CHAPTER – IV

SIR SYED’S ASSOCIATES AND MUSLIM INTELLECTUALS

Aligarh Movement gained support from the diverse groups of the Muslim community viz., Landlords, Zamindars, Nawabs, rulers of Muslim principalities, Ulama etc. But the support given by the Muslim intellectuals and associates of Sir Syed on various occasion, is remarkable in the history of Aligarh Movement. Muslim intellectuals and associates of Sir Syed were the bright brains of the Aligarh Movement who extended their helping hands to achieve the goals of Aligarh Movement as set by Sir Syed. Their views expressed in the official circle on various occasion pertaining to the University Movement made the demand of the Muslim University in 20th century a political issue of the Muslim community, after the death of Sir Syed. Thus Muslim intellectuals gave University Movement a political color in 20th century through the print media of the time and the same was considered as a vital demand of University by the British Government. Aligarh Movement was also proficiently carried onward by the successors and associates of Sir Syed and they played their vital role in achieving the mission of Sir Syed. Aligarh Movement also got a generous support from the different successive Vice Chancellors of the University after 1920. They made their every effort to make Aligarh Movement on the path of progress and by their efforts, it sustained quite successfully till 1947. It was also nurtured by the other successive Vice Chancellors in post partition period. Aligarh Movement is still alive and continued its efforts in providing modern and liberal education mission to the Muslim community of India not only but also to the whole world. Even today its door is open for all communities and nations to get all kind of education – modern, secular, scientific, religious etc. to all communities.

In this chapter an attempt has been made to highlight the contribution of the contemporaries of Sir Syed in Aligarh Movement. A humble attempt is also
made to shed light on the associates of Sir Syed who nurtured the institution established by Sir Syed Ahmad Khan for the cause of providing modern education to his community. How the Muslim intellectuals and the successive Vice Chancellors provided their support and contribution to carry the Sir Syed’s mission ahead have also been focused in this chapter.

[A] Sir Syed’s Contemporaries and his Associates

Though Sir Syed had many friends and followers but only a few of them supported him in his educational movement for the Muslim community. His magnetic personality attracted a number of Muslims who extended their full support in carrying out the educational mission of Sir Syed ahead. Among them some were his contemporaries and some were his close friends who later became his associates who gave their cooperation through material and moral force during and after the life of Sir Syed.

A close examination of their role in Aligarh Movement and their views on the different issues of Aligarh Movement, particularly on the questions of the nature of the future Muslim University will bring out new facts and figures about the ever expanding Aligarh Movement. What kind of approach did they have about the political issues of Muslims and what extent their views were differed from Sir Syed views will be examined in this chapter.

(1) Samiullah Khan (1834-1908)

Moulvi Samiullah Khan, one of the close associates of Sir Syed was born on 1834 at Delhi and received his traditional education at Delhi. He served as Munsif magistrate at Kanpur and Aligarh in 1858. He also served at Moradabad, Farukhabad, Allahabad, Rae Bareilly as sub-ordinate judge from 1837-1887. He served as district judge at Rae Bareilly from 1887-89. He went to visit three countries, namely to England in 1884, then he proceeded to Egypt
and his last visit was to Saudi Arabia for Haj. In 1892 he got retirement and died in 1908.¹

The family of Samiullah Khan had the same kind of bitter experiences and the misfortune suffered during the period of revolt as Sir Syed’s family. The same notion of Muslims problems were felt by Samiullah Khan like Sir Syed and he believed that only providing western education to Muslims was the salvation of all cures to Muslim community. He thoroughly backed Sir Syed in his constructive, reformative and educational programme.²

Moulvi Samiullah’s greatest contribution was the support he provided during the establishment of M.A.O. College at Aligarh. On the instances of Sir Syed he extended his all possible help to the mission of Sir Syed Ahmad Khan. Even he was successful in getting contributions from the Raises of Aligarh and Bulandshahr, telling them that they could consider it an act of extortion or bribe or forcible contribution but they had to make a contribution to the College Fund³. And when the College was being established, and prior to its establishment Sir Syed had the opinion that College could be established only after having collected a sum of 15 lakh rupees but it was Moulvi Samiullah Khan who convinced Sir Syed that any further delay would prove fatal to the schemes of establishing M.A.O. College for the Muslim community¹ and thus Sir Syed took the initiatives to established a small school rather than to focus on a College. Therefore the foundation of a school was laid in 1875 at Aligarh with the help of Samiullah Khan.

Sir Syed always took his advice on all matters and so much did he love Samiullah that after the foundation ceremony of the College and departure of the Viceroy Lord Lytton in 1877, Syed ‘in the exuberance of his unbounded joy, embraced Moulvi Samiullah Khan, and thanked him before many intimate

friends. for the part he had played in making the affair a great success. In the College Annual Report of 1877. Sir Syed spoke highly about the services of Samiullah Khan and said that the College was highly indebted to him for the collection of funds and for the zeal with which, he worked despite insurmountable difficulties. And to acknowledge his profound sense of gratitude. Sir Syed affixed a marble slab at the Victoria Gate mentioning his services to the College. He also presided over the deliberations of the first session of the All India Muslim Educational Conferences which was held in Aligarh in 1886. Moulvi Samiullah Khan was very close to Sir Syed and had a great admiration of Western education, but he was not in favour of the English staff's influence in the College. he wanted that the Muslim students should get English education but they must live in an Islamic atmosphere and discipline which Sir Syed believed that unless they completely united with the Europeans. Muslim would be far behind the other communities of India.

A serious difference occurred between Samiullah and Sir Syed on the question of the appointment of Honorary Secretary of the M.A.O. College. Sir Syed had the opinion about his brilliant son Syed Mahmood for this post and to get his appointment for life long Honorary-Secretary for which he amended a clause in the Trustee Bill in 1889 due to which there was great strain between Sir Syed and Samiullah Khan and this led to exclusion of Samiullah Khan from the College’s affairs. But despite all these Samiullah Khan never criticized Sir Syed’s efforts to impart modern education to the Muslim community and he remained a great supporter of Sir Syed Ahmad throughout his life. It was Samiullah Khan who was a co-founder of the Maktab (school in 1875 later MAO College in 1877 and AMU in 1920) which was established by Sir Syed Ahmad Khan and the foundation stone of Maktab was led by Samiullah Khan on the request of Sir Syed. He was the first to enroll his son in the newly established Maktab which later become M.A.O. College. Samiullah Khan had

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See Khubat-i-Aliya, op.cit., p. 34.
The Aligarh Magazine, Special No. op.cit., p. 25.
some differences with Sir Syed Ahmad Khan in the matter of modern education imparted in M.A.O. College but despite his differences he remained a great support of Sir Syed throughout his life.

(2) Syed Mahmud (1850-1903)

Syed Mahmud was the younger son of Sir Syed Ahmad Khan and who was educated at Delhi, Banaras and Cambridge University and served as judge of the Allahabad High Court as the judge of Allahabad High Court. He also served as a member of the Education Commission (1882) and the Member of the N.W. Provinces and Oudh Legislative Council from 1896 to 1897.

After getting his Barrister Degree from Lincoln’s Inn (England), he started his practice at North-Western Province’s High Court. Thereafter he resigned over some petty issue with the judge of High Court and after his resignation; he came back to Aligarh and began teaching English in the M.A.O. College. Justice Syed Mahmud helped his father in formulation of his scheme of the College in England. As Sir Syed did not know English all his correspondence were taken up by Justice Syed Mahmud. While delivering his lectures in the session of Educational Conference in 1899, Sir Syed said:

“I am very thankful to Syed Mahmud for all the information that I have. I am glad to confess that had he not helped me my visit to England would have been a failure”.

