CHAPTER - II

POST SIR SYED ALIGARH AND
NAWAB MOHSINUL MULK
Nawab Mohsinul Mulk (Honorary Secretary)
M.A.O. College, Aligarh
1898-1907
CHAPTER – II

POST SIR SYED ALIGARH AND NAWAB MOHSINUL MULK

Under the dynamic leadership of the pioneer of Aligarh Movement, Sir Syed Ahmed Khan, the Muslim community had experienced radical changes in their socio-religious domain. Sir Syed was able to convince his co-religionists to adopt the new system of British education. His relentless and firm efforts made him successful in laying the foundation of the M.A.O. College in 1877 despite various obstacles on his way. One of the major aims of Sir Syed’s Aligarh Movement was to have a university not less than the European universities like Oxford and Cambridge and for this, he channelized all his energy to make his educational movement a successful movement. But after his death his movement got hampered and the Muslim community lost a great leader and Messiah who worked for their betterment not only in the educational advancement, but also worked for their socio-economic and political emancipation. However Sir Syed had a band of friends and followers who considered it worthwhile to take up the unfulfilled task of the founder of Aligarh Movement. Among them a dynamic personality was of Nawab Mohsinul Mulk, who succeeded Sir Syed and followed the same footprint as set by Sir Syed Ahmed Khan.

In this chapter an attempt has been made to analyze the efforts and achievements of Nawab Mohsinul Mulk who emerged as the leader of Muslim community after Sir Syed’s death. How far he was able to follow the tasks as left by his elder and to what extent he achieved the same is taken up in this chapter. The steps and struggles for the cause of Muslim community taken by Nawab Mohsinul Mulk forms the theme of this chapter.
Biographical Sketch of Nawab Mohsinul Mulk

Nawab Mohsinul Mulk belonged to Barha Syeds of Etawah. His ancestors settled there for many generations whose worldly fortune did not stand at the beginning of the 19th century. Mir Zamin Ali, the father of Nawab Mohsinul Mulk was not a literate person himself, however was married to the daughter of Mahmood Ali, an eminent scholar of the time and who had risen to be a minister at the court of the principality of Tonk. A son was born in the family of Mir Zamin Ali on 9th December, 1837 at Etawah (U.P.), whom they fondly named Syed Mehndi Ali. According to the best traditions of education in those days, Syed Mehndi Ali was given a thorough grounding from a very early age both in Persian and Arabic and at the same time a Moulvi taught him to read the Quran. He was also put under the supervision of Moulvi Inayat Husain and later Moulvi Salamatullah Cawnpuri the most famous scholars of the time in that district but due to the strained circumstances of the family and poverty, he could not continue his studies.

The Syeds of Barha are descendants of Abul Farah, of Wasit in Iraq; several hundred years ago, at a date which cannot be fixed exactly. Abul Farah and his twelve sons came from Wasit to Mughal Empire, settling at first in four villages near Patiala, in the sarkar of Sirhind and subah of Delhi. From these villages the four branches, into which they are divided, derive their names. Then crossing the Yamuna, they formed a settlement on the eastern side of the upper Doabha, half way between Mirat and Saharanpur, in a sandy, unproductive piece of country, possibly at that time very sparsely inhabited. The etymology of the name Barha is disputed; perhaps it is from the word bara (twelve), with some allusion to the number of their villages. Some of their descendants settled in Delhi, but some returned to their villages. The Sayyids who remained in Delhi came to be called sahirwala, and those who lived outside were called bahirwala or bahira, which was corrupted to Barha, which was further corrupted when some of them moved to the south to the city of Gulbarga and came to be known as Bare. From the time of Akbar the Great, the Syed caste were famous as military leaders, and by their bravery had acquired a hereditary right to lead the vanguard of the Mughal troops.

Mir Zamin Ali died in the age of 90 years. He was respected in both sects of Muslim community i.e. Shia and Sunni. When he died his funeral prayers were attended by both sects. See for details, Amin Ahmed Zubairy, Tazkira-e-Mohsin Jamia Barqi Press, Delhi, 1935, p. 1. Etawah is a city on the Yamuna river in the state of Uttar Pardesh in India. It is the administrative headquarters of the Etawah district. It lies in the south-western portion of Uttar Pardesh 26°47' north latitude and 27°20' east longitude and forms a part of the Kanpur Division.

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The father Mr. Zamin Ali living in Etawah, struggled with insufficient means to support a large family and his son’s education could not sustained beyond Arabic and Persian in a local Madarsa. At the age of seventeen Mehndi Ali shared the parental burden by earning Rs. 10 per month in the District Revenue Office of the East India Company. Studious by nature, he would sit in the office after closing time and would be busy learning the rules and regulations governing the work of the Kutchery of the Collector. One night, as the Collector was on his rounds of the city, he saw lights in one of the rooms of his office prompted by curiosity, the Collector went inside, and find the young Syed Mehndi Ali busy in learning the code of business. The Collector was very pleased and raised him to a job carrying a higher salary. Recalling his early days in service, Nawab Mohsinul Mulk told to Khan Bahadur Moulvi Bashiruddin. To quote:

“The real pleasure that I got out of a life on Rs. 10 a month, I have never experienced again in other posts that I have subsequently held with much higher salaries”.

Allan Octavian Hume, the founder of the Indian National Congress, was the Collector of the district, took personal interest in the young intelligent and industrious Mehdi Ali and soon raised him to the post of Sereshtedar. Later Mehdi Ali got the post of Tehsildar, a post considered to be very high for an Indian Government servant. Mehdi Ali also topped his Provincial Court Services Examination in 1867 and thereafter was appointed as Deputy Collector in Mirzapur on a monthly salary of Rs. 340. In the last appointment, he proved a great success and the Collector of Mirzapur wrote in his confidential service book at the end of the year as follows:

“I am in a position to say with confidence that there is no other Government servant as intelligent as honest as Mehdi Ali”. Two years later there was famine and Mehdi Ali rose equal to the occasion, working tirelessly to render relief to the people of his district”.

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7. Ibid. p.595.
Hume further wrote in his service book:

“As I am acquainted with the work and character of Moulvi Mehndi Ali, I have no hesitation in praising him wisdom, tolerance, tact, intelligence; these are some of his admirable qualities... He has successfully accomplished the most difficult task, entrusted to him.”

