CHAPTER - V
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In the first half of the 20th century, Aligarh Movement had reached on its climax. It was a period of political development in the context of the National Movement. Many ups and downs could be seen in the political horizon of the country in the first half of the 20th century. The partition of Bengal (1905) and subsequently the creation of Eastern Bengal and Assam generated widespread reaction from the Indian people and a countrywide agitation started in the form of Swadeshi Movement. On the other hand, the rise of Swadeshi Movement and its demand for the annulment of the partition of Bengal brought some sort of anxiety among the Muslim community of newly created Province of Eastern Bengal and Assam. Even Muslim intelligentsia also had the same anxiety regarding the increasing demand for annulment of partition of Bengal as they thought that it would hamper the better prospects of the Muslims of newly Province of Eastern Bengal and Assam. To safeguard their interests they led the foundation of Muslim League as a parallel political body like Indian National Congress.

On the other hand Aligarh Movement led by its leaders, turned into a new direction under the able guidance of Nawab Viqarul Mulk, Sahabzada Aftab Ahmad Khan, Mohammad Ali, Sir Ziauddin and many others to achieve its goal to achieve a full-fledged University which would have the full autonomy under the Muslims of India. The agitation for the demand of the Muslim University intermingled with the national politics of India in 20th century. And the goal of achieving the Muslim University was fulfilled during the period of Sir Ziauddin who was the Principal of M.A.O. College. The period of Sir Ziauddin as Principal of M.A.O. College witnessed the rise of Khilafat and Non-Coperation Movement in the College Campus and thus national politics had badly affected the atmosphere of the College. The period of Sir Ziauddin as the Vice-Chancellor of AMU (1935-1938) and (1941-1947)
also witnessed the development of national politics in the University campus and it was passing through the difficult phase not only the national politics become the cup of the tea of the students of the University but also separatist groups became active in the University Campus and later they played their decisive role in the partition of India. In this way we could also see the development of national politics and the separatist trends which crept into the University politics in the first half of the 20th century which marked the development of pro-Muslim League activities in the first half of the 20th century in the University campus and their subsequent role in the creation of Pakistan led the University authorities into trouble.

In this chapter an attempt has been made to analyze the contemporary politics of India and its impact on the Aligarh Movement vice-versa from 1913 to 1947 i.e. after the resignation of Nawab Viquerul Mulk from the post of Honorary Secretaryship of the M.A.O. College till the partition of India. How the Aligarh leaders and the Muslim community able to get a Muslim university which was a cherished dream of Sir Syed was discussed here. An attempt is also made to analyze the development of Khilafat and Non-Cooperation Movement in the M.A.O. College Campus and what role played by the Aligarh leaders in creating a separate National University has been focused in detail. In this chapter an attempt is also made to analyze the nationalist and separatist trend which developed in the University and to what extent they played their role in the politics of the country in the first half of the 20th century has also been analyzed in detail.

(A) Struggle for Muslim University

For more than two decades (1898-1920), the struggle for a Muslim University was carried on by Muslim leaders with varying degree of zeal and earnestness. British educational policy and the general political climate of the country acted and reacted on this struggle, which passed through various phases of disillusionment and hope. The leaders of the Movement had, from the very
beginning committed themselves to the following features of the proposed Muslim University:

(a) An All India status.
(b) Power of affiliating Colleges outside Aligarh, and
(c) Complete administrative and academic autonomy.¹

To get these above demands of the future Muslim University, successors of Sir Syed and the Muslim community started their struggle for University movement after the death of its founder in 1898. The struggle for university movement passed through the four phases, which are as follows:

(i) From 1898 to 1904, when the Movement was initiated with great enthusiasm but the Indian University Act of 1904 dampened the spirits of the people;

(ii) From 1904 to 1910, when the Movement was just carried on without any real force or momentum;

(iii) From 1910 to 1914 when the coming of Agha Khan, who initiated a fresh drive for collection of funds for University Movement and Lord Crew's veto in 1912 took the stream out of the Movement.

(iv) From 1915 to 1920; when after the war, various political Movements thrilled the country and reached Aligarh also, and the Government deemed at politic to fulfill some of the Muslims aspiration by raising the M.A.O. College to the status of a University.²

The progress of the University Movement was hampered by the involvement of its leaders viz. Nawab Mohsinul Mulk. Nawab V iqarul Mulk in wider political concerns of their community after the death of Sir Syed Ahmad Khan. From the beginning of the 20th century. the Nagari Resolution of 1900 brought up by then the Lieutenant-Governor of N.W. Provinces. Sir Antony

¹ K.A. Nizami, History of AMU, op.cit., p. 28.
² Ibid., p. 29.
MacDonnell which caused the Muslim of India in great trouble. The participation of Nawab Mohsinul Mulk and Nawab Viqarul Mulk in Urdu-Hindi controversy and on the other hand the outbreak of students strike at M.A.O. College in 1907, greatly affected the prospects of the expansion of the College. The progress of the University Movement was also affected by Lord Curzon's policy of Higher education of 1904 which incorporated the recommendations of the Indian University Commission of 1902 which overruled the creation of any new University. Besides it, the scheme of a "National University" as proposed by Annie Besant and her correspondence with some of the prominent leaders in that connection during 1906-07 also might have diverted the attention of the Aligarh leaders. At the same time, Pan-Islamic ideas also gained ground in Aligarh which also disturbed the Muslim British relationship, because of the growing tendencies of the Pan-Islamic ideas in the students community of the M.A.O. College which hindered the philanthropic attitude of British Governments towards the M.A.O. College and it also diverted the attention of the British Government to raise the College into a University. The impact of Pan-Islamic ideas could be seen among the students community of M.A.O. College in the beginning of 20th century as these ideas were widely discussed among the students community e.g. on 5th February 1906 the Students Union discussed the proposition: "Pan Islamism is the life blood of Islam". It was discussed by an overwhelming majority of the students community. On 19th February 1910, the Students Union of M.A.O. College also discussed the proposition: 'Self-help ought to be the first article of our political creed'. The other proposition was also discussed like: "The social and Religious regeneration of Islam is the Mission of Young Turks – and with
these development English staff in M.A.O. College was arrogantly disrespectful of Muslim sentiments in respect of Turkey and all that it stood. For Cornah, who succeeded Morison as Principal of M.A.O. College was reported to have openly remarked in his class: "If I had the power I would make Abdul Hamid, the Sultan of Turkey, my fan-puller". Such kind of attitude developed in the European staff at M.A.O. College due to these Pan-Islamic attitude of the College students.

