CHAPTER - VIII

ALIGARH MOVEMENT: IMPACT AND EXPANSION
Aligarh Movement maintained its legacy as it produced a number of Muslim leaders who worked for the betterment of their coreligionists during and after the death of its founder Sir Syed Ahmed Khan. Though a number of powerful movements of nineteenth century appeared on the horizon of Indian society but disappeared completely during 20th century. But the Aligarh Movement had its profound impact on the Indian society, particularly on the Muslim society compared to the other powerful but less adaptable movements of 19th century. It influenced a number of other contemporary movements to a great extent that it caused the emergence of other socio-religious movements during 19th century. The impact of Aligarh Movement was not confined to the Northern India only but its expansion could be seen on the other regions of the Indian sub-continent during 20th century.

In this chapter an attempt has been made to analyse the impact of Aligarh Movement on the contemporary movements of India. An attempt is also made to investigate the nature of other contemporary movements and to what extent these were different from Aligarh Movement. Attempt is also made to know the impact and expansion of Aligarh Movement on the other regions of the Indian sub-continent during 20th century.

(A) Sir Syed and Akbar Allahabadi

The name of Syed Akbar Husain popularly called as Akbar Allahabadi is well known figure in the vast pantheon of Urdu literature. Akbar like his elder contemporary Maulana Hali, became a famous poet not because of his writing
of poetry but due to his sharp and brilliant sarcastic dig on the prevalent issues of the period and degradation of norms and morals in Indian Society. He wrote his poetical verses on topical issues and became a great satirist poet of late 19th and early 20th century of India.

He expressed his ideas on different topical issues of 19th century in a very humorous way and deeply focused on the socio-political condition of India. The satirical verses of Akbar dealt from politics to religion to education and thus engulfed a very wide area.

Akbar Allahabadi (1846-1921) was born on 16 November 1846 in the village Barah, Allahabad, in a family of Sayyids. His father, Moulvi Tafazzul Hussain served as a Naib Tehsildar and is said to have been highly educated person. His mother came from a zamindar family of village Jagdishpur, district Gaya (Bihar). Akbar received his early education from his father at home, his mother shifted from village to Allahabad in Mohalla Chauk. Akbar was admitted to the Jamuna Mission School for an English education in 1856, but he abandoned his school education in 1859. However, he continued to study English and read widely. On leaving school, Akbar joined the Railway Engineering Department as a Clerk while in service he passed an examination of Law. Subsequently, he worked as Tehsildar and Munsif and later as a Session-Judge. He retired in 1903 and lived in Allahabad, where he died in September 1921.

He was a great nationalist poet and is widely acknowledged as master of wit and sarcasm in Urdu poetry. He is admired as well as bitterly criticized for
his trenchant attacks on western culture and modern education. His attitude towards western education and culture of 19th century has been extensively surveyed by Khurshidul Islam and Rafal Russel but here the verses he wrote about Sir Syed and his Aligarh Movement are the subject of analysis. In what context he sees the Aligarh Movement and Sir Syed’s approach; and how both Sir Syed and Akbar Allahabadi were different in their views regarding the education for the Muslims of India approach dealing with their view on education for the Muslims of India.

Akbar’s views about Sir Syed and his educational movement were quite opposite and became a major target of his attack. He remained a bitter critique of Sir Syed’s reformist ideas throughout his life. His hostility was not because of what Mohammad Ali Siddique characterizes as Akbar’s “cynicism” and his tendencies to “view the truth through spectacles of his own prejudices.” Akbar’s hostility to Sir Syed Ahmad Khan flowed from deeper and more vital source: he did not approved Sir Syed’s educational, theological, and political ideas and schemes and believed that Sir Syed had caused incalculable intellectual and spiritual harm to the Indian Muslim community.

The verses or *Kulliyat* of Akbar as composed during 19th and early 20th century were first published by his son, Syed Ishrat Hussain in 1908. Within a year it was reprinted by Munsi Azmat Ali under the title *Kulliyat-i-Akbar*. Later on an improved edition, in terms of chronological arrangement of *Kulliyat-i-Akbar* was published from Karachi in 1951. It was divided into various parts. The early verses of Akbar entirely focus on conventional love

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5. *Kulliyat-i-Akbar* 2nd ed., pp. 2-4
6. Ibid.
things but after 1870’s he drops these themes and increasingly focuses on topical problems of the day and most of his satirical verses centers around Sir Syed and his educational movement.

Though Akbar Allahabadi was a staunch opponent of Sir Syed’s reformist ideas and he remained an inimical to the modern education and western learning which had been vital concern of the Sir Syed. Though Akbar remained contrary throughout his life to Sir Syed’s reform movement and his educational policy but we do have some evidence which shows that Akbar and Sir Syed were having friendly attitude and they also used to respect each other. During the year 1888 when Akbar Allahabadi was promoted as Sub-judge and transferred to Ghazipur. Syed Ahmad Khan wrote him a congratulatory note saying that though he was sorry for Akbar (he addressed him as Munshi Akbar Husain Sahib) to leave Aligarh, yet he was happy for a Muslim to become a Sub-Judge with a long prospect of active service in the Judicial department. Even Akbar was set to have made collection of fund for Muhammadan Anglo Oriental College in 1891.

When Sir Syed started his movement for social reforms among the Muslims of India through his influential periodical called “Tehzibul Akhlaq” (the refinement of manners’). Akbar wrote in a sarcastic way about his periodical and he considered that Sir Syed’s periodical as its name suggest could not reflect the light which shows the path of reform but in his sense it ruins the men thousands men. To quote:-

The light that only lights the path to plunder
I will not call ‘refinement’s radiance’.
You ruin thousands to promote a hundred:
I’ll not call that ‘humanity’s advance’.


Part 1, verse no. 53, *Kulliyat-i-Akbar*
The two important issues during Akbar’s life time were; what policy should the Indian Muslim should follow in the existing political situation, and how should they maintain their cultural and religious identity amidst the tumultuous forces let lose by the civilization of the West and thus on one occasion, Akbar expressed his fears and the misgivings about what Sir Syed’s providing to the students and the type of Aligarh education being imparted to them. And here Akbar directly questions the vision of Sir Syed. And he wrote in his following verse:-

I don’t know as to how far the Syed was God-knowing!
Perhaps, he could not understand as to what extent his path was straight.

And for all his general approval of Aligarh Education, he feels that there is an emphasis upon material and secular things which obscures to a dangerous extent even greater importance of a strong faith in religion as the only sure guide on life’s journey. And he wrote a whole poem on the Aligarh College where much focus was given through the modern education to the importance of material and secular things which Akbar thought suicidal for spoiling the religious faith of the Aligarh students and thus Akbar Allahabadi highlighted his viewpoint in one whole poem in which he wrote about the teaching of M.A.O. College and Sir Syed’s Aligarh Movement which provides such kind of knowledge and misleading to the students by not providing religious education.

To quote Akbar Allahabadi –

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May God confer on Aligarh’s Madrasas a cure for every malady?
All gentlemen belong to rich and elite’s family are studying here.

