Chapter-3
Muhammadan Educational Conference: A Study in Entirety

The Aligarh movement is the most prominent and successful movement in the history of Aligarh Muslim University for the advancement of Muslim education.\(^1\) Syed Ahmad started a new Educational movement popularly known as the Muhammadan Educational Conference, on December 27, 1886 at Aligarh. It served as a common platform for formulating progressive Muslim opinion and helped to developed among Muslim intelligentsia, a sense of solidarity and unity.\(^2\) It provided an organizational base for Educational movement to promote modern and liberal education among Muslim community in India. Its annual meetings were held in different parts of the country with the co-operation of local Muslims.\(^3\) Steps were taken for the progress of Muslim education \(^4\) and its platform became the forum for discussion which created new literary trends and new Educational ideals.

According to Abul Kalam Azad, “a whole generation of educationist, orators, journalist, writers and poets who played very important role in social and cultural upliftment of Muslim community were prepared by All India Muhammadan Educational Conference”\(^5\)

The All-India Muslim Educational Conference (AIMEC) was concerned primarily with Muslim education. It kept a vigilant eye on the spread of modern education among the Muslims, passed resolution and took valuable steps to deal with the hindrance which came in its way.\(^6\) It was a gathering of Muslim educationist which gave a chance to the leaders of Aligarh movement to promote it. Theodore Beck\(^2\) and Theodore Morrison,\(^8\) very active and zealous workers also took keen

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\(^2\) Shan Muhammad, *The All India Muslim Educational Conference (Select Presidential Addresses (1886-1947)*, (New Delhi, 2003), pp. 1-2.

\(^3\) *Panjah Salah Tarikh, All India Muslim Educational Conference*, Nizami Press, (Badayon, 1938,) pp. 3-4.


\(^5\) *The All India Muslim Educational Conference (Select Presidential Addresses (1886-1947)*, op.cit. p. XIV

\(^6\) Ibid., p XIII.

\(^7\) Theodore Beck (1859-99): Graduate from Trinity College, Cambridge; was appointment the Principle of MAO College in 1883 at the age of 24, was one of its main architect and severed it until Sir Syed’s death in 1898; actively participated in most of the activities of the Conference such as envisaging the Educational census(K.H.Qadiri and David J. Mathews, *Hayat-I Javed (A Biographical Account of Sir Sayyid Ahmad)*, Idarah-i-Adbiyat-i-Delhi, 2009, pp. 200-201.
interest in of the activities of Muslim Educational Conference and they attended meetings and delivered interesting and Educational informative speeches, lectures and moved resolutions to promote western learning and western science for Muslim community. Sir Syed thought that a single college could not serve the Educational needs of the Indian Muslims because of the large population. His vision was far sighted rather than constricted. He considered it necessary to organize an Educational gathering of intellectuals who could create atmosphere for founding All India Muslim Educational Conference (AIMEC), and he suggested the term “Educational Conference” which sufficiently accommodates almost all matters related with social reforms along with religious reform as well.

The first and foremost task which the Conference took was to discuss upon the question of public importance, formulating and consolidating public opinion, in other words Conference was primarily a consultative body and its duty was to bring in public about the socio-religious issues and their reforms, secondly to educate the public through discussion, and finally aimed to direct the energies of the Muslims through without wasting much time on debates and discussions. In the light of discussion the disputed question was settled of the community was directed to realize programme to persuade those Muslim parents who were willing to send their children schools. By involving Aligarh college schools, by involving Aligarh college students between 1892-6; proposed the inauguration of the Sir Syed Memorial Fund Scheme with Aftab ahmad khan to recover Financial Losses of the College and to develop the institution into a Muslim University. Alfa Hului Hali- translation of K.H.Qadiri and David J. Mathews, Hayat-I Javed: A Biographical Account of Sir Sayyid Ahmad. Idarah-i-Adbyat-i-Delhi, 2009, pp. 200-201,269. See for more detail, Syed Tufail Ahmad Manglari, Musalmano Ka Roshan Mustaqbil, Badr Rashid Printers, Lahore, 1945, pp. 336-37; K.A.Nizami, Theodore Beck’s Paper for the Sir Syed Academy Archives, AMU, Aligarh, 1991, pp. 8,9; H. A. R Gibb, London, 1953, p. 181; Principles Annual Report 1895-6, p. 3; MEC reports of 1887,p. 9-13; MEC reports of 1888, p. 22-27;- Khutbat-e- Aliya, Part I, p. 27-36; K. A. Nizami, Sir Syed on Education, Society and Economy, Delhi 1995, p. 43.; David Lelyveld, Aligarh’s First Generation, Oxford University Press, Delhi, 1996, pp. 255,256.

8 Theodore Morrison Graduate from Trinity College, Cambridge; appointed professor of English at MAO College by Theodore Beck; served the M.A.O College as Principal (1899-1905) after the death of Theodore Beck. He was involve in the early activates of the Conference regarding the school section; presented the first resolution in relation of the establishment of a Muslim University in 1898, and presented over the Conference meeting of 1904 at Lucknow. See for more details, Syed Tufail Ahmad Manglari, Musalmano Ka Roshan Mustaqbil, Badr Rashid Printers, Lahore, 1945, pp. 348; Abdul Rashid Khan, All India Muslim Educational Conference; its Contribution to the Cultural Development of the Indian Muslims, Oxford University Press, 2001, p. 258; Noor-ul-Hasan Naqvi, Muhammadan College se Muslim University Tak (1875-2000), pp. 9. 194-195.

9 The Principal’s Annual Report, 1895-96, p. 3.

10 Sir Syed Memorial Lecture, Delivered on 4th Feb, 2013, The Inheritance of Sir Syed; A View from the West by Golden Campbell (Prof. of Renaissance Studies Leicester University, UK.), Sir Syed Academy (Aligarh, 2013), p. 9.

their energy in the most fruitful way. This is the way by which public opinion can be united and organised. But there were works which is often expected from the Conference to perform, but practically not possible and the Conference was expected to address and only practically possible works on which its success depend. It required qualified people to lead and subordinate officers to carry out the mission of the Conference, which was however lacking. It is an organization of busy men who meet once a year, sometime in one province and sometime in other to make people aware about the importance of education. To raise fund for the smooth functioning of the Conference was a great challenge because without the sufficient fund the public opinion of the Muslims of India was not possible. At this juncture, to manage the financials was the most urgently required, to discharge the functions for which it came into existence. When it created enthusiasm and consolidated public opinion among the Muslims of India, and trained them to think and feel as a corporate whole. The test of success of Conference depends on the way it had dealt with the important political question and secondly their discussion has resulted in a well defined opinion which the members shall carry back to their homes as the policy of the reforming Muslims.\footnote{M. A. O. College Magazine, Aligarh, December 15, 1899, pp. 2-3.}

In the early years of the sessions, the attention of the Muslims of India is drawn towards modern education by organizing of Muhammadan Educational Conference and every year its meetings were organised and every time the response was positive and people repose faith and confidence in the Conference with looking forward with success in future.

The very first meeting of the All India Muhammadan Educational Conference (AIMEC) was attended by sixty two delegates from different parts of the country and one hundred fifty teachers and students of the Mohammadan Anglo Oriental College. It was a modest congregation which was to turn out to be a massive force in days to come. Sir Syed anticipated the idea for the establishment of the Conference which was supported by Mr. Muhammad Rafiq, bar at law. The proposal reads as; “in view of the all-round degeneration of Muslim Education and to promote it in every possible manner through national unity and cooperation it is in the fitness of things that to consider these of other related important matters, people from different part of the country should come together under the name of ‘Mohammadan Educational
congress. “This meet is not bound to any particular spot but can be held wherever people wish it in a particular year and also make arrangement for it.”