In 1911, when Italy attacked Tripoli, there was deep resentment in Aligarh. The students of the M.A.O. College collected funds for Tripoli. This changed atmosphere of Aligarh which was bound to affect the University Movement and the British Government viewed all these with suspense and made their alarmed by the change of gear in Aligarh politics, because M.A.O. College was a pro-British institution, and the British Government did not like any activities which went against the wishes of British Government. Therefore the European Principal of M.A.O. College kept the political authority informed of these developments in the pro-British institution at Aligarh’s M.A.O. College which became more and more suspicious in the eyes of the Government. Therefore the Pan Islamic ideology of the M.A.O. College directly had their impact on the Muslim British relationship and to some extent it also hampered the cordial relationship between the Muslims and British Government.

The next phase of University Movement was started with the shifting of the headquarter of Muslim League to Lucknow in 1910 and the success of the leaders of the League in getting separate electorates to the Muslim in the Indian Council Act of 1909. It also gave a chance to the Aligarh leaders to free themselves getting involved in political issues and they once again revived the idea of getting a Muslim University for which they launched their campaign. Resolutions for the early establishment of the University were passed in session

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K.A. Nizami, History of AMU, op. cit., p. 50.
For details of Constitutional reforms and the provisions of the Act, see Home Political ‘A’, Feb. 1909 (NAI).
of the *All India Muslim Educational Conference* in 1909 and also it was passed in 1910 in the session of the *All India Muslim League*. And thereafter practical steps were being taken up to translate the idea “into action”. During the third phase of the University Movement from 1910-1914, with the appearance of Agra Khan. University Movement got momentum. Agha Khan himself toured the country for the collection of funds and he inspired the young workers with zeal and enthusiasm for the University Movement. When Agha Khan entered the field of fund raising campaign for the establishment of University. Khushi Mohammad Nazir, an old Boy of the College wrote:

> آجہ نتیجہ تیلے پلاس پر پھیلے ہیں
> چھوٹے رات بنا احوال بھونی
> ان کی بہار سے چھرے ہیں
> تفاؤل سالار ابانا بنا ہے آجہ وہ جانے کا شیرازی
> دو مسروں رہن کوہی لکنوں سے بہاس رہن کوہی سے چھرے ہیں
> آجہ جو مسلمان کل ہیں کسی درد نے لو سے ہوے
> پاہوامیں ہے کر دیا ماسکارا وہاں وارسے چھرے ہیں

*Today Moon and stars are blazing in full bloom in the sky.*
*Tell me astrologer! could our destiny be changed.*
*A Turk of Shiraz (Agha Khan) has become today our leader.*
*To which direction he moves, everyone turns to that direction.*
*Today His Highness Sultan (Agha Khan) has become the saint within his own domain of heart:*
*He goes to door to door raising the bowl of beggar to collect college Funds.*

Thus under the leadership of Agha Khan a country wide campaign was launched for raising funds for the proposed University. And after the fund collection, on 16th February 1911, *Muslim University Constitution Committee*

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9 See Report of All Indian Muslim Educational Conference, XIII, Session 1909, p. 93.

10 Agha Khan III (1877-1957) was a wealthy leader of the Ismaili Sect of Muslims, participated in the Muhammadan Educational Conference and led the campaign to collect funds for the University movement. He also led the Simla Deputation in 1906 to the Viceroy Lord Minto. He propagated for the need of an affiliating University at Aligarh and worked for it. He became Pro-Chancellor of Aligarh Muslim University in 1920.

was constituted to draft the constitution of proposed University with honourable Sir Muhammad Ali Khan, Raja of Mahmudabad (1871-1913) as the President and Shamsul Ulema Dr. Syed Ali Bilgrami as the Secretary, while the Committee was concerned with the drafting of the Constitution, Agha Khan got in touch with the Butler the Lieutenant-Governor N.W. Provinces mainly to know the official mind. There was great debate on certain issues of the Constitution of University, regarding the affiliation of Colleges, administrative and academic autonomy of the University and regarding the proposed name of the University as well as the power of the Court. All these debates and negotiations with the British Government and also with the Muslim community led the University Movement into stalemate. One of the issues on which Muslim community seemed to be deeply involved, was the right of the University to affiliate institutions outside Aligarh.

On the question of right to affiliation of the colleges to the proposed University in July 1912, Government communiqué issued from Shimla, which said in categorical terms that it was decided by the Secretary of State, Lord Crew to restrict the jurisdiction of the Aligarh and Banaras University to their respective towns. It led to the considerable resentment in Muslim community and the campaign for University Movement get a setback.

In the passage of the time Aligarh had become the ‘seat of trouble’ because of the involvement of the First Generation of Aligarh Students who were stepping into the shoes of old leaders. When the Muslim University

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1. Sir Mohammad Ali Mohammad Khan, Raja of Mahmudabad was born at Mahmudabad, in Sitapur District (U.P.) He served as a fellow of Allahabad University (1906), Aligarh Trustee (1906-07) and a member of U.P. Legislative Council and Governor General’s Council during 1904-09 and 1907-20 respectively. He was the President of British India Association during 1920-21 and Vice Chancellor of AMU during 1920-23.

2. Syed Ali Bilgrami was the half-brother of Syed Husain Bilgrami. He studied medicine at London for ten years and was appointed as Doctor in the Indian Army. On the death of Aziz Mirza the Honorary Secretary of the All India Muslim League, he was elected to this office. He was a staunch supporter of Muslim Education and was associated with Aligarh University Movement. His Presidential address to the Muhammadan Educational Conference in 1912 at Lucknow is replete with his love and devotion to the cause of the Aligarh University Movement.
Foundation Committee met in Lucknow on 26 December 1912, the campaign for a University Movement entered into a new phase. And this phase had two groups of the Old Boys – one led by Aftab Ahmad Khan and other led by Ali Brothers – held different points of view regarding the proposed University. In 1914 a Muslim University Association was elected and the Association met in May 1915. Agha Khan was insisting on the adaptation of the University on the Government terms and Ali Brothers were not agreeable to it. Soon afterwards they were arrested under the Defence of India Act and were confined to Chandawara jail.\footnote{K.A. Nizami, History of AMU, op.cit., p. 65.}

