INTRODUCTION

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 in the form of 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.

The establishment of M.A.O. College in 1877 at Aligarh was a unique phenomenon in the history of the Muslim education in India. Lord Lytton while laying the foundation of the College said, “It is an epoch in the social progress of India”. Later Sir Hamilton Gibb characterized this College as “the first modernist institution in Islam”. The main purpose of establishing M.A.O College was to popularize the western education among the Muslims and initiate an era of brisk activity to extricate the Muslim mind from the outmoded pattern of thought and behavior. As years rolled on it became a nucleus around which Muslim community of India gathered and started Aligarh Movement which made an effort to change the social condition of the Muslims and it also attempted to bring for adjustment with the time. It was establish to provide the best education of the time to the Muslim community with sole purpose to make them socially, educationally, economically at par with the other communities of the 19th century. Sir Syed’s vigor efforts to bring about a change in Muslim attitude ushered in the dawn of an era of intellectual renaissance in 19th century.

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.

**Objectives of the Study**

This thesis proposes to study the following aspects and questions:

1. How Sir Syed became a great social reformer of modern India, what were the factors which transformed him into a great social reformer of India?

2. How his personality was shaped by different factors particularly from the external influences of the reform movements of the contemporary world?

3. How his political ideas developed, in what conditions he gradually developed his political view and what made Sir Syed to care about the political concerns of his community’s interest?

4. How was Sir Syed’s Aligarh Movement carried out ahead by his successor in the first half of the 20th century?

5. Where did they deviate from Sir Syed on educational and political issues of Muslim community?

6. What was the contribution of Sir Syed’s successor in the struggle for the University movement?

7. During the Aligarh Movement in the educational institution i.e. M.A.O.College established by Sir Syed, did only the elite class acquire education, whether education was open and was accessible to all the people or masses?

8. To what extent Aligarh Movement dealt the problem of Muslim education and how it provided education for the masses?
9. One of the aims is also to study a gender specific issue, i.e. women’s education in 20th century. It is also important to inquire whether Muslim women were empowered to educate themselves.

10. This study also proposes to analyze the contemporary politics in India and the Aligarh Movement. Did both have a vice-versa response?

11. This thesis also examines the impact of Aligarh Movement in India. What was the impact of the Aligarh Movement in other regions of India?

12. Another purpose is to understand whether the Aligarh movement during the period under review had a positive impact on the socio-cultural status of the Muslims in the Indian sub-continent.

13. What was the contribution of modern education to raise the status of Muslim community?

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.

CHAPTER – I

SIR SYED AHMAD KHAN: A PIONEER OF ALIGARH MOVEMENT

In this 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.

CHAPTER – II

POST SIR SYED ALIGARH AND NAWAB MOHSINUL MULK

The second chapter covers 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.

CHAPTER III

NAWAB VIQARUL MULK AND ALIGARH MOVEMENT

In this 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 20\textsuperscript{th} century. A study of his biographical as well as his contribution which he made through the Aligarh Movement in the 20\textsuperscript{th} 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 20\textsuperscript{th} century form the theme of this chapter.

CHAPTER IV

SIR SYED’S ASSOCIATES AND MUSLIM INTELLECTUALS

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.

CHAPTER- V
ALIGARH MOVEMENT AND NATIONAL POLITICS

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 Vigarul 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.

CHAPTER- VI
DR. SIR ZIAUDDIN AND HIS CONTRIBUTION TO ALIGARH MOVEMENT

In this 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.
CHAPTER – VII

ALIGARH MOVEMENT AND MUSLIM WOMEN EDUCATION

In this 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.

CHAPTER – VIII

ALIGARH MOVEMENT: IMPACT AND EXPANSION

In this 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.

Review of the Primary Sources

For the present study and the Aligarh Movement and its originator Sir Syed Ahmad Khan, there is no dearth of original materials. Most of the original sources are available at Maulana Azad Library and Sir Syed Academy Aligarh. Major parts of the writings, speeches and letters of Sir Syed, used in this study have been published. The published works of Yusuf Hussain entitled ‘Selected Documents from the Aligarh Archives’ and the work of Shan Mohammad who edited the Basic Documents of Aligarh Movement entitled ‘The Aligarh...
Movement: Basic Documents, in 3 vol. The other archival materials which are in the process of publication also contain little unpublished material which classified here as ‘Aligarh Papers’, found very useful for the present study. The other original source material written by Sir Syed Ahmad Khan particularly Serat-i-Faridiya and Hayat-e-Javed written by Maulana Hali are useful for the present study. The most reliable and original source of information on Sir Syed’s life and activities is the Aligarh Institute Gazette started by him in 1866 as an organ of the Scientific Society and which continued to be published till 1898 under his own editorship and it is still continued under the ages of Aligarh Muslim University. Aligarh Magazines published in the Aligarh Muslim University from its inception are found useful in the present study. Some of its special issues contain important facts and figures about Aligarh Movement. For the establishment of Aligarh Muslim University, the published Educational Documents from the Government of India and other records of the Government of India and the North-West Provinces found very useful. The name may be mentioned of the work of S.C. Ghosh who edited, Development of University Education, (1916-20) Selection from the Educational Records of Government of India, New Series and the four volumes of Educational Records i.e. Selections from Educational Reports(1781-1839) edited by Henry Sharp and the work of J.A. Richey who edited the Selections from Educational Records (1840-59)and the most important work on Educational Record edited by J.P. Naik i.e. Selections from the Educational Records of Governments of India, vol. II, Development of University Education (1860-87) have been found useful for the present study.

