal and the Management Committee of M.A.O. College because both wanted to have greater control over the College affairs and discipline though their area of influence was defined but the European staff wanted more power on these matter

3. Sir J.P. Hewett’s letter to Dunlop Smith dated Nov. 1907 (Minto Paper).
4. Mr. Theodore Beck (1859-99) was educated at Cambridge and Oxford and was recruited by Syed Mahmud for the post of Principal of M.A.O. College. He took part actively in the affairs of the M.A.O. College and had great influence on Sir Syed and among his students.
and later on the matter was shorted out with the intervention of Sir Syed Ahmed and normalcy was brought in relationship between European staff and the Management committee of the College but after the death of Sir Syed, fundamental differences arose regarding management of the College and the differences occurred between the European staff with the Trustees of the College which later came to the surface. Here the tug of war for supremacy was the Management of the College and the succession of Secretary of M.A.O. College came after the death of Sir Syed.

Even during the time of Principalship of Theodore Morison an acute difference occurred with Mohsinul Mulk regarding the political participation of Muslims in the Urdu-Hindi controversy. Morison wanted that the College with its students, staff and the Management should not participate in anti-British agitation. The only political activity which European staff wanted from the students and Trustees of the College was Muslim loyalty to the British Government. The other issues of the MAO College which cropped up and created more complex situation at the M.A.O. College during Principalship of W.A.J. Archebold were as follows:

(a) regarding the control over the administration and discipline of the students.

(b) greater control of the College and to curb the influences of Old Boys like Mohammad Ali and others.

(c) hold of the European staff in the College as had been during the time of Sir Syed.

On the other hand the admission of students was restricted while the Management of the College encouraged admission, but despite their nodding for admission, the European staff resented it since the pressure of work fell on them. To maintain high degree of discipline at the College Shaikh Abdullah wrote: “We shall not be able to maintain a standard of discipline at the College unless we
restricted the number of College students. But denying admission to the Muslim student was also a problem in the eyes of Trustees because they wanted to have Muslim students enrolled in the College to make it more conducive for the admission of the Muslim students.

The arrival of Archebold as the Principal of the M.A.O. College when Nawab Mohinsul Mulk’s health had completely failed and his control over the Principal was nominal and all educational problems of the College admission, promotions, curricula, time table etc. were left to the Principal. Thus students had utter chance to be heard against the European staff. Despite all these Nawab Mohsinul Mulk maintained an atmosphere of peace in the College affairs by not interfering in the jurisdiction of Principal’s authority in the College matter with grace and tact and brought conducive atmosphere in the College. But Nawab Viqarul Mulk who was having a hard temperament, would neither yield nor close his eyes as what went about in the College. The Honorary Secretary armed with the backing of the community was sometime tempted to intrude into the sphere of the Principal’s authority and he had his watchful eyes on the College affairs and did not like too much influence of the European staff into the College affairs. And the strike of 1907 at M.A.O. College brought Nawab Viqarul Mulk in direct confrontation with European staff during the Principalship of Archbold. It happened on an account of an insignificant incident at the Annual Exhibition at Aligarh. Some students made an unauthorized entry into the one of the enclosures. One of them, Ghulam Husain clashed with a police constable and matter was reported to the Principal. who awarded punishment and he was asked to Ghulam Husain to do the followings:

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Ibid., p. 150.


Also see, private confidential letters from J.P. Hewet Lt. Governor of U.P. to S.H. Bilgrami, 21st August and 27th November 1907, Nainital, in Hewet Correspondence No.9, Part 1 (Bilgrami Paper)
1. He was fined a sum of Rs. 20.
2. He was asked to apologize to the District Superintendent of Police.
3. He was forbidden to leave the College premises till further order.

Later on Principal issued orders expelling six other students. The College students called strike which followed the visit of Gokhale in February 1907. During the strike the Old Boys were having their Annual Function at Aligarh and thus who attended this function also participated in the strike of the College, and with the participation of Gopal Krishna Gokhale matter became more politicized. Mohammad Ali also participated in it by which the Lieutenant-Governor J.P. Hewett (1907-12) wrote to Lord Minto, the Viceroy (1909-1910) on February 24, 1907 that: it were Mohammad Ali and Gokhale who instigated the students. The strike had administered a severe shock to Mohsinul Mulk who could not sustain it and passed away in Shimla.23

The Trustees, acting on the advice of the Patron (Lieutenant Governor of North-Western Provinces), appointed on February 23, 1907, a Commission of Enquiry consisting of eight members, “to make a confidential enquiry into the causes and circumstances relating to the dissatisfaction of that student of the College”. The Commission was also asked to recommend measures for preventing such occurrence in future24. A fresh conflict emerged between Principal and Nawab Viqarmul Mulk as Viqarul Mulk used to listen to the grievances of the students to which Principal did not like it and even the suggestions to the students by Nawab Viqarul Mulk on certain matters did not liked by the Principal and matter was more worsened when Nawab Vikqarul Mulk suggested some changes in time table prepared by the Principal and the matter was put to the Lieutenant Governor on February 22, 1909, and who came to Aligarh and addressed the

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Trustees and advise them to reduce the pressure of work on the European staff and to eliminate overcrowding in classroom. The *Honorary Secretary* asked the Principal to produce the College timetable, then Principal resented it as undue interference and submitted his resignation on March 2, 1909, simultaneously forwarding its copy to the Patron.

