

CHAPTER - V

THE ALIGARH MOVEMENT

To know the Aligarh Movement, it is absolutely necessary to study the socio-Political conditions of the 19th Century and some references to the 18th Century as well. The 18th Century Muslim India was dominated by one person Shah Waliullah a great theologian of Delhi saw abject poverty of the Muslims and their down fall after the disintegration of the Mughal Empire. He made all attempts to uplift the Muslims through religious and social reforms. The Muslim society had gone to the lowest depth of degradation during his period and all kinds of social evils had taken deep root into the Muslim society and an immediate reform was necessary. He felt the need of this reform and worked to achieve this end through out his whole life Sir Syed Ahmad Khan had been greatly influenced by Shah Waliullah's socio-religious reforms. The second important event of the 1857 Revolt influenced him greatly. After the revolt of 1857, the whole structure of the Indian society collapsed. He found the Muslim Community, "educationally backward, politically immature, and economically insecure".¹ Sir Syed wanted to revive the Muslim community through Modern education. Therefore, he had two main objectives throughout his life, specially after 1857, "namely to present Islam in a rational manner and to revive the Muslim community through modern education."² The movement that Sir Syed started for the social and cultural regeneration of the Muslims is commonly known as the Alighr Movement. Why, how and when the movement

was started is as follows :-

Shan Muhammad says, "nineteenth century was a period of great mental turmoil for the Muslims of India. In all walks of life -economic, social and political - they suffered severe setbacks after the great catastrophe of 1857."³ This had moulded Sir Syed's thinking.

The system of education introduced by the British was not accepted by the Muslims. They thought that it was irreligious and detrimental to their religion.⁴ Therefore, the traditional Ulema preached anti-Firangi propaganda and the Muslims clung to the out-moded ideas with great tenacity.⁵

The other communities of India welcomed the system provided by the government. "In 1824, the government wanted to start a Sanskrit College for the Hindus in Calcutta. They suggested through an application that they did not want Sanskrit College to be established by the Government but wanted that it should start English Colleges as far as possible. On the other hand, in 1835, after eleven years, when the Muslim came to know that the Government intended to start English teaching in all the schools, they submitted an application signed by 8000 Moulvis of Calcutta to stop it. The application stated that the evident object of the Scheme was to convert them to Christianity."⁶

The Government thereupon announced a policy of strict religious neutrality but the propaganda of the Christian missionaries had so horrified Muslims that even government's sincere assurances of religious neutrality were interpreted as a cunning device to deprive them of their faith and, therefore, they kept strictly aloof from the new system of education. On the other hand, the Hindus received English education and got the job opportunities and thus they left the Muslims far behind educationally and economically. The Hindus had become the favourites of the foreign government because of their friendlier attitude to it, but the Muslims were without any support owing to the hostile propaganda against the rulers emanating from the conservative Muslims Circles. Any guidance they could get was possible only through the acceptance of Western Science and education which they were not willing to accept.⁷

In response to this challenge Sir Syed took a number of steps, policies and strategies to make the Aligarh Movement a success.

Sir Syed firmly believed that the progress of the Muslim community was impossible without the support of the British Government and in order to achieve this objective he adopted the policy of loyalism and co-operation with the British.

During the period of the revolt of 1857 Sir Syed remained strictly loyal to the British⁸ and had saved

the lives of many English people.⁹ To remove the British hostility towards the Muslims he wrote a number of articles and books and delivered many speeches¹⁰ too for Anglo-Muhammadan friendship. First he published 'Tarikh-i-Sarkash-i-Zila Bijnour (1858) in which Sir Syed saw the Muslim problems in the context of the revolt (1857) and presented such a plan of action that might cause for the welfare and progress. Sir Syed was in Bijnour during the disastrous days of 1857 and he presented everything in his book elaborately and impartially without any hesitation whatever in reaction and whatever happened upon the English. He made his political stand clear as to why he favoured the British. He firmly believed that the British had come to stay here and the Muslims should remove their suspicion by proving their loyalty to them.¹¹ Then he wrote Asbab-e-Baghawat-e-Hind (1859) in which the British were made equally responsible as the Indians¹² and to bring about a change of the British mind towards the Muslims he wrote the Loyal Mohammadans of India in which he discussed 22¹³ loyal Mohammadans who obeyed the British sacrificing themselves.¹⁴