Refined, and elegant, and smart, and clean, and neat, and radiant,
Hearts full of good intentions. minds blessed with originality.
They ride the highways of the East, and plod along the western ways,
Each one of them, without a doubt, everything you would have him be.

No Indian fair. no English miss, diverts them from their chosen path;
Their hearts are innocent and pure; their books absorb their energy..
The lightning of a fair one’s smile they take for electricity
And if they see a curling tress they think it is some policy.

All of them dwell in College, still without experience of life;
They do not know what lies ahead, nor what should be their destiny.
The flame of faith burns in their hearts, but those who guard it are not firm.
And logic’s winds may blow it out, or youthful immaturity.
Ensnaring them, and teaching them to hold religion in contempt

And seeking fame, to bring to nougat the ways of their community.
It is the only Prayer of Akbar to the Almighty,
May Professors impart them boons of knowledge and God give understanding.
Sir Syed for his acceptance and reliance on western education which he
classified as a panacea for the Muslim gentry (Shurfa)\(^{14}\) and Akbar because
of this made western education and culture a major target of his attack. But it is
interesting to note here that despite Akbar’s critical attitude towards modern
education and western learning, he sent his son Syed Ishrat Hussain for higher
learning to England. It shows his contradictory nature regarding modern
education and learning.\(^{15}\) Akbar was quite adamant in inculcating religious
faith in Muslim Students who were receiving modern education. He did not
want a situation in which the learning’s of Western manners, should enter into
the minds of the students and which should cause to restrict the free play of
religious feeling of Muslim. He was very conscious to impart the teaching of
religious faith to the Muslim students who were acquiring modern and western
learning at MAO College of Sir Syed.

To quote Akbar:

\[\begin{align*}
\text{Practice the ways Sir Sayyid’s movement taught you.} \\
\text{Nothing in them need give you cause for shame.} \\
\text{He woke you from your sleep; but now remembers.} \\
\text{When you arise, arise in Allah’s name.}\]
\[\text{Practice the ways Sir Sayyid’s movement taught you.} \\
\text{Nothing in them need give you cause for shame.} \\
\text{He woke you from your sleep; but now remembers.} \\
\text{When you arise, arise in Allah’s name.}\]

Here Akbar gave instruction to the students and to keep alive their religious
faith in a Western College of Sir Syed where western manners are taught.

But during the last phase of his life Akbar Allahabadi became liberal in
his attitude and he acknowledged the services of Sir Syed which he rendered
for the cause of Muslim community in the field of education and it seems that
Akbar became quite less harsh in his later phase of his life and thus a change
could be noticed in the thought of Akbar Allahabadi and he appreciated Sir
Syed in one of his verse. To quote:

\[\text{Practice the ways Sir Sayyid’s movement taught you.} \\
\text{Nothing in them need give you cause for shame.} \\
\text{He woke you from your sleep; but now remembers.} \\
\text{When you arise, arise in Allah’s name.}\]

\[\text{Practice the ways Sir Sayyid’s movement taught you.} \\
\text{Nothing in them need give you cause for shame.} \\
\text{He woke you from your sleep; but now remembers.} \\
\text{When you arise, arise in Allah’s name.}\]

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\(^{15}\) Ali Imran Usmani, *Sir Syed Ahmad Khan aur Akbar Allahabadi*, *Tezihul Akhlaq*, oct. 2006,
pp. 82-87
\(^{16}\) Part I verse No. 463, *Kaliyat-e-Akbar*
All men know that the life of the spirit depends upon knowledge:
If anyone is without knowledge, he is an incomplete man.
It is an inexorable law of nature that the nation which lacks knowledge and
skills is destined to be the slave of others;
and if education does not meet the needs of the age
then all hopes of attaining wealth and comfort and honour are idle.
This thought was engraved upon Sir Sayyid’s consciousness.
and trusting in God, he laid the foundations of his College.
He suffered setbacks, and disappointments,
and the abuse of his opponents.
but this servant of his nation kept to his task.
and showed the world what a stoutheart and a powerful intellect can do
showed them what hard work really means.
And because he worked sincerely God prospered him.
and a splendid college was built.

But a drastic change came in Akbar’s attitude towards Sir Syed and his
educational reform movement. He wrote the epitaph on Sir Syed’s death.

And thus it is reflected from the above verses of Akbar that he became a great
admirer of Sir Syed and realized the importance of the time and changed his
views on the society and thus favoured the modern education for which Sir Syed worked.

There was no group or type of men among his contemporaries with whom he could identify himself. He ridiculed those who had adopted English ways, on principal, or because of opportunisms but he could not bear the ignorance, the scrupulousness and the arrogance of those who represented traditional religions.\textsuperscript{19}

Therefore we could see the new development which developed in Akbar's attitude towards Sir Syed's educational mission during the last phase of his life.

\textbf{(B) Sir Syed Ahmad Khan and Jamaluddin Afghani's Pan-Islamism}

The Pan-Islamism movement started in West Asian countries by Syed Jamaluddin Afghani\textsuperscript{20} who was a contemporary to Sir Syed. He was a bitter critic of Sir Syed's pro-British policy. The word, ‘Pan Islamism’ was first employed in journalistic literature in the early 80's of the nineteenth century to describe the efforts made by the Muslim states to bring about some unity of action in opposition to the Christian powers of Europe.\textsuperscript{21}

The political conditions of West Asian countries during 17\textsuperscript{th} and 18\textsuperscript{th} century was quite volatile and imperialistic approach of European countries led the fierce battle and war against the East Asian countries and subjugation of latter, resulted in Pan Islamic ideas. During the second half of 19\textsuperscript{th} century, Russia and other Western powers, pursued their imperialistic designs against Muslims in the Central Asian Europe and North Africa and created a menace to their security. There were certain forces, working against the very existence of the Ottoman Empire. An insurrection broke out in 1875 in Herzegovina, a province of West Serbia where the Christian population was heavily taxed by Turkey and had almost become bankrupt and had suffered from

\textsuperscript{19} M Mujeeb,\textit{Indian Muslims}, op. cit., p. 476

\textsuperscript{20} Born in the village of Asadabad, a dependency of Kabul, in the year 1838 and died in 1897.

\textsuperscript{21} See \textit{Encyclopedia Britannica}, Fourteenth ed. (New York, 1929), p. 185
maladministration and gross misrule. Religious and racial hatred between the Christian and Turks fanned the fire. The Balkan people were also incited against their ruler, and Balkan nationalism was another menace to Turkey, propaganda in the Press and secret societies continued to influence the people to rise against the Turks. Events also occurred in Constantinople which further accentuated the national sentiments in the Christian subjects of Turkey. These rapid changes in Constantinople were led the intervention of Christian powers which intervened on the ground of atrocities being influenced upon their co-religionists. Russians also joined hands against Turks. Turks offended resistance under Osman Pasha with great heroism but failed. On the other hand Egypt was involved in their national movement in 1887 due to the intervention of foreign powers in Egypt but Egypt was occupied in 1882 and the revolt of Arabi Pasha failed. In Sudan, the Mehdi movement rose against the occupation of Egypt by British power.