Mehdi Ali had a chance meeting with Sir Syed Ahmed Khan, who was then a Subordinate Judge at Banaras. Sir Syed developed a keen appreciation for young Mehdi Ali’s talents and accomplishments and later recommended his name for appointment to a high Government post to Nawab Salar Jang of Hyderabad. In 1874 his services were required by His Highness the Nizam of Hyderabad and subsequently he was appointed as Finance Secretary of his State. The Government of the Nizam was running into debt and general disorder was rampant. Mehdi Ali employed his all energy and talents to improve the financial condition of the state and prepared a budget for the first time in the history of the State, and introduced a number of reforms and succeeded in creating a favourable balance between income and expenditure. He was also given the task of reforming the land revenue system of the state and equally he did with his hard-labour and honesty. His contribution to the development of the revenue of the state, earned him deep appreciation. It is said that, “...He reformed the land revenue system of Deccan state of Hyderabad as was done by the Todermal during the reign of Akbar (1556-1605). In recognition to his services the State of Hyderabad awarded the title of Munir Nawaz Jung Bahadur (1884), and Nawab Mohsin-ul-Dowlah Mohsin ul Mulk (1887) by the Nizam of Hyderabad. On the occasion of the conferment of the honours to the Nawab Mohsinul Mulk, Sir Syed expressed his happiness and appreciated the great services rendered by him to the Muslim community.

11. See, AIG, April 9, 1888.
12. See, AIG, April 9, 1888.
In 1888, he visited England on State business and utilized this opportunity in studying the impact of modern education on the progress of the West, realizing that if the Indian Muslims were determined to find an honorable place in the national life of India, they must take to modern education.

Nawab Mohsinul Mulk also won praises from the English officials. Mr. Howell, the Resident to Nizam. In a dinner he said:

"...in the Nawab Mohsinul Mulk we have a statesman of shrewd head, practical ability, who has climbed steadily upward on each step of the official ladder and yet has retained sufficient versatility to represent His Highness Government in the very different sphere of official life in England, where he commanded as he does here, the respect and esteem of all those with whom he was brought in contact".  

In 1893, he retired from the State of Hyderabad and decided to settle down permanently at Aligarh, in order to be of an assistant to Sir Syed Ahmed Khan to help Sir Syed in spreading the message of Aligarh Movement and carrying out the social reforms and introducing Western education in the Muslim community. He remained Sir Syed’s trustworthy and enduring companion till the end of his life.

[B] Post Sir Syed Aligarh and the Role of Mohsinul Mulk

After the death of Sir Syed Ahmed Khan, Muslim community lost a great Muslim leader and social reformer of 19th century India. The passing away of Sir Syed Ahmed Khan led the Muslim community in a state of despondency. The Pioneer quoted the death of Sir Syed Ahmed Khan:

"...the most salutary and fruitful as well as the most powerful political force that has moved the Mohammadan World of India, during last quarter of the century".

Paying his tribute to Sir Syed the Principal of M.A.O. College Theodore Morison said:

13. See the AIG, February, 1889.
"Neither in England nor in India have I met any man who inspired me with so strong a feeling of reverence".  

Though Sir Syed had many friends and followers but only a few of them took interests in his educational mission of Aligarh Movement. The question arose about the succession of Sir Syed Ahmed Khan. But it was easily solved. Sir Syed’s two great supporters and later successors were Moulvi Syed Mehdi Ali and Moulvi Mushtaq Husain popularly known as Nawab Mohsinul Mulk and Nawab Viqarul Mulk respectively. They had the same traditional upbringing and had the same traditional education and both served the British Government and later Hyderabad State. Nawab Mohsinul Mulk was succeeded and who took the post of Honorary Secretary of M.A.O. College after the death of Sir Syed and represented the Muslim community of 19th century India. But before the succession of Nawab Mohsinul Mulk there were many problems and crises emerged at Aligarh after the death of Sir Syed Ahmed Khan. The problem of succession of Secretaryship of M.A.O. College, the financial crisis of the College, the dropouts of the students and the publication of Tahzibul Akhlaq had stopped. There emerged the problem of leadership, and who would carry the educational mission of Sir Syed Ahmed Khan ahead. But with the great efforts and right vision of Mohsinul Mulk, who rose to the occasion and solved these crises and problems at M.A.O. College and became an undisputed leader of the Muslim community after the death of Sir Syed Ahmed Khan.

(1) Problem of leadership and Succession of Mohsinul Mulk as Honorary Secretary of the M.A.O. College

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7. See, Shaikh Muhammad Ismail Panipati, Sir Syed Ahmed Khan, Naqoosh Shakshiyat, Number 2, p. 1385.  
8. Tahzibul Akhlaq (Muslim Social Reformer), founded in December 1870. The name Tahzibul Akhlaq was inspired by the work of the Ibn Miskawaih bearing the same title. Its aim was ‘to persuade the Muslims of India to embrace the highest form of civilization with a view to clearing them of the contempt with which the civilized world looks down upon them; and in order that they may be called civilized in the world’. For a brilliant review of the journal by Zakaullah, see Tahzibul Akhlaq, vol. 4, pp.117-24.
Sir Syed's death unleashed a struggle for power among the successors of Sir Syed Ahmed Khan. Syed Mahmud, the founder's son and legal successor as Honorary Secretary of the M.A.O. College, Moulvi Samiullah Khan, a retired District Judge, who was a co-founder of the College but became Sir Syed's bitter enemy during his last days of Sir Syed because of the Sir Syed's choice of Syed Mahmud as the heir apparent for the post of Secretaryship after the death of Sir Syed. Nawab Mohsinul Mulk, formally a high official in the State of Hyderabad and was now ambitious to find a role appropriate to his oratorical skills and finally Theodore Beck, the College's English principal who wanted greater control over a loyal institution i.e. M.A.O. College as it was supported by the British Government. The control of the College, though vested in the Board of Trustees comprising of sixty six members, was de facto administrator, but the control of over the College was managed by its two members, i.e. Honorary Secretary of the College and the Principal.\(^{19}\)

There was no objection from any of the Trustees in the affairs of the College as long as Sir Syed was alive and functioned as the Secretary of the College throughout his life. After Sir Syed's death the problem came up when, Syed Mahmud, the son of Sir Syed took his father's place, when Sir Syed during his life time appointed Syed Mahmud as the Joint Secretary of the College Committee at which point he was in fact already working and when he named Syed Mahmud as the next Honorary Life Secretary of M.A.O. College after his death, through an amendments in the Trustees Bill of 1889 with the final approval of the Trustee.\(^{20}\) The new constitution of 1889 provides extra ordinary power to the new Honorary Life Secretary of the College and it also limits the power of Government's interferes in the matters of internal management of the College but it also enhanced its powers related to