Sir Syed adopted a western style of living, developed friendly relations with British officials and to know the English culture and civilization he visited England in 1869-70¹⁵. From there on 15 October, 1869 Sir Syed wrote to the Secretary of the Scientific Society that he saw the major part of London, met Lords, Lord Lawrence,

Lord Stanley of Alderly and ladies at dinner, mixed middle class society and saw many prominent scholars. He also observed the customs and habits and the style of living of the English high and low. He visited many places of repute, spacious mansions, engineering works, museums, gun foundaries, ship building yards, vessels of war, ocean telegraph companies etc. All these things created an impression of western superiority over the rest part of the world. He was also convinced that all were the results of their education.¹⁶

Till 1887, Sir Syed did not oppose the Indian National Congress.¹⁷ He was aware of the fact that there was disparity in education and wealth among the different groups. He believed that democracy could not succeed unless the whole population be educated. He considered that Muslims were totally unfit and could not compete with the educated Hindus. Therefore they were not fit for the democratic political process.¹⁸

Sir Syed had firm faith that only those people should join the agitation of the Congress who had full strength to oppose the Government.¹⁹ Since Muslims were "numerically much smaller than the Hindu population, educationally backward, politically immature, and in economic resources and enterprise far behind the other."²⁰ They were not to open any political agitation. Therefore, Sir Syed advised them to keep aloof from the "Political

uproar" and concentrate on trade and education as the means of acquiring wealth and high government posts.²¹

Sir Syed was marked as an Occidentalizer when he started for England in 1869-70 to know and study the culture, and civilization and institutions of Europe for the progress and development of India. He was profoundly influenced by de Lesseps with his idealism and patriotism while journeying through the Mediterranean. He praised the elegance of the architecture of Versailles, and in the art galleries of Paris.²²

Sir Syed was highly impressed by the English culture in London, by the decoration of London hotels, by the manners and habits of the people and of British house maids. In addition to these he was also impressed by the equal opportunity for both sexes. Once he wrote to orthodox theologians in India, that 'European women were as shocked to hear that Indian women were generally illiterate as Indians would be if they saw a woman walking naked in the bazars.' He had simple satisfaction that there had been some development in female education in Turkey and Egypt.²³

Besides attending parties and seeing officials, Sir Syed was made a member of Athenaeum Club and elected a fellow of the Royal Asiatic Society. He had also contacts with Charles Dickens, and Thomas Carlyle. The most significant

point that should be noted here is that he visited the University of Cambridge and carefully studied its structure, construction, architecture, government, and curriculum as the model of the educational institution, he was planning to establish in India.²⁴

He had many English friends and contacts with the British ruling bureaucracy in India that changed his life style. Since 1868 he adopted Western style of living and he and some of his friends had chosen a bicultural social life for which he was satired and criticised by the brilliant conservative poet Akbar Allahabadi.²⁵

Prof Shan Muhammad writes, "Sir Syed's liberal interpretation of the Quran, his attack on the current religious practices, his reorientation of the Islamic learning and his moderate approach to current issues like inter-dinning with the Christian issues which Musalmans would not like to discuss had created widespread opposition to the conservative circles of Muslim India against Sir Syed. Infuriated Moulvis, who would not like to budge an inch from traditionalism, issued fatwas to undo his movement. Moulvi Imdad Ali and Ali Buksh, ever started fresh papers in opposition to Tahzib-ul-Akhlaq, condemning the new approach of Sir Syed and calling him an aide to Christian missionary".²⁶