Thus all the Muslim States were passing under Christian rule and Muhammadans in these countries feared lest they might permanently by subjected to the western Imperialism. They realized that the disintegration of their world by Europe was principally due to their deviation from faith, and they felt that the future of Muslims all over the world could be secured only through allegiance to God and His representative, the caliph. It was under these circumstances that the Jamaluddin Afghani first raised the banner of Pan Islamism in the last quarter of the 19th century.22

Jamaluddin Afghani was a man of prodigious learning extra ordinary character, and striking eloquence, his message for the unification of the Muslim world exercised tremendous influence on Muhammadan in all countries. He had extensively toured India, America, England, Germany, France and Russia and all his actions were directed towards the inclusion of all the Muhammadan

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in all parts of the world into one Islamic empire under the protection of one caliph.\textsuperscript{23}

He also founded at Mecca a Pan Islamic society, \textit{Ummul Qura} which aimed at creating a \textit{Khalifa} for the whole Muslim world either at Constantinople or Kufa.\textsuperscript{24}

Jamaluddin Afghani wanted through his Pan Islamic movement, to free Muslims from atrocities and oppression from the British power and he had an anti-British attitude; while in India Sir Syed had a different attitude because of his friendly approach towards British India, was due to which he wanted to extricate Muslims from the darkness of ignorance and with the cooperation of British he wanted the Muslims should get modern education and they would be raised to the path of progress and it was the only panacea for Muslim as Sir Syed thought. But Jamaluddin Afghani, had the interests of all Muslims, whether they belonged to India or West Asia, he had the anti-British attitude and Pan Islamism was the cure of Muslims oppression and atrocities. Also Sir Syed Ahmad particularly thought of the security of the Indian Muslims. These were the basic differences between two great contemporaries. These two persons were working in different circumstances and condition. Prof. Khaliq Ahmad Nizami has rightly said that Jamaluddin Afghani had to face the sick man of Europe while Sir Syed had to deal with the Dead Man of India.\textsuperscript{25}

\section*{(C) Sir Syed Ahmad Khan and Deoband Movement}

In the annals of modern Muslim India, two schools – the Deoband and Aligarh have been very prominent in education and politics. The foundation of both the schools was laid down around 60’s of the nineteenth century in the background of sheer frustration in order to achieve the same goal through different approaches. The founders of both the schools were the disciples of the same teacher and had received purely traditional education. But with the lapse of

\textsuperscript{23} Ibid., p. 134.
\textsuperscript{24} Ibid., p. 134.
\textsuperscript{25} K.A. Nizami, Syed Ahmad Khan Aur Syed Jamaluddin Afghani, \textit{Aligarh Magazine Special Aligarh Number}, 1953, p. 119.
time, their attitudes to education and politics took different ways. Maulana Qasim Nanatwi, the founder of the Darul Uloom at Deoband had fought at Shamli in the revolt of 1857, but escaped arrest and finding no course to oust the British, turned to theological education as means to do away with the British in the long run. Sir Syed had also personally witnessed the outbreak of rebellion at Bijnaur and many European staff stationed there and he founded the Mohammadan Anglo Oriental College at Aligarh for modern education to enable the Muslims to cooperate with the British in its earlier stages but to fight in the long run for the independence of the country after acquiring the modern education.

Thus both the schools made their respective contribution for the betterment of the Muslim community because of the circumstances that appeared in the post-revolt India.\(^\text{26}\)

Mohammad Qasim Nanatwi (1832-1880), a traditional religious scholar who founded *Darul Uloom Madrasa* at Deoband in 1867\(^\text{27}\) in U.P. to "reorient the Muslim community to its original cultural and religious identity"\(^\text{28}\) by getting rid of the "theological corruptions and ritual degradation"\(^\text{29}\) kept away from the British and tried to ameliorate the condition of the Muslims through Islamic education and independent profession. The Deoband provided religious (orthodox) leadership. It did not denounced western education though disassociated itself from it on the plea that Islamic traditionalist sciences were running the risk of "extinction" in India.\(^\text{30}\) It did not seek British financial patronage. It was mainly to keep its autonomy. It took anti-British\(^\text{31}\) stand on

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\(^{26}\) See Shan Mohammad, *Education and Politics*, op.cit. 'Preface'.


\(^{31}\) *Aziz* Ahmad & Von. loc.cit.
political issues and in due course it fought for the freedom of India along with the nationalists.32

On the contrary, Sir Syed, who was also an erudite scholar of Islamic learning, but he also popularized English education and culture by seeking British patronage. Not only did he believe in the permanence of British rule but also upheld the view that the progress and prosperity of the Muslims depended on the acquisition of English education and the goodwill of Colonial rulers. Hence he channelized all his energy to the course of education. In this way the aim and objectives of both Deoband and Aligarh school was the same but they took separate path to achieve their goals.

(D) Sir Syed Ahmad Khan and Nadwatul Ulema Movement

The creation of Nadwatul Ulema at Lucknow about 1893-94 was to provide the study of Islamic studies there, and it was founded by a group of Ulema and Maulana Shibli Nomani (1857-1914)33 was one of the founding member of Nadwatul Ulema. The purpose of founding Nadwatul Ulema was to create a tradition of liberal religious education. Nadwa, occupied a middle position between Deoband and Aligarh school. It aimed at imparting instruction in Muhammadan literature, cultivating goodwill and harmony among the other different sects of Muslim and constituted a committee for giving decision in disputed religious matters and reversing the curriculum of Mulla Nizamuddin i.e. Darse-c-Nizami. English was taught as a second language while Nadwa taught religion as the principal subject and gave instruction in secular knowledge as secondary subject, it was vice versa at Aligarh.34

At Aligarh, Sir Syed who was having a broad thinking in terms of education he had the approach of reconciliation with the western learning and

Shibli Nomani (1857-1914), born at Azamgarh and educated at Azamgarh, Ghazipur, Rampur and Lahore. He served as a Professor of Persian and Arabic at M.A.O. College 1882-1892 and Education Department at Hyderabad (1899-1904). He was a founder member of Nadwatul Ulema at Lucknow.

33 For further details see, Aziz Ahmad and Van Grunebaum, eds., op.cit., p. 11. Muslim Chronicle, 28th Feb. 1895 (Mssicrofilm copy) Reel No. 1.
sciences with the Islamic learning and wanted to provide better knowledge of European learning with Islamic learning to broaden the mental faculty of Muslims. While the Nadwa was basically founded to provide Islamic learning though it also introduced English as second language but religion was the principal subject because Maulana Shibli wanted to provide Islamic faith and learning for which he considered it necessary for the progress of the Muslim community.