The next phase which began of 1915 to 1920, was the final phase of the University Movement and it was an anticlimax. The University proposal had been pushed off the centre of the stage by more political concerns. Planning for the University was left in the hands of few educators, notably Abdur Rahman Bijnauri, and Wali Mohammad. They prepared a series of detailed University Constitution after protracted negotiations with the Government, on the lines of the Banaras Hindu University, as the Bill for Banaras Hindu University had already passed in 1915. Due to the political development of the country in the first quarter of the 20\textsuperscript{th} century which witnessed the passing of the Montague-Chelmsford Reform and the Rowlett Act, all these created an atmosphere in which the Aligarh Muslim University campaign began to lose it significance to the political pressure of the Non-cooperation and Khilafat Movement and thus the British Government became sympathetic towards the University Movement and it passed on 1\textsuperscript{st} December 1920, the Muslim University Act which was brought into force and Raja of Mahmudabad was appointed as its first Vice Chancellor. And thus a long cherished goal of Sir Syed and the Muslim community was fulfilled.
(B) AMU Act of 1920 and its Significance

The campaign to establish a Muslim University at Aligarh represented a good example of the confluence of education and politics in the first half of the 20th century in India. The political motives involved were similar to those that lay behind the founding of the Mohammedan Anglo-Oriental College in 1875 and the English education was necessary to get the political share in the Government and by the beginning of the 20th century the stakes were higher and the interests involved had expanded in number and complexity. The Muslim University Movement represented nothing less than an effort to create an all India Muslim constituency and to carve out for it a decisive piece of political power. It was political both in attempt to consolidate support to influence Government politics, and also a direct challenge to British control of the educational access to power.\(^{15}\)

Sir Syed’s desire to establish a University at Aligarh was fulfilled in 1920 when the University Bill was passed by the Legislatures on September 9, 1920 and it was published in the Government Gazette on December 1, 1920, wherein, it was said:

“The Governor General in Council is pleased to appoint the Honourable Raja Sir Mohammad Ali Mohammad Khan of Mahmudabad as the first Vice Chancellor of the Aligarh Muslim University”.\(^{16}\)

The Aligarh Muslim University came into existence with 265 students, 20 faculty members and fifteen departments\(^{17}\) with the facilities for imparting education upto Ph.D. level. While Governor-General of India appointed the Begum of Bhopal, Agha Khan and Dr. Ziauddin as the first Chancellor, Pro Chancellor and Vice Chancellor respectively\(^{18}\). The power was given to the

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\(^{16}\) S.K. Bhanagar. MAO College, op.cit., p. 351.

\(^{17}\) For various departments, see Appendix, the Aligarh Muslim University Act, 1920 (XL of 1920) henceforth abbreviated as AMU Act. Also see about the Act of AMU. Government of India notification, 1st December 1920 Education ‘B’, Proceedings April 1921. National Archives of India (NAI).

\(^{18}\) S.Y. Shah, op.cit., p. 259.
Court to elect their successor. The Court was constituted as the Supreme governing body of the University and its membership was restricted only to the Muslims.\textsuperscript{19} The apparent purpose of this, appears to satisfy the Muslims and enable them to manage the University the way they wanted. Though the Act conceded the power of electing the Vice Chancellor from amongst its members, the appointment was subjected to the approval of the Governor-General in Council.\textsuperscript{20} Besides, the Act made it a binding on the part of the Court to accept his advice.\textsuperscript{21}

The Act also provided for Visiting Board, to be constituted of the Lieutenant Governor of U.P., his Executive Council and the ministers (after the implementation of Montague-Chelmsford Reform was empowered to annul any proceedings not in conformity with the Act, statutes and ordinances.\textsuperscript{22}

Thus the Act of AMU gave considerable power to both the Central and Provincial Government. It was against the wishes of the Aligarh leadership and Muslim community. Because they wanted a full-fledged University managed and fully controlled by the Muslims of India. Besides this Aligarh leadership also failed in getting an affiliating University and had to contend with a teaching and residential University.\textsuperscript{23} With the powers to establish and maintain intermediate Colleges and Schools\textsuperscript{24} within a radius of 10 kilometers from the University mosque. However the Aligarh leadership did succeed, in getting the word, “Muslim” include in its nomenclature and the permission to “promote oriental and Islamic studies and provide facilities for the introduction in Muslim theology and religion to Muslim students.”\textsuperscript{25} In keeping with the part

\textsuperscript{19} Ibid.
\textsuperscript{20} Section 19 of the AMU Act.
\textsuperscript{21} Section 13 of the AMU Act.
\textsuperscript{22} Section 14 of the AMU Act.
\textsuperscript{23} Preamble of the AMU Act.
\textsuperscript{24} Section 12 of the AMU Act.
\textsuperscript{25} Section 15 of the AMU Act.
tradition of the institution, the University was open to all as it was enacted that it would be open to all, without any consideration of caste or creed.26

The establishment of the Aligarh Muslim University in 1920 was one of the most striking developments in the history of higher education in modern India, because its establishment took an unusually long period of forty-five years (1875-1920). And it took such a long period to fulfill the desires of the founder of the institution and their followers and successors and overall it was aspiration of the whole Muslim community of India during their struggle to get such a University.

The characteristics of the Aligarh Muslim University is unique in nature as it involved such a long period to get its terms of University. A comparative study of the Act of AMU of 1920 and of the Banaras Hindu University Act of 1915 would provide the unique feature of the Aligarh Muslim University. The main points of difference between the two universities are the followings:

(i) According to Section 6(1) of the BHU Act the Lieutenant Governor of U.P. was the visitor of the University. In AMU the Governor General was the Lord Reactor of the University. The power which were assigned to the Governor General with reference to Aligarh were given to the Governor of U.P. in the case of BHU.

(ii) In Banaras University the Governor could announce any proceedings not in conformity with the Act [13(25)]; in Aligarh Governor General could only had the power to announce the proceedings not in conformity with Act.

(iii) According to the Section 19(1) the Governor-General in Council could remove any member of the teaching staff at BHU but with reference to Aligarh the power was given to the University Court.

(iv) Under the B.H.U. Act previous approval of the Visitor was required for new statutes or amendments; under the Muslim University Act the

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26 Section 8 of the AMU Act.
Statutes could be amended subject to the approval of the Governor General in Council.

(v) Under the Section 8(1) of the Statutes of the B.H.U. Act. the appointment of the Vice Chancellor subjected to the appointment of the Visitor: whereas the Muslim University Act. the Vice Chancellor, was subjected to the approval of the Governor General in Court.²⁷

So these were the basic points of difference between the two universities which were created almost same period during the first half of 20th century but the AMU Act carried the unique features in its character which made it a unique University not only in India but also in whole world.

On December 13, 1920 the Vice Chancellor designated Raja Mohammad Ali of Moradabad, reached Aligarh staff. students. founder members of the University (who now became member of the Court), gave a warm welcome to him at the Railway station. The following two days were spent in garden parties. dinners at Aligarh.

It was at 8.30 a.m. on Friday December 17, 1920 that the inaugural ceremony of the University took place in the Strachey Hall and thus the Aligarh Muslim University came into being. In this way a long cherished dream came to be true.