Syed Mahmud’s services to the M.A.O. College were greater than those rendered by anyone else. He was aware of all that his father had done and wanted to do for the upliftment of the Muslims in India. As he had been associated with his father for so long time and had worked with him in the management of the College, he understood all problems of Sir Syed and therefore Sir Syed wanted to see Syed Mahmood as the next successor of M.A.O. College's Honorary Secretary after his death. Sir Syed was very much

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confident regarding the potentials of Syed Mahmood as he had close links with
the Europeans living in England and India. Sir Syed knew that Sir Mahmood
could provide his best services in getting appointment of the European staff at
M.A.O. College because of his close links and approach to the Europeans and
Sir Syed also had the opinion that Syed Mahmood could get the British
Government attention and cooperation by his approach in getting the financial
aids from them to the M.A.O. College. Sir Syed also thought that Syed
Mahmood could play a vital role in carrying out the management of the
College and could effectively deal the official correspondence with the British
Government as well. It was because of Syed Mahmud’s efforts that Sir Syed
Ahmad Khan’s educational scheme were successful because he used to see all
the schemes of Sir Syed and put his all energy in getting executed the mission
of Sir Syed. In this way Syed Mahmud helped his father to the capacity of his
approach and dedicated his life for the cause of the Muslim community to
fulfill the cherished dream of Sir Syed.

(3) Raja Jai Kishan Das (1832-1905)

Raja Kishan Das, popularly known as Raja Jai Kishan Das was born on 24th
November, 1832 in a respected family of Mr. Brindaban Das Chaubey in
Muradabad. His father was a respectable and influential figure in Muradabad.
Jai Kishan Das completed his formal education in Muradabad and joined Civil
Services as a treasurer in Tahseel and retired as a Deputy Collector. For his
services, and to create a harmony between the government and people, he was
awarded with Mutiny Medal. In 1860, received the title of RAJA and became
Raja Jai Kishan Das. He belonged to a noble family of Allahabad. He
received honors from the British Government, was due to his efforts to save
many Europeans during the revolt of 1857 and was awarded the ‘Mutiny
Medal’ for his services. In 1869 he was honored with the insignia of C.I.E.
from the British Government. He also served as Deputy Collector for several
years. He was a great supporter of Aligarh Movement as he was a close friend

See, Karwaan-e-aligarh, website, accessed on, 8-10-12.
of Sir Syed. His grandfather was Sir Tej Bahadur Sapru, the eminent jurist.\textsuperscript{11} In 1860 when a severe famine occurred in the North-Western Provinces, Sir Syed was put in charge of the Moradabad District for relief work by John Strachey who was the Collector of that district. Sir Syed Ahmad Khan was rendered his assistance to all the suffering people of famine in relief camp, where every possible arrangements were made by Sir Syed to look after the victims of famine, irrespective of creed and caste, where Raja Jai Kishan Das met Sir Syed and was quite impressed to see his humble services to an old man. earlier Raja Jai Kishan Das had not met Sir Syed and had been prejudiced against him after the publication of the “Loyal Muhammadans of India” because he considered Sir Syed a loyalist to British Government and he did not care about the people of other religions. But after noticing Sir Syed’s devoted services to the other cause of other community in his relief camp changed the negative and communal perception of Raja Jai Kishan Das and he became a lifelong friend of Sir Syed.\textsuperscript{12}

During the Ninth Session of the \textit{All India Muslim Educational Conference} which was held at Aligarh in Strachey Hall, in 1893. On this occasion Sir Syed’s grandson Ross Masood’s Bismillah ceremony took place on Raja Jai Kishan Das’s lap, as Ross Masood sat on his lap, and read the \textit{Kalina}. It was a remarkable incident in the annals of Hindu-Muslim unity. On this occasion, Raja Jai Kishan Das made a donation of Rs. 500 to the construction of the Strachey Hall\textsuperscript{13} in the MAO College campus.

Raja Jai Kishan Das also extended his support and cooperation in carrying out the work of \textit{Scientific Society} which was established by Sir Syed in 1864. When Sir Syed was transferred to Banaras, he entrusted the responsibility of \textit{Scientific Society} to Raja Jai Kishan Das and served as Secretary of the \textit{Scientific Society} while Sir Syed was in England. Raja Jai


\textsuperscript{12} A.H. Hali, op.cit., p. 92.

\textsuperscript{13} For details, see the \textit{Report of All India Muslim Educational Conference 1893}. also see, S.K. Bhatnagar, \textit{MAO College}. op.cit., p. 108-09.
Kishan Das completed the unfinished work of the Society, so devotedly that when Sir Syed returned to Aligarh, he found the Society a changed body. Raja Jai Kishan Das held the post of Secretary of the Society for about 7 years and when he was transferred to Aligarh he was made the life Co-President of the Society. He had also been the Secretary and President of the *British Indian Association*. Raja Jai Kishan Das was 15 years younger than Sir Syed and when he died in 1905, there was a wave of grief all over the College. The Students Union passed a condolence resolution. To perpetuate his memories the College instituted two medals, gold and silver, for meritorious students and erected a hostel in his name in the present Sulaiman Hall and it was named as Jai Kishan Hostel.

(4) Maulana Altaf Hussain Hali (1837-1914)

Khawaja Altaf Hussain Hali was a close friend and associate of Sir Syed who contributed to the Aligarh Movement through his poetry. He was a great poet of Urdu and whenever needed he inspire the people through his wonderful poetry.

He was born at Panipat in district Karnal in Haryana State of India. His father passed away when he was of nine years old and his mother became mad, and subsequently brought up by his elder brother and sister. He received his traditional education at home. At the age of seventeen, he was married to a cousin and continues his efforts to get more education, and for this he went to Delhi, where he remained for one and half year. During his study period, he participated actively in the literary life of Delhi and recited verse at poetical gatherings (*Mushairas*), where he met poet of the age Mirza Assadullah Khan Ghalib (1797-1869) and he became his disciple. There he also used to visit Nawab Mustafa Khan Shaita, a poet and literary connoisseur who was an intimate friend of Ghalib, who was also a landlord, and was looking for a tutor for his sons. And thus Maulana Hali was employed there to take care of his

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sons and to taught them and for this he remained there under his patronage for 8 years. In 1869 Shaifta and Ghalib both died and he became again jobless.\textsuperscript{15}

He then secured a post in Punjab Government’s Book Department in Lahore where his duties involved in revising style of text books that had been translated from English into Urdu for the Education Department. Nawab Shaifta had already introduced Maulana Hali to Sir Syed in one of the meetings of the \textit{Scientific Society} at Aligarh. He had known very little about Syed Ahmad Khan but when he met him he became very much impressed.\textsuperscript{16}

Maulana Hali was great admirer of Sir Syed’s personality and his Aligarh Movement, and was so impressed with him that he wrote an article entitled “Syed Ahmad Khan and his work” published in the \textit{Aligarh Institute Gazette} and he also became a regular contributor to the \textit{Aligarh Institute Gazette} and \textit{Tehzibul Akhlaq} to which he considered as the greatest organ for reformation of the Muslim society.\textsuperscript{17}

Hali’s significant contribution to the Aligarh Movement apart from his poems and articles and his participation in the sessions of \textit{All India Muslim Educational Conference} which led him to the composition of the epic poem “Musaddas-e-Hali” which he composed on Sir Syed’s request to awaken the slumbering Muslims of India. It also contains an account of the glories of Muslims and laments their miserable condition after the great revolt of 1857 in India.\textsuperscript{18} In all meetings of the Muslims congregations, it was generally recited. In one of the Annual sessions of the \textit{All India Muslim Education Conference}, he recited a very instructive poem that received great acclamation for its simplicity. Despite the great love for Sir Syed he never hesitated to oppose him during the Trustee Bill episode in 1889, he lent his support to Maulvi Samiullah, party. Hali did not only want the modern education for Muslim

\textsuperscript{16}. \textit{Hali Ka Tilaq Sir Syed Aur Aligarh Sey} by Salha Abid Husain, p. 135 in the Aligarh Magazine Special Number, op.cit., p. 135.
\textsuperscript{17}. Ibid., p. 135.
\textsuperscript{18}. Ibid., p. 139.
youth but he insisted upon the industrial and technical education for them also.19

With the great support and cooperation through Hali’s poem to achieve their educational mission, Sir Syed was happy to see his mission fulfilled and he once said that if he was asked by God as to what had he done in the world he would reply that he had brought out *Mussadas* by Hali. Therefore Hali’s contribution for the awakening of the Muslim community through his inspiring poetry was also acknowledged by Sir Syed. In 1914 Hali died and was buried in the tomb of well-known Sufi Bu Ali Qalandar at Panipat.