The main object of the AIMEC was the Educational development of the Muslims. Since it was realized that this could only be attained through higher education as education is the only determining factors for every development. The approach adopted by Sir Syed provided an opportunity for the representatives of his community to assemble yearly and discuss problems of the Muslims and to reach a general consensus. The meetings were held to discuss the problems of the people. It was also suggested that each annual session of the congress should be held at a place where it could get full support from the local people and who extended help for its meetings. The session of the Educational congress were meant to diagnose the malady and suggest remedial measures and its resolution were the prescription written in unanimity by the Muslim leaders who attended it. Its deliberations had taken into cognizance all important things that would be conducive to Muslim interest. Although it was not an organisation of any special section of the community, everybody could have full access to it. The congress had not strengthened the ties of affection and brotherhood towards this new ideology and to discuss matters pertaining to their idea of self-help. They want to remain aloof and make them realise that God never changes the condition of a nation until it makes efforts to change itself.

Aims and Objectives of the Congress: The following are the main aims and objectives of the congress.

A. To spread among the Muslims, the European science and literature and promoting it to a very high level and to educate Muslims to the highest level in these disciplines and to think out plans towards this aspect. Maulvi Muhammad Shibli in his first speech at a Conference laid emphasis on education and says that “Qaum ko angrezi aalaa darje ki Taleem ki nihayat zaroorat hai”

B. To make proper arrangements for religious instructions in institutions established by the Muslims.

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13 The All India Muslim Educational Conference (Select Presidential Addresses (1886-1947), op. cit., p. XIV.
14 Shan Muhammad, Sir Syed Ahmad Khan; A Political Biography, Meerut, 1969, p. 84.
16 MEC Report 1886, p. 25.
17 MEC Report 1886, Resolution Presented by Sir Syed Ahmad Khan and Seconded by Rafique, p. 5.
C. To encourage the education of oriental subjects and theology and to find out their condition and to adopt all possible measures for the continuous of such instructions.\textsuperscript{18}

D. To improve and raised the standard of old Indian maktabs and to adopt appropriate measures for the proper extension of the common type of education among the common people.\textsuperscript{19}

E. To find out the condition of Maktabs for the teaching of Quranic text for the children of common people and learning the whole Quran by heart.\textsuperscript{20}

These five aims and objectives of the Conference were presented through resolution which was carried unanimously at the first meeting of the Conference. Two of them were related to the nomenclature and headquarter of the Conference and the other three formed the initial basis of its aims and the ambition to seek the government assistance for the promotion of the western science for the advancement of the Muslims. For the execution of the proposed schemes two courses were perused;

1. That the annual sessions which were to be held each time in different cities and these Educational experts from all over India assembled to discuss various Educational questions and proposals.

2. That of communities which were set up to serve the purposes of the Conference, as for example reporting on the progress or decline of Muslim schools. The result of the discussions in the annual meetings was expressed in resolutions.\textsuperscript{21} The Anjuman-e-Islamia already has its branches and if they agree for the promotion of the aims and objectives of the committee of the Conference, the committees will present a report every year about the conditions prevailing in their towns, district or localities, through a delegation on the occasion of the annual meet of the congress on the following points. In case it is not possible to send it through a delegate, it must be send to the secretary of the Conference by post:

i- The population of the Muslims in the district according to the census and a brief survey of their corporate life.

\textsuperscript{18} MEC Report 1886, Resolution Presented by Maulvi Khawaja Muhammad Yusuf and Seconded by Aftab Khan Ahmad, pp. 43-44.

\textsuperscript{19} MEC Report 1886, Resolution Presented by Haji Muhammad Abdul Rahim Sahib and It was seconded by Khawaja Muhammad Sajjad Husain, p. 34.

\textsuperscript{20} MEC Report 1886, Resolution Presented by Maulvi Khawaja Muhammad Yusuf and Seconded by Aftab Khan Ahmad, pp. 6-7.

\textsuperscript{21} Muraqq-e-Conference, op. cit., pp. 3-4.
ii- The government schools and colleges.

iii- The private schools and colleges.

iv- The old fashioned Indian Maktabs.

v- The Maktabs teaching the later of the Quran.

vi- The reserved Ulema who teach pupils according to the old methods.

vii- The halqa bandi and Tahsil primary school (sub divisional and regional Maktabs.)

viii- The government girls schools

ix- The missionary schools for girls.

x- The old methods of girls’ education in vogue.

xi- The Anjumans of district.

xii- The famous industries of the district with reference to the Muslims.

xiii- The general condition of the Muslims of their district.

Comparative study of the conditions of colleges, schools with those of the last year, regarding their numbers, their status, the type of education imparted by them and the number of Muslims being educated therein, on the annual meets of the conference, in case of it was not possible to send it through a delegate, it must be send to secretary, Congress by post of any other source.

In the first session of the Conference held on 27 Dec. 1886, the above objectives of the Muslim Educational Conference were accepted through the resolutions. To accomplish these objectives, two things were advocated. First way was to hold the Conference each year at a fresh and appropriate place where by the important persons of the community wish to organise it and acknowledged to bear the entire responsibilities. At such venue the Conference could be held. The members of the Conference were force to make proposals for the developments of education among the Muslims. Subsequently due considerations and conversation of such proposals could be accepted or rejected with agreement or majority of votes.

Secondly it was also decided to set up a committee with defined objectives in every city and town with defined the objectives of the Conference and at places where the Islami Anjumans existed. They should be made responsible after due authorization by the Conference. One of the most important duties of these committees send to the

22 Muraqq-e-Conference, op.cit., p. 4
Conference periodical information about the Maktabs, arts and craft, trade and agriculture etc, regarding the progress and deteriorating condition of the Muslims of the city or the town.  

On of the objectives of the Conference had been to accumulate the Muslim from different fractions of the country at one platform, so that they could sit mutually, examine their problems and sharpen their awareness for modern education. Thus make stronger the Educational movement to a greater extent. The Muslim Educational Conference had an unlock door policy for dissimilar faction of the Muslims. This strategy provided a broad base and the Educational Conference developed by leap and bounds.

In its agendas, MEC chose issues for discussion on the state of affairs related to education. Sir Syed allowed a free discussion and the contributor had full freedom to express their views. In the course of discussions, sometimes Sir Syed was also criticized by the members and the participants and strongly opposed his policy and plans. Sir Syed readily accepted vigorous criticism and constructive suggestions and acted upon them elegantly.

The Educational Conference had as well strategy to review the prevalent education among the Muslims and to make a thorough inspection of the Madaris and schools. The survey was also to take suspicious stock of the curriculum, scheme of education, the financial condition of such directives, and how many of the students studying there in and also to eradicate the shortcomings and weakness so as to improve their situation. A number of letters was written by Sir Syed to the prominent Muslims of the country. Their respond brought the barren truth of poverty, backwardness and poverty had reserved the Muslims away from attaining education. A huge figure of Muslims was concerned in sending their sons to obtain modern education but because of poverty they could not conferred the school fees. The madarsah education was also not in a very good situation. The madarsah education was declining because of its standard. These facts did not dishearten Sir Syed. He sought out the financial assistance from the well to do person for commune, so that

26 History of the Aligarh Muslim University (1920-1945) op. cit., pp. 251-252.
promising intelligent children could hold on their studies on the scholarship supported by them. The well to do members of the community responded well. A number of poor and destitute Muslim students availed the scholarships; obtained higher education and some of them achieved great success in the society and attained very high positions. The efforts of the Muslim Educational Conference began to bear fruit and the number of modern educated Muslim with good manners began to enhance.