(C) Khilafat and Non-Cooperation Movement in Aligarh

Sir Syed’s efforts to keep the Muslims out of the national politics was well maintained by his successors also at M.A.O. College which was the bastion of the Muslim loyalty from its inception to the British Government and the lesson of Muslim loyalty was taught to the students of M.A.O. College not by Sir Syed. his successor but also by the English Principals of the College. And the only political activities to which they were allow to take part in it was to support the British rule in India. The intention behind this policy was to defend

the notion that only Anglo-Muslim cooperation could ensure a bright future for the Muslims of India and their loyalty towards the British Government was an essential pre condition for the survival of this institution.28 The political and ideological basis of the College, as enunciated by Sir Syed Ahmad remained dominated till the first quarter of 20th century mainly due to the dominant presence of the pro-British elements both in the Management and in the teaching staff of the College.

But a change could be seen and which was undercurrent from the beginning of the twentieth century at Aligarh and a core group of nationalist Muslim leaders were present in the M.A.O. College, like Maulana Mohammad Ali. Maulana Shaukat Ali. Hakim Ajmal Khan. Dr. M.A. Ansari. Hasarat Mohani etc. these individuals had risen to the status of national leaders while representing the nationalist group within the College in their capacity as alumni and Trustee of the College.

The loyalist group represented by Nawab Mohsinul Mulk. Nawab Viqarul Mulk. Sir Ziauddin. Aftab Ahmad Khan. Shaikh Abdullah etc. who had control over the institution and followed Sir Syed ideology of Muslim loyalty to the British Government. The formal emergence of a nationalist group within the College was first sensed by the loyalists when a demand was raised during the struggle for University to transform the College into a national University and to keep the proposed University independent of the Government control.29 Since the balance of the power was heavily tipped in favour of the loyalists. The voice of the nationalists carried little impact within the establishment, although its influence on the students, in terms of arousing nationalists sentiments was much greater. The students of the M.A.O. College

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29. Jamia Millia Islamia, Mukhtasar Tarikh Aur Dastoorul Amal: An official History of Jamia Millia Islamia published by the Registrar Office on the eve of the Silver Jubilee Celebration of Jamia Millia Islamia in 1946 (Jamia Millia Archives, Delhi. 0. 20) (Hereafter Mukhtasar Tarikh).
found a new inspiration in the writings of Mohammad Ali’s\textsuperscript{30} \textit{Comrade}\textsuperscript{31} and the emotive poems of Hasarat Mohani.\textsuperscript{32} The free circulation of these ideas remained largely unchecked by a complacent administration which regarded itself influential enough to counter and suppress the uprising by the student community.

By May 1920, the freedom struggle was all set to receive new levels of intensity in the wake of a unanimous agreement between the \textit{Khilafatists} of Mahatma Gandhi to launch the Non-Cooperation Movement after the terms of the proposed treaty between Turkey and the Allied forces were published in India. It came as a rude shock to the Indian Muslims that their demands to maintain the integrity of the Muslim states as well as non-interference into the working of the institution of Caliphate, which commanded highest religious prestige in the Muslim community, were totally ignored in the terms of the treaty.\textsuperscript{33} The terms of the treaty was also termed by Gandhi as the “staggering blow to the Indian Musalmans”.\textsuperscript{34} Gandhi thought that Non-Cooperation was deemed as the only remedy to redress these grievances. Immediately after the terms of the treaty were revealed, the \textit{Central Khilafat Committee} met at Bombay to announce its decision for a non-violent non-cooperation with the British Government. In July, another Khilafat Conference was held in Sindh which was attended by Gandhi and meetings were followed up in a special session of the Indian National Congress held at Calcutta in September 1920, in which the Non-Cooperation resolution was passed by 1855 votes to 873.

\begin{footnotesize}
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\item Mohammad Ali (1878-1931) Born in 1878 at Rampur, educated at M.A.O. College Aligarh and Lincoln College, Oxford, served as Chief Education Officer of Rampur 1900 and in the Opium Department of Baroda State. Founder editor of \textit{Comrade}, weekly and the \textit{Hamclard} daily, he established Anjum-i-Khuddam-i-Kaba and associated with the foundation of Aligarh Muslim University.
\item \textit{Comrade} A newspapers in English, weekly started by Mohammad Ali which carried the political and radical ideology of Mohammad Ali on national politics.
\item Hasrat Mohani was a great nationalist Muslim leader of 20th century India, had a radical approach and was the nationalist leader and student at M.A.O. College Aligarh. He used to write poetry through which he aroused national feelings and anti-British Government propaganda. He was known as Hasrat Mohani by his poetic name. He was first Indian nationalist leader to demand the complete Swaraj in 1921 session of Ahmedabad Congress.
\item Robinson, \textit{Muslim Separatism}, p. 311.
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Gandhi called upon the masses of India to boycott the law Courts as well as all Government aided and controlled educational institution as envisaged in the Non-Cooperation programme.

Gandhi addressed a gathering of students at Ahmadabad on 28 September 1920 and said:

“If all Government schools are left empty, I promise, that you will see the face of India changed within a month…”

The appeal to boycott Government controlled educational institutions by Gandhi and Ali Brothers had a tremendous impact on the minds of the students. A willingness to participate in the Non-Cooperation Movement was aired frequently in various campus and discussions leading to a decision by some students to formally request to Gandhi and Ali Brothers to visit Aligarh. The purpose of the proposed visit was to urge Aligarh students to reject Colonial control of their institution. Nationalist leaders were invited to M.A.O. College and on 11th October 1920, Gandhi along with the Ali Brothers, Maulana Abul Kalam Azad, Hakim Ajmal Khan, Swami Satyadev and Dr. M.A. Ansari reached Aligarh. They were received by a sizeable number of students at the Railway station and on the other hand the College administration was planning a counter-offensive arrived with the decision of the College Syndicate of opposing any step by the nationalists to bring non-cooperation to the campus.