(E) Aligarh Movement and its Impact on the region of Bihar

Sir Syed was the first and foremost person to have persuaded the North Indian Muslims to obtain modern education and the place from where he launched his educational mission was Aligarh and after the name of Aligarh town it came to known in modern Indian History as Aligarh Movement. The great impact of Sir Syed’s Aligarh Movement was felt on Northern India during 19th century, though there were other places too, where significant impact and its replication took place. And one such place in Northern India was Muzaffarpur in (Northern Bihar) during 19th century.

It was under the leadership of Syed Imdad Ali who initiated the movement for modern education in Northern Bihar in Muzaffarpur through his Bihar Scientific Society founded after Sir Syed’s Scientific Society. Syed Imdad Ali who had started his career as an employee in the Revenue

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35 Muzaffarpur: The town of Muzaffarpur is said to have been founded by Nawab Raza Khan Muzaffar Jang. In 1872, it was made the district headquarter of Tirhut which then included the present day district of Muzaffarpur, Vaishali, Sitamarhi, Sheohar, Darbhanga, Madhubani, Samastipur. In 1875, the last three were separated to become Darbhanga district whereas the city of Muzaffarpur remained the headquarters of district Muzaffarpur. Presently it is also the headquarters of the Tirhut division consisting of the district of East Champaran, West Champaran, Sheohar, Sitamarhi, Vaishali and Muzaffarpur.

36 Syed Imdad Ali (d. August 1886). His ancestors had distinguished themselves for political and religious wisdom and had provided important services to the Mughal and the British rulers of India.

37 Bihar Scientific Society was founded by Syed Imdad Ali of Muzaffarpur on 24th May 1868. Its main objective was to disseminate knowledge of European sciences through the vernacular languages and to establish the schools and printing presses, newspapers and to provide lectures to the native of India of the European knowledge. See for details, W.W. Hunter, Statistical Account of Bengal, Vol. 13, London, 1877, p. 164.
Department in 1829 and rose to the post of the Deputy Collector. Later on he became Sadar-e-Amin (Subordinate Judge) after entering into the judicial services and got retirement in 1873. Syed Imad Ali founded the ‘Bihar Scientific Society’ at Muzaffarpur, on 24th May 1868 and he advocated that European Sciences should be taught to the Indians in their own language. He was a true follower of Sir Syed Ahmad Khan, he also launched a fortnightly Urdu newspaper, Akbarul Akhyar, from September 1868, when he was then posted as Sub-Judge at Muzaffarpur, and he published essays to improve the social, religious, educational and intellectual condition of the people of northern Bihar.

The efforts of Syed Imdad Ali had the great impact in expanding the development of educational activities and imparting the European Sciences through the medium of vernacular language in Bihar and it resulted into the opening of many vernacular schools in Northern Bihar where European sciences were taught. In the vicinity of Muzaffarpur, particularly at Paroo, Jaitpur, Saran, Narhan, Hardi, Sitamarhi, etc. many vernacular schools were set up. The ‘Central College’ of Imdad Ali at Muzaffarpur was founded on 7 November 1877. In this way the movement for modern education was launched by Syed Imdad Ali was greatly affected by Sir Syed’s Aligarh Movement and he was a true harbinger of Sir Syed’s Movement in Bihar.

Thus we could see the impact of Aligarh Movement in Bihar, but there were other places where the impact of Sir Syed’s Aligarh Movement was quite significant.

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38. Syed Imdad Ali’s forefathers had been in the services of Mughals and British rulers of India. Similarly like Sir Syed’s forefathers. Both had the same kind of traditional education and both had faced the same trauma of revolt of 1857. Syed Imdad Ali was also an eye witness the revolt of 1857 when he was posted at Arrrah in Bihar like Sir Syed who at that time was posted in Bijnor district of U.P. and witnessed the same.


Impact of Aligarh Movement in Rajasthan

The contribution of Aligarh Movement is remarkable for the development of Muslim education in Indian sub-continent during 20th century. The impact of Aligarh Movement also felt significantly in the province of Ajmer and Merwara in 20th century. It is significant to note that for the very first time the All India Muslim Educational Conference’s annual meeting held after gap of 42 years at Ajmer under the presidency of Sir Shah Sulaiman. The Ajmer session of the Conference is remarkable in the history of Muslim education of Rajasthan because it strongly propagated the idea of providing modern, vocational and traditional education to the Muslims of Rajasthan. It passed significant resolutions for the development of modern and traditional education not only the Muslim males but also to the Muslim women. It also created awareness about western and scientific learning among Muslims and the various resolutions of Ajmer session of the Conference sought the attention of British Government as well as princely states of Rajputana and princely state of Tonk towards the prevalent abysmal condition of Muslim education in 20th century.

The Ajmer session of the Conference (1928) had a distinct place in the annals of Muslim history. The neglected region of Rajputana became centre of annual meeting of the Conference in 1928 when it sought the attention of the Muslim community and thus the meeting of the Conference was organized at Ajmer.

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21 The present district of Ajmer derives its name from the headquarters town of Ajmer. Before independence, Ajmer-Merwara was an isolated province of British India in Rajputana. It comprised of two districts, viz., Ajmer and Merwara. See for details; B.N. Dhoundeyal, District Gazetteer, Ajmer, Sharma Brother Electromatic Press, Alwar (Raj.) 1966, p.1.

22 The district is situated in the centre of the State between 25°38’ and 26°58’ north latitudes and 73°54’ and 75°22’ east longitudes. See Ajmer Gazetteer, op.cit.

23 Rajputana was the pre-1949 name of the present-day Indian state of Rajasthan, the largest state of the Republic of India in terms of area. During British period, this area had 23 Princely states, as well as one chiefdom, one estate, and the British district of Ajmer-Merwara. Most of the ruling princes were Rajputs, the warrior rulers who entered the region in the 7th century AD. The largest states were Jodhpur, Jaisalmer, Bikaner, Jaipur, and Udaipur. In 1947 the Princely states were consolidated and the princes were pensioned off.
Ajmer. The Muslim population of the town of Ajmer invited the Central Standing Committee of the Conference to hold its session there. Among the prominent Muslims who invited the Conference sitting at Ajmer, the name of Shahebzadah Abdul Waheed Khan and Mirza Abdul Qadir Beg, come first but the name of Rai Bahadur Seth Tikumchand of Ajmer had a silver lining in the history of the Conference as he extended all support to make the Conference's session a grand success. He gave his ancestral house for the stay of guests of the Conference. A Reception Committee of fifteen members was formed in the house of Mirza Abdul Qadir Beg. Seth Abdul Latifullah General Merchant selected as its President, Mirza Abdul Qadir Beg as its Secretary and Syed Husnain selected its Assistant Secretary. President of the Conference Sir Shah Sulaiman, Moulvi Sir Abdur Rahim Baksh and other prominent guests were lodged at the house of Seth Tikamchand. Rests of the delegates of the Conference were provided different lodges for their stay. The Islamia Moinia School selected for the meeting of the Conference and its Osman Hall reserved for the same. The upper storey of the school was decorated for the educational exhibition for which different articles were brought from twenty-five places for the delegates. Presidential address was given by Sir Shah Sulaiman, the judge of Allahabad High Court. His Presidential address is a comprehensive document which guides the Muslim education in 20th century and still it has its relevance in 21st century as it incorporates almost every aspects of education and it further suggested ways for the future education.