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appointments and as power of Visitors of institutions.\textsuperscript{21} And thus Syed Mahmud occupied his father's place after his death in 1898 according to the article 46 of the Constitution of the College and began exercising the extensive powers as Secretary of M.A.O. College without the prior approval of the Board of Trustees, he appointed Theodore Beck as the Registrar of the College.\textsuperscript{22} This was resented by Moulvi Samiullah, the leader of the orthodox section of the Trustees who was an aspirant to the post of Secretary and was not on good terms with Theodore Beck. It was alleged that Samiullah wanted to have greater control over the College management, and it also alleged that he had conspiracy with Nawab of Rampur when he went there to improve the finances of the College and he had a secret dealing with the Nawab of Rampur that he should donate Rs. 50,000 to the College on condition that he was authorized to appoint the Honorary Secretary of the College, and the members of the European staff. Samiullah denied this allegation and attributed it to Nawab Mohsinul Mulk's fertile imagination and even Samiullah referred to a letter which Mohsinul Mulk was alleged to have written to Lieutenant Governor against him on August 6, 1898. Sir James La Touch, the Lieutenant Governor of North-West Provinces, was so much annoyed with Samiullah that he refused to meet him and Moulvi Samiullah Khan had no alternative but to sever his connection with the College.\textsuperscript{23} And in view of the opposition to Samiullah, who could command considerable support from the Mohammadan landlords of Aligarh, the Theodore Beck felt that the College would not thrive as long as Syed Mahmud continued as Secretary of M.A.O. College\textsuperscript{21} and even feared that


\textsuperscript{22} MacDonnel to Elgin, 19\textsuperscript{th} April, 1898, loc.cit.


\textsuperscript{24} La Touch. Officiating Lieutenant Governor of North West Provinces and Oudh to Elgin, 12\textsuperscript{th} May, 1898, Letter No. 268. Elgin Papers Reel No. 11 (NAI).
the failure of the College would be a “disaster of great magnitude”, not only to the Muslims of U.P. region but also for all the Muslims of British India.25

And because of the British Government’s policy of appeasement to Muslim and to protect the College and to have a greater control over the College (because of the I.t. Governor of North West Provinces was chief patron and visitor of the M.A.O. College), MacDonnell then Lieutenant Governor of North Western Provinces convened a meeting of Syed Mahmud and Theodore Beck at Allahabad on 4th May 1898 and discussed the possibilities of streamlining the account and the reorganization of the administrative set up of the College.26 He also visited the College on 20 May 1898 to make an in-depth study of the problem. He realized that the orthodox members of the Board of the Trustees were not only critical of Syed Mahmud’s taking over the post of Secretary from his father as “a private inheritance”, but also of Beck’s role in the management of the College, which they felt should have been by the “best men” from the Muslim community.27 The Government was in dilemma because the removal of Syed Mahmud though necessary, was not easy, since it needed 2/3 support from the member of the Board of Trustees. If the Government succeeded in removing Syed Mahmud, the Viceroy feared that Samiullah, an orthodox leader might succeed in getting elected as the Secretary whom would be “nothing less than a misfortune”, for he might turn Aligarh into a center of orthodoxy and oriental education.28 Viceroy was exploring the means of solving the problem. Theodore Beck, was finding it difficult to pull on smoothly with Syed Mahmud.29

The close associates of Sir Syed disliked Syed Mahmud due to his “incurably drunken habits”.30 Theodore Beck’s plan was to create a new post of

25 Ibid.
26 MacDonnell to Elgin, 5th May, 1898, Letter No. 252, Elgin Papers.
27 La Touch to H.B. Smith, Private Secretary to Viceroy, 20th June 1898, Letter No. 315, Elgin Papers.
28 H.B. Smith to La Touch, 15th June 1898, Letter No. 299 (ibid).
29 For details, see Habibullah Khan, Hayat-e-Aftab (Allahabad, 1907), p. 48-49.
30 MacDonnell to Curzon, 31st August, 1900, Letter No. 89, Curzon Papers, Reel No. 8 (Microfilm copy Nehru Museum Library (NML)).
President for Syed Mahmud and offer the post of Secretary to Mohsinul Mulk whose views were in "in accordance accord" with that of Government and the policy of Sir Syed". While Syed Mahmud was to remain as life President, the tenure of the Secretary was fixed for a period of three years. The duties of life President was restricted only to preside over the meetings of the Board of Trustees and appointing the European staff as these were the amendments proposed by Nawab Mohsinul Mulk in April 1898 to the Rules and Regulation of the College.

Sir James La Touche, wrote to Syed Mahmud on July 21, 1898:

"First, I advise that they (the Trustees) shall offer to you and that you should accept the office of the Life Honorary President of the College, secondly, the duties of the Life Honorary President should, I think, be confined to presiding over the meetings of the Trustees and directing the appointment of European staff."

A session was convened on 31 January 1899 in the Stretchy Hall (an assembly hall of the College) under the chairmanship of Sardar Muhammad Hayat Khan to discuss the matter. And during the session of the meeting on 31 January 1899, the matter was put to elect the Honorary Secretary of M.A.O. College. Trustees elected Nawab Mohsinul Mulk as Honorary Secretary, and demanded resignation of Syed Mahmud, and offered him the post of Honorary President. From morning till evening a very heated discussion took place and at last, a dramatic scene happened when Syed Mahmud left the Hall and behind Mohsinul Mulk, followed him and took Syed Mahmud's hand in a choking voice and said: "you and I have been friends for the last 30 years. I will accept the Secretaryship only if you agree, and with these words he bent down and put his cap on Syed Mahmud's feet. Syed Mahmud raised his head and asked: 'Mehdi, why did you say?' Tears were rolling down on Mohsinul Mulk checks and replied, 'None can save the nation's boat (College) from sinking except you'. Syed Mahmud said, "If you suggest so, I agree to it" They embraced each
other, and Syed Mahmud surrendered his right to Mohsinul Mulk and
despondency of the Trustees turned into joy and on this way the crisis problem
of Secretaryship of MAO was solved.34 Thus it was the geniuses of the Nawab
Mohsinul Mulk that a crucial problem was solved and the College’s
management came on the right hand.