The documents of Muslim League found useful for the present study. The different newspapers and weeklies like Comrade, Muslim Chronicles, Al-Basheer related to the Aligarh Movement provided variety of information regarding the attitude of the public and the press towards the proposed university at Aligarh.
The Private Papers of several Indians and the British Statements. Viceroy, Lieutenant Governors, Muslim leaders which are used here as it contain plenty of materials pertaining to the establishment of the A.M.U., which remained either untapped or used to a limited extent for example there are papers of Badruddin Tyabji, Gopal Krishna Gokhale, Lord Mayo, Northbrook, Elgin, Morley, Curzon, Hewett, Butler and other papers like Syed Husain Bilgrami, Dr. Syed Mahmud, etc. In addition to these unpublished private papers, this study has also made the use of published papers of M.A. Ansari, Nawab Abdul Lateef and Ali brothers.

The other important materials which contain information on the post Sir Syed Aligarh era are in Urdu which are used here immensely, includes the work of Mohammad Amin Zubairi, Shaikh Muhammad Abdullah, Habibur Rahman Khan Sherwani etc. Thus the materials which are easily accessible from Aligarh Archives, Aligarh, National Archives of India and Nehru Museum Library, New Delhi have been used in this study.

Review of the Secondary Sources

There is no scarcity of scholarly studies on the history of Muslim politics in the in 20th century. The present thesis as proposes to study the Aligarh Movement, its expansion in 20th century and its impact on the Muslim politics on the first half of the 20th century for which the work of Peter Hardy entitled ‘The Muslims of British India’ is an informative book and which focuses on the Muslim politics of the British India. The works of Francis Robinson has dealt in a great detail about the Muslim politics in North-Western Provinces during 19th century and the first quarter of 20th century encompass the above topics particularly on Aligarh Movement and Muslim politics in 19th century. But the works on the Aligarh Movement and its leadership as provided by Sir Syed Ahmad Khan and his successors in the 19th century and in the 20th century covered by several authors and historians. The works of G.F.I. Graham entitled, Life and Work of Sir Syed Ahmad Khan which brought out in 1885 deals with the life and activities of Sir Syed. The same work was brought up by Maulana
Hali in Urdu entitled *Hayat-e-Javed* in 1901 which greatly dealt with Sir Syed life and his Aligarh Movement and is immensely used by scholars and authors. The works of M.S. Jain entitled *The Aligarh Movement 1858-1906: Its Origin and Development* which focused on the Aligarh Movement of Sir Syed and the communal perspective of Sir Syed movement without examining the original writing and speeches of Sir Syed Ahmad Khan. While the works of Shan Mohammad entitled *A Political biography of Sir Syed Ahmad Khan* which dealt in great detail the Sir Syed Movement and its approach as a secular in nature and he portrait Sir Syed Ahmad Khan as the champion of Hindu-Muslim unity. The work of David Lelyveld entitled *Aligarh First Generation and the Muslim solidarity in British India* represented the history of 25 years of the existence of M.A.O. College and the socio-political and educational activities of the Aligarh students and their relations with the teachers and their political involvement with the British government.

This brief review of the major studies on Aligarh shows that while the educational ideas of Sir Syed and his role in establishing the M.A.O. College, as the nucleus of the future university have been well examined in the present study but the question arises why he failed to raise the College to the status of a full-fledged university, notwithstanding his deep desire for it has yet to be studied. Did Sir Syed or any of his colleague or contemporaries make any effort to expand the College into a university during 1875-1898? if so, how? and if not: why not? An examination of these issues not covered in the earlier studies cannot be ignored for tracing the evolution of the historic character of A.M.U.

The story of the expansion of the College into a University after the death of Sir Syed in 1898 forms the theme of only two minor studies. While in a brief but brilliant article, Minault and Lelyveld made an attempt to focus on the campaign of the colleagues and the contemporaries of Sir Syed for the collection of funds and drafting of the constitution for the proposed university. Aparna Basu in a scholarly but short section of her work on *The Growth of*
Education and Political Development in India 1898-1920' tried to highlight how the various political factors affect the scheme. Though to a great extent Minault and Lelyveld and to a limited extent Basu, did throw light on the ideas of the intellectuals and the officials regarding the Muslim university, they have refrained from examining whether the contemporaries and successors of Sir Syed differed from his basic educational ideas and if so, in what respects and why and how far the ideas of the latter influenced the character of the contemplated university? These questions are essential for a clear understanding of the character of the university will be taken up in the present study.

Dr. Rahmani Begum’s work entitled “Sir Syed Ahmad and the Politics of Educational Reform” is much confined to Sir Syed’s educational movement and his political achievement up to his death. Prof. K.A. Nizami works includes the History of M.A.O. College and almost his biography up to the establishment of university in 1920.

Though much work has been done on the educational aspects of Aligarh Movement but its impact on the southern India and the Rajputana regions has not been focused. A detailed study on the educational activities on the southern India and Rajputana in 20th century would give a new dimension to the Aligarh Movement.

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.