CONCLUSION

The year 1857 is a turning point in the history of the Indian Muslims. The Muslim political power which had been gradually declining from the beginning of the 18th century touched its nadir in 1857. The Mughal Empire – for decades an apparition of its former self – was finally liquidated in the terrible blood bath of 1857. But it was more than a mere polity; it symbolized a culture round which the entire fabric of Muslim social behaviour had been woven through the centuries. Its collapse, therefore, dried up the sources of a milieu and left the Muslims helpless and broken. Steeped in medievalism, broken hearted and frustrated, they found themselves in a blind alley, without any means of livelihood and reduced to a state of abject poverty and utter economic destitution. Sir Syed Ahmad Khan, whose family had been closely associated with the Mughal court, but who had earlier decided to take up the service of the British – was deeply touched at this schism of their soul. He applied his mind to the task of creating conditions in which his community could make up leeway.

After the revolt, Muslims were targets of the British victimization that held them responsible for revolt. Muslims were especially targeted and uprooted and reduced to the lowest ebb of the society. Sir Syed Ahmad Khan was an eye witness to all that happened during the awful days of revolt of 1857 and he had seen the plight of the Muslim community who were being victimized by the British government. When Sir Syed returned to Delhi he came to know that his house had already been ransacked and his mother also suffered due to the rebellion. Even he had seen the subsequent suffering of Muslims at the hands of British antagonism who were hostile to them and it made Sir Syed an old man because the plight of the Muslim community had turned his hair grey also. When the Muslims were banished from Delhi at the time of rebellion and later were allowed to return to their homes, they were required to give proof of their loyalty before gaining entrance to Delhi. These circumstances made Sir Syed to think the various ways and means to improve
the condition of his community. While the Muslim loyalty to the British was being questioned, their attitude towards Christians was of hatred. In this situation Sir Syed had twin tasks. He had to prove that the Muslims were loyal to the British and at the same time to bridge the religious antagonism between the followers of Islam and Christianity. With this purpose he wrote two monographs, namely *Asbab-i-Bagawat-i-Hind* (The Causes of the Indian Revolt) identifying the various causes that led to the rebellion and showing that it was not a popular rebellion. Second monograph which he wrote was the *Loyal Mohammadans of India* in which Sir Syed highlighted the eminent services rendered by Muslims during rebellion and their loyalty towards British and at the same time showed the similarity between the Christianity and Islam and the cordial relations that existed among the followers of both religions from time immemorial.

But overall the aim of Sir Syed was to extricate the Muslim society from obscurantism and to inculcate in them the liberal and western education along with the teaching of Islam as Sir Syed considered it necessary for the moral and material well-being of his community. Sir Syed thought that by providing modern education was necessary as it was the panacea of his community. For this he established M.A.O. College at Aligarh in 1877 which later developed as Aligarh Muslim University in 1920 and subsequently it became the centre of his educational movement which later came to known as Aligarh Movement.

Aligarh Movement was a short of renaissance which ushered in a new era in the history of Muslim India. Its objective was to introduce English and modern education among the Muslim community and to bring a change in the thought process of his conservative community and thus Sir Syed established a pro-British institution where western and oriental knowledge was imparted for the Muslim community particularly and Indians in general. Sir Syed here not only provided modern education to the Muslim community but tried to improve the condition of the Muslim women there in also and he was in favour of providing them zenana education on the pattern of traditional education which
was the tradition of the Muslim Ashraf family and Muslim women were not allowed for school education. Sir Syed also talked to improve the condition of the Muslim women as he believed that men should be given education first and in turn they would educate their women and thus he believed in infiltration theory. But the task of educating Muslim women on the pattern of modern education and to provide them school education was taken up in 20th century by Sir Syed’s successors particularly by the Shaikh Abdullah, Maulvi Karamat Hussain, Mumtaz Ali and many other Muslim intellectuals of the 20th century Aligarh.

Initially Sir Syed Educational Movement seems to be an elitist in nature as Sir Syed provided education to the elite section of the society because he was a scion of aristocracy and therefore his movement at the outset appeared to take the class tones because Sir Syed got tremendous support by the leading Muslims of India who financially helped Sir Syed and his Aligarh Movement for example Sir Syed received financial assistance from the leading aristocrats like the Nizam of Hyderabad, the Nawab of Rampur and the Queen of Bhopal, along with the Taluqdars of the petty states around Aligarh like Pindrawal, Pahasu, Jahangirabad, Chattari, Danpur and Datawali etc. and thus Sir Syed Educational Movement survived. But it does not mean that Sir Syed did not focus about the education for the masses. It was Sir Syed who founded an all India organization in 1886 commonly known as the All India Muslim Educational Conference which was founded for the sole purpose of spreading the awareness of education among the Muslim masses and because of its annual sessions which were held at the different parts of the country created awareness in Muslim community particularly among the masses thus Sir Syed also established school and Colleges for the masses.