In the support of MEC a number of local associations were recognized in different parts of the country. Such organizations were previously in operation at Calcutta, Bombay and Punjab. All these associations merged themselves with the Educational Conference to make a united front. Now these organizations demand strongly that the Educational Conference should be run on an all India basis. The people of Punjab were participated in all activities of the Conference. And huge number of local associations was established at Lahore, Peshawar, Amritsar, Nahan, Firozepur and Ludhiana etc. under the guidance of the Punjab Educational Conference.

Factors for the Establishment of the Conference

Sir Syed fully realized that the root cause of all the ills of the Muslims were the ignorance of Muslim masses. So long as no fundamental change was brought about in the Muslim society, their fundamental condition too would not improve. It is the need of the time to assemble together and discuss the need and the requirement of the Muslim community not only of one state or region but to the whole of the India. The AIMEC was also the advance guard of his Educational Movement. In this regard Sir Syed did his best to establish a number of Madarsah and devoted all his time and energies to the social reform of the Muslims through his powerful pen “The Scientific Society” and “Tahzib-ul-Akhlaq” are the manifestations of such endeavours.

It was the earnest desire of Sir Syed that Muslims all over India Should realize the importance of education and arrangements be made for their all-round education. It was in view of this need of the Muslim community that he established the

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33 Panjah Salah Tarikh, All India Muslim Educational Conference, op.cit., p. 1
34 Selected Documents for the Aligarh Archives, op. cit., p. 223.
Mohammadan Educational Congress. So the passion behind the establishment of the Educational upliftment may fructify here in the form of AIMEC.35

The condition of Muslim education at the time of the establishment of AIMEC, there were only 44 Muslims students in all colleges and on the other hand 549 students in all the college. At least 549 students were Non-Muslims (Hindu-Christian and parse) in the early tie of the Madarsat-ul-Uloom classes there were only 20 Muslims students and rest were the non Muslims. Number of Hindu and Muslim schools receiving instruction in 1887 in the colleges.

<table>
<thead>
<tr>
<th>Province</th>
<th>Muslims</th>
<th>Hindu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>138</td>
<td>2273²⁶</td>
</tr>
<tr>
<td>Bombay</td>
<td>60</td>
<td>1058²⁷</td>
</tr>
<tr>
<td>Madras</td>
<td>54</td>
<td>2929²⁸</td>
</tr>
<tr>
<td>NWP &amp;Oudh</td>
<td>159</td>
<td>1054²⁹</td>
</tr>
<tr>
<td>Punjab</td>
<td>131</td>
<td>327³⁰</td>
</tr>
<tr>
<td>Total</td>
<td>542</td>
<td>7641</td>
</tr>
</tbody>
</table>

**The First All India Muhammadan Educational Congress**

The first session of the Congress was held on 27th December 1886 in Aligarh under the Presidentship of one of Sir Syed’ closest associates, Maulvi Samiullah Khan.42 The Conference hold its session on a date fixed by the majority of the members of the congress every year at a place where people or members of the committee desire and undertake its arrangements and the matters has been agreed

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35 *Education of Indian Muslims; A Study of All India Muslim Educational Conference* (1886-1947), op. cit., p. V.
36 General Report on Public Instruction in Bengal from 1886-87, Calcutta, pp. XII-XIII.
37 Report of Director Public Instruction in the Bombay Presidency for the Year 1886-87, Bombay, pp. IV-V.
38 Report on the Public Instruction in the Madras Presidency for 1886-1887, Madras, pp. IV-V.
40 Report on the Public Instruction in Punjab and its Dependencies for the Year 1886-1887, Lahore, 1887, p. V.
42 Samiullah Khan was born 7th April 1834 at Delhi, founding secretary in management committee of Madarsat-ul-Uloom, on 24 May, 1875, first and foremost president of All India Muslim Educational Conference 1886 at Aligarh. He was one of the earlier supporters of Sir Syed Ahmad Khan. He was a strong supporter of Aligarh movement from its beginning and till the death (on 7th April, 1908) he worked for the sake of the Muslims and the Aligarh Movement.
upon by a majority of the members of the Congress. All members were requested to participate in it and may also bring along with them visitors for participation.43

In 1886 Sir Syed, in his address to the first AIMEC,44 had said: “I do not agree with those who think that the nation could progress by discussing political matters. I am convincing that education alone can ensure the progress of the nation.”45 Prof. Theodore Beck expressed the same sentiments when in 1893 he uttered the following word in the inaugural session of Muhammadan Anglo Oriental Association: “… the future prosperity of the Muhammadans depend much more on education than on politics, and it would be a mistake to divert the energies of the people, which we are doing at our utmost to turn toward education, into political channel, which however is important, of less consequence for their future prosperity.”46

The members who want to hold the session at a particular place, was to inform the Secretary by the last week of June of that very particular year, so that the opinions of the members may be ascertained. In case no requests in this connection are required from any place in a particular year, the Congress Secretary will fix a place for that year’s session. The opinion of the members will be obtained through correspondence with them and the majority of their replies in favour of any place will be deemed as the decision of the members.47

The number of delegates, from various provinces (state) was as under

<table>
<thead>
<tr>
<th>Province</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>1- Punjab</td>
<td>2</td>
</tr>
<tr>
<td>2- Jabalpur (central provinces)</td>
<td>14</td>
</tr>
<tr>
<td>3- United provinces of Agra and Oudh</td>
<td>45</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
</tr>
</tbody>
</table>

In addition to this, 159 students from Madarsat-ul-Uloom, Aligarh also attended the meeting. 48 In the inaugural meeting the all India Muhammadan Educational Congress was called as “Muhammadan Educational Conference” later in the 5th meeting held at Allahabad in 1890 under the Presidentship of Sardar

43 Education of Indian Muslims; A study of All India Muslim Educational Conference 1886-1947, op. cit., p. 26-27.
46 Syed Masroor Ali Akhtar Hashmi, Muslim Response to Western Education; A Study of Four Pioneer Institutions, op. cit., p. 110.
47 Education of Indian Muslims; A Study of All India Muslim Educational Conference 1886-1947, op. cit., p. 26-27.
48 Ibid.
Muhammad Hayat Khan\textsuperscript{49}, it accepted an amendment, seconded by Sir Syed which read as follows:

“This gathering feels that the name of this national Educational body of ours, named Muhammadan Educational Congress, creates various doubts in the minds of people, some misled by word congress having something in common with the political party of that name, Indian National Congress; other taking it on the other extreme to be a rival to it; whereas, in fact, it has nothing to do with either of the two. A change in its names therefore appears imperative, and it should be renamed “Muhammadan Educational Conference.”

Later its 10\textsuperscript{th} meeting held at Shahjahanpur from 27\textsuperscript{th} to 30\textsuperscript{th} December, 1895, under the president ship of Nawab Mohsin-ul- Mulk\textsuperscript{51}, and an amendment was moved by Syed Mahmood\textsuperscript{52}, was passed:

The Conference feels that so far as its Educational aims and objectives are considered, it should be made in consequences of the aims and objectives of the Anglo Oriental College. In its 36\textsuperscript{th} meet held at Aligarh in 1923, under the Presidentship of Sahibzada Aftab Ahmad Khan\textsuperscript{53} a resolution was moved by Nawab

\textsuperscript{49} Sardar Muhammad Hayat Khan was born on 1833 and he was died in 1901. He attained some basic education, especially a fluency in the Persian language. He was an Indian Muslim who served the British Government of India. He was very close friend of Muslim Sir Syed Ahmad Khan. He remained very active under his guidance during the foundation of M.A.O. College at Aligarh. He preside over the 1888, 1889, 1890 annual sessions of Muslim Educational Conference.

\textsuperscript{50} Education of Indian Muslims: A Study of all India Muslim Educational Conference 1886-1947, op. cit., p. 18.