(5) Maulana Shibli Nomani

Maulana Shibli Nomani was a great scholar, a man of outstanding caliber, biographer, and historian and was the founder of the literary criticism in Urdu. He had received his traditional education from different places like Azamgarh, Banaras and Ghazipur. He went to perform Haj at the age of 20 years.20 In 1881 he came to Aligarh and a year later he was appointed as an Assistant Professor of Arabic and Persian at the salary of Rs. 40 per month and was promoted to the post of Professor on the salary of Rs. 70 in 1886.21 Sir Syed provided congenial atmosphere to Shibli Nomani at Aligarh, where he developed his mental faculties and thus improved his literary sense in the company of his mentor Sir Syed. Sir Syed provided accommodation and permitted him to make use of his library. It was in the company of Sir Syed that he developed scholarship of a high order and became a radiant and a figure in the sphere of Urdu literature that a few could equal him. From very beginning he started writing inspiring poems addressed to the students of the M.A.O. College. His poem “Subh-e-Umeed” deserves special credit in this connection. When the foundation of the *Muhamamdan Education Conference* was laid in 1886, Shibli

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20. Shan Muhammad, *Political Biography*, op.cit., p. 120. Also see *Tazkirah-i-Shams ul Ulema Maulana Shibli Merhoom*, ed. By Muhammad Mehdi, published by All India Mohammadan Educational Conference, 1934, Aligarh, p. 5.
21. AIEEE 12 Feb, 1887.
Nomani also joined it and planned to develop education for the Muslims community. In 1892 he also visited Asia Minor, Egypt and other Islamic countries by which he developed his wide range of experiences through these tours and also developed in him a taste for Islamic learning and faith, and also created in him a sense of revolt against English and western liberalism.\(^22\)

Though Shibli Nomani was much influenced by the personality of Sir Syed but he could not wholly reconcile himself to his position and always presented a mild opposition to him. The differences occurred with Sir Syed on the question of the neglect of Islamic studies at Aligarh and total acceptance of western mode of education as propagated by Sir Syed. He resigned in 1899 from Aligarh and was employed by Syed Husain Bilgrami at Hyderabad in Education Department Hyderabad. Why Shibli Nomani left Aligarh and on what point of difference between Shibli Nomani and Sir Syed developed is a matter of concern. In a letter to a friend, Shibli wrote from Aligarh that, English educated section among the Muslims was the worst, since it claimed to prove that all religious teachings were false. All things that made men courageous and broad minded were sadly lacking in the College and Aligarh’s students position about modern education, his views only presented ‘an exhibition of coats and pants’.\(^23\) While Shibli wanted that English to be taught but only to the extent that students might be able to read the name boards of shops or could perform transactions in banks. According to Sir Syed the only way to achieve progress was the assimilation of all things Europeans by Muslim except the Christian religion, while to Shibli only those things were to be accepted with which could not hindered religious belief.\(^24\) Also Sir Syed interpreted Islam from the stand point of the values of the West while Maulana Shibli approached Western values from the view point of Islam. His programme of reform was not based on any new criterion; he wanted to reform the Muslim community from within. These were some basic differences

\(^{22}\) Shan Muhammad, *Political Biography*, op.cit., p. 103.
\(^{24}\) Ibid., p. 290.
between Maulana Shibli and Sir Syed Ahmad Khan. It was for these reasons that he turned into a great supporter of Nadwatul Ulema, founded about 1893-94 for the study of Islamic studies. And this idea of Shibli is further clarified in a letter to Maulana Habibur Rahman Khan Sherwani, in which he wrote – “I want to join Nadwva only to perform a religious duty. For worldly honour and reputation, the field of Aligarh is good enough”. Thus Shibli developed his inclination towards Nadwa and joined it to fulfill his inner desire to have religious education and Islamic faith for the Muslim community and thus Maulana Shibli left Aligarh and joined Nadwatul Ulema at Lucknow.

(6) Moulvi Zakaullah (1832-1910)

Munshi Zakaullah to whom Moulvi Nazir Ahmad calls a ‘disciple’ of Sir Syed was a strong supporter of Aligarh Movement Charles Freer Andrews (1871-1940) writes about him:

“His eyes used to light up with eager enthusiasm at the mention of the name of Sir Syed Ahmad Khan, the founder of Aligarh M.A.O. College. There could be no question who was Munshi Zakaullah’s greatest hero; it was Sir Syed. Sir Syed’s portrait had the central place of honour in his own sitting room. Books relating to Sir Syed, or else written by him, were conspicuous in his shelves, and constantly in his hands. He used all times to speak about him with greatest reverence and admiration. He would give me his lectures to read, and ask my opinion about them, saying that to they seemed to point out clearly the one true pathway of development for the Musalmans in India...”

It was Sir Syed who pursued him to write the History of India. His son Inayatullah (1869-1943) received his education at Aligarh. Zakaullah made his mark in the field of translation and rendered a number of English works into

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26. Moulvi Zakaullah (1832-1910). Zakaullah of Delhi, son of Hafiz Sanaullah, was born in 1932, in a family noted for scholarship and piety. His ancestors brought into India the noble traditions of learning which savoured of Baghdad and Bukhara. In Delhi they enjoyed the privileges of being royal tutors imparting sacred knowledge to the Mughal princes and that position passed on from father to son. Zakaullah got his early education from his grandfather. Maulana Baqauliah and enrolled him as a regular student of Delhi College and got chance to serve at Muir College Allahabad and remained there for 37 years. He came close to Sir Syed and worked for as his Lieutenant and collected funds for his Aligarh Movement.
Urdu. Sir Syed had very great affection for him and encouraged him to write articles for *Tehzibul Akhlaq*.

Zakaullah belonged to a family which had for many generations acted as the tutors to the Royal household at Delhi and had earned great distinction in Islamic literature. He had the honour of being a disciple of Maulana Imam Baksh whose nom de plume was Sahbai. Later he joined Delhi College and specialized in Mathematics under Professor Ram Chandra and joined the *Muir Central College, Allahabad*, as a Professor of Persian and Mathematics, and got retirement as a Pensioner, in 1887. And thereafter offered his services to Sir Syed’s M.A.O. College and was elected ‘Life Honorary Professor of Mathematics’ in the meeting of Managing Committee held on the 6th July, 1887. Zakaullah wanted that the Western education could be imparted in the Indian languages to provide western sciences and liberal education through the medium of vernacular language to get its wide access to the Indian and for this he considered Urdu as essential to the study of Islamic philosophy and religion. And here he differed from Sir Syed who wanted all education to be imparted through the medium of English. Nevertheless he remained a whole hearted supporter of Aligarh Movement. In spite of his differences he always held Sir Syed in high esteem and honour. He was a man of humorous disposition and nick named the member of Sir Syed’s touring party in Punjab as ‘Chahgum’ which might be translated as (carefree). So he was a great admirer of Sir Syed and his Aligarh Movement. And thus remained a great supporter of Sir Syed’s educational mission and extended his cooperation by constantly contributing his thoughts on modern education in *Tehzibul Akhlaq* and he served Aligarh Movement through his services as Professor of Mathematics at M.A.O. College and through his writings in *Tehzibul Akhlaq* in praise of modern education for which Sir Syed launched his Aligarh Movement.

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[B] Muslim Intellectual’s Role in Aligarh Movement

Sir Syed had many friends and followers, but few of them took interest in his educational movement. There were other Muslims intellectuals, who also contributed to the Aligarh Movement through their political stand in the different phases of the struggle for University Movement and demanded greater autonomy for the proposed University from British Government. Their public opinion acted as a catalyst to the British Government and the latter paid attention to their opinion regarding the struggle for the University Movement after the death of Sir Syed Ahmad Khan. The scheme of Muslim University as visualized by the Muslim intellectuals in 20th century and they had great importance in making Aligarh Movement a more political struggle of the Muslim community. A study of their views, on the nature and prospects of the future Muslim University, will shed light on the political struggle to get future Muslim University and it would also provide a different dimension to the Aligarh Movement in 20th century.