SIR SYED AHMAD KHAN AND THE MODERN EDUCATION

There is no denying the fact that education among Muslims basically religious which was not found in those circumstances as more useful. Its aims and objects are to teach the Muslims to be good and virtuous and to prepare them for the next world ignoring the material development of the world as the concept of ilm (knowledge) was limited and confined to the Quran, the Hadith and the Fiqh. Asaf Ali writes, "The greatest tragedy in Islamic history has been that the conception of knowledge in Islamic culture came to increasingly narrowed down until ilm came to be defined and equated with the learning of the religious sciences based on the Quran, the Hadith and the fiqh. All other kinds of knowledge and learnings - philosophy, literature, science, medicine, history, geography and secular learning in any shape and form - after they had flourished for a while, declined, and disappeared in time. Muslims became mortally frightened of all new kinds of learning and hitherto unknown systems of knowledge. The method of rote learning of the Islamic religious sciences did the rest. There were probably good historical reasons for all this, but the rest of it was that there remained in the centuries to come no real chance of intellectual, scientific, and cultural progress of and, by extension, of the enhancement of the productive powers of Muslim Society on the basis of the physical and material sciences. In a thousand years, except for Ibn Khaldun, no one created any new knowledge or a better technology for peace or war. Consequently, Muslims entered with the modern world

as a truly stagnant, backward, and in the technical sense of the word, illeterate people".²⁷ Describing the reasons for the downfall of the Muslim community, Allama Shaquib Arsalaan mentioned four important points - illiteracy, lack of true scholarship, moral degradation and the decline of the Ulema and the Muslim rulers.²⁸

Ibrahim Abu Bakar writes, "on social and economic grounds, Muslim modernists criticised Muslim mystics for spreading and reinforcing concepts such as predestinarianism, fatalism, esotericism, asceticism, celibacy, material poverty and other worliness, thus discouraging human endeavour for better economic and social life in this world. Muslim modernists thought that such concepts as propagated by Muslim mystics contributed to Muslim social and economic decadence and backwardness".²⁹

After the introduction of the modern scientific education by the British, the three distinct alternatives were left to the Indians to be adopted. Professor K.A. Nizami writes "some thought that the only panacea to these ills lay in a hard-back to the old values of religion through which alone the socio-political system could be resuscitated in consonance with the traditions of early Islam. Others thought that the remedy did not lie in religious revival but in total acceptance of the western values and concepts. There was a third school of thought which struck a balance between these two extreme approaches and advocated acceptance of western education and science

while jealously guarding their religious and intellectual identity".³⁰ The third school rejects the other two arguing that neither the traditional Muslim education nor the modern or secular education could solve the problems because the traditional education lacked vocational and secular subjects and the secular education lacked Islamic religious subjects. Therefore, then wanted to combine both religious and secular education that would enable the people to participate in the development of their society and country and to maintain their religious beliefs and practices.³¹

Sir Syed belonged to the third school of thought who throughout his life promoted both western and Islamic education and defended the necessity of Muslims to study western modern scientific education. He "argued that western learning, and science in particular, was not inimical to Islam, but actually intrinsic to it, to study them was to study Islam itself."³²

Ulemas' views on traditional education was the acquisition of knowledge which was purely religious. They were to follow the teachings of the Prophet which was to lead them to glory. The Shariah was all in all the adherence of which was to rectify all their social-economic and political problems. They were to lead a simple life, free from any corruption and, such a life was to take them to salvation. They were practically confined to the traditional history of Islam, oblivious of the scientific development which was taking place around them.³³

India became a colony of the British in the 19th century and the old system of education prevalent among Indian Muslims was replaced by the British educational system. In 1858, three Universities were founded in Bombay, Calcutta and Madras on the model of the London University. But for many decades the Muslims did not switch over to the new education introduced by the British. They kept themselves aloof from it. They felt that English education would weaken the belief of the young generation in Islam. They feared that they might lose their culture, and also be deprived of Arabic, Persian and religious education representing their cultural heritage, and also open the way for the propagation of Christianity among Muslims.³⁴