\textsuperscript{51} Educated in Persian and Arabic; entered government service as a subordinate court official and retired as deputy collector in 1874; joint Nizam’s government in 1874 as an inspector –general of revenue, preside over the Conference in 1893, infused a new spirit in the Conference by activating the central standing committee and worked as joint secretary of Muslim League(1906-7) Abdul Rashid Khan, All India Muslim Educational Conference; its Contribution for the Social Development of Indian Muslims 1886-1947, Oxford University Press, 2001, p. 289.

\textsuperscript{52} Son of Syed Ahmad Khan, studied in India and London; called the bar in Lincoln’s Inn in 1872, practiced in Allahabad High court and acted as a Puisne judge and then judge of Allahabad high court, member of the Indian Education commission 1882, help of his father in his Educational movement; was appointed the successor of Sir Syed Ahmad Khan; member and active supporter of the Conference and was the formulator of the first Muslim University Scheme.

\textsuperscript{53} An Aligarh old boy, graduated from Aligarh and Cambridge, and Barrister at law. He founded duty society at Aligarh and involve in the business of the Conference since its inspection; proposed establishment of the Syed Memorial fund for the Muslim University, honorary secretary of the Conference (1905-1917) and played a vital role in its developmental programme, was involved of the construction of its secretariat building with the financial assistance of the Begum of Bhopal; honorary vice- chancellor of the Muslim University Aligarh (1923-27) prise over the Conference in 1923 and he was also the president of UP branch of the Conference; Abdul Rashid Khan, All India Muslim Educational Conference; its contribution for the social development of Indian Muslims 1886-1947, Oxford University Press, 2001, p. 259
Sadaryar Jang to the effect that the word ‘Muhammadan’ be deleted from the name of the Conference in favour of word ‘Muslim’.  

In the first presidential address Samiullah Khan addresses that “today’s Conference is one that if a history is written regarding this, it would be unparallel and for all times. Everybody knows that the things most respectable is ‘civilization’ which may be translated as ‘good manners’ and which is made up of two words- Education and discipline. Man is called the highest creation of God. When it is asked as to say why he is called so? The reply will be because of education which distinguished man from animal. Education and discipline are the two things by which man is called a man. Education is imparted through different methods and this is true with discipline also. Some people say education is the gift of god. Some say I am acquired.”

“In our community, undoubtedly, there are men who think of reforming the nation and have taken different way for it. People have different ideas about it. Some opine that this method is the best way for giving education to the community. Some think that no progress could be achieved through the ‘Educational Conference’ education and Educational development has different stage and by mixing them together this confusion has come to the fore. If our community unanimously agreed to one particular system of education, it will be much useful. I understand that the result, the congress whose first session we are holding today is the best body. Through this, all those who wish the well-being of their community will get the best chance to discuss the way through which their nation may come out of ignorance and attain such fame that their countrymen will take it civilized and educated.”

Samiullah Khan Feel pride that to state with this, “he has been bestowed this honour by today’s congress is not big one, I hope that people in future will pay great attention and achieve great success.”

Following are the some resolutions which were passed by the first All India Muslim Educational Conference;

1. In consideration of the backward condition of education among Muslims, and with a view to encourage the spread of education among Muslims, and with a view to encourage the spread of education among them by the united efforts and idea of

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54 *Education of Indian Muslims A Study of All India Muslim Educational Conference 1886-1947*, op. cit., p. 19.
55 Report MEC, 1886, p. 2
56 *Panjah Salah Tarikh, All India Muslim Educational Conference*, op. cit., p. 2.
57 Report MEC, 1886, p. 5.
whole Muslim nation, it appears expedient that a meeting be held every year to be called the MEC at which representatives from various districts should meet to discuss and consider the subject of Muhammadan education. This congress will not be confined to any place, but will be held at any place each year where the residents desire to hold and are willing to undertake the arrangements for its meeting.’ this resolution prepared by Sir Syed Ahmad Khan Bahadur and seconded by Muhammad Rafique Barrister-at-law, unanimously carried. 

2. The Congress is of opinion that the Muhammadan stand in great need of a higher education in European Sciences and literature and that government as well as the nation should bestow their attention on it. The oriental language as taught in government colleges and schools as ‘second language’ is quite enough and we do not need the attention of government towards oriental education. It should be kept up an imparts by the learned man of our nation according to the old system, and it is the duty of our nation to encourage the study of oriental learning any those who want to obtain it. Oriental education as prevalent among Muhammadan is so mixed up with theological education that the two cannot be separated and consequently it will not be advisable for government to take up oriental education; while on the other hand if the teaching of oriental science and literature is separated from the teaching of theology and religious work, it will not be agreeable to those who want to acquire it, and even if they were to acquire on education of purely oriental science and literature they would not command much respect among the Muhammadan community. Proposed by Maulana Shibli and seconded by Syed Ahmad Khan Bahadur; unanimously carried.

3. This congress is of opinion that the education of masses among Muslims is also very backward. Private indigenous schools of the old type are growing fewer. There is no better means of spreading such education among the masses of the Muhammadans who stand in need of that sort of education than the old system or give a satisfactory knowledge of oriental learning. It therefore, seems necessary
that attention should be direct to that system of education proposed by Hafiz Abdur Rahim and seconded by Khwaja Sajjad Husain which they unanimously carried.\textsuperscript{61}

4. This Congress is of opinion that amongst the Muhammadans the main source of instruction is the holy Quran and number of persons who used to learn the Quran by heart is decreasing every day. Therefore, it is necessary that suitable arrangement should be made for keeping it up. A slight arrangement was made in this resolution, proposed by K. Muhammad Yusuf, seconded by Sahibzada Aftab Ahmad Khan\textsuperscript{62} unanimously carried by them.

5. This congress is of opinion that Aligarh should be head-quarter of the Muhammadan Educational Congress and that committees should be its objects given by M. Azeez Mirza, seconded by Shibli Mohammad, carried unanimously.\textsuperscript{63}

**History of Constitution**

Initially, on 28\textsuperscript{th} December\textsuperscript{64} 1886, the Conference approved its ‘Qawaids Karwai’\textsuperscript{65}, which provides the broad outlines for its organizational structure. These Qawaids were prepared by a committee of 16 members: nine from the NWP and Oudh, Five from the Punjab, and 2 from Jabalpur.\textsuperscript{66} Among the numbers were: Syed Ahmad Khan, Maulvi Syed Zainul Abideen\textsuperscript{67}, sub-judge of Moradabad, Khawaja Muhammadan Yusuf, Municipal commissioner, Amritsar approved of Qawaids ‘was obtained every ten year in the annual meeting until 1891 when they were revised on

\textsuperscript{61} Report MEC, 1886, p. 34.

\textsuperscript{62} He was born in 1867 at Karnal, Haryana, and his father Ghulam Ahmad Nawaz who was the member of Gwalior Council of regency in the Gwalior State. Aftab Ahmad Khan joined the MAO College in 1878-1890, then he went to England for joining the Graduation from Christ’s College, Cambridge University, and Bar-At law from Inner Temple, London in 1894. he made his home at Aligarh and started the Law practice, he appointed trustee of the college by Sir Syed in 1897, organize Sir Syed Memorial Fund to rain the college into the university, actively server the All India Muslim Educational Conference 1905-1917 as a joint secretary, he became the president of it on 1923, organized Student Voluntary Examination, The Anjuman Al-Farz or Duty Society. He was also distinguished the Vice Chancellor of the University from 1924-1926.

\textsuperscript{63} Report MEC, 1886, p. 43

\textsuperscript{64} The rules of procedure (Qawaid-e-Kanference) were usually published with every proceeding of the Conference.

\textsuperscript{65} The rules of procedure containing almost ten sections.


