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Sir Sayyid Ahmad Khan

The war of Independence 1857.

brought in its wake untold misery and unending troubles and tribulations for the Indian Muslims. They were made the special target of the British wrath. During these days of terror and persecution when being a Muslim was considered a crime enough to invite the white wrath, it took a lot of courage for an Indian Muslim to come to the forefront and hold brief for his nation with pen or with words of mouth. In these circumstances, it was Sayyid Ahmad Khan who dared to take up this delicate but highly important task of defending the rights of the Muslims.

His Life :-

Sayyid Ahmad Khan was born on October 17, 1817 in Delhi. He belonged to a family that had been associated with the Mughal court at Delhi. As it was customary, he learned the Holy

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Guran at home. A well known Sufi-saint Shah Ghulam Ali initiated his religious education. In his education, nurturing of his personality and in the development of his moral character, the one who played the most significant role was Azeem-un-Nisa Begum, Sayyid Ahmad Khan's mother.

Sayyid Ahmad Khan's father died in 1838 and he started to work in Tehsil courts. In February 1839 he joined the Commissioner's office as naib munshi and, soon after, in 1841, became sub-judge in Fatehpur Sikri. 1867 saw him rise in rank to become judge of the lower court. He proceeded to England with his son. He fruitfully utilized his time in understanding study system of education in England and that of Cambridge university in particular.

Sayyid Ahmad settled permanently in Aligarh after retirement in 1876. He ~~led~~ lived a vigorous and eventful

life. He left behind a treasure trove of 42 books that influenced and inspired the people of the subcontinent. He worked throughout his life in reawakening of Muslim nationhood. He died in March 27, 1898.

Intellectual achievements:-

Sayyid Ahmad Khan was a man of robust intellect. In his own words, nothing pleased him as much as writing. He wrote dozens of books on religious, social and historical topics from 1840 to 1857.

important books :-

Following are the some of his writings :-

- Jam-e-Jum (1840)
- Jila-al-Quloob Ba-Karikar-al-Mahboob (1842)
- Tuhfa-e-Husn (1844)
- Asar-us-Snadeed (1847)
- Tasheeh Aaeen-e-Akbari (1855)
- Tasheeh Tarikh-e-Feroze Shahi (1862)
- Tabeen-al-Kalam
- Khutbat-e-A...

auditors

Tehzeebul Akhlag :-

Sir Sayyid Ahmad established a magazine on December 24, 1870 on the lines of Spectator of London, under the title Tehzeebul Akhlag. He said;

“The purpose of this magazine is to motivate the Muslims to acquire civilization to its perfection to neutralized the hatred with which civilized nations view them so that they may also be regarded as respectable civilized nation.”

Tehzeeb-ul-akhlag, in its own peculiar way, endeavored to dispel doubts about Islam, created by the European writers. It tried to make the Muslims conscious of the social misdemeanour like spitting everywhere, backbiting and jealousy etc. He also tried to draw the Muslims' attention towards the usefulness of the western education.

It adopted a specific linguistic policy and purge Urdu literature of verbosity, exaggeration, and sycophantic approach.

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Sir Syed Ahmed Khan and Aligarh Movement
Britishers and Hindus did everything
to crush the Muslims after the war of
independence 1857. Though a large party
of Hindus were with the Muslims but
they succeeded the government that they
were not a party against the British
government in the war.

Sir Syed Ahmed Khan wrote about the
misery of Muslims :-

“ No devil from sky has
descended on earth before
ransacking the house of
a Muslim. ”

His vision was enlightened and
he immediately looked into the future
of his nation. He founded a great
movement to save the Muslim ummah
from extinction.

Sir Richard Symond wrote in his book
that “ the claim of the Pakistanis
was absolutely true and Sir Syed
was among the founders and builders

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of Pakistan. Sir Syed and his companions (Maulana Hali, Maulana Shibli, Nomani, Molana Chiragh Ali, Mohsin-ul-Mulk and Vigar-ul-Mulk) were around him.

They turned the Aligarh Movement into a comprehensive successful movement.

They contributed in the following fields :-

- i- Educational Services
- ii- Social and economic services
- iii- Political services.

i- Educational Services

Education was the top most priority of Sir Sayyid Ahmed Khan. He was of the opinion that honour of the nation could be achieved only by education. He advised the Muslims to get the most modern western education of science, modern literature and social sciences. He declared English education a ladder of success for Muslims so that they may come upto the level of Hindus socially.

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and economically.

○ Sir Sayyid Ahmed Khan established the institutional educational institutions in Muradabad in 1858, Ghazi pur in 1862. The arrangements of teaching of English language and modern sciences alongwith Persian was made in these institutions.

○ In 1875, he established M.A.O. school which was later on, upgraded to college.

○ This institution became Muslim University Aligarh in 1920.

○ Sir Syyed Ahmed pioneered a Scientific society in Ghazi Pur in 1863 for the translation of books written in western language in Urdu. He motivated the new generation to learn English language so that they could learn the western sciences.

○ He founded another institution named Muhammads Educational Conference in 1896. This institution helped in

Attempt by giving subheadings

making arrangements of finance to meet the educational needs of Muslim nation.

The following institutions were founded on the line of Aligarh college:

- Islamia College Lahore
- Sindh Muslim Madrassa Karachi
- Islamia College Peshawar
- Maleem college ~~Kanpur~~ Kanpur.

ii- Social and Economic Services.

Sir Sayyid took many steps to regain the lost status of the Muslims. Risala-e-Asbabe-Baghawat-e-Hind, Loyal Mohammadans of India and Tabiyan-ul-Kalam were the writings of Sir Sayyid in which he tried to construct a bridge between the Britishers and the Muslims. He succeeded in getting the victimization of Muslims stopped and got opened the many doors of employment. The vengeful attitude was finally changed and the Muslims, once again, joined the main stream.

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iii - Political Services

Sir Sayyid Ahmed Khan advised the Muslims to remain away from politics but he himself took the important political steps in his regard. He fully concentrate to indulge the importance of education in Muslims.

Hindu-Muslim reconciliation was another objective. Sir Sayyid took steps to bring the two nations close to one another. In 1867, Hindi-Order controversy changed the views of Sir Sayyid and from then onward he talked about the rights of Muslims. The base of the Sir Sayyid's political strategy was Two Nation Theory. He demanded for special seats for the ~~exp~~ examinations for superior services. He strongly condemned the participation of Muslims in Politics (to join Congress).

Maulvi Abdul Haq said;

"The first stone of the foundation of Pakistan

was led by this old man.

Allama Iqbal also commended the political stand-point of Sir Sayyid Ahmad when he said;

"I admit of this fact that the strategy adopted by Sir Sayyid, half a century ago, was right and, after the bitter experience of the present times, importance of this strategy is being felt."

By and by, as the time passed, the profound wisdom and futuristic import of Sir Sayyid's views gained widespread approbation. He was the gem of his time.