The *Pioneer* published on March 18, 1907 express its deep concern about the College affairs and even published the differences between European staff and the Management. The tussle between European staff and *Honorary Secretary* was due to matter of hegemony over the College administration. The Governor Sir John Hewett who intervened and tried to make a compromise. The interference of Governor was resented all over India. The stalemate continued for some time, later on Principal Archehold submitted his resignation. The Trustee thereafter adopted a resolution which clearly defined the powers of the *Honorary Secretary* and the Principal, forbidding the latter to write directly to the British Government or to any Government department. Thus ended a long drawn controversy about the administration of the College and a new era was opened in its working and the College affairs came on the smooth water again.

(E) **Nawab Viqarul Mulk and Political Consciousness among Muslims of India**

After Sir Syed’s death in 1898, Muslims were completely disillusioned and they lost a great Muslim leader. But with the appearance of Nawab Mohsinul Mulk as the leader of Muslim community after Sir Syed who gave a new life to Aligarh Movement and worked for the Educational Mission of Sir Syed by following the footsteps of Sir Syed Ahmad Khan and his ideal of Muslim policy of loyalty to the British government. He did not deviate from the path of Muslim loyalty but when the Urdu-Hindi controversy came on the surface, he founded an *Urdu Defence*
Association in 1900 and he participated in a series of meetings and organized political gatherings of Muslims to raise the serious issue of employing of Hindi as the official language in courts as the threat to Muslim community. But his involvement in the political matter infuriated the British government as they did not like the involvement of Muslims in a political matter against the British from the bastion of Muslim loyalty at Aligarh. Therefore Mohsinul Mulk was asked by Lieutenant Governor of U.P. to either choose the Urdu Defence Association or to save his College from the British onslaught because it was almost sustained with the help of British Government. Hence following the footsteps of Sir Syed Ahmad Khan Mohsinul Mulk distanced himself from Urdu-Hindi controversy and he choose the education as it was the paramount necessity for the Muslim community as it was also a source for their upliftment which was also an ideal of Sir Syed. But with the emergence of Nawab Viqarul Mulk who succeeded as they Honorary Secretary of MAO College, a change in the policy of Muslim leadership could be seen regarding their political concern. Though Viqarul Mulk followed the footstep of Sir Syed but he could not stop himself from participating in the political issues of Muslims concerns which he considered a vital interest of Muslim community. He propagated his idea to make Muslims aware of their political share and interest in administration which could be raised from the political platform which till then was not founded. Therefore Nawab Viqarul Mulk tried to form a Muslim Political Association by which the grievances of the Muslim community could be raised in 20th century and in this way he was the first Muslim leader to think to form a political platform for the Muslim community and for the same he differed with his predecessors and was successful in achieving the same.

(1) Nawab Viqarul Mulk and Formation of Muslim Political Association

It was Urdu-Hindi controversy which led the involvement of Aligarh leaders into the political matter. Actually the Urdu-Hindi controversy dates back to the year 1867 when the Hindus of North India put their claim for recognition of Hindi as
the official language in place of Urdu and Persian. Sir Syed viewed this movement with anxiety and horror and came to the conclusion that it was difficult for the two communities to live together. As the issue was raised by Non-Muslims but because of the fear of alienating the Muslims, the Government was not ready to give any weightage to the matter. And even Sir Syed also played an important role in subsidizing the controversy.27

During the Secretaryship of Nawab Mohsinul Mullk, the students of the College participated in anti-British meeting over Hindi-Urdu controversy.28 Mohsinul Mulk, as the true representative of the Aligarh school, told the students and the Muslim community that 'Education' and not the 'politics' was still a paramount necessity for them, and he disassociated himself from the Urdu Defence Association. Thus the fear of employment in courts for Muslims continued but the anxiety remained in the minds of the Muslim community. On the other hand Mohsinul Mulk reduced the anxiety of British Government regarding Muslim disloyalty and he disassociated from the Urdu Defence Association but strong feeling emerged to form a political organisation of Muslims to show their anxiety to the British Government.

One of the oldest Aligarh Graduate of M.A.O. College named Ghulamus Saqlain29 had already made a strong demand for the formation of a Muslim Political Association. In his own monthly journal, Asr-e-Jadid or ‘Modern voice’ founded in 1903, he gave reasons for forming political organization. To quote

"Intelligent Musalmans will readily admit the necessity for the establishment of a Muhammadan Political Association. Owing to the want of such an association the interests of the Muhammadan community have already suffered in a variety of ways and are still being trampled underfoot; some of the instances being the Hindi-