Sir Syed’s Aligarh Movement was not confined to the tasks of only providing education needed for the Muslim community but it was over all a movement which acted to regenerate the Muslim community in their socio-economic, cultural, educational and political life of his community also. Sir
Syed being a pro-British man, inculcated among his community the lesson of Muslim loyalty and for the same he remained a staunch supporter of the British government and also propagated his ideology of Muslim loyalty to his co-religionists and he forbade them not to indulge in any anti-British agitation like Congress because he thought that confrontation with British government would hamper his movement and it would wiped out the educational prospects for his Muslim community because of it he also opposed the educational politics of the Congress and remained a loyal friend to the British government because he considered the agitational politics of the Congress as pre-mature and this he also forbade his community not to join the Congress and this view point of Sir Syed rightly assured by Pandit Jawaharlal Nehru as, ‘his message was appropriate and necessary where it came but it could not be his final ideal of progressive community’. Even the successor of Sir Syed particularly Nawab Mohsinul Mulk, Viqarul Mulk, Sir Ziauddin were the true followers of Sir Syed and they followed the same footsteps of Sir Syed and his ideal of Muslim loyalty but to some extent some of them were held quite contrary views on the certain aspects of the Muslim community with Sir Syed and they oppose British policy against the Muslims in this respect the name may be mentioned of Nawab Viqarul Mulk stands on Urdu-Hindi controversy and Shaikh Abdullah stand in providing Modern education to the Muslim women in 20th century was quite remarkable.

From the beginning of the 20th century Aligarh Movement witnessed a drastic change and the followers of Sir Syed and his successors even the students of the College participated in the national politics of the country which was a taboo for them. But the beginning of the 20th century a remarkable change in the Aligarh politics and we could see the change of gear at Aligarh and both kind of nationalists and separatists trend developed in a pro-British institution at Aligarh. From 1900 to 1947 a chequered history and the Aligarh students could not remain untouched by the spirit of nationalism and espoused the national cause up to 1940. They invited Gokhale, Gandhiji, Jinnah,
Jawaharlal Nehru, Sarojini Naidu, Khan Abdul Ghaffar Khan and the host of other eminent nationalists to Aligarh and sang the song sin their praise and raised the standard of revolt against the government. Aftab Hall was headquarter of the national activities and Aligarh Muslim University Vice chancellor. Sahibzada Aftab Ahmad Khan and other senior member of the staff proudly wore Khadi and impressed the boys with nationalist ideas who lent their unflinching support to the national movement.

But quite contrary to the expectations, the Congress Ministries of 1937-39 deviated from their policy of secularism and drifted to communal politics which weakened the nationalist hold on the Aligarh Muslim University campus. The Muslim League made the most of such an opportunity and with the regular visits of Qaid-e-Azam, Mohammad Ali Jinnah and other responsible leaders of the Muslim League scared them of the Congress policies and won their support. It was henceforth as W.C. Smith says that “the institution came under the domination of the Muslim League and by 1941 the emotional centre of Pakistan and that phase obviously exhausted itself in 1947. Thus Pakistan was created by the Muslim League politics from the headquarters of Aligarh. But after 1947, Aligarh was no more pro-Pakistan, which it had been between 1938-1947. Successive Vice Chancellors of Aligarh Muslim University particularly Dr. Zakir Hussain who was an aluminous of its alma mater was the first brought it back to the national track and infused in the students of a fresh spirit of nationalism which had been languishing for a decade.

Sir Syed’s Aligarh Movement was quite different with the Deoband Movement though the purpose of Deoband Movement was the same to provide Islamic learning to Muslims, and it was the only panacea for them to improve the condition of the Muslim community after the revolt of 1857 where Muslims were victimized and targeted. The foundation of the Deoband Movement was laid by Maulana Mohammad Qasim Nanautwi who had fought against the British at Shamli in the revolt of 1857 but escaped arrest, and finding no course to oust the British turned to theological education as a means to do away the
British in the long run. Sir Syed had also personally witnessed the scene of the Revolt, saved British and founded the MAO College at Aligarh for modern education to enable the Muslims to cooperate the British in its earlier stages but to fight in the long run for the independence of India.