The next morning, the Principal of the M.A.O. College, Sir Ziauddin made a futile attempt to stop Gandhi from addressing a public meeting. In the afternoon the students held another meeting at the Student’s Union Club and invited Gandhi and the Ali Brother to occupy the floor. This meeting began with Gandhi explaining to a large gathering of emotionally charged students, the British policy towards the Khilafat and his plans for Non-Cooperation. The

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54. Ibid., p. 297.
Nationalist leaders presented a memorandum to the Principal and the Honorary Secretary in which a number of reasons for the non-cooperation with the British Government were listed. It concluded by revealing the clearest possible terms the expectations which the agitationists had from the members of the College:

"... We therefore, call upon you and the other Trustees of M.A.O. College and member of Muslim University Association to refuse the Government grants or to not to permit any kind or sort of Government interference whether directly or indirectly through the Allahabad University or any other agency in these institutions... We are also calling upon the teachers and adult students at Aligarh to withdraw themselves upon the guardian of the other students to withdraw their wards form the College and schools..." 39

But no boycott call was given to M.A.O. College from students side and on 13 October which proved to be the most significant day as during the meeting at Students Union Club, Mohammad Ali and Shaukat Ali made a brief but highly emotional speech with tears in their eyes, they said that they had come to bid farewell to the students and that they were going away with a broken heart and a change came into the mind of students and after the deportation of Ali Brothers from Union Club. Speeches were delivered in favour of Non-Cooperation. In one significant speech a point was made to seek substituted assurance from the nationalist leaders for alternative arrangements of the education if the Pro Government forces did not agree to their demand. 40 And the idea of establishing a national institution, free of Government control in the minds of nationalist leader and later on it was materialized also when their demands were fails. But after a long discussion with students and nationalist values, a resolution was passed in their meeting:

1. Students strongly condemned the attitudes adopted by the British Government towards Turkey.

2. Government in aid should be given up.

39 Indian Annual Register, vol. 1, 1921, p. 121.
40 Mukhtasar Tarikh, op. cit., p. 237.
3. To disaffiliate the College from the Allahabad University.

4. If the Board of Trustee does not agree to disaffiliation the College and not given up the aid by 29th October 1920, students will turn the College into a national institution.\(^{41}\)

On October 23, Mohammad Ali, Ajmal Khan and Abul Kalam Azad etc. addressed a gathering of some 300 students in the College mosque and Dr. M.A. Ansari announced that National University would be inaugurated on Friday October 29 to 1920.\(^{42}\) Gandhi also addressed a letter to the Trustee of the College from Bombay and requested the Trustees to disaffiliate the College from Allahabad University.\(^{43}\)

 Authorities of M.A.O. College decided to clear the campus of the radicals, and they also decided to close the College for a month and they tried to convince the parents to take away their wards for the safety purposes. On the other hand, a decision was taken by loyalist and the College authority to reject the Non-Cooperation Movement and College was closed and evacuated from students but some of the student stayed there and Mohammad Ali and his supporters returned to Old Boys Lodge which did not belong to the College and the Movement was getting a new dimension and on 28 October 1920 a meeting was held in the College mosque for the inaugural ceremony of the National University which took place on 29th October after Friday prayers and thus the path was cleared to founded a National University as a result of the impact of the Non-Cooperation Movement at the Aligarh and thus the existence of Jamia Millia Islamia came into existence at Aligarh.\(^{44}\)

On 30th October 1920, the Trustees of MAO College decided to get the Old Boys Lodge vacated because Mohammad Ali and other nationalist leader with him were staying there. Mohammad Ali and other leaders had already

\(^{1}\) AIG, 20 Oct. 1920.

\(^{2}\) Shan Mohammad, Freedom Movement in India: Role of Ali Brothers , New Delhi, 1979, p. 127.


founded Jamia Millia at Aligarh on 29th October and they have established their offices at Aligarh Old Boys Lodge. The Principal of MAO College and Trustees decided to call upon the Magistrate Mr. Cable for vacating the premises of MAO College from the nationalist leaders. and on 31st October in the morning at 5:30 am Mr. Cable the District Magistrate Aligarh along with police came their and asked Mohammad Ali and his associates to vacate the Old Boys Lodge because they had occupied it. They marched out peacefully from the campus and went to the grave of Sir Syed Ahmad Khan and reading Fatiha on his grave they went to Badar Bagh a locality where they had already taken a building on rent which belonged to Kishori Lal and there they pitched 20 tents in which they located their National University i.e. Jamia Millia Islamia.\(^{15}\) And thus the bastion of Muslim loyalty of MAO College saved from the onslaught of the nationalist leaders who wanted to convert the M.A.O. College into a National University and thus the Campus was vacated from the occupation of radical leaders and the pro-British institution was saved from the national politics of 20th century and the tide of nationalism which was overflowing into the College campus was stopped and thus the M.A.O. college came into smooth water.

(D) Creation of Jamia Millia Islamia at Aligarh

The foundation of Jamia Millia Islamia was the result of the Non-Cooperation Movement in India and it was the first institution of national character in the 20th century which was founded by nationalist leaders.

The 29th October 1920 was the momentous day of the Aligarh episode of the Non-Cooperation Movement. It was to witness the foundation of the first National University of Colonial India. From early noon, people started pouring into the College mosque and soon it was packed to the capacity. The number of student’s participation was around 160 and this was certainly a setback for the College authority because of their pro-nationalist attitude to a pro-British

\(^{15}\) S.K. Bhatnagar, op.cit., p. 349.
The nationalist leaders had invited Maulana Mahmoodul Hasan of Deoband, who had been a state prisoner at Malta and was set free a few weeks ago to preside the ceremony of founding of the Jamia Millia Islamia on 29th October. Mohammad Ali, Ajmal Khan, M.A. Ansari and other leaders escorted Maulana Mahmoodul Hasan from the residence of Abdul Majid Khwaja to the College mosque. After the Friday prayers, the inaugural ceremony began with Ajmal Khan proposing Maulana’s name for the presidency of the foundation ceremony. Due to his ill health, the Presidential address was read by an Alim of Deoband Maulana Shabbir Ahmad Usman. The address explained the status of institution to be completely independent from the Government aid and control and spelled out its objective of developing a system of education in accordance with nationalist sentiment and in harmony with the tenets of Islam.

The presidential address was followed by a speech by Mohammad Ali who focused his desire to change the MAO College into a National Institution. Hasrat Mohani condemned the pro-British sentiments of the Board of Trustees of MAO College and called them heretics and kafir. To start the institution without infrastructure for this, money was donated and Ajmal Khan announced Rs. 1000/- while Mohammad Naseem promised Rs. 500/- for newly founded National Muslim University or Jamia Millia Islamia at Aligarh. Jamia Millia Islamia was founded within the premises of MAO College and office was established in the Old Boy’s Lodge to take care of admissions and other formalities of the institution in earlier stage. But the College authorities treated

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16 Shan Mohammad, *Freedom Movement in India*, op. cit., p. 129.
17 Abdul Majid Khwaja belonged to a wealthy family of Aligarh; educated at MAO college and Cambridge 1904-07; a contemporary of Jawaharlal at Cambridge; called to the Bar; joined MAO college; as Junior Professor of Law, 1910-11; Trustee MAO college. Secretary Old Boys Association MAO, 1915; joined Gandhiji in Non-Co-operation; succeeded Mohammad Ali as Principal Jamia Millia, 1921; associated with the Muslim League and *Jamaat-ul-Ulema-e-Hind*; contested election on Swaraj Party Ticket. 1923; advocated Joint Electorate; a staunch nationalist.
18 *Indian Annual Register*, op. cit., p. 128.
19 Ibid.
20 Ibid., p. 125.
21 Shan Mohammad, *Freedom Movement in India*, op. cit., p. 130.
all this as an infringement on their rights and decided to act the following message of the Honorary-Secretary which appeared in various papers of October 30th as.