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27. AIG, November 13, 1868.
28. AIG, 7th May, 1901.
29. Ghulamus Saqlain belonged to hometown of Meerut but settled down at Lucknow. He passed his B.A. from Aligarh MAO College, was a lawyer and journalist, associated with Viqarul Mulk; advocated for the formation of Muslim political association.
When Mohsinul Mulk withdrew himself from the *Urdu Defence Association* and also intended to resign from the *Honorary Secretaryship* of MAO College no body was prepared to accept his resignation. All these developments were not insignificant, the Muslims and the British Government viewed each other with suspicion. While the farmer regarded the Government's attitude as hostile, the latter thought that the Muslims were adopting agitational politics like Indian National Congress. This gave birth to a new controversy. The Anglo-Indian papers blamed the Muslims for adopting a pro-Congress attitude, while the later denied it. Mohsinul Mulk replied to the charges and clarified the attitude of Muslims and said that he was more intimately acquainted with the thoughts and feelings of his co-religionists and he could say with perfect confidence that his community had not changed its thinking. It still believed that Congress policy was neither beneficial to the country nor to his community. In a letter to the *Pioneer*, titled, “The Mohammadan and the National Congress, Mohsinul Mulk wrote:

> “Educational questions in my opinion have for the Musalman community a paramount claim...”

He also suggested a mild policy for the formation of a Political organization and he agreed with Morison (Principal of MAO College) who suggested the formation of a small Council to represent the Muslim cause.

Suggestions were also made to review the defunct *Muhammadan Anglo-Oriental Defence Association* as any further silence in political matters was considered suicidal.

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1. See *Asr-e-Iadad* (Meerut), May 1903, UPNNR, 1903.
4. See AIG, 17 October, 1901.
5. AIG, 19 September 1901.
Therefore Viqarul Mulk, the protégé of Sir Syed Ahmed Khan and a close friend of Mohsinul Mulk came out of secluded retirement on the Amroha Municipal Board to organize a Muslim Political Association and to bring political awakening amongst Muslim, because as he considered unless the Government know about Muslim political aspirations how could it give it to them. He set out his approach in a letter to the *Pioneer* and said:

> "We start with firm conviction, and seek to implant it in the mind of every Indian Musalman that our national destiny is now bound up with the presence and permanence of British rule in this country and that in the Government of the day will have got out our best and surest friend".

And on the need of a Political organization for the Muslim community, Nawab Viqarul Mulk expressed his views. To quote:

> "We, the Indian Musalmans being in the minority, have our own special needs and require some means through which we can place them before the Government".

And to garner support of Muslim community in favour of a Muslim Political Association, Nawab Viqarul Mulk toured the districts of Western U.P. exhorting the inhabitants to form Local Associations and elect delegates to a general Muslim meeting at Lucknow which would organize a *Central Muhammadan Political Association*. Meetings were held at Moradabad, Aligarh, Badaun and Bijnor and political associations were formed in at least two places, Sharanpur and Shahjahanpur. Thus on 22 October 1903, Muslim delegates from the U.P., Punjab and Bihar met at Lucknow and agreed to set up a political organization.

Formation of a Muslim Political Association in July 1903 at Saharanpur and

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AIG, August 22, 1901.
Letter from Nawab Viqarul Mulk to the editor of the *Pioneer*, August 1903, quoted in the *Advocate* (Lucknow), 22 August 1903, UPNNR 1903.

*The Pioneer*, 21 July, 1903.

Shahjahanpur brought a political consciousness in Muslim community and it also changed the issues and aims of Aligarh Movement from education to politics.

Emergence of Nawab Viqarul Mulk in 20th century as Muslim leader was significant in the history of Muslim politics as he prepared the ground for the formation of Muslim Political Association, which changed the psychology of Muslim community and the Muslim gentry of the North-Western Provinces started thinking for their political rights and also a stage was prepared for the formation of All India Muslim League to put forward the Muslim grievances to the British Government.

(2) Growth of Muslim Separatism

In the last three decades of the nineteenth century, the direction of Muslim politics in U.P. depended largely upon the understanding between Government and the Muslim leadership of Aligarh. The business of the latter was to protect the interests of the Muslims and the Urdu speaking elite. They supported British Government so long as administrative reforms were imposed highly upon them. From the beginning of the 19th century the conditions in which this understanding worked, began to change. Concessions to Hindu revivalist agitation in the U.P. and Hindu and Congress agitation elsewhere, led Aligarh leaders to fear that the Government was deserting them. Young western educated Muslims were so disillusioned by the poor rewards of political docility that they threatened to join the Congress. The Aligarh leaders were compelled in order to remain in control, to demand more vigorously than ever before that the Government should protect their interests. Government, in turn, feared that if it did not concede some at least of the Aligarh leader’s demands, it would lose the support of the Muslims whose hostility at most feared.39

The understanding between the Aligarh leaders and the Government was first attacked by MacDonnell who felt that the Muslims were too hostile and potentially too dangerous to be encouraged. The majority of Sunnis had a double allegiance, on the one hand to Britain but on the other hand to their Khalifa, the Turkish Sultan. MacDonnell was even on the watch for the signs of Muslim fanaticism. The Nadwatul Ulama probably quite innocent, was branded with sedition. He told to Lord Elgin that the Muslims Government servants were not to be trusted and he later told to Elgin during the Pan Islamists flurry of 1897, has been... the failure of our Mohammedan officials – Tehsildars and Police officers, to give us any useful or tangible information as to what is going beneath the surface. The Muslim Government servants were not to be trusted. So his decision to give more employment opportunities shift from more Muslims towards the Hindus. Persian was removed from the curriculum of Allahabad University. A list of candidates for the post of Tehsildar and Deputy Collector was reflected because it had too many Muslims.