According to the 1951 census the total number of Hindu population was 5,99,524 and the Muslim population was of the district was 48,886 which formed 7% of the total population. See Ajmer Gazetteer, op. cit., p.104

Government Moinia Islamia Multipurpose Higher Secondary School was started in the year 1910 by some prominent Muslim citizens of the city under a trust for the education of the children of their community. The school was however provincialized in 1918 and the admission was opened to all communities. Teaching of Theology however continued till 1947 and the salary of the teachers paid by Durgah Committee. The school was brought under the Associated Schools Project Scheme of UNESCO in the year 1956 and was the first to be selected as a Pilot School in 1958. It was raised to the present standard in 1959. This is the only institution in Ajmer where Urdu and Persian are taught.

See Punjab Salah Tarikh pp.258-59. op.cit.
the Muslim education. Significant resolutions were passed and pledge was taken to improve the decadence position of Muslims throughout the region of Rajasthan. Various resolutions could be traced out from the Urdu version of the records of the proceedings of the All India Muslim Educational Conference. The Ajmer Session of the Conference sought the attention of not only the British government but it also appealed the princely states of Rajputana to take remedial measures to improve the educational standard of the Muslims. In this regards resolutions were passed which had direct bearing on the problems of the Muslim education. Some of the important resolutions are as follows:

**Protection of Educational Rights of Muslims**: Following suggestions and ways were required from the British government to protect the educational rights of the Muslims.

a. Muslim representatives should be appointed in Academic Institutes of the Government.

b. Sufficient vacancies should be created for Muslim students in Academic Institutes of the Government.

c. Representation of Muslims should be made in the Committee of Government Inspectors of Education.

d. Representatives of Muslim should be appointed in Senates and Syndicate of Universities and in the educational Boards of Middle and Secondary Education.

e. Muslim students should have a share in the Government scholarship, which is given for foreign studies.

f. Arrangement should be made to provide religious and teaching of Urdu in Government school.

**Military Education**: Conference’s attention was also centered over the issue of military education and it requested that Government should provide military

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49 See Resolution No.1 AIMEC, Ajmer Session, 1928.
education to Muslims in its schools. It also appealed that representation should be given to Muslims in centrally governed educational Committees at Block level.

**Female Education:** Focus was also given on the needs of the female education in the country. In this regard, following suggestions were given.

a. The curriculum of the female education should be in accordance with the needs of the society.

b. Government should provide trained women teachers to the Girls Schools.

c. The medium of instruction for the primary and secondary education of the Girls should not be English and even it should not be made compulsory subject of the curriculum at this level.

**Vocational Education:** Attention was given on the need of Vocational Education in Madrasas and Conference’s delegates raised voice to introduce vocational education in Madrasas. Besides it, demand was also made to introduce separate schools for vocational education where provision of education of small scale industries and handicrafts should be made.

**Establishment of Central Library:** For the posterity of Urdu language and its development, proposal was mooted out to establish a Central Library. In this favor following resolution was passed.

“This Conference considers it necessary to establish a Central Library for the preservation of Urdu books, translated or compiled on different subjects so that development of Urdu language and its posterity could be arranged...since the infrastructures are available at Aligarh Muslim University, Aligarh. Even sufficient staffs are also present there: therefore the Central Library must be established in the premises of Aligarh Muslim University. Muslim authors,
writers and prominent personalities are requested to donate their written works in Urdu language to the proposed library.\textsuperscript{54}

**Need of Inspectors for Islamia Moinia School:** Request was also made to appoint an inspector for Moinia School. In this connection an appeal was made from the provincial government of Ajmer and Merwara to appoint inspectors for Moinia School who should be under the supervision of the Department of Education, the highest authority and they also should have the power to grant funds for the development of the Moinia School.\textsuperscript{55}

**Need of an Educational Board of Control:** Resolution was passed to establish an Educational Board of Control in the province of Ajmer and Merwara wherein representation of Muslims should be given.

**Upgradation of Moinia High School to Intermediate level:** Considering the educational importance of Moinia School for the Muslims, demand was made to convert it into intermediate level since it had served its services to the Muslims from its inception. Following proposals were put forwarded in this regards.

a. Moinia High School should be upgrade to Intermediate level where arrangement should be made for the education of commerce and other vocational subjects of utility.

b. Teaching of Arabic should be given special attention in the curriculum.

c. The management of proposed Intermediate Moinia School should be under a talented Head Master who would have bright Muslim staffs under him.

d. A Boarding House should be constructed in the proposed Intermediate Moinia School, so that the students who would be receiving education there could live comfortably.

\textsuperscript{41} The above Resolution was proposed by Mirza Abdul Qadir Beg and seconded by Moulvi Mohiuddin. See Resolution No.19, p.269. Ibid.

\textsuperscript{42} See Resolution No.20. Ibid.
e. Arrangement of useful manual training of different works should be provided there.\footnote{56}

**Grants for Female Education:** A proposal of two lakh rupees was made for the establishment of a Girls School in the state of Ajmer and Merwara. In this effect following resolution was passed.

“Considering the present condition of the status of Muslim female education, and its increasing necessity in the region of Ajmer and Merwara province, Conference feels it necessary to establish a full-fledged Government College. It also sought the attention of the British Government and the provincial government and the princely government to provide some financial grants for the same.” \footnote{57}

**Muslim Education in the Princely state of Rajputana:** Steps were also taken to draw the attention of the Hindu Princely States of Rajputana on the educational condition of Muslims. In this respect, following steps were discussed in the Conference’s meeting.

a. Money should be spent adequately on the education of Muslims in the princely states of Rajputana and request was made to their Hindu rulers.

b. Urdu language should be given the place of second language in the official purpose and it should be introduced in other princely states where it is not in official use.

c. Urdu should be promoted in different academic institutions.\footnote{58}

d. **Recruitment of Muslims in Railway Workshop:** Demand for the recruitments of Muslims in the local workshop of Railway as an apprentice was made through the Conference’s platform. It was also resolved that suitable technical training should be imparted for the same to the Muslims.\footnote{59}
Muslim Education in the Princely State of Tonk: In the Muslim Princely state of Tonk, efforts were made to bring excellence in Muslim education. In this direction resolutions were passed and following suggestions were given to improve the condition of Muslim education.

a. Expenditure on Muslim education should be increased to 10%.

b. Trained Teachers should be appointed in the different high schools of the princely state of Tonk.

c. Anglo-Vernacular schools should be established in different parganas of the state

d. Proper arrangement should be made for the education of Muslim education.\textsuperscript{60}

Besides these resolutions, other significant steps were also taken to improve the educational standard of Muslims of Rajasthan. Resolutions were passed towards the local demands of the people of Ajmer, which are as follows:

a. Efforts should be made to revive the Oriental College of Jaipur which had been the premier institution of Muslims where Arabic and Persian were taught.

b. Financial grants were sought for the development of the Middle School of Jaipur.

c. Appeals were made for the financial grants to the Muslim Institutes of Ajmer which had been serving for the cause of Muslims. Demand was also made for the land to construct a new building for the Institute from the municipality of Jaipur.

d. Requests were also made to the ruler of Alwar state to make the provision of study of the Quran and Theology in the private Maktabs of the Alwar state.

e. Persian as a language of study in the Intermediate College of Udaipur was also put in the demand lists of the Conference.\textsuperscript{61}

\textsuperscript{60} See Resolution No. 26. Ibid
\textsuperscript{61} See Resolution No. 27,29,33,34,35 and 36. Ibid.
The efforts made by the All India Muslim Educational Conference in its history from its inception up to the pre partition period, we found that the Conference’s annual meeting at Ajmer was more significant than its earlier sessions held at many places. Here comprehensives steps were taken to improve the educational status of the Muslims of Rajasthan. Thus we could see the impact of Aligarh Movement was quite profound in the region of Rajasthan.