"It has been reported to me that Mr. Mohammad Ali forcibly opened some of the rooms of the College building and had forcibly started making admissions to what he calls his National University... he should immediately vacate the College premises by 3.30 pm on October 30 and that he should not address any meeting within the boundaries of the College..." 52

The Secretary of MAO College Syed Mohammad Ali also addressed an open letter to Mahatma Gandhi in which he criticized Mohammad Ali’s decision to convert the College into a National Institution. 53 Some of the supporters of the Mohammad Ali who were not having any intention to take the path of confrontation with the College authorities and even some of the students with Mohammad Ali wanted to establish Jamia Millia Islamia somewhere else. The nationalist leaders such as Ajmal Khan, M.A. Ansari and Abdul Majid Khwaja were also in favour of setting of the separate institution but Mohammad Ali showed no sign of complying with the order and he was adamant to convert this MAO College into a National Institution and thus led to the prompt action of College authorities and Aligarh District Administration. 54

Therefore, the authorities of MAO College ultimately decided to go for a forcible evacuation and District Magistrate of Aligarh. Cable deployed his forces all over the campus, and he came with Honorary Secretary to the Old Boys Lodge with an armed constabulary and served Mohammad Ali a notice to vacate it. The Non-Cooperators holding green flag, next Mohammad Ali and other leaders gradually marched towards their new abode which was hastily arranged by Ajmal Khan comprising a rented house and some pitched tent just opposite Minto Circle. 55 Mahatma Gandhi justified the steps of students and

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52 S.K. Bhatnagar, op.cit., p. 345.
54 Ibid., Nov. 1920.
Non-Cooperators to join the National University at Aligarh. Thus the non-cooperators with the British reached a tangible point at Aligarh with sizeable number of students of MAO College joining the national University. And nationalism was invoked with great enthusiasm in a pro-British institution. On 22 November a *Muslim National University Foundation Committee* was organized and elected Hakim Ajmal Khan as President and Haji Musa Khan of Aligarh as its Secretary. Ali Brothers, Gandhi, Maulana Azad, M.A. Ansari and Hasrat Mohani were presented at the meeting and it was resolve to begin the institution with new devised standard curriculum with addition of theology. The committee also voted to arrange for examination without saying by which they would be recognized, and to affiliate other national institutions outside Aligarh. In this way Jamia Millia Islamia was created at Aligarh and later on it was shifted to outskirts of New Delhi under the able supervision of nationalist leaders like Dr. Zakir Husain, Hakim Ajmal Khan, Mahatma Gandhi, Mohammad Ali and many others.

The main purpose of the establishment of Jamia Millia Islamia was to act as a counter weight to the Government sponsored University at Aligarh and they wanted to make their institution free of all Government interference and for this they wholeheartedly committed and thus they created their own National University.

(E) Development of Separatist Ideology in Aligarh and Creation of Pakistan

After the Hindi-Urdu controversy in the late 19th century Muslim community became hostile with the attitude of British Government which raised their political consciousness towards their political concern. And to get a share in the administration they started Movement to form their political organization to represent their grievances to the British Government. And in this direction, with efforts of Nawab Mohsinul Mulk, Nawab Viqarul Mulk, Agha Khan and

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56 Indian Annual Register, op.cit., p. 126-127.
many other leaders together formed the All India Muslim League in 1906. With the foundation of Muslim League and thus the goal of separate electorate was achieved in 1909 and try to put their political concern to the British Government and demanded their share in the British administration separately for Muslims. But with the foundation of Muslim league did not stop the Muslim Nationalists leader to participate in the National Movement against British as the main motive of Muslim League was to indoctrinate the Muslim loyalty to the British Government. But there were many Muslim leaders, students who participated in National Movement. Tufail Ahmed Manglori one of the Aligarh’s Old Boy criticized the Muslim basic demand for separate electorate and his views were shared by other students. Even the Vice President of the Student Union assured his countrymen of Aligarh’s positive role in India’s struggle for freedom Movement. To a distinguished gathering he asked the audience that:

"to turn ourselves into biggest... The most educated and the most united army... to fight against evils that have made India the laughing stock of the world and let nobody say that Aligarh lagged behind anybody in India’s battle of freedom..." 

During the Non-Cooperation Movement many students participated in it and most of them joined Swaraj Party which had C.R. Das, Pandit Motilal Nehru and Khaliquzzaman as President, Secretary and Additional Secretary respectively. Rafi Ahmad Qidwai worked as private Secretary to Motilal Nehru. J.A.K. Sherwani, Abdul Majid Khawaja and Syed Raza Ali (1882-1949) contested the election on Swaraj Party ticket.

Tufail Ahmed Manglori (1868-1948). Born at Mangalore, District Saharanpur (U.P.) joined Aligarh High School, 1879 and passed Entrance Examination, 1887; Passed F.A. 1889 but could not appear in B.A. examination because of eye-sight problem; entered the Government service and retired in 1926, a great supporter of Aligarh Movement and a staunch nationalist: member of the Provincial Legislative Council U.P.. 1926-30.


Syed Raza Ali Khan (1882-1949). Passed B.A. and L.L.B. from M.A.O. College, practiced at Allahabad, a Swarajist and a Khilafatist; later joined Muslim League; presided its Bombay Session, 1924, Member U.P. Legislative Council, 1919 and 1920; was a leading spokesman of
Among the staff member who participated in the national Movement and fought for the independence, were Professor Mohammad Habib, Professor Rasheed Ahmad Siddique (1892-1977), Khwaja Gulam us Saiyadin, Maulana Sulaiman Ashraf, Maulana Abu Bakar Shah, Syed Mohammad Tonki (1898-1974) etc. They wrote articles and attended the Congress session. During the Khilafat and Non-Cooperation Movement, a number of Nationalist leader were called by the staff and student of M.A.O. College. On the request of the Students Union Gandhi paid a visit to the University on November 5, 1929 and was given a rousing reception. He asked the students for a broader outlook on life and an impartial and unbiased study of all religions which would accelerate the pace of nationalism in India.