\textsuperscript{67} Born on 14 June (1832- 25 September 1905 at Aligarh) in Machli Shahar, Jaunpur (UP), he completed his primary education in his home town and joined Sanskrit College at Banaras. He completed his graduation in Arabic, after that he joined the University of Calcutta and completed his law degree with first division, he supported Sir Syed in all time, especially when he was in trouble, he donated his bungalow to the MAO College in 1896, which is Known as Taar wala Bangla, after his death he buried close to Sir Syed Ahmad Khan in University Jama Masjid.
the suggestion of districts judge, and Muhammad Ishaq Khan was the president of the Conference that year. The ‘Qawaid-i-Kanference’ was also amalgamated; the end result contains fifty-five sections. The most significant aspect of the new set of regulations was that it provided for the formation of a Central Standing Committee.

Within two years of the foundation of the Conference. It was realized that there had to be a body to organize its activities through the year. At the meeting held in 1888, Sardar Muhammad Hayat Khan pointed out ‘the necessity of establishing the standing committees of the Conference at the head quarter of every district, subordinated to the General Education Committee, with its head quarter at Aligarh.70

The first meeting of Central Standing Committee (CSC) was convened in February 1890 at Syed Ahmad’s house, presided over by one of his close associates and trustee of Aligarh College, Maulvi Zainul Abideen. It was attended by Haji Muhammad Ismail Khan. Consequently upon the question of the distribution of its work, four sections were approved by the CSC in its deliberations of 1896:

A- Educational Census.
B- Women’s education.
C- School section
D- In general affairs.

Later two other, the social and literary sections, were added in 1902-03.72 The CSC stressed the need to established Local Standing Committees (LSC) although it was started later than two years of the organization of the Conference, in 1888. It was recognized that there should be a body to organize Conference’s activities throughout a year. Sirdar Muhammad Hayat Khan73 pointed out the requirement to set up the Central Standing Committees of the Conference at the headquarters of every district, subordinated to the general education committee, with its main headquarters at Aligarh.74 The first meeting of the CSC was convened in February 1890 at Syed Ahmad’s house presided by one of his close associate and a trustee of Aligarh college,

70 Report of MEC, 1888, p. 10-11
71 All India Muslim Educational Conference; Its Contribution for the Social Development of Indian Muslims 1886-1947, op.cit., p. 33.
72 Muraqqa-e-Conference, pp. 61, 90.
Maulvi Zainul Abideen. It was attended by Haji Muhammad Ismail Khan, Maulvi Muhammad Shibli, professor Theodore Beck and professor Theodore Morrison. Theodore Beck was appointed the joint secretary of the committee, but, due to his engagement as Principal of MAO College and his involvement in the Educational census work, no concert results were obtained until 1896 when Muhsin-ul-Mulk activated the committee and it was Nawab Mohsin-ul-Mulk who made it a representative assembly body extended its sphere of utility to all parts of India. In the beginning, very few people from Lahore, Like Hafiz Afzal Ahmad from Muzaffarnagar, Syed Ikram Ali and Khawaja Shan Muhammad from Jalandhar Abdul Jan from Saharanpur Maulvi Muhammad and Muhammad Ahmad from Ambala agreed to form local committees.

This committee was expected to present reports every year about the conditions which existed in these towns or localities, either through delegates to the annual meeting, or send directly to the secretary. The information furnished included the population of Muslims in the district according to census records, with a brief survey of their corporate life; details of the local Educational institution of all kinds, public, private, and indigenous; notable industries of the district; and the general condition of Muslim with the comparative study of academic development of the Educational institutions with that of previous years.

Arrangements for the Annual Meetings

Although Aligarh was headquarter of the Conference, according to the rules of Conference, the majority of members were to decide the further venue of its meetings. After a consensus of the opinion of members from various localities, the CSC made the final decision if no request to hold the meeting at a particular place was received. Sometimes, venues were changed due to some other reasons, for instance in 1894, invitation from Amritsar was withdrawn by the local managing committee without stating any reason. Similarly in 1897, the meeting schedule at Rampur was postponed due to the outbreak of plague in the state, meeting was not held in 1897 due to
plague. In case of no invitation being received, Aligarh automatically became the venue. To quote: “we hear that our college, this year (1894) also, has a great chance of seeing within its promises the meeting of the Muhammadan Educational Conference. As no Muslim of any town in India are likely going to be so courageous as to take the trouble of holding the Conference in their own town, therefore according to a rule of assembly it should be held at Aligarh. Some say that it should stick to Aligarh and be made permanently there. As yet we cannot determined, whether this sticking of the assembly to our college will turn out in the end more advantageous to the nation as a whole, or not; but so far we are certain that by this step of Conference, great advantages shall accrue to the M.A.O. College, the centre of education of the Indian Muslims. At least the young students of our College are almost mad with the joy to hear, though the uncertain news, of the future meeting of the Conference in our College. Our fancies are already at work, in making upon our minds, the liveliest and happy picture of the re-occurrence of hum and stir, in the concluding days of the year. We gladly imagine for ourselves the prospect of making a reception committee and waiting for nights and days at the railway station, to receive the members and visitors of the Conference. Many of us cannot make help imagining, to be members of drilled parties of the young students, obeying the commands of their commanding officers and going on their rounds at the charming, though dark and cold nights.” Of the fifty four sessions of the Conference, twelve were held at Aligarh, four in Delhi, three each in Agra, Calcutta, Lahore and Lucknow, two each in Bombay, Meerut, Poona and Rampur and one each in

83 Between 1886-1947, eight sessions out of 56 Sessions i.e. 1897, 1921, 1929, 1941-42 and 1946-47 did not take place, mainly because of plague or some unforeseen circumstances by the local management committees etc.
84 The sessions which were held in Aligarh are 1886, 1898, 1891,1893,1894,1916,1922,1923,1937 and 1943.
85 Sessions held at Delhi 1892,1902,1911,1926.
86 Conferences held in Agra: 1913, 1935 and 1945.
87 Sessions at Calcutta: 1899, 1917 and 1939.
88 Lahore sessions 1888, 1898, and 1933.
89 Conferences take place at Lucknow: 1887, 1904, and 1912.
90 Two conferences were held at Bombay: 1903 and 1924.
91 Held in 1934.
92 Held in 1915.
93 Sessions of 1900 and 1936.
Jabalpur,94 Karachi,95 Khairpur,96 Nagpur,97 Patna,98 Rangoon,99 Rawalpindi,100 Rohtak,101 Shahjahanpur102 and Surat.103

**Financial Arrangement of the Conference**

As far as resource of the Conference is concerned it was deputed on the grants by the princely states, landlords and others philanthropist besides its member fee which is very meagre and which we propose to enhance considerably. In 1926 Dr. Muhammad Ismail of Agra donated generously to construct Islamia Block which was constructed of houses and was shaped with its own funds and with the donations of certain other philanthropists’ and has named it ‘Habib Block’ after its illustrious first elected secretary, the late Maulana Habib-ur-Rahman Sherwani. After the merger of the princely states into the Indian union, the abolition of zamindari system in U.P and Bihar, the main income of the Conference later on was based on houses and shops of these blocks.104

The Conference depended on income derived particularly from registration and membership fees and donations from members and from state of Hyderabad (Decca), Bhagalpur, Bhopal, Jaora and Tonk. Until 1906, regular funds were not available with the Conference. Afterwards, permanent Capital was arranged and efforts were made to increase its resources, particularly to meet the expanses of the office establishments, scholarships and the like. The main source of its funds was a contribution of its own members, which could never be anticipated with precision. There were two categories of members of the Conference; life time member who pay 125 once in their lives, and the ordinary members which paid an annual fee of five to ten rupees, at their discretion.105 Prior to this life member had to pay onetime fee of Rs.50/- which had been approved by the Conference in 1896.106