(G) Impact of Aligarh Movement on Southern India

The All India Muslim Educational Conference has played an important role in disseminating western knowledge and modern education to the Muslims, and equally it had also served in providing Islamic and traditional educational to them throughout the Indian sub-continent from its inception. The great contribution made by Sir Syed and his Aligarh Movement for the development of Muslim education during 19th century, was carried forward in 20th century by his successors and his associates through the platform of All India Muslim Educational Conference.

Aligarh Movement in the 20th century reached in Southern India through the Sir Syed’s All India Muslim Educational Conference, a reputed educational body established by him in 1886. Its platform provided better opportunities to the Muslims of India to discuss the problem of Muslim education and to work out its solution on all India basis. It also gave an opportunity to raise their educational concerns to the British government and much emphasis was given in creating awareness towards their educational needs and aspiration. Attention of British government was also invited to improve their educational system. Even demand was raised to get grants in aids to establish Muslim educational institution throughout the country.

From 1886 to 1896 the epicentre of the Conference was confined to northern part of the country, particularly U.P. and Punjab was its area of influence. During the life time of Sir Syed it faced opposition from Bengal
Province but after his death, Syed Amir Ali, Mirza Suzat Ali Beg, Nawab Salimullah, Justice Abdur Rahim Fazlul Haque, they supported the activities of the Muslim Educational Conference and in 1904, in Rajshahi (Bengal) four thousand people attended a meeting in which they decided to establish the branches of All India Muslims Educational Conference throughout the Bengal. In this way Conference organized its every sessions in different part of the country and thoroughly discuss the problems of the Muslim education and their solutions were also provided by the participants of the Conference and even adequate coverage was provided to the proceedings of the Conference by Press. The Pioneer thanked Sir Syed Ahmad Khan for his magnificent services to the cause of Muslims and called him a ‘Messiah’ and ‘Guide’ who rescued the boat that were sinking in ignorance. Inspired by the achievement of the Conference, the Muslims of Bombay formed Bombay Presidency Muslim Educational Conference in 1900 for the educational development of the Muslim boys and girls and they worked for the development of education in Bombay Presidency. But the activities of the Conference were not only confined northern and western parts of the country, it too had its impact on the southern part of the country and the message of Aligarh Movement was brought here through the vehicle of the All India Educational Conference. For the first time in the history of Muslims education in South India Conference’s sitting was organized at Madras in 1901 under the presidentship of justice Bodam. Muslims of South India extended their support to hold its first session in South India.

For the arrangements of the delegates of the Conference, a local committee of different persons was formed under the supervision of Haji Abdul Hadi Badshah who was appointed as its General Secretary. Special guests from

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63. The Pioneer, January 4, 1889.
64. See for details *Punjah Sulah Tarikh*, All India Muslim Educational Conference, edited by Habibur Rehman Khan Sherwani, 1937, Aligarh, pp. 82-83.
Madras Presidency. His Excellency Governor of Madras Mr. Lord Ampthill was invited and suitably attended by Nawab Mohsinul Mulk Bahadur, the Honorary Secretary of the Conference. Delegates from different states participated in great number. About 1103 delegate members and 391 visitors attended the meeting of the Conference.

Various resolutions were passed not only for the development of Muslim education but also for the development of Mappilas Community of the Southern India. Some of the resolutions are quite important and had the direct implications on the British government as it provided a good opportunity to make Muslim British relations in a cordial manner. Resolution No. 1, 2 and 3 were passed to express the Conference solidarity with the British government and the Amir of Afghanistan. The first resolution reads as follows:

"Muslims of Hindustan express its grief over the death of Queen Impress of Hindustan who had extended her help and support for the Muslims of India."

The above resolution was proposed by Mohsinul Mulk and seconded by Sultan Mohammad Mohiuddin Khan.

The second resolution reads as:

"The Conference expresses its condolence over the death of Amir of Afghanistan. His Excellency, Amir Abdur Rehman Khan who was an exponent of education for the Afghan Muslims and was also a strong supporter of British government."

The third resolution reads as follows:

(Arthur) Oliver Villiers Russell, 2nd Baron Ampthill, (19 February 1869 – 7 July 1935) was a British peer, rower and administrator who served as the Governor of Madras from October 1900 to February 1906 and acted as the Viceroy of India from April to December 1904. Oliver Russell was born on 19 February 1869 to Odo Russell, 1st Baron Ampthill and Lady Emily Russell in Rome and was educated at Eton and Oxford. Oliver Russell succeeded to the barony of Ampthill at the age of 15 on the death of his father. Russell served as the Assistant Private Secretary to Joseph Chamberlain in 1895 to 1897 and then Private Secretary from 1897 to 1900. When he was appointed Governor of Madras. At the age of 31, Russell became the youngest-ever to be appointed Governor of Madras and served from 1900 to 1906. Russell also served as the Viceroy of India from April to December 1904, when Lord Curzon was re-elected for a second term.

See the Report of AIMEC, 1901, session of Madras.
See ibid. p. 83.
See Resolution No. 1, 2. All India Muslim Educational Conference. Madras Session 1901, in Punjab. Salah Tarikh, op. cit., p.83.
Besides, many other resolutions in respect to Muslim education were also passed. These are as follows:

**Establishment of Boarding House for Madrasa-e-Azam**

For the development of Muslim education and to provide modern education to the Muslim students request was made from the government to establish a Boarding House at Madrasa-e-Azam.\(^7\)

**Needs of Fund to the Muslims of South India**

Resolution No. 8 was passed to raise funds for the South Indian Muslims to establish schools and also to distribute scholarship to their children.\(^7\)

**Need of Reformation in Social Custom and Tradition**

Resolution pertaining to social, religious reforms to the Muslim community was also passed against the ill practices in the Muslim society of South India.

**Female Education**

To make female education more comfortable for the Muslim girls and also to expand it in the Madras Presidency resolution\(^7\) were passed in this respect. Emphasis was also given to give a new shape to the existing Hobart\(^7\) Girls School.