On account of these views of the Muslims towards British education, it is one of the causes of the intellectual backwardness and economic poverty of the Muslims which influenced Sir Syed Ahmad Khan in formulating his ideas about education about Muslims. If we go through the life and activities of Sir Syed Ahmad Khan it would become clear that he devoted his whole life to work for the educational and economic upliftment of the Muslim community. He had fully understood that the economic poverty of the Muslim was mainly due to the fall of the Mughal empire and Muslim can regain their bygone status through modern education.

Sir Syed was not totally in favour of the existing Madarasa system. Analysing the prevailing educational system of Madrasa, Syed Ahmad Khan said : "The education

which prevails among the Muslims is not useful and in accordance with the age and requirement. This is the reason for their poverty and helplessness because the basic reason of poverty is ignorance and an Alim of such education and an illiterate both are equal. It is neither beneficial to the people nor helpful to them. The education which is not in accordance with the age and requirement is futile. There is a saying of a wiseman, people who are not trained according to the age and requirement become first poor, then helpless, then foolish, wicked and theves and finally humiliated.³⁵

Syed Ahmad Khan declared that knowledge should not be for knowledge sake, but its aim and purpose should be the development of individual and society. Education must not be the means of mental satisfaction only but it should be the source of some purposeful work of the material world.³⁶

Once he said whatever our ancestors and we have understood about education and its real connection is that it is something rational which develops in mind and memory and the human soul derives immense pleasure out of it. But in modern time education means that it should be based on observation, experiment and analysis. It should give experience and be useful for all activities of man this is because why our ancestors died in poverty and hunger and lived mainly on charity. But in modern

time the educated people of progressive and advanced countries are all rich and their people are always benefited by them.³⁷

Sir Syed firmly believed that the old system of education had been shattered to pieces and they should establish educational institutions on the English model.³⁸ Moreover, in 1870 Sir Syed wrote to his friend : "My dear, there will be no use of such Madararah. It is a pity that the Mahammadans of India are downing and there is no one to save them. Oh, they discard the elixir and swallow the poison... believe me, the water has come upto their lips and there is very little time left before they are drown."³⁹

Sir Syed observed that the small and poor schools scattered in different places for the education of Muslim boys were not good in results because of the lower grade of teaching staff and education. Naturally these poor scattered institutions would fail to produce a single strong centre of Muslim education in India.⁴⁰ He had firm faith that the development of the Muslim community was not possible without higher education and discipline which formed an essential part in a natural life.⁴¹ It would be possible only when there would be a standard institution in which the students were to be taught by European and Indian professors and the provision of a hostel for them.⁴² Moreover he asserted that primary education was not possible if there was no higher education in the country. 'It is a natural phenomenon', he said, 'that

prosperous men. Sir Syed Ahmad's idea is perhaps based on the fact that the prophet prayed to Allah for keeping people away from poverty and helplessness.⁴⁶

For the regeneration of the Muslims, from 1859 till his death 1898, Sir Syed always thought of educational problems of India and his educational programme "changed the intellectual, political and economic destiny of Indian Muslims, and formed the main bridge of intellectual transition from medievalism to modernism".⁴⁷

Sir Syed talked much of male education. He is criticised as taking no interest to the female education. But this is not true. So far as the female education is concerned Sir Syed Ahmad had clear views that a female should be educated on the traditional method of education in order that she can understand Islam and her duties. He was against sending a Muslim girl to the missionary school because there she could do unIslamic practices and there were already examples found in some districts.⁴⁸ Therefore, he was not in favour of anglicizing the Muslim girls.