And the Nagri resolution of 18 April 1900 was the last straw. As a protest the Aligarh leaders reorganized the Muhamamdang Anglo-Oriental Defence Association of Upper India as the Urdu Defence Association, and its charge was overtaken by Mohsinul Mulk. At Allahabad, and Urdu Defence Association founded by English and Muslim barristers in 1898 sprang into life under the guidance of Karamat Husain. At Lucknow most of the leading Muslim, led by Hamid Ali Khan, were swept into a committee to protect Urdu. At Lahore a meeting was held under Nawab Fateh Ali Khan Qezilbash. Kayasthas and Kashmiri Brahmins also joined the Muslim (because of their association with Urdu speaking elite and Government jobs in courts). In the protest against the

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2. MacDonnel to Curzon, 18 May, 1900, Curzon Papers.
3. MacDonnel to Elgin, 12 August 1897.
Nagri resolution, the range of support of Muslim politics was extended far beyond the usual base of Aligarh. But these protests were of no use and the leader of the Muslim politics, Nawab Mohsinul Mulk was given a warning by MacDonnell and he made it clear that the College Secretary must choose to protest against the Government or to get Government grant for MAO College.

All these developments led to Mohsinul Mulk shocked and he even intended to resign from Honorary-Secretaryship of the College. The Muslim regarded the Government’s attitude as hostile. And Muslims were now politically very conscious and a stage had reached when the foundation of some sort of Muslim political organisation was inevitable. And the feeling of Muslim separatism started among the Indian Muslims and they thought to form their own political organization. In this way first step was provided by the Morrison the Principal of M.A.O. College who suggested for the foundation of a small Council of leading Muslims. Mohsinul Mulk supported the views of Morrison and regarded them as guidance for the whole community. Unlike Mohsinul Mulk, Viqarul Mulk favoured the idea of forming a political organization and soon on October 21 & 22, 1901, prominent Muslim assembled at the residence of Syed Hamid Ali Khan, bar-at-Law of Lucknow to consider their future course of action. And this assembly of Muslims is considered very significant as it was for the first time that they collectively thought over the formation of a Muslim political organization. The meeting authorized Viqarul Mulk to visit important cities of the United Provinces to propagate its objectives and to explain the necessity of having the proposed association. After some debates among the Muslim intellectuals the way was cleared for the formation of Mohammedan Political Association in 1903 in Saharanpur and Viqarul Mulk convened a meeting and

\[\text{References:}\]
2. Ibid., pp. 136, 137.
3. AIG, 19 Sep, 1901.
Moulvi Abdullahjan spoke to the audience and assured the Muslims of its peaceful policy.\textsuperscript{17}

When it was suggested that the Mohammedan Association should be named as Mohammadan Congress, Viqarul Mulk said that it would only make the Muslim organization look like the Indian National Congress, although they both differed in their objectives. There was no similarity between ‘agitation’ and ‘constitutionalism’. The Muhammadan Political Association was meant to make a proper representation of the Muslim views and to distinguish its members from those Muslims who were sycophants and only believed in praising the Government all the time.\textsuperscript{18} Muslims under the leadership of Viqarul Mulk followed the policy of ‘isolation’ from the Congress and though Badruddin Tayabji in his presidential address to the Muhammadan Education Conference (1903) invited Muslims to join the National Congress, but they did not agree to the invitation of Badruddin Tayabji. Instead small political associations were formed in many parts of the country. One such association, the Presidency National Muhammadan Association was founded in Bombay in 1904. It supported the Muhammadan Political Association of the Muslims of U.P. and reaffirmed its faith in the policy of Sir Syed.\textsuperscript{19}

Furthermore due to the British policy of expansion in Turkey, Arabia and Pan Islamic movement had already brought consciousness in Muslims and it also brought anti-British feeling among the young students of the M.A.O. College. Even the students of Colleges threatened to join the Congress. In 1905, young Aligarh Muslims such as Tufail Ahmed and Hasrat Mohani attended the Congress session held at Banaras and in 1906, the Aligarh College Students Union took an alarming line when it passed by overwhelming majority, motions advocating joint

\textsuperscript{17} The Pioneer, July 1903.
\textsuperscript{18} Shan Mohammad, Successors of Sir Syed, op.cit., p. 47.
\textsuperscript{19} AIG, Oct.4, 1904.
actions by Hindu and Muslim in politics. So there was already dissatisfaction among the Aligarh students regarding the Muslim interests, on the other hand the most deep impact on the Muslim was created during the post partition of Bengal provinces. And Hindus opposition to Bengal’s partition led them to think of their political status as a community in India. The incident which made them more politically conscious was the partition of Bengal. Muslims welcomed the partition and Nawab Samiullah in an article said,

“...That the potentialities of the ‘New Province’ were great and it had offered to the Musalmans of Bengal many facilities which they had hitherto not enjoyed”.