Dr. Ansari also visited the University and presided over the Annual prize distribution function. Even Jawaharlal Nehru also visited the University Campus and was received by Sir Ross Masood the Vice Chancellor of Aligarh Muslim University at that time.

But a change came in the attitude of the Aligarh community with the publication of the Nehru Report in 1928 and from that onwards the separatist trend started developing in Aligarh community and leadership. The failure of Mohammad Ali Jinnah in National Convention (1929) where he put his fourteen points but he failed to convince the National leaders which made the situation worst and an inclination of Muslims community of Aligarh towards the Muslim League became inevitable. The Nehru Report broadly discussed the

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1. Rashid Ahmad Siddique (1892-1977). Born at Qasba Mandvahun, Jaunpur (U.P.), joined M.A.O. College and passed B.A. and M.A. in 1919 and 1921 respectively; appointed lecturer at AMU, Department of Urdu, 1926; Reader, 1935 and Professor and Head, 1954; a great writer of Urdu prose.

2. Syed Mohammad Tonki (1898-1974). Born at Tonk; joined MA.O. College for B.A. but left and joined Jamia Millia Islamia; participated in the Khilafat and Non-Cooperation Movement; a renowned nationalist and fought for the independence.


5. Ibid., p. 4.

representation of Muslims in the legislatives Councils and Ali Brothers. Mohammad Ali Jinnah and other Muslim leaders demanded $\frac{1}{3}^{rd}$ representation of Muslim in the Legislature Council. They also differed with the demand of Dominion Status put by the Nehru Report. They stood for complete independence for India. Differences grew to such an extent that Jinnah and Ali Brothers withdrew from the Congress. Though on the demand of $\frac{1}{3}^{rd}$ representation of Muslims, Dr. Ansari, Maulana Azad, were also in favour of it but they continued their association with it.\footnote{Maula Ali Jinnah, File No. 117-151, GI (NAI).}

After the failure of Mohammad Ali Jinnah’s fourteen points which became a charter of the Muslim League and thus Jinnah became skeptical though he had withdrawn his support from the Congress, he did not oppose it and till 1936 and had his attitude towards Congress as friendly and stood for the cause of India’s independence as was clear from his Lucknow speech to the \textit{All India Students Conference}.\footnote{Home Department ‘Political’ 1928, File No. 4/938.}

On the other hand when National Movement was taken up through the platform of All India Congress which gained support from the different communities of India and soon became a popular organization among the Indian people. But in spite its popularity the Congress leadership in 1930’s realized that the masses were still untouched. Therefore the \textit{Faizpur Congress} directed all the Provincial Congress Committees to increase its base among the Indian people through the mass contacts to make Congress a more organized and strong body. Also during the election campaign (1937) [under the Act of 1935, election was to be held in 1935] a Congress Bulletin issued on January 12, 1937 which said that it desired ‘to increase the participation of masses into the Congress’.\footnote{Home Department, ‘Political’ F.No. 4/3/38.}

During the election campaign, Jawaharlal Nehru also realized that the Muslim masses were neglected and wrote to all Provincial Congress to enroll
Muslims so that they could also take part in freedom struggle.\textsuperscript{73} Dr. Ashraf, one of the Secretaries of the Congress wrote articles in paper asking the Muslims to join the Congress and also sent letters to Local Congress Offices to make it vigorously.\textsuperscript{74} Dr. Ashraf wrote personal letters and received encouraging replies. Ahmad Wahab Khairi, Honorary Librarian Aligarh Muslim University in his reply of April 12, 1937 while expressing his gratitude to Ashraf for sending him the Congress Election Manifesto, requested him on behalf of the Muslim students of AMU to furnish more literature on the Congress Movement. Khairi had been the Vice President of the AMU Students Union and lent his full support to propagate the Congress ideals.\textsuperscript{75} From different quarters of the country Muslims were eager to join the Congress membership e.g. Syed Attaullah Shah, Advocate High Court, Lohare and Syed Mustafa Ali Zaidi, Vakil Faizabad, also expressed their intense desire to join Congress's Mass Contact Movement.\textsuperscript{76} Thus the Congress call for the Muslim Mass contact Movement was very well attended by the Muslims and there is no dearth of letters of Aligarian in the All India Congress Committee file in support of this programme. But the Congress Committee in the Provinces looked down upon the Muslims, did not like their association with the Congress and treated them harshly. Muslims soon started informing the Central Congress Committee about it.

The President of Parappil, Calicut Congress Propaganda Committee wrote to the President of All India Congress Committee (AICC), in 1937 about the injustice done by the local Congress leader to them.\textsuperscript{77} Mazhar Husain from Bombay briefed Jawaharlal Nehru about the communal attitude of its non-
Muslim leaders and implored him to purge the Congress from religiously minded Congress leaders if he wished a united nationality.78

The Central Congress Committee received a number of letters regarding the unsympathetic attitude of local non-Muslim leaders towards Muslims in its fold and to convince them of its non-communal character the Indian National Congress resolution on minority rights in its Haripura Congress (1938) February 19-21, 1931 passed.79

On the other hand the Congress Ministries in the six provinces were not performing well in these provinces and incessant propaganda was found in the newspapers against the Muslims and the Government stood in a mute silence. Communal riots had become common feature and there was allegation against Congress for their atrocities on Muslims in their ruled Provinces.

*Jamiat-e-Ulema-e-Hind*, a pro Congress faction demanded an enquiry in the Congress ruled Provinces to ensure the charges made against the Congress.80

Such allegations of Muslims were not to be set aside by the Muslim League and Committee under the Chairmanship of Raja Mohammad Mehdi of Pirpur and S.M. Sharif were appointed to investigate the charges which noted the atrocities of non-Muslims over the minorities. Scores of letters in the AICC file bear testimony to which the Mussalmans had written to the Congress High Command.81

The majority of students and officials of Aligarh Muslim University still believed in Congress programme of secularism. But hue and cry raised by the Muslim League of Hindu communalism furnishing details on the basis of the Pirpur and *Sharif Committee* turned the table in favour of the League.