SIR SYED'S VIEWS ON MODERN EDUCATION :

Clarifying the views of Sir Syed on modern education Shan Muhammad writes "To him (Sir Syed) the fall of the Mughals and the succession of the British was not merely a change of masters. It brought about a multi-dimensional change all over India with English education and Western culture as its main weapons.... He was aware of the fact

that rigid adherence to out dated customs and usages was bound to degenerate a community. According to him blind emulation of custom ridden practices would do no good to a society as it would kill the very initiative. What was needed for the progress of a society was a progressive outlook and the rejection of all those practices that hindered its progress."⁴⁹ He (Sir Syed) considered that the batterment of the Muslim community was possible under the British Government. So he asked people to reform the customs and practices of the Muslims in the light of Western Scientific and liberal knowledge. He also suggested to remove the suspicion and hatredness between the Muslims and the British.⁵⁰

Sir Syed pointed out some of the causes of the educational backwardness of Muslims in the following words :-

The real reason of the backwardness of Mohammadans in English education is that from their non-acquaintance with modern learning they had no respect for it, and considered it 'mean' and 'degraded' in comparison with their own learning, which they got from the Greeks. This feeling was strengthened by false religious superstitions. And the result of it was that they did not pay the least attention towards the acquisition of modern learning, while other nations did, and have thus advanced for ahead, so that now it is very difficult for our nation to get abreast of them.⁵¹ The British brought the modern Western

extent. He also felt that by acquiring modern education, the Muslim will come close to the British Raj.⁵⁴

SIR SYED AHMAD KHAN'S PRACTICAL SOLUTION OF THE
EDUCATIONAL PROBLEMS OF THE MUSLIMS :

To develop freedom of thought, get rid of superstition and dogma, break away from unreasonable customs and traditions, were the chief ideals and aims of Sir Syed. To achieve these aims, he established the Scientific Society, Aligarh Institute Gazette, Tahzib-ul-Akhlaq, Muslim Educational Conferences etc. Moreover, to achieve his ideals, he delivered many Lectures, wrote a number of articles and letters, issued hundreds of Statements of religious, educational, historical and political nature.

For the propagation of the Modern education and to resolve the conflict between the religious education and Scientific and technological education, he founded the Mohammadan-Anglo Oriental College in 1877 at Aligarh, which ultimately developed to be the Aligarh Muslim University in 1920. He started to publish a Risala entitled Tahzib-ul-Akhlaq to propagate the importance of Western education and tried to make the Muslims conscious about their economic and educational problems through it. He organised a Scientific Society in 1864 to translate the outstanding works in European languages into Urdu to solve the problems of Urdu books and to get the taste of Western literature. But some days later it had to be closed as he believed that English medium of instruction will be appropriate for the education of the Muslims as English was the language of the ruler and books also

education and good section of the Hindus adopted it and availed the opportunity provided by it. They were appointed in services at lower range and state patronage was extended to them. It resulted in the economic prosperity of the Hindus. The consequence of this was that the relative positions of the Hindus and Muslims communities steadily changed the former rising in knowledge, Wealth and position and the later declining.⁵²

For this reason, the 19th century was a period of general decline of the Muslims of India in all walks of life - economic, social, cultural and political.

It is Sir Syed who realised the importance of modern Western education and advocated its acceptance by the Muslims. Moulana Abul Kalam Azad, a modern Muslim intellectual and leader was of the same view : "It was soon after this that he first came across the writings of Sir Syed Ahmad Khan I was greatly impressed by his views on modern education. I realised that a man could not be truly educated in the modern world unless he studied modern Science, Philosophy and literature".⁵³ Sir Syed also advocated that they must acquire modern Western education and laid emphasis on English and Science. He fully believed that modern education will partly solve the economic problems of the Muslims. He also emphasised that the Muslims should acquire higher education in English. So that they can be appointed in Government Services. He believed that if the Muslims got employment under the British, their poverty will be mitigated to some

were available in English. 55

Further Sir Syed Ahmad Khan Suggested :