1 Agha Khan (1877-1957)

Agha Khan was a wealthy leader of the Ismaeli sect of Muslims. His role in University Movement was a catalyst for the Muslim community because he revolutionized the struggle for the University Movement and involved himself actively in this struggle to raise the M.A.O. College to the status of Muslim University. He also channelized his all energy for the University Movement through door to door campaign for the fund collection, for which he hired a special railway carriage and went to different places to garner the support and cooperation from the Muslim community with Shaukat Ali for the University Movement. Agha Khan made the struggle for the University Movement a political movement of Muslims of India. During the session of All India Muhammad Educational Conference at Nagpur in 1910, he issued a ‘now or never’ appeal, and put his all energy and enthusiasm to collect funds to

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See David I. Cleyneld and Gail Minault, Campaign for University Movement, op.cit., pp. 161-162.
establish the Muslim University. The Sir Syed Memorial Fund Committee was replaced by Muslim University Foundation Committee under the presidency of the Agha Khan. On the question of the affiliation of Colleges with the future Muslim University, Agha Khan through his speeches stressed that the Muslim University would affiliate Colleges on the Aligarh model all over India. Agha Khan told an audience in Karanchi on the question of the affiliation of the Colleges to the future university at Aligarh:

"... The next step will be to have a network of Mohammedan Colleges all over India on the lines of the present Aligarh College... Sind will be one of the first to get a College".

He highlighted the need for an affiliating University at Aligarh. While Presiding over the Muhammadan Educational Conference held at Delhi in 1902, he stated that one of the surest way to avert the decay of Muslim power would be the foundation of a Muslim University with a power to affiliate Colleges all over the India which he thought to be “intellectual capital and a home of elevated ideas and noble ideals” and which would be provided modern education in a “Muslim atmosphere”.

In this way Agha Khan inspired the Muslim community to have such kind of university with power of affiliation all over India.

(2) Maulana Mohammad Ali (1878-1931)

Maulana Mohammad Ali was born at Rampur. His grandfather had received a large property in Moradabad for saving the lives of some European in 1857. His father and uncle entered the Rampur State Service and lived jointly in large Mahal (Haweli) in the Rampur town. His mother who later became famous for her active role in the Khilafat Movement, came from a family that had lost some eighty two villages in Moradabad district for opposing the Britishers in

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31. Ibid., p. 163.
32. Comrade, 27 January 1912.
Mohammad Ali belonged to the First Generation of students of Aligarh’s M.A.O. College who were stepping their feet on the 20th century politics of India and Mohammad Ali was one of them who was very active in the contemporary politics of country and particularly in the Muslim politics.

He was the product of MAO College later went to Oxford to get higher degrees and after his returned from there he wanted to get a teaching post at Aligarh in M.A.O. College but the same was denied because of his radical and nationalists attitude which was not liked by British Government as well as the pro Muslim factions of the College and the Trustees then he joined a job at Baroda State.

Mohammad Ali’s role in Aligarh Movement was similar to those of Aftab Ahmad Khan and Sir Ziauddin. Aftab Ahmad Khan and his associate had greater control over the affairs of the M.A.O. College through the Old Boys Association, a body founded by them. To get the same control on the affairs of the M.A.O. College and on the Old Boys Association, Mohammad Ali and his elder brother Shaukat Ali played active role in the College campus.

Mohammad Ali also wanted to rescue the College from the control of the British faculty and when Mohammad Ali failed to get a post at M.A.O. College despite the recommendation of Mohsinul Mulk (Honorary Secretary of M.A.O. College). Theodore Morison the Principal of the College rejected Mohammad Ali’s application. In a letter to the Secretary of MAO College Mohammad Ali mention that:

"Every unbeared European will pose to be a Pharoah. Neither there will remain any prudence nor well any power left with you if you remain silent".


Ibid.

Due to the inability of Mohammad Ali to get a faculty position at M.A.O. College, he became harsh critics of pro-British factions of the College and never wanted the domination of Europeans in the college affairs. And throughout his life he remained a radical and played a very important role in the national politics of the 20th century.

It was also because of the students strike in 1907 at M.A.O. College and Mohammad Ali’s support to the students and his invitation of Gokhale to Pro-British institution made Europeans staff skeptical towards Mohammad Ali. Invitation of Gokhale by Mohammad Ali made him unpopular in the eyes of British and European staff and therefore in future he was denied any post in the College. Mohammad Ali also became a bitter critic of Europeans staff at the College and he desired to reduce the influence and control of European staff and British Government on M.A.O. College and for the same he tried his best throughout his life.

On the issue of the nature of the Future Muslim University, Mohammad Ali wanted to have a residential university with power of affiliation and he justified the creation of such university which would not only impart training to the Youngman in “Islamic character rather than an instruction in text books of Islamic theology”, but also to “guide Muslim education” throughout India. To achieve these, he wanted to evolve a special type of education by combining “Eastern matter and Western manner”, in a residential university which would be open to all the Muslim students of the world irrespective of Shia Sunni differences. He clarified that the proposed university meant only an “expansion of Aligarh” and hoped that it would aimed at “nothing short of the regeneration of the Indian Mohammedans”. This basically, there was no contradiction between the idea of Sir Syed and Mohammad Ali who wanted a residential university at Aligarh which would have an All India status which the power of affiliation of the colleges and also to have the facility to cater the needs of the

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See Mohammad Ali to Gopal Krishna Gokhale, 8 February 1908, File No. 341, Gokhale Papers (NML), Delhi.

Muslims to provide the modern as well as the Islamic learning to the Muslim community.

(3) Justice Syed Amir Ali (1842-1926)

One of the Muslim intellectuals of India who took keen interest in the University movement after the death of Sir Syed was Syed Amir Ali\(^3\), the founding president of the National Muhammadan Association of Calcutta. Justice Amir Ali supported the Morison’s idea of a denominational and residential university\(^4\) in the scheme of the proposed university.\(^5\) But he opposed the idea of making the study of Arabic language compulsory beyond lower standard. For it he considered that to force the youth to devote the whole or a considerable portion of the energy to study such a difficult language (?) was to handicap them at the very start. He believed that “a nation which tried to wrap itself in the mantle of dead past was doomed to extinct”.\(^6\)

In his proposed university he stressed the significance of imparting Islamic ethical teachings and training of the heart and head, instead of lips so as to make the Muslim youth “true Islamites instead of merely professed Muslims”.\(^7\) He hoped that aim of its promoters should be directed to the steady advancement of the Mohammedans of India so as to bring them into line with the “progressing and progressive communities” of the West.\(^8\)

\(^3\) Syed Amir Ali (1849-1928) was born at Chinsura and educated at Hoogly College and England. He practiced law at Calcutta and was elected as fellow of Calcutta University (1874). He founded Central Muhammadan Association (1876) and was its Secretary during 1876-1904. He served as Presidency Magistrate (1871-81) and was a member of the Imperial Legislative council (1883-85) and retired as the High Court Judge (1890-04).

\(^4\) Theodore Morison gave his idea to establish a separate Muslim University, which would not be different from the MAO College. It was to be the enlargement of the College and it would be a residential university. He also suggested the formation of faculties of European Arts, Science and Oriental Studies respectively. He also made it clear that rudimentary theology should be compulsory taught to all and moral and scientific training should go side by side. Thus he advocated for separate university for the Muslim community. See for details Theodore Morison, “A scheme for the proposed Mohammadan University”, File No. 5, p. 6 (Bilgrami Papers). Nehru Museum Library, New Delhi.


\(^7\) Ibid., p. 63.