The Aligarh school hailed the partition of Bengal and to Nawab Mohsinul Mulk the partition of Bengal was a positive sign for the Muslim advancement in their socio-economic status. The partition of Bengal was hailed by Mohsinul Mulk as he said:

“The Musalmans of Eastern Bengal had, as compared to the Hindus been so backward and that they could not hope to stand side by side with the latter... The partition provided them the opportunity to improve their condition and if they did not avail themselves of this golden opportunity they were doomed for ever.”

The Central National Mohammadan Association and the Muslim Literary Society of Calcutta welcomed wholeheartedly the creation of the new provinces of Eastern Bengal. But the anti-partition movement gathered, such a momentum that the Pro-Muslim Lieutenant Governor, of newly created Provinces of Eastern Bengal and Assam. Sir Bampfylde Fuller thought to resign, which was considered by the Muslims as a triumph of Hindu agitation. On the other hand the Secretary of State, Morely’s announcement in his budget speech that the Government intended to

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. AFG, August 29, 1906.
increase the size and the powers of the legislative councils\textsuperscript{53} led the Muslim community to think for their political share in the Government administration.

John Morley budgetary speech gave rise to widespread concern among the Muslims for safeguarding their political rights in the forthcoming constitutional framework. Sahibzada Aftab Ahmed Khan pointed out the urgency of the ‘Muslim interest’ and laid emphasis on the fact that a certain number of seats be allotted to Muslims both in the Imperial and Provincial councils.\textsuperscript{54}

All these developments led to the growth of Muslim separatism in India started with the formation of Shimla Deputation in 1906 and a little later to the foundation of the All India Muslim League which was brought high point of separatism among Muslims of India.

(3) Formation of Shimla Deputation and Creation of Muslim League

The beginning of the twentieth century was a period of great strain and frustration for the Muslims of India. The Urdu-Hindi controversy and passing of the Nagri resolution created havoc in the Muslim community. The post-partition period also brought anxiety in Muslim community and the anti-partition movement further created apprehensions among the Muslim as they saw Eastern Bengal and Assam Province as Muslim province and a choice to improve their socio-economic status there. Thus the gap created by Urdu-Hindi controversy among Muslims and British Government due to Urdu-Hindi controversy, led Muslims to think about to bridge this gap and thus they needed a political organization to put their demands and grievances in front of the British Government and also to show their loyalty to the British Government. In this way Muslim became politically conscious during the period of Urdu Hindi controversy and thus Vqarul Mulk was able to form the Muhammadan Political Association in 1903 and many other associations were

\textsuperscript{53} See extract from Morley’s speech on the Budget. cited from Shan Mohammad, \textit{Successors of Sir Syed.} op.cit., p. 55. (MintoPaper)

\textsuperscript{54} \textit{The Observer}, 18 August, 1906.
formed in the other parts of the country. But these organisations and associations were not working on the All India basis and the stage was provided to create an all Indian organization for Muslims during anti partition movement and the budgetary speech of Secretary of State. Morley in the House of Common provided a golden opportunity to Muslims to think over the political status as a separate community in India.

Sahibzada Aftab Ahmed Khan pointed out that urgency of the Muslim interest and laid emphasis for certain seats to be allotted to the Muslims in Councils. The Observer in its issue of August 18, 1906 in an article entitled ‘Representative Government in India’ highlighted the point of Aftab Ahmed Khan. There was no dearth of such views in the other leading Urdu and Anglo-Indian papers, supporting the Muslim claim for due representation. This led to the formation of Shimla Deputation and little later to the foundation of the All India Muslim League. On 4 August, Mohsinul Mulk advised Archbold, Morrison’s successor as a Principal of MAO College that Morely’s speech will produce a great tendency in the young educated Muslims to join the Congress and he asked if a memorial to the Viceroy would be possible, and thus the suggestion of Nawab Mohsinul Mulk was encouraged. Even letters were written to Mohsinul Mulk regarding Muslim restlessness and action to be taken to draw official attention to Muslim representation. A long letter was that of Aftab Ahmed Khan who wrote to the Pioneer:

“That Muslims were to be appointed to the Imperial and Provincial Councils either by nomination or by election. So far as nomination was concerned, the Government should select those whom they regarded as influential and deserving of office recognition...... that Muslims be allotted a certain number of seats in the councils and


The Observer, August 18, 1906.

Shan Mohammad, Successors of Sir Syed, op.cit., p. 56.