"Indians will progress only when they themselves, without the interference of the government and its Officers, arrange for the education of their young boys out of their voluntary contribution, and themselves administer and control it."⁵⁶

Again Sir Syed Ahmad Khan expressed his opinion that national education should be in the hands of the people he said :

"My own opinion is very much at variance with public opinion on this matter. After giving a great deal of thought to every aspect of this question, I have come to the conclusion that it is impossible for people to acquire a suitable form of education until they take the entire management of education in their own hand. It follows that it would be to the country's advantage if the Government left the people to manage their own education for themselves and refrained from interfering in any way whatsoever."⁵⁷

Shan Muhammad correctly assessed : "Sir Syed believed in self help and repeatedly told his community that national regeneration and stability could be gained only through its own labour. No amount of Government help could make it self-sufficient. Only persistence, self confidence, self-help and self-respect could assist it in regaining its lost image".⁵⁸

NOTES AND REFERENCES

1. Basham(ed), A.L. A Cultural History of Indian New Delhi : Oxford University Press, Forth Impression, 2000, P.387, also see A.A.A. Fyzee, 'Why Muslims thinks the Way They Do', The Illustrated weekly of India, October 4, 1970, PP.37- 39 see also 'Indian Musalman and Indian Politics' by an Indian Musalman in the Hindustan Review, January 1909, P. 47, Quoted by Shan Muhammad, Succe-ssors of Sir Syed Ahmad Khan, Delhi, 1981, at p. 01
2. Ali, B. Sheikh A Leader Reassessed : Life and Work of Sir Syed Ahmad Khan, Mysore: Sultan Shaheed Education Trust, Vol.1, 1999, P. 83.
3. Muhammad, Shan The Aligarh Movement(ed), Vol.1, Meerut : Meenakshi Prakashan, 1978, Introduction P. IX.
4. Ali, Barkat The Origin of Moslem Renaissance in India, The Hindustan Reviewm July, 1907, P. 39
5. Ibid, P. 39
6. Lecture of Syed Mahmood delivered in the Muhammadan Educational Conference on the 28th December, 1893, Aligarh, Agra: Mufeed-e-Am Press, 1984.

7. Muhammad, Shan Sir Syed Ahmad Khan : A Political Biography, Meerut : Meenakshi Prakashan, 1969, PP. 54-55.
8. Ahmad, Aziz Islamic Modernism in India and Pakistan 1857-1964, London : Oxford University Press, 1967, P. 31.
9. Sen, S.P. (ed) Dictionary of National Biography, Vol. 1 Calcutta : Institute of Historical Studies, 1972, PP. 22
10. For Anglo-Muhammadan friendship, see Sir Syed's speeches following dates :
1. 1864 at the inauguration ceremony of a school at Ghazipur,
 2. 1866 at the formation of the British Indian Association at Aligarh,
 3. 1873, Azimabad, Patna,
 4. 1874, Lahore,
 5. 1874, Gorakhpur,
 6. 1877, Address presented to Lord Lytton,
 7. 1883, speech at Ludhiana,
 8. 1887, Speech at Lucknow cited in Muhammad, Shan; Sir Syed Ahmad Khan : A Political Biography, Meerut : Meenakshi Prakashan, 1969 at P. 108.
11. Hussain, Suraiyya Sir Syed Ahmad Khan Aur Unka Ahad, Aligarh : Educational Book House, 1993 PP. 302-303, also see Ahmad, Aziz, Islamic Modernism in India and Pakistan, 1857-1964, Op. cit. P. 31, also see Qadiri, K.H. & Mathews, David J.

(E. translated) Hayat-i-Javed, Op.cit. P. 58, for details see Khan, Sir Syed Ahmad, Tarikh-i-Sharkashi-Zila Bij-nour, Agra, 1858.