\(^8\) Ibid., p. 61.
So this was the view of Syed Amir Ali who expressed his views regarding the proposed university and who wanted a Muslim University in the form of residential university, and who also put more emphasis that the Muslims youth, should be given a moral and ethical learning with theological instruction to them in his proposed scheme of University.

(4) Syed Hussain Bilgrami (1842-1926)

Imadud Doula Syed Hussain Bilgrami was an eminent scholar, an educationist and an ardent supporter of Sir Syed’s political ideology. He joined Syed Amir Ali in criticizing the unsuitability of the Government system of education to the needs of Muslims and upholding the importance of imparting practical religious education to them. Like Amir Ali he also feared that organizing a distinct faculty of oriental learning at the proposed university would dissipate the small amount of funds. On the other hand he felt the need for a faculty of physical science, as it would enable the Muslims to corrects their “peculiar errors of mind” and give the old world Moulvis a newer organ.

He wanted to establish a residential university on the British model, to mould the lives of the youth after the best European models of excellence and to direct their moral and mental tendencies towards lofty ideas, for which he preferred a residential university. Since he believed that Mohammedans of India were not a united people and their co-operations of the best interests were as divergent as the localities in which they lived and feared that left to itself, Aligarh College would not develop into anything higher but would in all probability degenerate into an “ill taught and worsened disciplined Maktab of

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14. When Sir Syed decided to keep away from the Congress Movement and founded Patriotic Association to oppose Congress demands, Syed Husain Bilgrami congratulated him and stated that the Congress movement was an “engine for turning the rest into unrest”. Syed Hussain Bilgrami to Sir Syed Ahmad dated 20 August 1888, File No. 3, Part III, Bilgrami Papers (BP), Nehru Museum Library, New Delhi.

15. For detail see, Presidential Speech of Syed Husain Bilgrami at Mohammad Educational Conference held at Meerut, 30th December 1896, File No. 3, Part III (Bilgrami Papers), Nehru Museum Library, Delhi.
the old type” he justified the expansion of the M.A.O. College into a full-fledged residential university.\textsuperscript{47}

According to Bilgrami helping the College to expand it into a distinguished seat of Western and Eastern learning was the most important duty of the Mohammadan and hence he exhorted them not to rest till sufficient funds were raised for that purpose.\textsuperscript{48}

He also drew attention of his community towards the necessity of seeking cooperation of the Hindus and associating them with their venture for he observed that the Hindus were far ahead than the Muslims and so the latter would be benefited by such an association.\textsuperscript{49}

Therefore we can say that he wanted a university to build up as centre of “Musalman thought, culture and teaching” which would influence the vast Mohammadan population of India in the right direction by elevating their ideals, reforming their morals and manners and purifying their literature.\textsuperscript{50}

\textbf{(5) Justice Badruddin Tayyabji (1844-1909)}

The Muslim politics also played a dominant role in Aligarh’s politics for University Movement and the idea of Muslim University continued to dominate the thoughts of the leaders of the community who were not even connected to the political ideology of Aligarh leadership. Badruddin Tayyabji\textsuperscript{51} who was the first Barrister from Muslim community and later he became the third President of Congress in 1887 at Madras.
Sir Syed had correspondence with Tayabji and had made an attempt to convince him of the disadvantages of joining Congress but he opposed the idea of Sir Syed.

During his presidential address to the *Muhammadan Educational Conference* held Bombay in 1903. Badruddin Tayabji expressed his views regarding the establishment of the proposed Muslim University. He believed that "a good university conducted on a social basis was necessary to maintain *spirit-de-corps* among the Muslims, inculcating moral principles, to cultivate discipline and important good religious instructions. But he felt that a number of efficient Colleges and educational institutions for Mohammedan throughout India should be established prior to the university, so as to provide a firm foundation. "We can do without a university but we cannot do without local educational institutions." Thus in a realistic manner he drew the attention of the proponents of the idea of a university to review their demand and rightly considered the proposal to be premature." Though he was not against the establishment of the Muslim University but he also wanted to see the establishment of Colleges and that should be established throughout the country for Muslims, then he wanted a Muslim University at Aligarh.

(6) Maulana Abul Kalam Azad

The other important Muslim personality who was not associated with the Aligarh Movement was a Muslim leader was Maulana Abul Kalam Azad who had contempt for Aligarh type of education, reacted by requesting the readers

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*Sir Syed’s letter to Tayabji, 24th January 1888. Letter No. 9, Vol. 2, Tayabji Papers (Nehru Museum Library, New Delhi).*


*Lelyveld and Gail Minault. *University Movement*, op.cit., p. 157.*

*He was educated at Calcutta Madrasa and *Nadhvatu Ilmema* at Lucknow. He started *Al-Hilal* journal. He was a staunch Congress man and served as the President of Indian National Congress 1936-1947 and after independence as the Union Minister of Education.*

*Maulana Azad criticized Aligarh leadership for its “intellectual sterility” and observed that Aligarh system of education did not wish its better facilities of work, and modern amenities. It did not produce any encouraging number of scientists, philosophers, journalists, authors etc. G.R. Abduhu, traces the reason for Maulana Azad’s criticism of Aligarh education due to his failure in finding a suitably educated Muslim to assist in his project on the compilation of the history of*
Sir Syed Ahmad Khan and his successors and associates
of Al- Hifal to try for an “international university free from the Government control with uniform curriculum and affiliating the Colleges of the world”.57 Like a true patriot he did not like the idea of Muslim community launching mass movement for an university in a colonial set up and he rightly wanted political freedom to precede all constructive and educational programmes, so as to ensure the atmosphere of autonomy in the sphere of higher learning.58

Therefore, Maulana Azad was not in favour of the scheme of Muslim university to be established at Aligarh but he favoured the establishment of an individual university which should be free from the Government control and had the power to affiliate all the Colleges from the world.

And thus these Muslim intellectual gave university movement a political colour with their divergent views about the proposed university and also gave a fresh struggle to the Aligarh Movement.

[C] Role of Aligarh’s Vice Chancellors in Aligarh Movement (1920-1947)

After the death of Sir Syed Ahmad Khan, the mission of his educational reform for the Muslim community was taken up by his followers and successors, and they were quite successful in carrying out the mission of Sir Syed ahead. After a long gap of about 45 years (1875-1920) they were able to get the cherished dream of Sir Syed Ahmad Khan to have a Muslim University and the same was achieved in 1920. After the establishment of the Muslim University, the Honorary Secretary of the M.A.O. College was replaced by the successive Vice Chancellors in 1920 onwards. Now the Vice Chancellor of the University was above all and the executive head of the University. The role of the Vice Chancellors became important for the development of the University on the

World philosophy. In fact Azad went too far in criticizing Aligarh leadership probably due to his Pro-Congress feelings; Aligarh did produce good journalist and authors like Shibli Nomani, etc. It did not produce scientist because science courses could not be introduced before1898 due to the lack of money. Azad however did approve Sir Syed’s ideas of English education. For Azad’s observation about Aligarh See, Maulana Abul Kalam Azad. India Wins Freedom. An Autobiographical Narrative reprint ed. (Delhi: Publication Division, 1965), p. 3.; G.R. Abduhu, The Educational Ideas of Maulana Abul Kalam Azad (New Delhi: Sterling 1973), pp. 64-7.  
Al-Hifal, August 1912. 
Al-Hifal,4th August 1912.
Vice Chancellors
(Aligarh Muslim University)
path of progress and their role became remarkable for the advancement of the educational standard of the Muslim community through the vehicle of Aligarh movement which was based on the newly created Aligarh Muslim University in 1920 and thus the Aligarh Muslim University and played a very significant role for the development of educational, social and the intellectual upliftment of the Muslim community through its active participation of the successive Vice-Chancellors from 1920 onwards till today.