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94 Session of 1944.
95 Session of 1907.
96 Conference held at 1919.
97 Session of 1910.
98 Conference in 1938.
99 Session held at 1909.
100 Session held at 1914.
101 Conference held in 1931.
102 Session held at 1895.
103 Session of 1917.
105 *All India Muslim Educational Conference; Its Contribution For the Social Development of Indian Muslims 1886-1947*, op. cit., p. 46.
The Conference instituted various funds for various projects, such as one rupee fund, the Sir Syed Memorial fund, the Muslim University Fund and the fund for the encouragement of Arabic and science education in M.A.O College. The Sir Syed Memorial fund was raised in 1898 to pay the debt and deficit of the college after an embezzlement of more than one lakh of rupees by the account clerk, Sham Bihari Lal.\textsuperscript{107}

In the beginning, the account of the Conference and the college were maintained jointly in the college cash register. The Conference increased much loss on account of this arrangement. For 1900 onwards a separate account was maintained by Mohsin-ul-Mulk, who found a sum of Rs. 2938 which belongs to the Conference but it was utilized by the college. The request to return the amount was turned down by Theodore Beck due to the absence of proper proof.\textsuperscript{108} Lastly the account of Muslim University Aligarh was audited, in 1944, and the report was published in the annual proceedings.

**Earnings of the Muslim Educational Conference in 1929-30, 1930-31 and 1943-44.**

<table>
<thead>
<tr>
<th>Sources</th>
<th>1929-30</th>
<th>1930-31</th>
<th>1943-44</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions</td>
<td>260</td>
<td>5053</td>
<td>844</td>
</tr>
<tr>
<td>Donation</td>
<td>11000</td>
<td>7737</td>
<td>8495</td>
</tr>
<tr>
<td>Profit of capital</td>
<td>1565</td>
<td>1537</td>
<td>Nil</td>
</tr>
<tr>
<td>Publications</td>
<td>1749</td>
<td>982</td>
<td>Nil</td>
</tr>
<tr>
<td>Rent of building</td>
<td>1017</td>
<td>939</td>
<td>40</td>
</tr>
<tr>
<td>Receipt of Edna loan</td>
<td>2528</td>
<td>4221</td>
<td>Nil</td>
</tr>
<tr>
<td>Receipt of advances</td>
<td>227</td>
<td>602</td>
<td>Nil</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>690</td>
<td>4628</td>
<td>2341</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,036</strong></td>
<td><strong>25,699</strong></td>
<td><strong>11720</strong></td>
</tr>
</tbody>
</table>

The expenditure of Muslim Educational Conference in 1929-30, 1930-31 and 1943-44 (amount in rupees, fraction omitted)\textsuperscript{109}

\textsuperscript{107} Khutut-i-Sir Syed, Sir Syed Ahmad Khan to Maulvi Syed Mir Hasan of Sialkot, 9 March, 1896. p. 335

\textsuperscript{108} MEC Report 1900, Speech of Muhsin-ul-Mulk, pp. 15-18.

\textsuperscript{109} MEC Report 1930, 1931, 1944, pp. 75-82, 47-50, 177-179.
Heads of Expenditure

<table>
<thead>
<tr>
<th>Sources</th>
<th>1929-30</th>
<th>1930-31</th>
<th>1943-44</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of staff</td>
<td>7929</td>
<td>8016</td>
<td>334</td>
</tr>
<tr>
<td>Safeer’s salary</td>
<td>792</td>
<td>1325</td>
<td>nil</td>
</tr>
<tr>
<td>Scholarship</td>
<td>2607</td>
<td>2299</td>
<td>nil</td>
</tr>
<tr>
<td>Grants to institutions</td>
<td>2427</td>
<td>2189</td>
<td>nil</td>
</tr>
<tr>
<td>Publications</td>
<td>1415</td>
<td>1069</td>
<td>Nil</td>
</tr>
<tr>
<td>Arrangement annual meeting publicity</td>
<td>148</td>
<td>611</td>
<td>4324</td>
</tr>
<tr>
<td>Remuneration/grants expenses on guests</td>
<td>493</td>
<td>----</td>
<td>1395</td>
</tr>
<tr>
<td>Postage and stationary</td>
<td>609</td>
<td>535</td>
<td>Included in salary of staff</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1133</td>
<td>2446</td>
<td>848</td>
</tr>
<tr>
<td>Total</td>
<td>17,553</td>
<td>18,490</td>
<td>6901</td>
</tr>
</tbody>
</table>

The Conference from its beginning was a non political body whose only goal was to educate the Muslims of India. Sir Syed felt that as the education would advance, politics automatically would take it course.\(^{110}\) For this reason he asked the Muslims to keep detached from politics and dedicate solely to education. Sir Syed’s apprehension was true. By means of the term of the century, a group of Muslim and non-Muslim graduate of Aligarh College absorbed the high-ceilinged ideals of nationalism with Muhammad Ali, Shauqat Ali, Dr. Syed Mahmood, and Chawdhary Khaliquzzaman, Hasrat Mohani, Aziz Mirza and Raja Mahendra Pratap Sing etc. at the top. It had its collision the MEC also; therefore to a large extent Sahibzada Aftab Ahmad Khan wore Khadi. In delivering his Presidential address on 36\(^{th}\) meeting of the Conference held at Aligarh in 1923, have a discussion of Swaraj since 1939 the Muslim nationalists subjected the university campus but after it the league had an upper hand and the Muhammadan Educational Conference could not purge of it, in view of that its presidential address were given by the well-known leaguers like Sir

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\(^{110}\) The All India Muslim Educational Conference (Select Presidential Addresses 1886-1947), op. cit., p. XXI.
Fazl-ul Haq in 1940’s session and Nawabzada Liaqat Ali Khan 1945’s session (the general secretary of the all India Muslim League.)

A number of the contemporary modern historians advocate that the Muslim Educational Conference was established to keep apart the Muslim from unification with Indian National Congress. Reviewing the political milieu, it probably was a gross injustice to Sir Syed’s apprehension to salvage the Muslim community from supplementary rejection. How and why the requirement of organizing the Conference was felt is clarified by the Sir Syed, sketching the concentration of the audience of the opening Educational Conference towards the backwardness in 1886, the helplessness and the heartbroken condition of the Muslims Sir Syed said: “our condition had become so pathetic that other nations also shed tears on us and are trying to raise money for the education of our children. Undoubtedly we must thank our brothers of the country who in the province of the Deccan took such a step.” And Jawahar Lal Nehru exactly observed that Syed Ahmad “was not opposed to the National Congress because he considered it predominantly a Hindu organization. He opposed it because he thought it politically aggressive” which was too injurious to his educational campaign. It should be observed at this point that the Congress movement was not supported by the Hindu loyalists but we see with their support in 1888 their inclusion in The United Patriotic Society was to assure the government of the devotion.