12. For details see Muhammad, Shan, Writings and Speeches of Sir Syed Ahmad Khan, Bombay: Nachiketa Prakashan, 1972, Op.cit PP.15- 33, also see Hussain, Suraiya Ibid, Op. cit. P.303, also see Ahmad, Aziz, Islamic Modernism in India and Pakistan, 1857-1964, Op. cit. P.31.
13. 14 out of 22 names of leading Muslims are mentioned who helped the British during the Mutiny:
1. Syed Ahmad Khan, 2. Munshi Imamuddin Saheb Tehsildar, Moradabad, 3. Nawab Nabi Buksh Khan Bahadur Dehlvi, 4. The Late Zakaria Khan, Rampur, 5. Ali Muhammad Khan, Rampur, 6. Muhbullah Khan, Rampur, 7. Munshi Muhammad Hussain, Muradabad, 8. Sheikh Sherfuddin, Badayun, 9. Sheikh Tazuddin, 10. Syed Turab Ali, Bijnore, 11. Sheikh Amir Ali, Bijnour, 12. Sheikh Badruddin Bariely, 13. Muhammad Ibrahim Khan, Muzaffarnagar, and 14. Saifullah Khan, Rampur cited in Muhammad, Shan Sir Syed Ahmad: A Political Biography, Op.cit. P.110

14. For details see Muhammad, Shan, Writings and Speeches of Sir Syed Ahmad Khan, Op.Cit.PP. 34-56, also see Hussain, Suraiyya, Op. cit. P. 304, also see Ahmad, Azia, Islamic Modernism in India and Pakistan, London : Oxford University Press 1967, Op. cit. P. 31, also see Sen, S.P.(ed) Dictionary of National Biography, Op.cit. P. 23, For details see Khan, Sir Syed Ahmad, The Loyal Muhammadan of India, 1860, Agra, 1860
15. Ahmad, Aziz Islamic Modernism in India and Pakistan, 1857-1964, Op.cit.P.31, also see
16. Ali, B. Sheikh A Leader Reassessed, Op. cit.PP.95-96 also see David, K.H. & Matthews, David J. (translated) Hayat-i-Javed, Op.cit. PP. 105-117.
17. Ahmad, Aziz Islamic Modernism in India and Pakistan 1857-1964, Op. cit. P. 34
18. Amir, Safia Muslim Nationhood in India : Perceptions of seven Eminent Thinkers, New Delhi : Kanishka Publishers, 2000, P.23
19. Loc cit.
20. Ahmad, Aziz Islamic Modernism in India and Pakistan 1857-1964, Op. cit. P. 34
21. Amir, Safia Muslim Nationhood in India : Perception of seven Eminent Thinkers, Aligarh Educational Book House, 1993, Op. cit. P. 23.

22. Ahmad, Aziz Islamic Modernism in India and Pakistan 1857-1964, Op. cit. PP.34-35
23. Ibid, P. 35
24. Hali, Altaf Hussain Hayat-i-Javed (translated by Qadiri, K.H. & Mathews, David J.) Delhi:Idarah-i-Adviyat Delhi, 1979, PP.112-115
25. Ahmad, Aziz Islamic Modernism in India and Pakistan 1857-1964, Op.cit.P.36
26. Muhammad, Shan
edited The Aligarh Movement : Basic Documents Vol. 1, Op. cit. Introduction
PP. XX-XXI
27. Ali, Ansaf The Idea of an Islamic Social Science
Hamdard Islamicus : A Quarterly Journal of Baitul Hikmat, Hamdard Foundation Pakistan, Vol. XVII No.2,1994,
at P. 23
28. Arsalaan, Allama
Shaquib Asbab-e-Jawal-e-Ummat, New Delhi:
Islamic Book Foundation 1994,
PP. 42-43
29. Bakar, Ibrahim Abu Islamic Modernism : An Outline,in
Islamicus : A Quarterly Journal of
Baitul Hikmat, Hamdard Foundation
Pakistan, Vol. XVIII, No. 4, 1995
at PP. 66-67
30. Qadiri, K.H. & Mathews, David J., (translated) Hayat-i-Javed, Delhi : Idarah-i-Adabiyat-i, Delhi, 1979, Forward, P. V