(2) **Posthumous Working of M.A.O. College and Nawab Mohsinul Mulk
(1898-1907)**

The magnetic personality of Sir Syed Ahmed Khan had gathered round himself
a galaxy of quick witted, vigorous and enthusiastic well-wishers who worked
behind him for his Aligarh Movement. The name of Moulvi Samiullah Khan,
Nawab Mohsinul Mulk, Nawab Viqarul Mulk appeared as staunch supporters
of Sir Syed and his educational movement for his community. After Sir
Syed’s death they carried out his movement ahead. The name of Nawab
Mohsinul Mulk came first in the list of his supporters who succeeded Sir Syed
and worked zealously to carry out his mission during the life time of Sir Syed
and also after his departure to the heavenly abode. Posthumously Sir Syed’s
mission was tactfully carried out by his successors and supporters.

The well-wishers of Sir Syed initiated a series of steps to accomplish the
dreams of Sir Syed to establish a university. At the meeting of the Board of
Management of the M.A.O. College held on 31 March 1898, soon after the
death of Sir Syed, Aftab Ahmed Khan35 (1867-1930) a former student of the
M.A.O. College made the earliest move when he placed a resolution to form an
endowment of Rs. ten lakhs (to be named as Sir Syed Memorial Fund) with a
view to pay off the debts of the College36 and raised it to the status of a

34. See for details, Shaikh Muhammad Abdullah, Mushabidat wa Tasurat, Aligarh, p.159, Also
see, Shan Mohammad, Political Biography, op.cit., p. 89.
35. Aftab Ahmed Khan (1867-1930) He was an alumni of the M.A.O. who was admitted to the
M.A.O. College in 1878, joined Christ’s College, Cambridge and entered Inner Temple
London for Bar at Law, 1904; Trustee M.A.O. College, member of almost every committee; a
very prominent educationist and administrator, member of Council of India of the Secretary of
the State, 1917; represented Indian Muslims at the Paris Conference along with Agha Khan
and Abdullah Yusuf Ali. He was the Vice Chancellor of AMU in 1924-25.
36. At the time of the death of Sir Syed, the college was indebted to the extent of about Rs. 50,000
on account of loans besides outstanding debts of Rs. 13,000 and liabilities on account of the
Besides he also proposed the name of Nawab Mohsinul Mulk for the post of President of Sir Syed Memorial Fund Committee. The motive of Aftab Ahmed Khan was to save the College from financial crisis and then expand it to a university which could fulfill the desire of the founder. Therefore he proposed the name of Mohsinul Mulk for the post of President.

Sir Syed Memorial Fund Committee was constituted with Mohsinul Mulk as its President. Aftab Ahmed Khan and the Collector of Aligarh as its Secretary and Treasurer respectively. Though several Local Fund Committees were also formed but the flow of the fund was very slow. It was because of the attitude and apprehension of the people as well as the press towards the scheme of the proposed university. At this juncture, British Government obviously influenced by the loyalist attitude of Aligarh leadership extended its cooperation to rescue the College. The Lieutenant Governor of N.W. Provinces requested the Viceroy to make contribution to the funds so as to “stimulate donations” even the Viceroy also contributed a sum of Rs. two thousand to the Sir Syed Memorial Fund. La Touch, then the acting Lieutenant Governor of N.W. Provinces also reiterated the readiness of the Government to aid the College and donated a fund of hundred rupees to the Fund Committee. The official contributions motivated wealthy natives of India too, to donate money for the University Fund. In this respect Nawab of Rampur made a donation of half a lakh of rupees and increased the monthly grant of the College from one

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37. See the report of the Proceedings of a meeting of the Board of Management of M.A.O. College held at Aligarh, 31 March 1898. Muslim Chronicle, A1G 9th April, 1898, p. 614.

38. Ibid.


40. For details see Muslim Chronicles, 11th April, 1898, p. 632. Reel No. 2.

41. See the “Qudth Pouch” Akbar (Lucknow) 16 August 1899 in S.V.N.N.W.P., p. 444.

42. La Touch to H.B. Smith, 20th June 1898, letter No. 315, loc. cit.

43. Elgin to La Touch, 13th July 1898, Letter No. 16 (Elgin Papers), (FP), Reel No. 12.

to two hundred rupees.\textsuperscript{15} The queen of England also expressed her willingness to send a “small contribution” to the College for she considered the Muslims to be “politically the most loyal to the British Crown”.\textsuperscript{46} The Viceroy, Lord Curzon, preferred to watch the proposed scheme with a “friendly eye”.\textsuperscript{47} He considered that the movement must be patronized and supported first by the “natural supporters” viz. the leading Mohammedans, princes, nobles, and wealthy men and in due course, he would indicate his sympathy.\textsuperscript{48}

The Aligarh leadership had already become aware of the importance of approaching well-to-do Muslims and the members of royal families for funds. They knew that the official patronage, though essential was not enough for raising the huge resources required for the expansion of the College into a university. The members of the Fund Committee submitted a memorandum to the Nizam Government stating that for the “honor of Islam and Muslims of India”, it was necessary to raise the College into a university and sought financial aid from him.\textsuperscript{49} With a view to attract more donations, the Aligarh leadership tried to publicize the idea of Muslim University by passing a resolution in favor of it at the 12\textsuperscript{th} session of the Mohammadan Anglo Oriental Educational Conference in 1899.\textsuperscript{50} The Muslim press also helped in publicizing the cause of Aligarh. Al-Bashiro observed:

“The establishment of such a university will make British rule stable in the country not only by providing civilizing and loyalty engendering education for Indian Musalmans but also for the wild frontier tribesmen and Afghans. The greatest dangers which the British Government at present dreads in India come from the North West Frontier. Should Russia invade India, the power which is supported by the Afghans and the Frontier tribes will certainly be very strong. Now to make sure of the permanent goodwill of these Afghan people, a mere appeal to their...
greed is not sufficient; but steps should be taken to grain their new
generations with feelings of love and affections towards the British
Government and this object will be best served if orders are issued to
the political officers to induce the Afghan people to send their sons for
education to the Aligarh College".51

By November 1901, Sir Syed Memorial Fund Committee collected about Rs.
1.27,000 of which Rs. 55,620 were spent on clearing of the debts of the
College52 and the remaining small amount was too meager to go ahead with the
expansion of the College for the University. Moreover, with the publication of
the report of Indian University Commission53 in 1902 that clarified the official
reaction to the proposal of University and showed cold response for the
establishment of University. The Commission observed:

"It does not appear that these proposals have received the support
which would be necessary to give the scheme a practical character. And
even if resources adequate to the formation of a complete university
were forthcoming, it is for the Government to decide as to expediency
of creating a denominational university. In the present circumstances of
India, we hold that while no obstacle should be placed in the way of
denominational Colleges, it is important to maintain the
undenominational character of the University".54