Sir Syed thought that purely western sciences and English learning could make Muslim aware of the development of the contemporary world and they could improve their status by adopting modern education but the other reformers thought that only providing religious education and Islamic faith could make change in the Muslim conditions as Maulana Shibli was one of the propagator of this ideology for which he founded Nadwatul Ulema. Shibli Naumani had the opinion that English education and English manner could spoil the Muslim religious faith and the same was propagated by Akbar Allahabadi who the great poet of 20th century India and thus Sir Syed was criticized for his approach to modern education contrary to the views of Shibli Naumani and Akbar Allahabadi. Even Sir Syed was criticized by the Ulama of the time and fatwa of Kufr was issued by them but Sir Syed belief in modern education was firm and he propagated for the same and did not deviate in providing religious and theological education to his community also, thus maintaining a balance between modern education and religious education.

Sir Syed’s was quite different from the reformist ideology of Jamaluddin Afghani. While Sir Syed’s concerns was of the Muslim community of India and for their betterment he established a modernist institution i.e. MAO College for which he thought it was the only panacea for the ills of the Muslims cure. While Jamaluddin Afghani wanted to create an institution of Khalifa for the whole Muslim world and gave the concept of pan-Islamism to improve the overall conditions of the Muslim of the world.

Sir Syed Aligarh Movement was not confined to the Northern India but it also reached to the corner of the southern India, Rajputana and other regions of the Indian sub-continent though its greatest impact was felt on Northern India and Muzaffarpur district (Bihar) where it had its deepest impact where
under the leadership of Syed Imdad Ali who through his *Bihar Scientific Society* launched his movement for educational reform of the Muslim community there which was directly impressed by Sir Syed’s Aligarh Movement.

Sir Syed’s educational mission was also supported and carried ahead by his associates and successors who were brilliant, energetic and devoted men. They worked for Sir Syed’s Aligarh Movement after his death and carried the message of Sir Syed Ahmad Khan to the other parts of the country. Two most important successors who led Sir Syed movement ahead were Nawab Mohsinul Mulk and Nawab Viqarul Mulk. Later on other associates of Sir Syed like Sir Ziauddin, Shaikh Mohammad Abdullah, Shibli Nomani, Nazir Ahmad, Zakaullah, Aftab Ahmad Khan and many others acted as a torch bearer of Aligarh Movement and they zealously worked for the establishment of Muslim University after the death of Sir Syed who had a dream to establish the Oxford of his dream at Aligarh. After the death of Sir Syed the successor of Sir Syed followed the same footstep as set by their departed leader and they established Aligarh Muslim University which was a dream realized by Sir Syed Ahmad Khan and the same was fulfilled in 1920.

Though Sir Syed successor and associates were true followers of Sir Syed but some of them were quite different in their approach and ideology with Sir Syed. Nawab Mohsinul Mulk was a true replica of Sir Syed and he followed the Sir Syed ideology of Muslim loyalty to the last of his breathe and never deviated from the path set by Sir Syed. Nawab Viqarul Mulk who was quite different from Sir Syed standpoint and having a hard temperament who did not want the influence of the European staff at MAO College and when there was need to step in the political arena of Muslim concerns he did not left the chance and entered into the political field to express the Muslim concerns and for this he founded a political body i.e. Mohammadan Political Association and fought for the Muslim cause and also established Muslim League in 1906 with the help of the other Muslim community of India and thus Aligarh became
the centre of Muslim politics contrary to the view point of Sir Syed who did not want that Muslim community should participate any political issues and they should remain loyal to the British government but here Viqarul Mulk was quite different and fought for the political interest of the Muslim community and also served the Muslim community through Aligarh Movement for their educational advancement.

During Sir Ziauddin’s period the Aligarh Movement came on the cross road and Ziauddin being a true follower of Sir Syed he gave all his energies to bring the MAO College on the right path and he did not lent his support to the radical leaders who wanted to convert this M.A.O. College into nationalist institution during Khilafat and Non-Cooperation Movement as Muslim nationalist leaders like Mohammad Ali Ajmal Khan. M.A. Ansari. Zakir Hussain. Abdul Majeed Khwaja and many others who had their following at M.A.O. College during Khilafat and Non-Cooperation Movement but they were not given a chance to hold the institution and thus Sir Syed’s ideology of Muslim loyalty and to make this institution a pro-British and also to promote the educational prospect of the Muslim community with the help of British government was fulfilled under the direction Sir Ziauddin who was successful in saving the institution from the onslaught of radicals.

Thus Aligarh Movement imbibed the ideals of Sir Syed Ahmad Khan by his successors who were able to carry out his educational reform movement and to provide the modern education to the Muslim community of India for their regeneration in the political, social, cultural and educational, economic were taken up ahead by Sir Syed’s followers in 20th century. Still Sir Syed’s Aligarh Movement imbibed his ideals of secular approach and the ideal of Hindu-Muslim unity was maintained by the present Aligarh Muslim University which currently carrying forward the Aligarh Movement at present time and it catering the services in educational field to not only the Muslims of India but also to the other communities of India and its door is open for the whole nations.