Mohsinul Mulk to Archbold (Principal of MAO College), 4th August 1906 (Morley Papers) cited from Robinson, Muslim Separatism, p. 142.
these should be filled up by Muhammadan elected by voters of their own community".\footnote{59}

The correspondence of Mohsinul Mulk with Archbold led him to talk with the Viceroy Minto at Shimla. Archbold also felt that any agitation on the part of the Muslims would harm the British interests, so he followed the footsteps of his predecessor Morrison to safeguard their interests. With no delay he contacted Colonel J.R. Dunlop Smith, Private Secretary to the Viceroy. In his covering letter he mentioned the miserable condition and frustration of Muslims and requested the Secretary of State for permission to be granted for a Muslim Deputation to wait on the Viceroy. Archbold assured Dunlop Smith that the Deputation would not bring forward anything 'in the slightest degree of disloyalty from the part of Muslim'.\footnote{60} The Viceroy was apprehensive of the Muslim claims being overlooked. He did not wish that their claims be side-tracked in the proposed reform scheme. To apprise Morley of the situation of Muslim India, he sent letter of Mohsinul Mulk to him and he himself agreed to receive the Deputation in Shimla. A formal appointment requesting the Viceroy to attend a Deputation of leading Mohammadan to wait upon him at Shimla, an address embodying their views was made. The Viceroy agreed to receive the deputation on October 1, 1906 at 11 a.m. at Shimla.\footnote{61} On the other hand Mohsinul Mulk wrote back conveying thanks to him and said:

"Is it right for the Government to allow an important section of the Indian population, which has always supported and even depended on Government to safeguard its interests to be disappointed and get up a spirit of agitation like Hindus. I only hope that the Government of India would do something to subside the growing Mohammadan feeling and to remedy their helplessness".\footnote{62}

\footnotetext{59}{The Pioneer, August 11, 1906.}
\footnotetext{60}{Archbold to Dunlop Smith, August 9, 1906 (Minto Paper). Cited from Shan Mohammad, Successor of Sir Syed, p. 58.}
\footnotetext{61}{Ibid., p. 60.}
\footnotetext{62}{Mohsinul Mulk to Archbold, August 18, 1906 (Minto Paper as cited from Shan Mohammad, p. 59). Also see Mohsinul Mulk’s letters in Makateeb. A collection of letters of Nawab Mohsinud Doula, Mohsinul Mulk, Syed Mehdi Ali Khan Bahadur, Muneer Nawaz Jung VaNawabViqarud.
After consulting some of the prominent Muslims viz. Syed Husain Bilgrami, Aftab Ahmed Khan, and Viqarul Mulk, the memorial was drafted by Nawab Imadul Mulk Syed Husain Bilgrami. Its copies were sent to the leading Muslims all over India to elicit their opinion. Differences of opinion on certain issues arose and to erase out these differences Mohsinul Mulk called a meeting in Lucknow on September 16, 1906 to discuss the draft of the memorial and get final approval for it. The draft was thoroughly discussed and given final shape. The meeting also authorized Mohsinul Mulk to select the members of the Deputation.63

A deputation consisting of thirty five prominent Muslims led by the Agha Khan, met the Viceroy at Shimla on October 1, 1906 and submitted a memorandum for more Muslim representation in judiciary, university bodies and legislative councils and demanded communal electorate for their representatives in the reformed councils.64

The Viceroy acknowledged the grievances of the Muslims sympathetically.65 Sir Lord Minto’s reply to the Shimla Deputation did not make any statement with regard to the university proposal as the memorial also contained some paragraph regarding Muslim University. The memorial as claimed to represent the views of All Indian Muslims, but at Lucknow discussions Nawab Salimullah of Dacca and Nawab Ali Chaudhari insisted that the memorial should be based on the assurance that the partition of Bengal would be maintained but they were ignored by the Muslims of Northern India.66 But after all it was a great
achievement and success of Aligarh leadership, particularly of Nawab Mohsinul Mulk and Syed Husain Bilgrami and to some extent of Nawab Vigarul Mulk who offered advice to Mohsinul Mulk that such kind of memorial was prepared which contained the demand of Muslims of India.67

The memorial was the achievement of Muslim intellectuals and it was concerned for their Muslim community but to many historians the Shimla Deputation was the work of British statesmanship and they call it a Command Performance.68 There are two schools of thought regarding the brain behind the Shimla Deputation. Patwardhan and Ashok Mehta, Ram Gopal, Rajendra Prasad, Lal Bahadur, Mohammad Ali, B.M. Chaudhri, have assessed that the Muslim deputation was planned by the Government to offer resistance to national activities. But recent historians, viz. S.R. Wasti, M.N. Das, Matiur Rahman, Francis Robinson, David Lelyveld, M.S. Jain, G.L. Verma, Amlesh Tripathi, R. Coupland etc. have rightly shown that Mohsinul Mulk was the originator. But this is wrong estimate of Muslim political consciousness and it was Muslim aspirations of their grievances which compelled them to prepare such a memorial. Syed Raza Wasti has also rightly observed that the inspiration for the formation of Shimla Deputation came from within rather than from without.69

As the memorial of Shimla Deputation did not touch the point regarding the assurance for the partition of Bengal would be maintained as it raised by Nawab Samiullah of Dacca and Nawab Ali Chaudhury. At this juncture, Nawab