31. Bakar, Ibrahim Abu. Islamic Modernism : An Outline, Op.cit
P. 62
32. Ibid, P. 62
33. Stated on the authority of Shan Muhammad in a personal
discussion in April, 2001 at Aligarh
34. see Nizami, K.A. Sir Syed Ahmad Khan, Delhi: Publication
1994, PP. 196.
35. Gazzali, Zafar Hussain " Sir Syed Ka Nazarya Taleem", in the
Fikro Nazar, 1993, PP. 47-55, at P.49,
in which he quote from Mazamin Tahzib
-al-Akhlaq, P. 429.
36. Loc. cit. P. 49
37. Ibid, PP. 49-50 in which he quotes from Fikro-Nazar,
Namwaran Aligarh Pahla Karwan, 1993
P. 32
38. Nizami, K.A. Syed Ahmad Aur Syed Jamaluddin Afgani
Aligarh Magazine, special number, 1960
P. 124
39. Syed's letter Nawab Mohsinul Mulk, Mehdi Ali Khan from
London, dated the 11 February, 1870,
Khutoote-Sir Syed (ed) Syed Ross
Masood, Badayun : Nizami Press, 1924,
P. 76.
40. Khan, Sir Syed Ahmad Musalmanon Ki Kishmat Ka Faisla, Agra,
1894, P. 3, quoted by Muhammad
Shan, Sir Syed Ahmad Khan : A Political
Biography, Op. cit. at P.59.
41. Ibid, P. 2, also see Syed's Lecture at Amritsar 29
January, 1884 Mujmua Lectures of Sir
Syed Ahmad Khan, Lahore. 1900, P.223.

42. Ibid, P. 3
43. Ibid, P. 10
44. Ibid, P. 16
45. Muhammad, Shan The Aligarh Movement : A Concise Study, Aligrah : Educational Book House, 1999, P. 53
46. Gazzali, Zafar Hussain Sir Syed Ka Nazarya Taalim, Op.cit. P. 50
47. Ahamd, Aziz An Intellectual History of Islam in India, Edinburg : Edinburg University Press, 1969, P. 61.
48. Gazzali, Zafar Hussain Op. cit. PP. 53-54
49. Muhammad, Shan Aligarh Movement(ed) Vol. 1, Op.cit. Introduction, PP. IX-X.
50. Majumdar, R.C. History of Freedom Movement in India, Vol. I, Calcutta : Firma K.L.Mukhopadhyaya, 1971, PP. 423
51. Khan, Sir Syed Ahmad Speech at Meerut - 14 March, 1888.
52. Farquhar, J.N. Modern Religious Movement in India, Delhi : Munshiram Manoharlal Publishers, 1977, P. 91
53. Azad, Maulana Abul Kalam India Wins Freedom, Delhi : Orient Longman, 1993, P. 3
54. Stated on the Authority of Prof. Shan Muhammad in a personal discussion in April 2001, at Aligarh.

55. see Abdullah, Syed Sir Syed Aur Unke Namwar Rofoqua,
Aligarh : Educational Book House, 1994
PP. 19-36, also see Nizami, Professor
K.A. Aligarh Ki Ilmi Khidmat, New
Delhi : Anjuman Tarragui Urdu(Hind),
1994, PP. 149.
56. Muhammad, Shan Writings and Speeches of Sir Syed
Ahmad Khan, Op. cit. P. 172
57. Qadiri, K.H. & Mathews, David J. (translated) Hayat-
i-Javed, OP. cit. PP. 186-187
58. Muhammad, Shan Successors of Sir Syed Ahmad
Khan, Delhi : Idarah-i-Adabiyat-
i-Delhi, 1981, P. 19