ABSTRACT

The personality, par excellence, that appeared among the Muslims in the post-mutiny India was that of Sir Syed Ahmad Khan. C.F. Andrews while describing the greatness about Sir Syed said: “In Sir Syed Ahmad I saw the grandeur, the lion like strength, the high ideals the passionate enthusiasm of a great mind. No Musalman, whom I ever met impressed me more by the force and dignity of his character, and his commanding intellectual greatness that Sir Syed Ahmad. Whenever he went, he naturally took the lead. His personality demanded it and men instinctively followed him. His very presence and appearance were commanding. He was a born leader of man”. It was the greatness of Sir Syed that by his magnificent lead he rescued the Muslim community from wallowing slough of despond.

Sir Syed had already seen the horror of the great Revolt of 1857 and its result was the total ruination of his community. The British took the Muslims solely responsible for the revolt and treated them very harshly, depriving them of all avenues of life and reducing them to extreme poverty. Since Sir Syed was close to British administration, he knew the British plans of crippling the Muslims, economically, educationally and politically. Sir Syed also knew that it was futile to resist a great power well-equipped in science and technology, while his community was still bent on opposing their new masters. Thus he was in a dilemma and had to fight both, his co-religionists and their immediate rulers.

Sir Syed was able to turned the Muslim thinking from irrational devotion to outworn and obscurantist learning to modern education, which enabled them to play their rightful part in the affairs of their country and he was also successful in bridging the gulf between British government and his co-religionists and thus able to convert the suspicion and hostility of the British rulers into confidence and friendship. Sir Syed founded in education the
panacea of all the ills of the contemporary Muslim society after the victimization of Muslims in revolt of 1857 and for the same he established M.A.O. College at Aligarh with the help of his co-religionists and with the cooperation of the British government.

Apart from Sir Syed Ahmad Khan who was a pivot around whom the Aligarh Movement revolved, there were other brilliant, energetic and devoted men who contributed significantly to the Aligarh Movement. Some of them were: Nawab Mohsinul Mulk, Nawab Viqarul Mulk, Moulvi Samiullah Khan, Syed Mahmud, Altaf Hussain Hali, Raja Jaikishan Das, Moulvi Zakaullah, Aga Khan, Sahebzada Aftab Ahmad Khan, Dr. Ziauddin and Sheikh Abdullah. They created a profound influence and impact on the contemporary society. In fact, the system of education and the tradition of learning set by Sir Syed are intrinsic to Muslim education. Aligarh Movement during Sir Syed’s period and the post Sir Syed period till 1947 left behind a rich legacy in the field of administration, education and politics specially due to the efforts of Mohsinul Mulk, Viqarul Mulk and Sir Ziauddin and other associates of Sir Syed Ahmad. They created a sort of political consciousness among the Muslim community after Sir Syed and fought for their political rights during 20th century. Hence the study of Aligarh Movement after Sir Syed also assumes immense importance and particularly the post Sir Syed period forms an importance of Aligarh Movement in 20th century India.

The successors of Sir Syed made significant contribution in the Aligarh Movement and worked tremendously on different issues of Muslim politics through the platform of Aligarh Movement but they differed with Sir Syed views in respect to his political thought, his views on female education, his views on political participation of Muslims, in the national politics of the country and the Muslim interests have been taken up for detailed study. The immediate successor of Sir Syed were Nawab Mohsinul Mulk and Nawab Viqarul Mulk and their contribution in Aligarh movement forms the important phase of the Aligarh movement in 20th century focused and their struggle and
achievements regarding the Muslim education, their political achievement and overall their views on certain aspects of the Muslim interest have been taken up for a detailed study here.

Muslim Intellectuals, Associates of Sir Syed and Vice Chancellors, and their views on the University Movement, which they had and the role they played in the Aligarh Movement were have also been discussed here.

A special attempt has been given to study the contribution of Shaikh Abdullah and his associates in providing modern education to Muslim women along with their contemporary women ideologues who worked for the Muslim female education at Aligarh and India in 20th century have also been studied here.

Another important aspect of Aligarh Movement was its impact on the different regions of India where the similar educational movements were launched to educate the Muslim community, for example Syed Imdad Ali and his Bihar Scientific Society which was established to impart the modern education through vernacular languages has been taken up for a brief study. The aspect of providing modern education in Southern India which was a neglected region and little has been focused to study the expansion and impact of Aligarh Movement on this region in 20th century have been taken up for a brief study.

Therefore the present thesis entitled “Expansion of Aligarh Movement till 1947: Role of Mohsinul Mulk, Viqarul Mulk and Sir Ziauddin” attempts to study those aspects of Aligarh Movement during the period of Sir Syed and in the post Sir Syed period which are not focused properly or not given due importance.