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Vere Henry Hobart, Lord Hobart (8 December 1818 – 27 April 1875) was a British peer and colonial administrator. Hobart was born on 8 December 1818 at Welbourne, Lincolnshire to Augustus Edward Hobart-Hampden, 6th Earl of Buckinghamshire and Mary Williams. In 1840, he graduated from Trinity College, Oxford with a Bachelor of Arts (B.A). On 4 August 1853, he married Mary Katherine Carr, daughter of Reverend Thomas Carr and Catherine Emily MacMahon. He worked as a clerk in the Board of Trade in 1842. He was the private secretary to Sir George Grey at the Home Office in 1855. On 30 May 1856, he matriculated from the Trinity College. He was styled as Lord Hobart from 1849 till his death. He was the
A part from these resolutions, a number of many other resolutions were passed to enhance the status of Muslim education throughout territory of South India. These are as follows:

1. The Local Committee of the Conference which came into being after the Conference meeting at Madras, it is requested to make it a permanent Islamic Education Committee Association which should be under the direct control of the Central standing committee of the Conference. Request was also made from this committee to work for the Muslim of South India round the year.

2. Request was also made to give a special status to Urdu language and for its use in official examinations of the government services. Important focus was also given for the establishment of Muslim University at Aligarh.

3. Inclusion of Urdu and Arabic language was made to introduce in government Municipal Schools.

4. Religious education was also given a due importance for the Muslim students in government schools.

5. Appointment of Muslim Educational Inspectors was sought in Muslim Madrasas.\(^{71}\)

The 15\(^{th}\) Session of the Madras Conference was a great success under the Presidency of Justice Bodam, who was one of those Englishman to whom the upliftment of the Muslim community was a major concern. He found the Muslims of Madras Presidency in the deplorable condition both educationally and economically and while he was in service he lent his support to their upliftment even being the chief justice of the Madras High Court. He also acted as President of the Anjuman Mufeedul Islam of Madras, whose aim

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Governor of Madras from 15 May 1872 till his death on 27 April 1875. He died at Government House, Madras in 1875

\(^{71}\) See various resolution of 1901 session of the Conference. Panja Salah Tarikh, op. cit., pp. 83-86.
was to remove ignorance and superstition from amongst the Musalmans of the Presidency.  

Justice Bodam welcomed the idea of the holding the Mohammad Conferences in Madras and extend his support to make it a grand success as he very much desired that Madrasa-e-Azam founded in memory of the Nawab of Karnataka, which was then taken up by the Government for English education, should be entrusted back to Muslims and be elevated to a Degree College. Mr. Bodam also pointed out in his Presidential address on the importance of religious and secular education, besides putting more emphasis on moral education and character building of the students which he thought necessary for their over-all development.

We also emphasized on the ideal of self-help through which he wanted to solve the problem of Muslim education and even he exhorted the Muslim community to extend their generous donations for the cause of the Muslim education. He wanted to create a new Madrasa for the Muslims of South India on the pattern of Aligarh’s M.A.O. College. He thought that British government would help them in their educational needs if they would support through the ideal of self-help for their own educational advancement. To quote Justice Bodam:

"....... Now is the time to make your effort you determine upon that course, for I believe that steps have been taken to acquire a new site for the Madrasa and I would urge you to strain every effort to create for yourselves an Aligarh here for Southern India as the great Sir Syed Ahmad Khan created for Northern India. Believe me, it is not impossible. You Mussalmans here know how Hindus and other have willingly assisted you in your efforts to make this Conference a success. Do you doubt that they will help you if they see you straining every effort to create for yourselves a school such as you require enabling you to educate your children so as to fit them to become an honour and a credit to themselves, their co-religionists, and their country? Far from it; you will merit and will receive their warmest sympathy in your efforts and I doubt not to a great extent will obtain substantial assistance as

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75. See, All India Muslim Educational Conference 1901 Session of Madras, Proceedings, ed by Shan Mohammad, *op. cit.*., p. 81.
76. Ibid. pp. 81-114.
The great point is to get management of your own school. The Boarding House and Hostels can come later. One man can build one set of rooms, another, and so on and in time by constant and undeviating determination you will have your own Aligarh. You must not fold your hands and say. "We are too poor". I fear it is the attitude of mind of most of you to expect Government to do for you all that you want. That is impossible; but I feel sure that, when you have clearly shown your determination to help yourselves, Government will be quite willing to aid you."^77

The success of the Madras Session of All India Muslim Educational Conference had great impact on the Muslims of the southern region of the country. The people of South India welcomed the session of All India Muslim Educational Conference in Madras which contributed significantly in spreading educational awareness among the Muslim community in South India. The impact of the session of All India Educational Conference in Madras felt greatly as Madras Mail described its sitting in Madras as important event in South India related to Muslim education. To quote:

"The Mohammedan Anglo-Oriental Educational Conference which closed its sittings yesterday is the most important event which has ever taken place in Southern India in connection with Mohammedan education. The Executive Committee has done its work well, and the arrangements seem to have been highly satisfactory. The fine pandal in "Cathedral Gardens" was admirably adapted to its purpose, and the large assembly gathered together, day by day, should be a great encouragement to the organizers of the Conference. if only the interest now shown results in useful practical measures, the meeting of the Conference here will be fully justified"^78.

After the successful session of the Conference in Madras an association was founded in 1901 in the form of Muslim Educational Association of South India (MEASI) which later played a very significant role in the educational and political development of Muslims of South India. Furthermore, in 1904, an alumni of Aligarh's M.A.O. College Abdul Hamid who established a branch of All India Muslim Educational Conference and started working for the

^77. See the presidential address of Justice Bodam, All India Muslim Educational Conference 1901 Session of Madras, Proceedings, ed by Shan Mohammad, op.cit., p. 94.
^78. Aligarh Institute Gazette, January 1902.
betterment of the Muslim community in the field of education with association of Muslim Association of Madras which already existed there in South India.79

A very significant step was taken for the educational development of the South Indian Muslim when for the second time the All India Muslim Educational Conference held its session in Madras after a gap of 25 years in 1927. It was the better experiences of the Muslims of South India in their educational development that therefore they invited the Central Working Committee of the All India Educational Conference. And thus the Conference held its second session at Madras.