With this official reaction to the proposed university the Commission was not
in favor of the establishment of Muslim university during the Viceroyalty of
Lord Curzon and thus the prospects of University was hampered the goal of
establishing University and it remained a distant dream for the time being and
the campaign of Muslim university was stopped due to the other reasons also.
and the task was fulfilled by Sir Syed’s successors in the later phase of the
Aligarh Movement

53. It had seven members; two of them being Indians) Thomas Raleigh (Chairman), Syed Husain
    Bilgrami, J.P. Hewett (Secretary to the Govt. of India), A. Pedler (D.P.I., Bengal), A.C. Bowne
    (Principal of Presidency College), Rev. E. Makichan (Principal, of Wilson College, Bombay)
    and Justice Gurudutas Banerjee. The Commission was constituted to enquire into the condition
    and prospects of university established in British India and to recommend measures to
    improve the standard of University teachings. See the Government Resolution, 29th January
    1902 in Report of Indian University Commission, 1904, Miscellaneous Papers, vol. V,
    Part I.
Mohsinul Mulk and the All India Muslim Educational Conference

The *All India Muslim Educational Conference* had played a vital role in disseminating modern education among the Muslims in India. It was the vehicle which carried door to door the message of Sir Syed Ahmed Khan and his Aligarh Movement and spear-headed its activities for educational development among the Muslims. The inaugural session of the *All India Muslim Educational Conference* held on 27 December 1886 in Aligarh College and was presided over by Moulvi Samiullah Khan, the co-founder and a trustee of the College. In this historic session of the Conference Sir Syed Ahmed presented his first resolution regarding the educational needs of the Muslims of India. To quote Sir Syed:

“Gentlemen: the degeneration of Muslims has attained a stage when you can’t find a single person who doesn’t recognize and lament over it. On deplorable condition moves the nations and communities to tears and prompts them to collect alms for the education of our children... so the question arises how this educational uplift is to be achieved...”

Therefore Sir Syed spearheaded the cause of the Muslim education through the vehicle of the *All India Muslim Educational Conference* and he initiated a practical step to achieve his educational mission for the advancement of Muslim community and various schools and colleges established in the Muslim localities particularly through the efforts of Sir Syed’s Educational conference. But after his death it was difficult to find a suitable leader to run the activities of the conference but soon a leader was found to run the conference in Mohsinul Mulk. Mohsinul Mulk had been associated with the work of the Conference from the time of its foundation and he had already presided over the annual sessions of the *Conference* in 1893 and 1896. So he assumed the reins of office of the *Conference* with confidence and courage. After 1896 the *All India Muslim Educational Conference* would probably have dwindled into insignificance but due to the efforts of Mohsinul Mulk the...
Conference was survived. Even during the Sir Syed's life when Sir Syed Ahmed was getting hopeless about its activities and was moreover obsessed with the tragedy of embezzlement of the College funds, it was Mohsinul Mulk who correctly gauged the utility and advantages of the organization and decided to infuse a new life into it. Mohsinul Mulk knew that a few defects had crept into it. Prominent among them was the feeling that the Conference was an organization of the Aligarh College and it did not pay any attention to the local requirements of the other places. The Conference had further tended to become a Bazm-i-Mushaira and had lost touch with the local units. The Muslim masses also did not know much about it on the account of the absence of propaganda.

The first work of Mohsinul Mulk was to maintained the impression that the Conference was not for the purpose of Aligarh College and that is why his efforts to make the M.A.O. College an all India institute and the Mohammedan Educational Conference was not only an organ of M.A.O. College but it should be an organization of all Muslim schools and Colleges in India.

Of the nine sessions held during his tenure as Secretary, only one was held at Aligarh. The three presidencies of Bengal, Madras and Bombay were venues of the session of the Conference but during life time of Nawab Mohsinul Mulk, Sindh, Burma was also brought within the jurisdiction of the Conference. Thus he gave Conference and All India status and thereby made the conference as a vehicle of educational movement on all India basis which was totally absent during the life time of its founder. In order to remove another defect, Mohsinul Mulk started the practice of ventilating the local grievances also through the platform of the Conference and thereby made the people of various localities interested in it.

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57. In 'Onlhi Punchi' See the Report of All Indian Muslim Educational Conference in 1896.
59. Ibid., p. 173.
In the thirteenth *Mohammedan Educational Conference* which was held at Calcutta in 1895 under the Presidentship of Justice Syed Ameer Ali, here resolutions were passed related to the general education of Bengal and it was discussed to reform the *Madrasa-i-Aaliya*. And at Madras session in 1901, which was 9th session of the *All India Muslim Educational Conference* resolutions relating to the reform of the *Madrasa-i-Azam* was passed. Badruddin Tayyabji while speaking from the presidential chair of the *All India Muslim Educational Conference* in 1907 at Bombay said that the Conference was not opposed to the interests of the Muslims of different provinces and areas. The Dacca Session of the *Conference* in 1906 passed a number of resolutions relating to the interests of the Muslims of Eastern Bengal was assessed. Mohsinul Mulk also carried out a number of organizational changes into the Conference. He established a Central Standing Committee at Aligarh to carry out the activities of the Conference all the year round. Local Standing Committees were organized again and a new life was infused in them. A separate official of the Conference with a salaried staff was also established to make the Conference a more organized body. He undertook a tour of various provinces of India with a view to enlisting the sympathies of the Muslims for the *Conference* to propagate its ideas among the Muslim masses as set by Sir Syed.

The proposal for a Muslim university was fully discussed at the *All India Muslim Educational Conference* at Lahore in December 1898 under the Presidentship of Nawab Fatch Ali Khan Qizalbash Musa, who proposed that a Muslim University should be founded. Badruddin Tayyabji gave Rs. 2000 to the university and from Calcutta Syed Amir Ali pledged his support.

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60. *The All India Muslim Educational Conference (Selected Presidential Addresses 1886-1947)* ed. Shan Mohammad. New Delhi, APH Publishing House, 2003, p. 44.
Mohsinul Mulk made the platform of the Conference a vehicle to reach the masses and used the same for his educational movement. He began to garner the support of the Muslim community for the University Movement through the Conference's platform. In December 1895 the Conference moved out from Upper India and met in Calcutta under the presidentship of Justice Amir Ali. In this way, Mohsinul Mulk's effect brought a change in the development of Aligarh Movement through the platform of All India Muslim Educational Conference and even funds were collected from different places for the University Movement from different places like Dacca, Calcutta, Bombay, Jhansi etc. and help and cooperation was extended from the Muslim community for the University Movement through the efforts of Nawab Mohsinul Mulk and thus Mohsinul Mulk gave a new life to Aligarh Movement by making the All India Educational Movement and organ of Aligarh Movement.