(1) Maharaja Sir Mohammad Ali Mohammad of Mahmudabad

After the establishment of Aligarh Muslim University on December 17, 1920, the Governor-General appointed Maharaja Ali Mohammad of Mahmudabad as its first Vice Chancellor of Aligarh Muslim University. Raja of Mahmudabad (1879-1931), was born at Mahmudabad, in Sitapur District of U.P. He served as a fellow of Allahabad University (1960), Aligarh Trustee (1906-07) and a member of U.P. Legislative Council and Governor’s General’s Council in (1904-09) and (1907-20) respectively. He was the President of British Indian Association during (1917-21) and later on he became the Vice Chancellor of the Aligarh Muslim University.59

During the struggle for University Movement, Raja Mahmudabad, hired a train and proceeded to tour to the Punjab and Sind, with Nawab Viqarul Mulk, Aftab Ahmad Khan and Maulana Shibli Nomani for the collection of funds for the establishment of proposed university.60 He also proceeded to Karanchi when he collected funds from the Seth Ghulam Hasan Chagla and from other Muslims of the city.61

In 1911, when Muslim University Constitution Committee was constituted to draft the constitution of the proposed university, Raja Mahmudabad was made as the President of the Constitution Committee, and he played a very vital role in the establishment of the Muslim University, even he

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61 Ibid., p. 163.
donated funds for the establishment of the Muslim University and earlier had pledged a lack of rupees to the *Sir Syed Memorial Fund* which was constituted after the death of Sir Syed for carrying out the struggle for University movement after Sir Syed’s death.

Raja of Mahmudabad played a significant role in the University Movement and after his appointment as the Vice Chancellor of the Aligarh Muslim University he brought many changes to the development of University. Some of the changes are as follows -

1. Nawab Syed Mohammed Ali, Honorary Secretary of M.A.O. College, was elected as Honorary Treasurer in 1920.

2. Dr. Ziauddin Ahmad, Principal, M.A.O. College was appointed as Pro Vice Chancellor.

3. Syed Sajjad Hyder, a member of the Court was appointed as Registrar.

4. The task of framing ordinance and Regulations of the AMU Act of 1920 was also started by him and during his tenure, Executive Regulations were framed, but Academic regulations took more time for these Academic Councils followed the Regulation and proceedings of the Allahabad University.

5. Under the able guidance of Vice Chancellor, Fifteen Departments were established.

6. The task of preparing syllabus of the University was completed and the examination of the University was also prepared. As a transitory measure, the courses of studies of the Allahabad University were adopted, but soon the first examination of the university was held in 1921 and the first Convocation of the University was held in 1922.62

In 1923 he resigned from the University’s post of Vice Chancellorship because he was also appointed as the Home Minister in the U.P. Government.

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and it was therefore difficult for him to cope with the work of a growing university and thus he resigned from the post of Vice-Chancellor in 1923. In this way Raja of Mahmoodabad played a significant role in the University which was established newly and he served it from its infancy stage and nurtured with tender caring to the path of development.

(2) Sahibzada Aftab Ahmad Khan

Sahibzada Aftab Ahmad Khan who became the second Vice Chancellor of Aligarh Muslim University in 1924. He had the impressive personality as a student of the University who recorded his impression:

“Sahibzada, when I first saw him was something more than a handsome man. His appearance was preposing and had an air above him. He made a pleasant impression, a strong well setup figure, some five feet eight or nine inches in height”.\(^6^3\)

He belonged to the Qasba of Kangu from Karnal district, where he was born. His father was Ghulam Ahmad Khan, well-educated man he sent his son to M.A.O. College with his elder brother.\(^6^4\)

Sahibzada’s association with the institution of Aligarh went back to the days of Sir Syed Ahmad Khan. He joined M.A.O. College in 1878 and his father put him under the supervision of Sir Syed Ahmad Khan and he also went to Cambridge for higher degrees and after returning from Cambridge, settled in Aligarh and later was appointed as Professor of Law at the M.A.O. College. He served his alma mater from his College days to the last breath of his life.\(^6^5\)

During his College day’s he founded ‘Duty Society’ along with other students in 1890 and the purpose of the Society was to help the needy boys and to remove misunderstanding about the College from the minds of the Muslim community. The other purposes of the Society were to setting up shops and tea stalls on all occasion of festivals, exhibition and sessions of the *Muhammadan

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And thus, his Duty Society played a great role in popularizing the Aligarh Movement among the masses, even funds were raised for the College during the winter and summer vacation as students went in these days and collected money for the College.

Another important organization was found with the help of Sahibzada Aftab Ahmad Khan was the *Old Boys Association* in 1899. He was its prime organizer. The Alumni of the M.A.O. College used to assemble on its annual dinner to recapture the memory of the College days which they had passed. The great services which rendered by the *Old Boys Association* was the donation of 1% of their income of the members of this organization were set aside for the College Fund. And even they were given representation in the Board of Trustees in the College. The Association undertook many philanthropic works for the college student as well as for the cause of Aligarh Movement even they paid the salary of science professor from their income.67

After the death of Sir Syed Ahmed Khan, Sahibzada Aftab Ahmad Khan made the earliest efforts to establish the *Sir Syed Memorial Fund* of an endowments of rupees 10 lakh (to be named as Sir Syed Memorial Fund).68 The intension of Aftab Ahmad Khan was to pay off the debts of the College, and to raise the M.A.O. College to the status of the University. And when his name was proposed for the post of Vice Chancellor in 1923 at this critical juncture when Raja of Mehmoodabad had resigned and he was the member of Indian Council, and he wrote to a friend, Habibullah Khan. “Service of the Muslim University is one of the earliest dreams of my life69 and he gladly accepted the post of Vice Chancellor just because to serve his alma-mater with the missionary spirit as inculcated by Sir Syed Ahmad Khan to his followers, associates. When he joined the University 1924 he began his first day as Vice Chancellor, he faced many difficulties and problems and their work many

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pending works in the University but with his dint of perseverance he faced all these things and try to remove all these problems from the University and for which he took steps to improve the condition of the University. Some of the steps he took are as follows:

1. He attended the meetings of all the Departments of Studies and took a thorough stock of their academic standard and their requirements. He made a careful statistical survey of the teacher-pupil ratio in each department and scrutinized the courses and syllabi.

2. He initiated a programme of reorganization, expansion and creation of Departments. Department of English, Department of Geography was reorganized under the guidance of English, Major E.W. Dann and Mr. Dickenson.

3. Urdu-e-Mualla Society was established under the guidance of Rashid Ahmad Siddiqi and Persian Society was also established.

1. He also established the Ahmadi School for the Blind (26 January, 1925).

2. University Convocation was held during his tenure and the Silver Jubilee of the University was also celebrated. He also organized the Sanskrit Department.

Thus he put his all energy to give a new shape to the University but his health could not permit him to carry out the more works though he had plan to establish many departments but due to his health problem he could not carry out his planned work and he left this world in 1926. In this way we can see the missionary spirit of Sahibzada Aftab Ahmad Khan who not only served his alma mater from his college days but he also sacrificed his life for his alma mater while serving it.

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The Court elected Nawab Muzammiullah Khan as the Vice Chancellor of the Aligarh Muslim University after the death of Sahibzada Aftab Ahmad Khan on January 1, 1927. Nawab Muzammiullah Khan (1865-1938), belonged to a respectable family of Aligarh. He had long been associated with the Aligarh Movement. It was at the age of 21 years that he was elected as Trustee of the M.A.O. College in 1886. From that time onwards he remained deeply involved in Aligarh affairs. From 1899 to 1928, he was Joint-Secretary of the College. In 1968 he was elected as the Vice President of the Board of Trustees. He acted as Honorary-Secretary during the illness of Nawab Viqarul Mulk (1910-1913). He also acted as Vice Chancellor on three occasions.

Nawab Muzammiullah Khan was a very respected figure in Public life. He took keen personal interest in the activities of the Muhammadan Educational Conference and liberally supported educational projects both of Muslims and non-Muslims. He was a member of U.P. Legislative Council and subsequently of the Viceroy’s Council of State. Twice he held the office of Home Member. He was at the helm of affairs at a time when clouds were gathering thick and fast on Aligarh horizon. The period preceding and following the appointment of Rahimatoola Enquiry Committee was marked by hectic activity of rival groups and factions and academic life of the University was in the doldrums.