Sir Syed made an analysis that the Muslims should not be involved in politics as this would obstruct their improvement. He believed strongly that there is only one way to the advancement of the Muslims and that was edification. Therefore their main concern should be to obtain modern education and nothing any other. In the inaugural speech of the Educational Conference in 1886 he said “if education is spread in my

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111 *The All India Muslim Educational Conference (Select Presidential Addresses 1886-1947)*, op. cit., p. XXI.
115 *Discovery of India*, op. cit.
community then that would be a sufficient means to extricate it from the position of its decline." \(^{117}\)

**Components of the Muhammadan Educational Conference**

It is to be noted here that the meetings which were to be held among the members of the Muslim community concentrated mainly on educational problems of the community. The members remained confined to these this issue only. There were some other important issues related to the Muslim community but hardly any attentions were paid to those problems. It is also noteworthy here to mention that that the meetings which were held for educational problems were organised annually and they could not last for more than three or four days. The meetings lacked were held keeping in view all the major problems of the community but these addressed only educational issue of the community. To deal with these problems, formation of Local Units and distribution of functions was prerequisite, and therefore, more than a few sections were established to smooth the progress of the work of the Conference. \(^{118}\)

1. **Education Census Section:** The most excellent and most valuable suggestion was made by Mr. Theodore Beck, the Principal of the M.A.O College at an assembly of the Conference in Delhi in 1892. He wished-for that an ‘Education Census’ should be approved out to determine the members of the Muslims who were not sending their children to the western education and discover what reasons the community had before them and to know whether it was religious economic or simply not careful on their past history. It was necessary to investigate the reasons which kept the people far in gaining education. Both the aspects were to be taken into mind that whether it was carelessness of the parents towards their children or due to the fault of the young ones. Mr. Theodore Beck’s believed that if hard work in this direction continued. There is every hope that splendid results will be achieved which will lead to a fruitful future. \(^{119}\) The aim of census taker was to find out the causes for the child’s deficiency in the school. The figure of Muslim parents who stand for to edify but did not do so, and the figure of those who could send their children because of possessions, spiritual prejudices, negligence or other causes. \(^{120}\) The work out was then

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117 Panjah Salah Tarikh, *All India Muslim Educational Conference*, (Badaun, 1938), p. 4.
119 K. H. Qadiri and David J. Mathews (tr.), *Hayat-i-Javed (A Biographical Account of Sir Sayyid Ahmad, Idrar-i-Adibiyat-i-Dilli)*, (Delhi, 2009), pp. 200-201.
pursued by Theodore Beck while writing a letter, as Principal of Aligarh College to the parents of the students. The parents were reminded the benefits of English education and urged them to send their children to the school at the earliest. This section was successfully worked till the death of Theodore Beck in 1899.\textsuperscript{121}

2. **Women Section:** In 1899, one more significant division was founded. This part expected to discuss and contest the question of education for Muslim girls by symptomatic of a core curriculum, together with modern and traditional education, and supporting people to open schools exclusively for girls. This section worked successfully till 1916, because after that an all India ladies Conference was set up to examine the related issues.

3. **School Section:** This was the Third and the last section which founded during the lifetime of Sir Sayyid Ahmad Khan, in 1896. The major object behind its enterprise was to examine the troubles faced by the Islamia Schools, to established primary schools and the system of grants-in-aid, and to capture the question of a uniform programme of study.

4. **Teacher’s Conference:** From 1909 to 1914, a teacher’s Conference was also held under the supervision of School Section. A scheme which aimed to establish a Muhammadan Education Department to take charge of Islamia English schools, instigated in 1895,\textsuperscript{122} but it failed to create any development in realistic terms.

5. **Urdu Section:** To preserve Urdu language and literature The Urdu section was founded in 1903 by translating useful literature from English, Arabic, and through publishing creative works. It was established in reaction to the increasing Urdu-Hindi differences in U.P. Later, from 1913, under Maulvi Abdul Haq, this segment changed interested in a self-regulating Anjuman Taraqqi-e-Urdu on the other hand, its yearly reports were presented in the annual meeting of the Conference till 1922.

6. **Social Section:** In 1903, apart from these, the social section was founded which aimed to discuss social assistants existing in Muslim society and to recommend proposals for their restructuring. The division worked till the demise of Khwaja Ghulamus Saqlain in 1915.

\textsuperscript{121} *All India Muslim Educational Conference; its Contribution for the Social Development of Indian Muslims 1886-1947*, op. cit., p. 43.

\textsuperscript{122} MEC Report, 1895, p. 63.
7. **Publication Section:** In 1923, a publication section was commenced and published numerous books. On the whole the section did not survive very long. At that time, after the restructuring of the Conference in 1937, the subsequent new divisions were added: (a) primary education and Urdu section (b) literacy and adult education, (c) Islamic history and culture (d) Islamic learning, (e) madrasah-i-Islamia, (f), secondary and higher education and (g) industrial education. These usually served as committees for discussion in the annual division.123

Separately from these sections, some provincial Educational Conference was also established as the instance of the Conference. Some of the proof was very effective in the regional stage. However, they worked autonomously and away from the control of the Conference. Occasionally, a few of them presented their reports to the twelve-monthly Conference. For instance, Abdul Hamid Hasan,124 ex- Aligarh student and a dynamic associate of the Conference, begin the Madras Presidential Conference in 1904. This was not emerging as an effective independent unit in the existence of the Muhammadan Association, previously functioning in Madras, and patronized by a distinguished social worker, justice Boddam. Both associations worked with combined cooperation.125

Ali Muhammad a barrister from Karachi was, very much concerned in the education of Muslims in Sind, he concentrated on the Conference and established a Muhammadan Educational Committee in 1902. This Committee encouraged the Conference to hold a session in Karachi through the cooperation of Sirdar Muhammad Yakub, Minister of Khairpur State.

The Gazette published 84-85 articles of the Muhammadan Educational Conference between the periods 1886 -1897 which were interconnected to the Conference. The proceeding of the sessions and meeting of the Conferences were published prominently in Urdu and sometimes in English language.126 Sir Sayyid and his well-known companion for instance Nazeer Ahmad, Munshi Zakaullah and Syed Farid Uddin Ahmad Khan inscribed comprehensively in support of the Conference,127 by this time the Conference had its sessions in far flung areas of Hindustan from east

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124 Ibid., pp. 63-64.
125 H. Ewing Hewett, *Proposed Muslim University for India*, *The Muslim World*, 1912, pp. 182-188.
126 *Aligarh Institute Gazette*, January 13, (Aligarh,1868), p. 3
to west and north to south and intellectuals like Sir Aga Khan (see photograph), justice Badruddin Tyabji, Allama Abdullah Yusuf Ali, Sir Rahim Bux, Sir Abdul Qayyum, Sir Muzammillullah Khan, Sahibzada Aftab Ahmad Khan, Sir Mian Mohammad Shafi, justice Sir Shah Samiullah, Sir Sheikh Abdul Qadir, Sir Ross Massod, Sir Ziauddin Ahmad, Sir Ibrahim Rahimtullah, Sir Akbar Hydari, Sir Azizul-Haq, and Dr. Zakir Husain etc, were the legends who presided over its annual deliberations and initiated the movement. Their presidential addresses were enlightening the country. While on the one hand they highlighted Muslim Educational problems, they compelled the government to help out their down packed down community in its Educational pursuits. A thorough study of these ‘Addresses’ bring out a hundred year’s history of Muslim education in India and the demanding and continuous efforts by the Muslim social scientist of the time to push their depressed community out of the tangle in which it had collapsed after the revolt of 1857. Sir Syed’s death in 1898 caused a setback to the smooth functioning of the Conference. However, his able successor Muhsein-ul-Mulk and Viqarul Mulk kept the movement alive despite growing difficulties within and outside the Muslim Educational Conference and M.A.O. College. In 1908, the Muslim Educational Conference and its movement had to face a serious challenge when Mr. Archbold, Principal of M.A.O College resigned. Bhatnagar has discussed in detailed the cause of conflict between Archbold, the Principal and the Secretary, Viqarul Mulk. There were however, some more facts which merit elaboration to understand the circumstances which forced the secretary to take a bold stand against Archbold.