(D) Mohsinul Mulk and Muslim Loyalty

Sir Syed's efforts throughout his life was to maintain a friendly attitude towards the rulers of the time and he never hesitated to extend his cooperation to the British Government because he wanted the same kind of support and cooperation from the British Government as he had already seen the plight of the Muslims after the revolt of 1857 by which British had afflicted humiliation to the Muslim community. In this respect Sir Syed was opposed to any agitational movement against British Government and he was very much conscious in his policy of maintaining Muslim loyalty towards British Government. He founded a loyal political body the United Patriotic Association and Anglo-Oriental Defence Association to get cooperation and mutual understanding from the British Government. He did not favored the agitational politics of Congress as he considered it suicidal for the country and he exhorted his community not to involve in any anti-British agitation like Congress and gave the ideal of Muslim loyalty and cooperation to his community with British Government. The path of Muslim loyalty shown by
Sir Syed was accordingly followed by his successor Nawab Mohsinul Mulk throughout his life and he never deviated the task given by his ideal.

During the lifetime of Sir Syed, in 1885 when the Russian forces were preparing to attack India to oust the British, Muslims were said to support the Russians. But Mohsinul Mulk assured the British Government of Muslim loyalty and faithfulness. He wrote an article in 1885 named *Mohammedan Loyalty* in which he assured the British Government of Muslim loyalty and he got appreciation from the British Government for the same. On the occasion of a dinner Mohsinul Mulk delivered a speech in Salar Jang’s Palace on July 12, 1887, and said:

“We are firm well-wisher of the British cause. We believe British rule to be a blessing as well as a protection for India. All progress in civilization, knowledge, science and arts which has been made in India during past years is entirely due to the English and for what we have required from them in administrative and social affairs we are grateful…”

Similarly in 1897, when the Turkish forces triumphed over the British, Indian Muslims celebrated Turkey’s victory with great enthusiasm. Sir Syed in an article “India and English Government” told the Muslims with convincing arguments that there was no justification of their being opposed to British. He reminded to the Muslims to be faithful to those under whom we live as their subjects and enjoy peace and to dispel from our mind any idea of disloyalty. So this was the lesson which had been given by Sir Syed to his successors and the Muslim community of Muslim loyalty and it was followed by Nawab Mohsinul Mulk.

On the other hand the British policy towards West Asia had become very hostile to Islamic countries. On the question of *Tabah* (a place in Arabia) in which Turkey and Egypt were involved, the British gave an ultimatum to Turkey and sided with Egypt which it had already taken under its wing. The British move in Sudan was also highly resented by the Muslims and a hue and cluttered

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64: AIG, March 28 and June 1885.
65: AIG, 6 August 1887.
66: AIG, Sept. 18, 1897.
ery against British policy was raised. In 1911 when Italy attacked Tripoli which was under the possession of Turkey now known as Libya and when Turkey desired to move its armies to Tripoli through Egypt the British disallowed it. There was great resentment among Aligarh students when British Government announced to support Italy. The students of the M.A.O. College collected funds for Tripoli. They pointed with their costly dresses, suspended rich diet and contributed to fund. On November 21, 1912, a meeting of the staff and students was held under the Presidentship of Mr. Towle (Principal of M.A.O. College) to sympathize with the Turks. On Nov. 17, 1912 Dr. M.A. Ansari, who led a medical mission to Tripoli, visited Aligarh and collected Rs. 6,000 for medical aid.

Pan Islamism was again on the stir after a lapse of a decade played an important role in arousing the Muslim brotherhood against the British occupation in West Asia. Even a pro Pan Islamic weekly was published from Aligarh student Hasarat Mohani since 1903. The Russian defeat by the Japanese had further encouraged the idea that the western powers were not ‘invincible’ and the Amir of Afghanistan was alleged to have a secret alliance with Indian Muslims to overthrow the British Raj because of this, the employment of Mohammadan troops in war with Turkey was a source of anxiety to the Government. Muslims also raised their voice of protest against the war with Turkey and the position was further aggravated by fears of interference by Afghanistan. This strained relations between the Government and Muslims.

67 K.A. Nizami, History of AMU, op.cit., p. 50.
69 Hasarat Mohani (1875-1950): Born at District Unnao, educated at M.A.O. College, Aligarh; opposed the British Raj and through poetry and prose he vehemently criticized its functioning, started calendar Mekal and joined Congress and never missed its annual session, belonged to the extremist group of Bal Gangadhar Tilak arrested many times for his anti-Government activities and was give the harshest punishment.
70 Shan Mohammad, Sir Syed’s Successor, op.cit., p. 34.
To convince the Government of Muslim loyalty Mohsinul Mulk wrote an open letter to his co-religionists telling them that the Indian Muslims may have loved the Sultan of Turkey but he could not be their Khalifa. He wrote:

"The Sultan cannot exercise any of the powers and prerogatives of the Khalifa over the Mohammadans of this country nor are they in any manner bound by their religion to obey Sultan. They are subjects of the King Emperor and owe their allegiance to him alone. The commands of the King Emperor are religiously binding upon them."

He further said:

"It should be remembered that sympathy for religion and for a community is quite distinct from political relations. It is not necessary that those who loved the Sultan because he is of the same religion should not also be loyal and faithful to the British Government under which they live. Nor does it follow that because we are the subjects of the British Government, we should not wish for the safety of the Sultan or other Mussalman Ruler and be sorry for them if anything happens to them. Loyalty towards our Government does not exclude the idea of sympathy with one's religionists. Those who think that two are exclusive of each other are ignorant, both of their religious duties and of their political relations."

Assuring the Government of Muslim Loyalty he concluded:

"If ... there be a war between our Government and any Mohammadan power, we should, as loyal subject be on the side of our own Government, but as a Mohammadan we should also be said about it."

Muslim loyalty to British Government as reflected through the ideas of Mohsinul Mulk earned him as a traitor and some of the Muslim repudiated him as their leader. While others did not hesitate to say that he wanted to gain Government favour. A section of the Muslim Press said that the Congress leaders in spite of their opposition received Government posts and titles. One of them Editor asked "if the opponents of the Government and the agitators, are rewarded why are we, who have steadfastly upheld the Government, left out in the cold? They proposed to form a Mohammadan Congress on the same lines as the Hindus, or to join the Indian National Congress. But in spite of all these

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1. AIG, June 20, 1906.  
2. AIG, August 19, 1906.
opposition to he remained stuck to his policy of maintaining friendly attitude and followed Sir Syed’ footsteps of Muslim loyalty to British Government.