During the Vice Chancellorship of Nawab Muzammiullah Khan the Rahimatoola Committee was appointed in 1927 to enquire into the administrative, academic, conditions of the University and to improve the

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Nawab Muzammiullah Khan (1865-1938). He belonged to the Bihkampur town in Aligarh district of Sunni Muslim family. His ancestors were Sherwani Pathan who came from Jalalabad in Afghanistan in 16th C. The ancestor of Nawab Muzammiullah high offices from the kings of Lodhi dynasty and one of them was Sikandra Lodi’s Wazir. Later on during British period as they were given some villages as a zamindari. Nawab became the Trustees of MAO College in 1886 and remained Joint Secretary of MAO College for many years. He was nominated as the member of U.P Legislative council from 1916-19. Later he was also nominated as Viceroy’s council of states and he remained twice Home member of U.P Government. He was awarded the title of Khan Bahadur in 1904 and of Nawab in 1910 and later KCIE. He also contributed funds for MAO College and worked devotedly for Sir Syed’s Aligarh Movement.

K.A. Nizami, History of AMU, op.cit., p. 138-139.

Ibid., pp. 138-139.
existing matters related in examination and financial irregularities and administrative matter of the university under the chairmanship of the Sir Ibrahim Rahimatoolaa. Therefore, the remarkable development of his period of Vice Chancellorship was the appointment of Rahimutullah Committee and the other development of the university was the establishment of the Tibbiaya College which started functioning in 1927.

(4) Sir Syed Ross Masood

When Ross Masood was born, on this occasion Sir Syed became so happy that he donated Rs. 100 to the M.A.O. College Fund. Syed Mahmud, the father of Ross Masood, out of his affection with one of his friends Dr. Ross, named the newly born baby as Syed Mohammad Ross Masood. When *Mohammadan Educational Conference* met at Aligarh on its annual session in 1893 in the Strachy Hall at Aligarh, his *Bismillah* ceremony took place in the lap of Raja Jaikishan Das, a very close friend of Sir Syed. On this auspicious occasion Sir Syed told the august gathering that ‘Ross’ a Christian name is a part of Masood’s name because he believed Hindu, Muslim, Christian as member of one family and he did not distinguish among them. As soon as Ross Masood repeated the Arabic line, *Bismillah Raha manir Rahim*, Raja Jai Kishan Das gifted him Rs. 500, seeing this Sir Syed came forward and asked Masood as to

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Ibid., pp. 137 to 161.

Sir Ross Masood was born on 15th Feb. 1889. He was the grandson of Sir Syed Ahmad and son of Syed Mahmood. He received his early education at home. He was brought up by Theodore Morison and he completed his High School from MAO College. Later on he went to England to receive his degree at Bar at Law from Oxford. On his return from England he was elected as a Trustee of MAO College. Later on he entered into the Indian Educational Service and he became the headmaster of the Patna High School and Professor at Ravenshaw College Cuttack and a fellow of Calcutta Madrasa at Osmania University. From 1916 to 1928 he was Director of Public Instruction in Hyderabad state. He was awarded the title of *Nawab Jung Bahadur* by the Nizam and knighthood in 1933. He was married in 1914 with Johra Begam, the daughter of Sahebzada Aftab Ahmed Khan. He had two sons, elder one was Anwer Masood (born 1915), younger one was Akber Masood (born 1917). Before his election to vice chancellor to the AMU, he was serving as Director of Public Instruction in the State of Hyderabad. Later on he went to Japan to study the educational system of the country. See, Arshad Gangohi, *Sir Ross Masood*, *Fikro Nazar*, vol.II, AMU, Aligarh, P.295
what he would do of the money. The small boy replied that he did not know and gave the money to his grandfather as a donation for M.A.O. College.  

When the University Court elected him as Vice Chancellor in its meeting of February 9, 1929 and he was also offered the post of Political Secretary to the state of Hyderabad but Ross Masood felt that he must continue the work where his grandfather (Sir Syed Ahmad) had commenced with the desire of raising the intellectual standards of Muslims in India for which he founded the M.A.O. College and thus Ross Masood joined the University. He served the Aligarh Muslim University as Vice Chancellor from 1929-1934.

Ross Masood’s (1889-1937) position was unique in certain respects. He had an impressive personality. Sir R.R. Glancy wrote about him

"... His upbringing at centres, so diverse in outlook and method as Aligarh, Oxford and Paris was an excellent preparation. His interest was in consequence worldwide and perhaps for this reason he was able to achieve far more for education in the short time allotted to him, than the type of scholar whose life is devoted to one subject alone".  

When Ross Masood joined his alma mater as Vice Chancellor, he worked incessantly for its development which was not on its track as expected. The University was in a state of chaos. It lacked finance and suffered with internal dissensions. The Rahamatola Committee Report published a few months back had lowered the prestige of the University and it needed a man to raise the bygone status of the University. Luckily the University, in Ross Masood had found a sagacious administration and educationist.  

Ross Masood stood for education in Science and Technology. Though a man of Social Sciences he was aware of what the teaching of science can give to a community with his untiring energy. he persuaded the Central Government and the Government of Nizam to give the University funds, which may enable

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77 See K.A. Nizami, op.cit., p. 169.
78 Hall Magazine, op.cit., p. 5.
it to develop the teaching in science. His efforts proved fruitful the Government of India sanctioned Rs. 15 lakhs and the Nizam gave Rs. 10 lakhs. Substantial donations were also received from Junagarh, Bhopal and Bahawalpur States with this money. Ross Masood designed the science departments with impressive and spacious buildings and extensive laboratories. Research facilities were provided and competent teachers were appointed. As a result of all this the University conferred the first and second Ph.D. degree in chemistry to Dr. Omar Farooq and Dr. Rafat Husain respectively. Similarly Ph.D. degrees were also awarded in Physics and these researches were found of the same standard as that of the British Universities.\(^9\)

The Teachers Training College was housed in a small corner of the Mohammadan Educational Office building. It needed a big building and thus Ross Masood invited donations and a new building for the Training College was constructed.

The Old Boys of Aligarh started constructing a hostel to commemorate the services of Sahibzada Aftab Ahmad Khan. The Vice-Chancellor took keen interest in it and it was because of his supervision that the building of the hostel was ready for poor and meritorious students. This was named as Aftab Hall.\(^80\)

There was no department, which escaped his attention. New departments in Social Sciences were also created and the services of best teacher were taken. In 1937 Pandit Jawaharlal Nehru visited the University. Ross Masood received him at the Railway Station with a thunderous applause from the students. Jawaharlal made an impressive speech and inspired the students with the lofty ideals of nationalism.\(^81\)

Ross Masood was also invited by Nadir Shah, the Amir of Afghanistan to suggest ways and means for the education of the people of Afghanistan. He went there with Dr. Sir Mohammad Iqbal and Maulana Sulaiman Nadir. A plan...
for education was envisaged which was very much appreciated while coming back to India. Ross Masood persuaded the Amir of Afghanistan to grant a scholarship to the students. The Amir was gracious to grant Rs. 300/- per month for it. For all this he was well known in the Government circles. His services were recognized and the Government of Britain conferred on him ‘Knighthood’ and he came to be known as Sir Ross Masood. Earlier he had also been honoured by the University with the degree of D.Litt.\textsuperscript{82}

In October 1934, Sir Ross Masood resigned from the Vice Chancellorship because of his differences with the University Court on the issue of the continuation of the services of Khan Bahadur Fakruddin who was holding the post of Registrar on deputation basis and to whom Ross Masood considered an honest and able man for the post assigned to him. But the Court did not oblige his request and thus he resigned. The another issue was the exclusion of the name of Sir Ross Masood from the newly appointed Committee of Technical Education and thus he did not wish to continue as the vice chancellor of the University. Therefore the AMU had lost one of its best Vice chancellors.\textsuperscript{83}