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Salimullah was planning to found a ‘Muslim All India Confederacy’ to counteract the influence of Congress. He circulated the members of the Shimla deputation with suggestion that an All India Muslim Political Association should be founded. The influential Muslims unanimously agreed to form an association. In November, Salimullah announced that he was going to found an All India Muslim Confederacy and asked associates to send delegates from all over India to the All India Educational Conference to be held at Dacca. At this stage, Aligarh leaders feared that the unhappy Muslim youth perhaps might join Salimullah’s organization as they were unhappy with the Viceroy because the statement or commitment with regard to the University proposal was not taken up by Viceroy Lord Minto in his reply to the Shimla Deputation. And hence in Aligarh leaders left for Dacca to capture the key posts in the newly proposed Muslim organization of Salimullah in which they succeeded and the importance of Aligarh leadership was maintained at All India basis. On December 30, 1906 with the session of All India Mohammadan Educational Conference being over, several hundred Muslim delegates assembled at Decca and Viqarul Mulk was voted to the chair. In his Presidential address, Viqarul Mulk said that the time and circumstances made it necessary for Musalmans to unite in an association to safeguard their rights. He was followed by Nawab of Dacca who emphasized the need for increased political activity. Thereafter a resolution was introduced which resolved to form a Political Association styled as the All India Muslim League with object to protect and advance the political rights and interests of the Musalmans of India. Thus the Muslim League was founded at Dacca which integrated the small Muslims associations into a Central body to put Muslim demand to Government more vigorously. A provisional committee was set up with Mohsinul Mulk and Viqarul

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1. See Muslim League Documents, Vol. I, pp. XIV-XIX.
3. Ibid., pp. 148-49.
Mulk as joint secretaries to frame a constitution of the League and to get it approved in a meeting to be convened within 4 months of the framing of the constitution.\(^{71}\)

In this way the formation of the Muslim League was nothing but a carrying forward of the views of the *Mohammadan Political Association* as referred to earlier. The motive that compelled the Aligarh leadership to work assiduously for a political association on an All India level was the same, i.e. the protection of their rights under the British Raj. The small associations such as the *Central National Mohammadan Association*, and the *Muhammad Literary Society*, Calcutta and many other *Anjumans* were undoubtedly with their branches all over India trying to ameliorate the conditions of the Muslim but their influence had waned and an *All India Muslim Political Organisation* urgently needed and thus the formation of the *All India Muslim League* filled the gap after two decades of the formation of the Indian National Congress.

(F) Nawab Viqarul Mulk and his Role in Aligarh Movement

After the death of Nawab Mohsinul Mulk, Nawab Viqarul Mulk appeared on the horizon of Muslim politics in 20\(^{th}\) century who succeed Mohsinul Mulk as the *Honorary Secretary* of M.A.O. College and assumed the Muslim leadership.

The educational movement of Sir Syed for the Muslim community also had great impact on the mind of Nawab Virqarul Mulk and he became a follower and an assistant of Sir Syed for the cause of Muslim community, he wrote in his article on the problems of Muslim education which won second prize in the contest organized by the *Committee of Better Diffusion and Advancement of Learning Amongst the Mohammedans of India*.\(^{75}\) As thirty two articles were submitted to the

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\(^{75}\) AIG, January 12, 1872.
Committee from all over India and Nawab V iqarul Mulk’s article adjudged second after Nawab Mohsinul Mulk and they suggested ways and means to the problem of Muslim Education in India and causes for the Muslim abstention from Government schools.\textsuperscript{76} Even Sir Syed was impressed by the work of Nawab V iqarul Mulk. When Sir Syed was transferred from Aligarh to Benaras he wrote remark on Nawab V iqarul Mulk services book that:

\begin{quote}

"Munshi Mushtaq Husain Sheristedar is enough capable, hardworking man... I have belief on the honesty of this officer as I had on my death...".\textsuperscript{77}
\end{quote}

V iqarul Mulk was a fearless man who never hesitated speaking the truth. He succeeded Mohsinul Mulk in 1908 as the Honorary Secretary of the College and during his period of Secretaryship marked the climax of the differences between Principal and the Trustee of the College. His period also witnessed anti-British feelings which had taken root among the students the MAO College. He himself did not bear the British influences in the College affairs and even during the life time of Sir Syed, he occasionally differed from the Sir Syed’s attitude of supporting European in the college affairs and the same temperament was maintained by Nawab V iqarul Mulk when he became the Honorary Secretary to the MAO College and later he tried to curb the influence of European staff in the College affairs.