(E) **Mohsinul Mulk and Growth of Muslim Political Aspirations**

Sir Syed considered politics a taboo for the Muslims as he was more concerned about education but in the changed scenario it was not possible to adhere to the policy of Sir Syed. Nawab Mohsinul Mulk who is generally considered a loyalist, was the first to break the ice. The chance was provided when Urdu-Nagri Controversy came onto surface and which stirred the political silence of the Aligarh leadership. Sir Antony MacDonnell, the Lieutenant-Governor (1895-1901) of (N.W. Provinces) was hostile to Muslims for their allegiance to the Caliph in Turkey and accused them of disloyalty to the British. He told Curzon, the Viceroy of India (1895-1909) “we are far more interested in a Hindu predominance than a Mohammed as predominance” and after that he issued a notification on April 21, 1900 allowing the use of Devanagari script and laid down that no person should be appointed except in a purely English office, to any ministerial appointment, unless he could read and write both Nagri and Persian character.

The decision threatened Muslims more than others because they thought that they would be displaced from Government services gradually. Protests meetings were held in different places. Mohsinul Mulk, the leader of the Muslims stepped into scene by organizing *Urdu Defence Association* in 1900 and became its president and channelized all his energy to raise the Muslim grievances in a constitutional manner. It infuriated MacDonnel because that was the first time in the Muslim politics that a leader of Aligarh participated against the British Government. Curzon had already instructed the Lieutenant

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73. MacDonnel to Curzon, 18th May 1900, Letter No. 213, C.P. Reel No. 9.
74. See the copy of resolution of Government of N.W. Provinces and Oudh on the use of script in courts and offices dated 21st April Allahabad, 1990, see also Sir Syed Archives (Aligarh Papers).
75. The first meeting was held at the residence of Mohsinul Mulk at Aligarh to consider the resolution of the Government over the use of Urdu script, the meetings were also held at Agra, Allahabad, Lucknow, Moradabad etc. See AIG, 7th May, 1901.
Governor of U.P. that grant in-aid should not be given to any educational institution, whose managers, teachers or students remained connected to any political organization or movement.\(^{76}\) A meeting was called on May 13, 1900 under the Presidentship of Nawab Lutf Ali Khan Bahadur, Raes of Chattari. Mohsinul Mulk made a vigorous speech and moved a resolution seconded by Sahibzada Ala'ab Ahmed Khan against the introduction of Nagri script. Mohsinul Mulk took change of the Presidentship of *Urdu Defence Association* and in a meeting of the Association he again made a very forceful speech which further irritated the officials.\(^{77}\) The Lt. Governor Sir Antony MacDonnell visited the College and asked the Trustees that Mohsinul Mulk should choose between the Secretaryship of the M.A.O. College or the President of the *Urdu Defence Association*. Greatly shocked by what happened Mohsinul Mulk withdrew himself from the *Urdu Defence Association* and also intended to resign from the Secretariatship of the College.\(^{78}\) He also wrote a detailed letter to Mohsinul in which he expressed his inability to continue as Honorary Secretary. But nobody was prepared to accept his resignation and pressure filed on him and he had to yield to it.\(^{79}\) The Muslim Press took the issue very seriously. The *Al- Bashir* of Etawah published about 100 articles opposing the policy of the Government.\(^{80}\) The Muslims felt hint and both communities Hindu and Muslim held meetings in appreciation and condemnation of the official policy. A stream of letters for and against this policy started in almost in every leading daily. Syed Akbar Ali wrote a comprehensive letter to *Pioneer* pointing out that about 80% of the newspapers in Urdu were owned and published by Hindus and that it was the common *Lingua franca* of both the community. He appealed to the Hindus to give up the opposition of Urdu.\(^{81}\) On the other hand Mohsinul Mulk followed the footsteps of the Sir Syed Ahmed

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\(^{76}\) See Home Department, Letter No. 44, January 23, 1900 to Lieutenant Governor of U.P., in *Summary of the Administration of Lord Curzon of Kandahar* in the Home Department 1899 to 1902 (Simla Govt. Press, 1905), p. 183.


\(^{79}\) AIG, Jan. 23, 30, 1902.


\(^{81}\) *The Pioneer*, Feb. 1, 1902.
Khan and he was not in favour of agitational Muslim policies but he wished that the agitational approach may be turned into constitutional channel. He wrote an article entitled: *What methods should the Musalmans take to defend their rights* in Aligarh Institute Gazette in which he justified the sentiments of his co-religionists in demanding their rights and forming a political association.\(^8\) Despite this the dissatisfaction among the Muslims continued.

All these developments were not insignificant. The Muslim and the British Government viewed them differently. While the former regarded the British Government’s attitude as hostile, the latter thought that the Muslims were adopting agitational politics like the Indian National Congress. This gave birth to a controversy. The Anglo-Indian papers blamed the Muslims for adopting a pro-Congress attitude, while the latter demand it. Mohsinul Mulk replying to the charges clarified the attitude of Muslims and said that he was more intimately acquainted with the thoughts and feelings of his co-religionists and that he could say with perfect confidence that his community had not changed its thinking. It still believed that the Congress policy was beneficial neither to the country nor to his community. In a letter to the *Pioneer* captioned, "The Mohammadan and the National Congress", Mohsinul Mulk wrote:

> "Educational questions in my opinion have been for the Musalman community a paramount claim... Though Sir Syed Ahmed is dead but his opinion still lives among his people and we have shared his counsels and his lessons which are not going swerve in one jot from the policy which he has convinced us is the best for ourselves and the country."

Imadul Mulk Syed Hussain Bilgrami in a lecture to the students of the M.A.O. College condemned the agitational politics of the Congress. Appealing to the students he said, "I hope you will never be entered by the serum force of any agitator, *European or Nature*."\(^8\) Ameer Ali pointed out the advantages of British

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82. All. August 2, 1901.  
rule for the Muslim intelligentsia in a particular and that of masses in general. To quote him:

"Your destinies are now in the hands of a great civilized Government…. There is no other Government, which keeps in view so prominently the great welfare of the people confined to its care or which offer such opportunity for the development and program of the community over which it holds power". 85

Therefore Nawab Mohsinul Mulk aroused the political concern of the Muslim community and played a very significant role to put the Muslim’s political interest to the British Government even he exhorted Muslim intelligentsia to fight for the political rights of the Muslims.