The 1927th session of the Conference also played a more important role in creating educational awareness not only to the people of South India but also for the Mappilas community of Kerala. Conference’s various resolutions focused on the Muslim education of the both community. Mention may be made of the significant resolution which was passed regarding the overall development of Mappilas. To quote:

“This Conference intends to establish a board consisting of various members for the educational reformation of the Mappilas. The Board would have the right to expand its membership from time to time.”80

For the educational and economic development of Mappilas proposal was also made with the government of Madras to open new schools and colleges where a considerable size of population of Mappilas community lived. Considering the economic backwardness of the Mappilas, proposal for also made to establish an industrial school at the centre of the Malabar region. Provisions were also made to provide then scholarship from primary upto the secondary level of education.81

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81. See Resolution No. 2, 1927th Conference, Ibid.
On the other hand various similar resolutions (1901) session of Madras of the Conference were also passed for the educational enhancement of the Southern Indian Muslims. These are as follows:

- Emphasis was put on to provide well trained Women Teachers in the school of Madras.
- Emphasis was also given to provide free education to the Muslim girls.
- Request was also made for the free transportation to the Muslim girls from the Municipality Board to carry them from local schools.
- Request was also made to provide financial assistant to the D.T. Muslim Orphanage of Calicut.
- Scholarship also demanded for the study of Muslim students in Europe.
- Emphasis was made to a point Educational Inspectors for Islamic schools.\textsuperscript{82}

Thus in 1927 its session organized under the presidency of Shaikh Abdul Qadir\textsuperscript{83} who was also present in its first session which held in 1901 at Madras. He had realized its impact on his mind. He appreciated the Muslims for the efforts in spreading the message of Sir Syed to reform the Muslim community through modern education. He also exhorted the efforts of South Indian people the steps which they had taken for the education of South Indian Muslims.

\textsuperscript{82} See Resolution No. 4, 6, 7, 17, 30, 13, \textit{Ibid.}
\textsuperscript{83} Shaikh Abdul Qadir born at Kasur, Punjab, 1874; graduated from Forman Christian College, Lahore, 1894; after a decade of his graduation joined Lincolns Inn for Bar-at-Law, 1904; started career as a journalist and edited the \textit{Observer} (English Weekly) 1898-1904 and the \textit{Makhzan} (Urdu monthly; 1901-11; \textit{Makhzan} brought him much fame and he continued his literary activities along with his practice; elected member Punjab Legislative Council, 1923; represented India at the 7\textsuperscript{th} Assembly of the League of Nations, 1926; Revenue member of the Punjab Executive Council, 1927; member Public Service Commission 1929; Judge Lahore High Court, 1934; member Council of the Secretary of State for India, 1934; Adviser to the Secretary of State for India, 1937-39; officiated as Law Member of Government of India, 1939; Chief Justice Bhawalpur State, 1940-43; Joined the Unionist Party of the Punjab but soon took active part in the All India Muslim League; presided the All India Muslim League at Delhi, 1926; wanted Hindu-Muslim Unity and favoured a table talk between the leaders of both to sort out the differences; also wanted industrialization of India but preached Khaddar and homemade commodities for use; popularized modern education among Muslims and acted as chairman of the Anjuman-i-Himayat-i-Islam for many years; knighted; died 1950.
To quote Shaikh Abdul Qadir:

"I had the pleasure of being present at the Madras Conference of 1901 which may be regarded as the beginning of an effort on the part of the Muslims of this Presidency to tackle the problem of their education. As a result of that Session you formed the Muhammadan Educational Association of Southern India in 1901. A gathering of Mussalmans from all parts of Southern India attended by delegates from District Associations affiliated with the central body was held in 1904 and the Association has been meeting, since from time to time and has done useful work in various ways. It has collected subscriptions to give scholarships to deserving youths for prosecuting their studies. It has established new schools in many places and strengthened the old institutions. It has been making representations to Government on questions connected with the education of Mussalmans and particularly concerning the education of Mappillas. It was mainly due to the representations originally made by the All India Conference of 1901 and reiterated on many subsequent occasions by the Muhammadan Education of Southern India that the Madras-i-Azam at Madras which was originally a High School, developed into a full-fledged College. At one time there was some danger of its being reduced to an Intermediate College, but the Association succeeded in preventing any such reduction of its usefulness. Another institution known as the Harris School, which was originally a High School under the management of a Christian Mission and subsequently came under Government control, was also taken over eventually by this Association and has made great improvement in its hands."

Therefore, we can see a significance change in the educational development of the Muslim community of Southern India, after the successful session of the Conference at Madras, 1901, which played a great role in fulfilling the educational needs of the Muslim community. The pathetic condition of the Muslim education which once loomed in the Madras Presidency during 1901 session of the Conference and it was well mention by Justice Bodam. To quote:

"The number of boys in public primary schools was 57704, but in these lower secondary schools there were only 1529, a most appalling difference. Only 11 took the B.A. Degree. Not a single Muhammadan qualified for the M.L., in Medicine, Surgery, Engineering or Teaching. The University Calendar, which includes Mysore, Travencore and Hyderabad, shows that out of

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All India Muslim Educational Conference Building
Aligarh

Madrasa-e-Azam (Madras)
Which was taken over by All India Muslim Educational Conference and converted it into a Degree College
7230 Graduates 57 was Mussalmans, and out of 150 Licentiates in Medicine and Surgery 7 were Mussalmans.\footnote{Presidential Address of Justice Bodam in All India Mohammadan Educational Conference. Madras Session of 1927.\textit{Ibid.}, p. 421.}

But after the activities of the Conference in Madras and the hard work done by the people of the South India for the cause of educational development of Muslim community in South India there was change came into the state of Mohammadan education and improvement could be noticed. To quote Shaikh Abdul Qadir’s presidential address in 1927:

\begin{quote}
"The awakening created by the Conference and the exertion of your Association that kept up its work, we find that the number of Mohammadan pupils in secondary schools in the Presidency had risen to 9320 in the year 1925-26 and Muhammadans students in Arts Colleges numbered 297 and in Professional Colleges 55. The number of public institutions specially intended for Muhammadans was 2983 and their strength is 183157. It is gratifying to note that the latest quinquennial report records even greater progress. I am indebted to the Government of Madras, (Ministry of Education) for favouring me with up-to-date information in advance of the publication of the report. The total number of Muhammadan institutions of all kinds is now 4036 and their strength is 221408. The total number of Muhammadan scholars reading in all classes of public institutions is 242680. The Government Muhammadan College, Madras (i.e. the old Madrasa-i-Azam) has had new College is 55; and six of the students are reading in the Junior B.A. class for Urdu and Persian. The number of Muhammadans reading in Arts Colleges is 355 (including 4 women) and the number of Muhammadans reading in Processional Colleges is 73.\footnote{\textit{Ibid.}, p. 421.}"
\end{quote}

Thus there was a tremendous change in the educational status of the Muslim community of South India because of the constant efforts made by the people of South India and the role played by All India Educational Conference in creating awareness in the Muslim community of south India. On the other hand the impact of Aligarh Movement was not confined in providing educational services to the Muslims of South India, but it also influenced to great extent in creating awareness among the Mappilas of Kerala a degenerate Muslim community in 20\textsuperscript{th} century. And just because of the efforts of All India Muslim
Educational Conference and one Old Boys of Aligarh Muslim University Mr. A. Hamid who organized the Kerala Provincial Muslim Educational Conference which held its session in Tellicherry in May 1926 for the educational cause of the Mappillas community. Mr. A. Hamid who became instrumental in dealing with question needs of Mappillas and he also worked for their betterment and even arrangements were made to provide scholarship for them.87

Therefore we could see the impact of Aligarh Movement not only to the northern Indian Muslims but it had deepest impact for the educational advancement of the southern Indian Muslims.