Ross Masood went to London for his treatment but soon he was offered the post of the Minister of Education by Nawab Sir Hameedullah Khan of Bhopal he returned to India and joined the fresh assignment. In Bhopal also he marveled in Education. But he did not live long to serve the State. In the beginning of 1937 his health further deteriorated and he passed away in July 1937. The dead body was brought to Aligarh where he was laid to rest on the left side of his grandfather.\textsuperscript{84}

The death of Sir Ross Masood was deeply mourned not only in Aligarh but also all over India and Britain. Members of every community paid their profound tributes to him. To Sardar Pannikar his friendship was unutterable by

\textsuperscript{82} Ibid. p.2-1
\textsuperscript{83} See, letter of Ross Masood to his friend Hasan Nizami., dated, 9\textsuperscript{th} May, 1934, Sir Syed Archive, Aligarh.
\textsuperscript{84} Hall Magazine, op.cit. P.5-6.
any consideration of caste or creed or race he was truly cosmopolitan in his mind. India is poorer by the death of so distinguished, so talented and so patriotic a man. His dynamic personality was a national asset, the full value of which never came to be recognized. Prof. F. Kunikow from Cambridge wrote that Muslim India has lost a great son not so easily to replace. A. Carter Morison from London in his condolence said “what a loss Sir Ross Masood will be to India and more especially to his own community. It is such men as he that India needs today”. Thus Ross Masood was a great educationist who served his institution by heart.  

(5) Sir Shah Mohammad Sulaiman

Sir Shah Muhammad Sulaiman was born on 3rd February 1886 in the village of Walidpurbhera in Azamgarh District of U.P. State. He passed his school and college exams with outstanding marks. In 1906 he secured first position in B.A. examination. On his achievement, Government of U.P. sanctioned him a scholarship for his higher studies in England and thus he enrolled himself in the Cambridge University. He received Doctor of Law degree from Dublin University and returned back to India in 1911. He also cracked the I. C. S. examination. Sir Shah Sulaiman was appointed judge of the Allahabad High Court at the age of 34 and Chief Justice at the age of 43. He was hardly 48 when he was appointed a judge of the Federal Court of India. It was an unrivaled record in the judicial annals of our country. His interests were diverse and varied. Urdu literature, Education, Law and Modern science.

After the first tenure of Dr. Ziauddin Ahmad (from 20.4.1936 to 29.4.1938) as Vice Chancellor, the University Court elected in its meeting held in 1938, Sir Shah Mohammad Sulaiman, the next Vice Chancellor. Moinul Haq writes that after due consideration the Court members gave their consensus on the name of Sir Shah Sulaiman to be the next Vice Chancellor of the University. He

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85 For details see the University Magazine of 1934, AMU, Aligarh.
87 Dr. Moinul Haq, Moin Aap Bitti, Pakistan Historical Society, Karachi, p.220.
worked till his death on March 13, 1941. Three times during his career Sir Shah Sulaiman (1886-1941) had been the head of the Aligarh Muslim University, and had contributed immensely to its academic life with his corporate spirit. Deep and genuine sincerity combined with commitment to the ideals of Sir Syed added to the impact of his personality. He had brilliant academic record having obtained Mathematics Tripos from Christ College Cambridge in 1909 and Law Tripos in 1910. His contribution to science – “Theory of an Expanding Universe” was widely appreciated, as a contribution to scientific thought.  

During the tenure of his Vice Chancellorship, many new changes were made in administrative, academic life of the university. The duration of the long vacation of the university was reduced from three months to 75 days and of the University’s Schools were reduced from 75 days to 60 days. The number of holidays were curtailed by 10 days.

A committee was also appointed to determine the teaching hours of the university. A number of new appointment were also made during his period. Some important changes were made in the syllabus and some new courses were introduced during his tenure. e.g. Urdu was introduced as an optional subject in B.A. Pass Examination. In the Education department arrangement was made for the admission of women to B.A. class under strict Pardah arrangements. The degree classes of the Girls College were taken over by the University in 1938 and separate staff was appointed for teaching them. At the Annual Convocation in 1939 a batch of girl General candidates was for the first time in the history of the institution conducted to the dais by their Lady Provost to receive their degrees. In 1940 Department of Technology with arrangements for training in Electrical and Mechanical Engineer was opened. Thus we could see much great change in the University’s academic sphere during the period of Sir Shah Sulaiman.  

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88. K.A. Nizami, op.cit., p. 205.
(6) Nawab Ismail Khan

The death of Sir Shah Sulaiman on March 13, 1941, created a sudden void in the university life. Till such time as the University Court met and elected a new Vice Chancellor, Khan Bahadur Hayat Obaidur Rahman Khan Sherwani. In April 1941 Court elected Dr. Sir Ziauddin Ahmad as Vice Chancellor for the second time. During the second tenure of his office (April 24, 1941 to April 24, 1947), Dr. Ziauddin Ahmad’s activities were primarily determined by support to British War preparations and the desire to collect adequate funds for a Medical College at Aligarh. The political atmosphere in the country was a factor to be reckoned with every stage. It was a difficult situation and though Dr. Ziauddin used all his tact and dynamism to tide over it, ultimately the turn of events went against him and he was forced to resign in 1947. As I have already mentioned in the preceding chapter (No. 4) regarding the political development of the country and its impact on Aligarh Muslim University during Dr. Ziauddin’s period of Vice Chancellorship and the pro Muslim League activities in the University, and its hold on the University campus and subsequent which led subsequently the resignation of the Sir Ziauddin on 24 of July 1947.

After his resignation, Mr. Zahid Husain was appointed as the Vice Chancellor but soon he was made Pakistan’s High Commissioner to India and he resigned from Vice Chancellorship. Selection of a brilliant candidate was difficult and no man was ready ‘to go on’. Professor Mohd. Habib and Prof. Babar Mirza requested Nawab Ismail Khan to take charge as Vice Chancellor. But he replied that it was not in the interest of the University as he had been the chairman of the Muslim League Action Committee. But he was pressurized because he was the only person who had experience of Aligarh left after the partition of the country and he had openly opposed against the

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K.A. Nizami, op. cit., p. 212.
Grandson of Nawab Mustafa Khan Shafta of Jehangirabad, Bulandshahr; graduated from John’s College, Cambridge, Inner Temple (Bar-at-Law); took major part in League’s politics; treasurer AMU in the thirties; Vice-Chancellor 1947-48; differed with Jinnah on the question of partition of India.
vivisection of the country in spite of his membership of the League. Therefore Nawab Ismail Khan took over the charge of office as the acting Vice Chancellor. This was a time when University had enormous difficulties because of the partition. The number of students fell drastically and most of the senior Professors who supported Pakistan had migrated to the new country.\(^2\)

Finally University became bankrupt. Between November 1947 and December 1948 the University sold its securities worth Rs. 7,50,000 and was further forced to borrow large sum of money on the interest to meet its expenditure. The total debt till 1950 was over seven lakh.\(^3\) This was because of the fall of enrolment, stoppage of grants from Indian side and thus the condition of University was not good.

During the period of Nawab Ismail Khan of Vice-Chancellor of Aligarh Muslim University, the visit of Sarojini Naidu (Governor of U.P.), put a fresh ray of hope for among the student of Aligarh Muslim University in the atmosphere of gloom and frustration. Nawab Ismail Khan in his welcome speech assured to make the full contribution of the students of Aligarh Muslim University to the task of developing their country with their greater participation as true citizens of their country.\(^4\) But the Government of India was not satisfied with Aligarh and search for a new Vice Chancellor was made and Dr. Zakir Hussain was pressurized to join Aligarh as next Vice Chancellor and he took charge of the Aligarh Muslim University as a Vice Chancellor on November 30, 1948. Dr. Zakir Hussain was Pandit Nehru's selection since he knew that no one could save the University and the Muslim community from the fury of Indian communalism except Dr. Zakir Husain and thus he was appointed on the office of Vice Chancellorship and truly he saved the ship in the trouble water and served his alma mater with the spirit of its founder.

\(^3\) Annual Report of the Vice Chancellor for 1950 read in the *Convocation* in Feb. 1951.