(F) Achievements of Mohsinul Mulk

The post Sir Syed period saw the emergence of a dynamic personality who provided Muslim leadership was Nawab Mohsinul Mulk who appeared on the horizon of Muslim politics of twentieth century after the death of Sir Syed Ahmed Khan. The achievement of Mohsinul Mulk was similar to his mentor Sir Syed Ahmed Khan. In the political field Mohsinul Mulk followed the footsteps of Sir Syed and he opposed the agitational politics of Indian National Congress as Sir Syed did and he did not exhorted the Muslim community to join the Congress but he was only opposed to the agitational politics of the Congress for which he consider suicidal for the country. The Presidential address of Badruddin Tayabji, presided at the Congress session of 1887 impressed him a lot. As he sent a letter of appreciation to Tayabji and said:

"Indeed a speech of which all Mohammedans wherever they may be should be proud and as having been made by one of their community". 86

Though he followed the policy of Sir Syed regarding Congress but he had a reverence for the Congress leaders. He only considered the movement of Congress a mistake. 87 During the life time of Sir Syed the Aligarh Movement

86: Mohsinul Mulk to Tayabji, 10, 1888 (Tayabji Papers)
87: Mohammad Amim Zuberi, Hayat-i-Mohsin (AMU Press, 1934), p. 151 (Hereafter Hayat-i-Mohsin)
was confined to the upper and the middle class of Muslim society. Mohsinul Mulk widened its activities. Because of the involvement and untiring efforts of Mohsinul Mulk the Aligarh Movement was given a new direction through the All India Mohammadan Educational Conference. Due to the efforts of Mohsinul Mulk, it became an influential body more than what it was in the time of Sir Syed. It was confined to only U.P. and Punjab during the life time of Sir Syed because of the concentration of Muslim population in these provinces but under the leadership of Mohsinul Mulk who widened the area of its operation for two reasons particularly to collect more funds for M.A.O. College and the cooperation he sought for Aligarh Movement. The session of All India Mohammadan Education Conference were held at Madras, Bombay, Bangalore, Poona etc. where Aligarh Movement got tremendous support and Nawab Mohsinul Mulk thought to awaken the Muslims living in different Provinces for their educational and political concerns and for this he organized the sessions of the All India Educational Conference at different places. He enquired about the number of Muslim societies existing at that time, names and addresses of Muslim Barrister, Advocates and their support. Mohsinul Mulk provided the platform of the Conference to bring the influential Muslims under it. He mentioned in one of the letter that my main object was to gain solicited information to know how many of us in India are in touch with the great problem of national regeneration and how far we can succeed in enlisting their sympathies with our others... Personally I believe the information will supply a great want. Through the poetic recitation and his spokenskills in the annual session of the Conference which and he garnered the emotions of millions of Muslims for the Muslim educational problem. 'Hali's Musaddas' was read in the 21st session of the Conference held at Karachi on Dec. 27, 1907 and got emotional support from the Muslim community.

Mohsinul Mulk also welcomed and supported the parallel movement for the foundation of Nadaratul Ulema. In the annual session of the Educational
Conference on 1894 Mohsinul Mulk proposed a resolution sympathizing with the aims and objectives of the seminar and assumed the new movement of his active cooperation.\textsuperscript{89} Even Mohsinul Mulk tried to win over the Ulema (religious scholars) who were the most potent advocate section of Muslim society and some leading Ulema were invited to visit M.A.O. College and to see the good work that the College was doing among the young Muslims and from that time onwards the Ulema also began to extend their support to Conference by attending its annual sessions. The bitterness that existed Sir Syed’s time now ended\textsuperscript{90} and Ulema started participating in the activities of the Conference.

Mohsinul Mulk also invited foreign dignitaries in M.A.O. College for visit to gain their support for his educational movement. Prince of Wales, His Majesty King George V visited India in 1906 and they were invited to Aligarh, even the Amir of Afghanistan was invited to M.A.O. College by Mohsinul Mulk and he visited the same and enquired about the condition of the hosteler, students and appreciated a lot about the theological studies at Aligarh and misconception related to the M.A.O. College were removed. He told Nawab Mohsinul Mulk “what I have seen is so different from what I had heard, what they said against Aligarh was all lies, all lies”\textsuperscript{91} He was impressed with academic atmosphere of the College and appreciated the Management of the College under the supervision of Nawab Mohsinul Mulk.

Nawab Mohsinul Mulk also followed the footsteps of Sir Syed in maintaining secular tradition at M.A.O. College and cultivated to moral values and inculcated the communal harmony amongst the students of the M.A.O. College. On the occasion of the death ceremony of the Sir Syed he said that the Muslim abstention from the Congress was not to be taken as opposition to the Hindu community. Differences on one point should not lead to difference on all

\textsuperscript{89} AIG, February 3, 1895.
\textsuperscript{90} N.K. Singh, \textit{Muslim Biography}, op.cit., p. 596.
\textsuperscript{91} See, Amin Zuberi, \textit{Hatut-e-Iohsidin}. 
points. He advised the graduates of the College to cultivate friendly feelings towards the Hindus. On Hindu-Muslim unity he said:

“For the Hindus and Muslims to prosper without union is impossible, and God willing a time will come when each of the two communities, setting aside their political differences will work towards the improvement of their country's state.”

At the Madras session of the Mohammedan Educational Conference he said:

“He be a Hindu or Musalman who does not try to maintain and improve mutual friendly relations sins against his community and his country.”

When Gokhale visited the M.A.O. College in 1907, MohsinulMulk made an impressive speech on Hindu-Muslim cooperation and exhorted them to unite them. Thus he maintained the goal of high standard for the secular approach, communal harmony and non-sectarian approach of Sir Syed Ahmed Khan’s ideals of Aligarh Movement.

When Nawab Mohsinul Mulk, died on 16th October 1907, *Times of India* wrote in an obituary and paid its tribute to him as ‘lost a real statesman’. To Minto his death was a very great loss. The *Pioneer* wrote in its obituary ‘It was a great irony of fate that changed him from deadly antagonist of Sir Syed to a staunch friend, an ally and he became so imbued, with the spirit of the ‘Sage of Aligarh’, that not only kept up the tradition of his chief but added more luster and glory to it. Thus a great leader was lost and again the Muslim community sunk in gloomy when Mohsinul Mulk was departed to the heavenly abode. Indeed he was a true leader as was his guide Sir Syed.

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92. *AIG*, April 1906, also see *Tribune* April 18, 1906.
94. *The Muslim Patriot*, April, 1907.
95. *Times of India*, October 19, 1907.