Muslim education was the focal point of his devotion and for the cause of imparting modern education he sided with Sir Syed, while he himself did a lot to improve the Mohammadan Educational Conference and even suggested some modification to make it a more effective body\textsuperscript{78} which the vehicle of speedy the message of Aligarh movement to the Muslim community.

\begin{itemize}
  \item AIG, July 26, 1872.
  \item Cited from Figar-e-Hayat, p. 9.
  \item Sec. V iqarul Mulks, Letter to Sir Syed in Aligrah Institute Gazettee, October 29, 1891.
\end{itemize}
Nawab Viqarul Mulk took special interest in the teaching of Theology and Islamic practices at the M.A.O. College. As Moulvi Tufail Ahmed writes:

“In the past all Muslims prayed together but Nawab Viqarul Mulk initiated a policy of assigning separate places for Namaz for each sect. He started it by assigning a separate place of prayer to different boarding houses.” 79

During Sir Syed’s days Nawab Viqarul Mulk was entrusted the work of Boarding House and he was the incharge of it where he looked after the dining hall, hostel management and general discipline of the students. Sir Syed wrote in Tehzibul Akhlaq regarding the religious and moral training of boarders by Nawab Viqarul Mulk who took attendance of students during and after Namaz by which they were taught the Islamic faith and their religious obligations under the strict supervision of Nawab Viqarul Mulk. 80

During the Annual Proceeding of All Indian Mohammedan Educational Conference held in Delhi in 1892, where Nawab Viqarul Mulk passed a resolution regarding religious education in Government Madrasa for the Muslim boys which brought a heated debate. The Lieutenant Governor of U.P. MacDonnell issued a circular through Director Public Instruction on 8 December 1896 in which, the right was bestowed to local Muslims to impart one hour religious education at Government Maktah. 81 Nawab Viqarul Mulk also advocated the importance of the religious education imparted through the Nadwatul Ulema and he also supported its establishment for the cause of the religious education. 82 After assuming the charge of Secretaryship of M.A.O. College, Nawab Viqarul Mulk took the initiative regarding the University Movement and the cause of establishing a Muslim University was accelerated. And when University Commission was

81. See Proceedings of all India Muslim Education Conference, 1892.
82. See Tazkira-ul-Viqar, p. 132.
appointed in 1902 by Lord Curzon he also submitted written statements and discussed at some length the structure and scope of the proposed Muslim University and said:

"By proposing such a University we do not mean to establish a Muhammadan University in every Indian Province. The fact is that all the Muhammadans of India feel interested in the Muhammadan College and it is required now to found a particular University for the Muhammadans which may fulfil their requirements. It does not seem necessary to have a dozen of Colleges affiliation but a suitable number of Muhammadan students in the College classes and adequate and satisfactory supply of materials required for the teaching of the course which the University may propose would in my opinion be enough to justify the establishment of such a University. The College of the Anjuman Himayat-i-Islam, Lahore, the Islamia Colleges of Bombay and Karachi and other national institutions, may be affiliated to the Muhammadan University. The time of placing the question of turning the M.A.O. College, Aligarh, into a University before the Government cannot be foretold. It is said that in the case of Muhammadans getting permission to found their own University, the other communities will also demand separate Universities for them. As to this point I may say that the founding of the Universities on principles of self-help should not be objected to."

And he also sent a letter to Agha Khan (who was then residing in England) seeking his help in upgrading the College to a University.

On January 10, 1911 Nawab Viqarul Mulk convened a meeting to discuss ways and means for launching the University Movement. A Muslim University Foundation Committee was formed with His Highness the Agha Khan as President and Nawab Viqarul Mulk as Secretary. Nawab Muzamullah Khan, Haji Mohammad Musa Khan, Shaikh Abdur and Mr. Shaikh Ali were appointed Joint Secretary of the committee. A number of office bearers of Muslim organization and educational institutions, education of journals and papers, members of local


and district bodies, Vakils, Zamindar and other sections of the Muslim intelligentsia were appointed member of the Committee. The Registrar of the M.A.O. College was appointed as Treasurer. In order to intensify the Fund Collection campaign it was proposed to establish Provincial Committees also. A small Committee was formed to organize deputation for the Collection of Funds.85

Sir Syed Memorial Fund Committee which was formed to realize the Sir Syed dream of establishing a University after the death of the founder and thus they had started the campaign for fund collection in 1898 with a target of ten lakhs rupees and had succeeded in raising hardly Rs. 2,70,000 by 1910 and half of the amount was spent in paying off the College debts and the construction of buildings.86 Sir Syed Fund Committee was replaced by the Muslim University Foundation Committee in 1911 with Agha as President and Viqarul Mulk as Secretary and various funds schemes e.g. Sir Syed Memorial Fund, The One Rupee Fund were also launched under the leadership of Agha Khan. and a country wide campaign was started for raising funds for the proposed university with a network of sub-committees with a Central Committee at Aligarh. The Agha Khan went out to beg from house to house as a mendicant and his right hand throughout the campaign was Shaukat Ali.87

In this way the campaign for the Muslim University was carried out ahead by Nawab Viqarul Mulk with the help of other companions like Agha Khan, Raja Mahmoodabad, Shaikh Abdullah and many others during his Secretaryship of the M.A.O. College and thus University Movement got momentum during the time of Nawab Viqarul Mulk.

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85 K.A. Nizami, History of Aligarh Muslim University, op.cit., p.52.
87 Shaukat Ali (1873-1938). He was born at Rampur and graduated from Aligarh. He worked as Sub-Deputy Opium Agent till 1912 and then became the private Secretary to the Agha Khan. He was a good Cricketer at M.A.O. College and captained the team of MAO College on many occasions. He was Theodore Morison's favourite student and took active part in the field of College affairs as well as the national politics with his younger brother Mohammad Ali.