Thus the thesis has been divided into seven chapters.

In the first chapter an attempt has been made to understand the condition and factors which made Sir Syed a great social reformer of Muslim community. What were the various factors which shaped the personality of Sir
Syed and to what extent Sir Syed was influenced by these factors focused here. An attempt is also made to highlight Sir Syed’s Aligarh movement in broader aspects. In what condition Sir Syed launched his movement for the regeneration of the Muslim community and why he launched his movement?. What were the aims of his movement in 19th century India, and to what extent his Aligarh movement was different from the other contemporary movements of India are focused here. An attempt is also made to understand Sir Syed’s views on the different issues have been focused in details. Attempt is also made to understand his views about Congress, his discourses on female education, his secular approach in educational and political matters. Whether Sir Syed was a Champion of Hindu-Muslim unity or he worked for only the Muslim community? And to what extent his movement was Muslim centric or purely communal in approach, have been critically discussed after the close examination of his writings, speeches and letters.

In the second chapter attempt has been made to cover the period of Nawab Mohsinul Mulk and his struggle and activities for the development of Muslim community which he had taken through Aligarh movement have been taken up in this chapter. To what extent he differed on various issues of Muslim concerns with Sir Syed and how he followed the footsteps of Sir Syed in certain issue of Muslim community and on Muslim British relationship form the theme of this chapter. The role of Nawab Mohsinul Mulk in the Aligarh Movement particularly his educational concern of his community for which he worked enthusiastically after the death of Sir Syed has been analyzed in this chapter. And how he was able to carry Sir Syed’s dream to establish a University for the Muslims community at Aligarh, for which he launched his movement to collect the funds for the establishment of Muslim University have been discussed. The role he played to make the Aligarh Movement an all India Movement through the vehicle of All India Muslim Educational Conference and his attempt to make Muslims aware about their educational needs by organizing its session at the different corners of India to exhort the Muslims
towards the modern education also have been analyzed here. The political concerns of the Muslim community e.g. the Urdu-Hindi controversy which was raised by Hindu community and the British government and subsequent involvement of Nawab Mohsinul Mulk who highlighted the Muslim anxiety regarding the political interest of his community is also discussed in this chapter.

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

The fourth chapter deals with Muslim intellectuals, the contemporaries of Sir Syed and the successive Vice Chancellors of Aligarh Muslim University and their role in shaping the Aligarh Movement in different ways have been discussed critically in this chapter. And how successors of Sir Syed differed in their views with British government on the question of proposed Muslim university after the death of Sir Syed and to what terms and conditions they wanted to get the Muslim University from the British government and their achievement to get the Act of 1920 form the theme of this chapter. The views of the Muslims community represented by Muslim intellectuals and some Indian leaders regarding the establishment of Aligarh Muslim University and the conditions on which they wanted their institution to be a unique one for which they struggled to get it from the British government also have been focused in this chapter.
In the fifth 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 Viqarul Mulk to 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 from the Aligarh leaders and their subsequent role in creation of a separate national University at Aligarh also discussed here. 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 discussed here.

In the sixth chapter an attempt has been made to highlight the personality of Dr. Sir Ziauddin and his contribution to the development of Aligarh Movement in 20th century. An attempt is also made to analyze his role in the in the expansion of the MAO College into a University. Focus has also been given to assess his role during the Non Cooperation and Partition Movement in the 20th century.

In the seventh chapter an attempt has been made to analyze the discourses on Muslim women by Sir Syed and his Associates and to what extent they were concerned to provide traditional and modern education to Muslim women in 19th century. This chapter also focuses the contribution Shaikh Muhammad Abdullah and his Associates for the development of modern education to the Muslim women through the platform of Aligarh Movement in 20th century. An attempt is made to study the women discourses and his revolutionary ideas related to the gender issues along with his other women ideologues and to what extent he was differed with Sir Syed views regarding women education have also been focused here.
In the eighth chapter an attempt has been made to analyze 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.

Hence, by making use of a good deal of untapped primary sources which are not consulted by the others particularly the Private Papers of the leaders of Aligarh Movement available at National Archives and Nehru Memorial Museum Library in Delhi, here an honest attempt is made to see the Aligarh Movement in a new direction in 20th century.

Therefore, in the present thesis an attempt has been made to discuss the Sir Syed’s views on the different issue of his community particularly through the Aligarh Movement and also to focus the struggles and activities of his successors of Sir Syed who took Sir Syed movement ahead in the 20th century. Even focus has been given to those aspects of Aligarh Movement which either left out or not focused properly. I believe that by dealing with these aspects, this study will bring out new facts about Aligarh Movement and would also give new direction and dimension to the ever expanding Aligarh Movement.