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78 Ibid. File No. 41/1937.
Gradually and steadily, they started realizing that the League represented the Muslims and it could truly do something for them. Jinnah made the most of such a situation, formed an All India Muslim students Federation, a separate organization of Muslim students to which he opposed earlier to fight for the Muslim’s against the Congress.\(^82\)

After the (1937) election to the Provinces, results were declared with seat sharing with Muslim League in U.P. (leader) of Muslim League was Khaliquzzaman) led trouble and there was fight for power and security. On the other hand AMU has been home of the Muslim politics since the days of Sir Syed; a change had come in its attitude. Muslim League’s clamour over the Congress Ministers and its unfair policies to the minorities turned the table in favour of the Muslim League. Dr. Ziauddin the Vice-Chancellor and A.B.A. Haleem had already changed the creed when Provincial Governor Sir Harry Haig of U.P. visited the University and Dr. Sir Ziauddin in his address brought many political questions. He referred to the Constitution and reform i.e. the Provincial autonomy which was to transfer limited power and responsibility to India. He expressed his anxiety for the minority in that set up.\(^83\) The Governor in his reply assured the University Community and through it to the Muslim of India that he would see to their due share in the administration and services.\(^84\)

So the situation was turned and efforts were made to hoist the Muslim League’s flag on the Students Union’s building by some of the students led by Ansar Harvanī.\(^85\) The leader of the Congress group of students, opposed the hoisting of League’s flag on the union building, but the pro League section ultimately had an upper hand and Jinnah who was to address the Union. On February 7, 1938 unfurled the League’s flag on the students Union building at

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\(^83\) See Shan Mohammad, *Education and Politics*. Also see *The Aligarh Muslim University Gazette*, January 22, 1937.

\(^84\) Ibid.

\(^85\) Ansar Harvanī received education at Lucknow, Agra and Aligarh, Nationalist; founder and first General Secretary All India Students Federation 1936-39; President All India Youth League 1946-56; took part in Quit India Movement; arrested and imprisoned, 1942; and released 1946; serve service has been his object in life.
9.30 a.m. This divided the University into two hostile campus of nationalists Muslim students and the section of League students, the latter having an upper hand because of the support of the Vice Chancellor, Prof. A.B.A. Haleem who openly backed the Muslim League. Nationalist Muslim students were holed down, abused and mal-treated by the students having Muslim League’s ideology. It was difficult for them to stay in the hostel and Reya’ur Rehman Sherwani who was a student at that time narrates that it was a time of great anxiety for the nationalist students as they were threatened by the opposite side yet they formed the Nationalist students Federation and met secretly from time to time.\textsuperscript{87} Muslim Students Federation, a Pro-League Congress organization had come into being and it launched a paper ‘\textit{Bedar}’ to awaken the Muslims and apprise them of Congress atrocities on Muslim and when students from Assam, Bengal, Punjab, Sindh and Hyderabad when they went to their home during summer vacation they carried with them the message of Muslim League.\textsuperscript{88}

The Pro League administration of the University was so hostile to nationalist Muslim students that they were denied admission and some of them were turned out of the University. While Ali Sardar Zafar, Jalil Abbas, Khalilur Rab Zaminr Siddiqui, Mirza Subhar Usman and Fazal Bhir were expelled from the University rolls. Articles from Khawaja Ahmad Abbas and Khawaja Khulam Sayaddin were not accepted for the University Magazine.\textsuperscript{89}Aftab Hall, the centre of brisk political activities was throughout with nationalist students. There was a tussle for supremacy between League and the Congress faction of students. The nationalist students sent letters to the \textit{National Herald} justifying the Congress policies. The paper published all these letters under the caption : “Aligarh Students Revolt”. The loyal administration took it seriously and

\textsuperscript{87} Reya’ur Rahman Sherwani, educated at AMU Oriental College Lahore and Cairo University, Cairo, was appointed Lecturer in the department of Arabic, 1953, Reader 1970; Professor and Head of the Arabic Department, University of Kashmir, 1933, a brilliant scholar in his find.


\textsuperscript{89} See, Ale Ahmad Suroor, \textit{Khwol Baqi Hai}, Aligarh, 1941.

\textsuperscript{90} Ibid.
writers of the letters were not considered for admission in the ensuing year. There number was about 40.90

On December 11, 1938 in the Strachy Hall the portrait of Mohammad Ali Jinnah who had by now come to be called Qaid-i-Azam was unveiled by Sir Abdullah Haroon91 who was the chief speaker of the occasion. Prof. A.B.A. Haleem, the Pro Vice Chancellor also made a speech and asked the Students Union to put the portrait in the Centre of the Union Hall to enable the students to emulate the teaching of the Qaid.92 Frequent visits of the influential Leagues to the University had perfectly taken it in its grip and the AMU had become a major centre of League’s politics. Jinnah visited the University again on March 31, 1939 and asked students and the staff to be loyal to the League. Since Muslim students Federation was formed all over the country they presented their addresses to the Qaid-e-Azam.93

On Pakistan Movement, Pamphlets and magazines were published by the University League. After the Congress’s resignation from Congress Ministers in September 1939, Muslim League celebrated on December 22, 1939 the ‘Day of Deliverance’ and ‘thanks giving’. A University Muslim League was also formed with Dr. Abid Ali as its president who promised whole hearted support to the Central League.94 And now Aligarh had become the centre of Leagues politics. And on 23 March 1940, Lahore Resolution was passed and demand for Pakistan was raised on the basis of the two nation theory.95

Jinnah thus intensified the Pakistan Movement and Aligarh became the centre of Muslim League in Northern India when its Provincial Conferences

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90. Ibid.
91. Sir Abdullah Haroon was an influential businessman; joined Indian National Congress, 1917 and started taking part in the national movement; President Khilafat Committee of Sindh; elected to the Bombay Legislative Council, 1924-26; a staunch Muslim Leader, endorsed the Pakistan Resolution 1940 did great social work.
92. The Aligarh Muslim University Gazette, 1938, December 1935.
93. Ibid., April 1939.
94. The Aligarh Muslim University Gazette, Feb. 1, March 15, 1940.
95. Jamal ud Din Ahmad, Some Recent Speeches and Writings of Mr. Jinnah, pp. 118-10.
were convened and resolution in support of Pakistan was passed. And from the Student Union’s Platform its Vice president Mr. Nasrul Hasan said: “Pakistan is our creed and our policies is based on it….”. Also in 1944 Gandhi Jinnah initiated a talk to solve the communal tangle. But it failed and Jinnah and Liaqat Ali came to Aligarh and propagated for a sovereign state on the fundamental concept of Muslims being a separate nation which Gandhi denied. In 1944 Aligarh Magazine issued a “Pakistan Number” which received messages from Jinnah, Liyaqat Ali, Nawab Mohammad Ismail Khan, and Dr. Sir Ziauddin etc. they, with one voice appealed to the Muslim youths to give them the best Muslim to the building of the pillars from which could rest the edifice of Pakistan.96

The acceptance of the Mountbatton Plan divided the country into two dominions States in 1947 and thus a Pakistan was created - and the role of Aligarh’s League could be seen here.

96 The Aligarh Magazine, Pakistan Number, 1944.