After the death of founder (Sir Syed Ahmad Khan) the Mahomdedan Educational Conference is being supposed in Lahore where the building of technical school and a large Shamianah (tent) have been placed at the disposal of delegates. On Monday, 26th December1899, a large eager crowd assembled at the railway station to receive the Nawab Mohsin-ul-Mulk (Aligarh), Maulvi Nazir (Delhi), Maulvi Farid Uddin (Etah) and other delegates. The meeting started on Thursday, the 27th December, by Sirdar Muhammad Hayat Khan, who welcomed the guests making

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128 The All India Muslim Educational Conference (Selected Presidential Addresses 1886-1947), op.cit., p. XX
129 Raudad-i-Jalsa 12 April, 1909, p. 66
130 Nawab Mohsin-ul-Mulk was born in 1839 Etawa (U.P) and he was died in 1907 at Simla (H.P). He was the son of Syed Mir Zaamin Ali, the Secretary of MAO College from 1899-1907.
special reference to the Nawab Muhsin-ul Mulk, Maulvi Farid Uddin and European staff of MA.O.College.

The Conference insisted on 1899 that a Provincial Conference should be set up in Calcutta (East India). Conversely, it was not left pending for quite a long time but it came into action in 1903 that the Bengal Unit was recognized by Syed Nawab Ali Chaudhry. In spite of the disagreement of some Bengali leaders concerning the benefit of Muslim University in U.P, Syed Nawab Ali was one of the observatories that a Muslim University which is meant only for the Muslim masses could solve the difficulty of the higher education of the Muslims. In 1904 the first meeting was held in April at Rajshahi. Subsequent to gathering four thousand people indicative of modern and traditional men of learning from different cities of Bengal, Rajshahi Conference followed by the establishment of quite a few local branches at the district level. It was separated into two rival groups in 1907, because of the construction of the two territory of East Bengal and Assam and West Bengal.

In 1903 the Bombay Provincial Unit was recognized by Seth Haroon Jaffar. While the Anjuman-i-Islam, Bombay subjugated approximately all Educational and social activities of the Bombay province. Up to 1930 not more than one of the Bombay Unit’s reports was submitted by its secretary, Maulana Hamdani which is now available, wherein its efforts to establish Urdu instruction schools in Bombay are described.

Although the U.P Educational Conference was recognized in 1914 under the presidency of Syed Abdur Rauf, at the same time disruption of the first world war and politician turmoil of the non cooperation and Khilafat movement had shaped the things accordingly and its next meeting was held under the chairmanship of Justice Shan Sulaiman as many as ten years later in 1924. Later on, its meeting were held under the supervision of the provincial official holders.

132 Ibid.
135 Telegram from the Secretary of State for India to the Viceroy, 18 July 1911, Home Education Department Prog ‘A’ selection pp. 102-3.
136 Butler to Mahmoodabad, 31 July 1912. Home Education Department Prog. ‘A’ (August 1913), Selection, p. 102-04.
The Bihar unit was started in 1938 by Maulvi Muhammad hafiz subsequent to the Conference meeting held at Patna in 1938, but collapsed due to the differences among the two factions on the question of supervision.\textsuperscript{137}

The conference also focused its attention on the educational backwardness of the Muslims of the central states as Rajasthan, Jaipur, Jodhpur, Alwar, and Gwalior. The main reason for its attention was the need to resist the Rashtriya Swayamsavak Sangh (RSS), founded by the ,Maharata Leader, Dr. Moonje, whose aim was to knit the Hindu into strong community against the Muslims.\textsuperscript{138} In 1928 the Conference asked the rulers of the Central State (CS) to provide resources for the education of the Muslim according to the proportion of their population.\textsuperscript{139} It was also asked to the government of Alwar to make adequate arrangement for the teachings of Arabic, Persian and Urdu.\textsuperscript{140} In Ajmer Marwara, the inclusion of Arabic as a second language and as an optional subject was also demanded.\textsuperscript{141} Further resolutions involved the distribution of scholarships and grant to the Muslim schools, the construction of Muslim boarding houses, the employment of Muslims in education departments, and opining up a department of Islamic history and culture at Jaipur University.\textsuperscript{142}

Consequently by the constant efforts of Aftab Ahmad Khan, the Anjuman Himayat-i-Islam took over the responsibility of holding the annual session of the Punjab Educational Conference from 1911 onwards. Dr. Muhammad Iqbal\textsuperscript{143} was chosen as secretary of this until 1913.\textsuperscript{144} But seeing that the Anjuman was chiefly busy in its own sessions, the conventions purpose could not be serve appropriately, so Nawab Zulfiquar Ali Khan of Mahdot took charge of the Punjab Conference in 1913.\textsuperscript{145}

Sir Syed established the All India Muhammadan Educational Congress (Later the word Congress was replaced by the Conference) in 1886, in order to prevent the effort of the Indian National Congress to construct deep inroads in the Muslim community. It was very much admired and its sessions were held across the nation.

\textsuperscript{137} Viceroy to the secretary of state, 28 March 1912. Education Department Prog. (March 1912), selections, p. 119.
\textsuperscript{138} MEC Report, 1928, pp. 30.
\textsuperscript{139} Muraqqa-e-Conference, op. cit., pp. 65-6.
\textsuperscript{140} Ibid., p. 265.
\textsuperscript{141} Ibid., p. 269.
\textsuperscript{142} MEC Report, 1944, (Aligarh, 1945), p. 150.
\textsuperscript{143} Mahmoodabad to Butler, 9 September 1911, Education Department Prog. ‘A’ (February 1912)
\textsuperscript{144} All India Muslim Educational Conference; Its Contribution for the Social Development of Indian Muslims 1886-1947, op. cit., p. 42.
\textsuperscript{145} MEC Report, 1913, p. 19.
especially North West provinces Punjab. Therefore, in 1886 Sir Syed anticipate the formation of a body and named it The All-India Mohammadan Educational Congress, but the word “Congress” confused the people with that of the Indian national Congress which has already been founded a year ago in 1885. This word “Congress” was crashed in 1890 and the body came to be acknowledged as the India Mohammadan Educational Conference. ‘Anglo- Oriental’ was further added to it in 1895 and came to be recognized as “the All-India Mohammadan Anglo-oriental Educational Conference”. In 1923 which was 36th meeting held at Aligarh chaired by Sahibzada Aftab Ahmad Khan, in which amendment was moved by which Mohammadan was changed by Muslim and since then the body came to be known then as “the All India Muslim Anglo Oriental Educational Conference.” 146

Sir Syed wished to stay away from INC and its political influence. Surendra Nath Banerjee had written him that ‘no assembly of national delegates would be complete without his presence.’ 147 However, when Badruddin Tayyab ji was named the congress president, Sir Syed came out publicly against the congress. Once again, in December 1887 the two organisations, MEC (started in 1886 by Sir Syed Ahmad Khan) in Lucknow, and Indian National Congress in Madras met together. To continue the non political nature of his own organisation, he chose to make his speech at a separate public meeting. In it he bluntly denounced the congress.148 Men of great intelligentsia have got the wrong idea about Sir Syed’s representative foundation and the Indian National Congress. They have not seen his verbal communication in the sprit in which they were delivered. Sir Syed thought that unless all the communities were educationally highly developed, political argument would convey no good results. Political enlightenment would not be achieved in one or two days, it would capture lots of years and till then Indian community would have to wait. Educational achievements and political developments were to take place simultaneously for the understanding of the independence of India. 149

146 The All India Muslim Educational Conference (Select Presidential Addresses 1886-1947), op. cit., p. XIV.
147 Aligarh archives, 5 December 188, quoted in David Lelyveld, Aligarh’s first generation Muslim Solidarity in British India. Oxford University, (New Delhi, 1996), p. 305.
148 Aligarh Archives, 5’December 188, quoted in David Lelyveld, Aligarh’s first generation Muslim Solidarity in British India, New Delhi: Oxford University, 1996, p. 307.