

The Literary Contribution of Sir Sayeed Ahmed Khan and Its impact in Indian Subcontinent: an Observation

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Abstract: The research study aims to bring to light the contribution of the sir Sayeed Ahmed in the realm of education and literature. Sir Sayeed Ahmed Khan (1817–1898), commonly known as Sir Sayeed, was an Indian Muslim leader, Islamic modernist, philosopher and social reformer of nineteenth century. He earned a reputation as a distinguished scholar while working as a jurist for the British India. During the Indian Rebellion of 1857, he remained loyal to the British Empire and was noted for his actions in saving European lives. Believing that the future of Muslims was threatened by the rigidity of their orthodox outlook, Sir Sayeed began promoting Western-style scientific education by founding modern schools and journals and organizing Muslim entrepreneurs. He was one of the founders of the Aligarh Movement and Aligarh Muslim University. He began focusing in writing, from the early life on various subjects mainly educational issues. He launched his attempts to revive the spirit of progress within the Muslim community of India. Therefore, modern education became the pivot of his movement for regeneration of the Indian Muslims. Sayeed Ahmed Khan found time for literary and scholarly pursuits The range of his literary and scholarly interests was very wide comprising all the major areas : education, law, philosophy, history, politics, archeology, journalism, Muslim modernism, literature, science and culture mainly based on his comprehensive religious ideas should be well measured in view to making out him and his contribution to the context. The books written by himself and the books composed on him by some of the great writers like Altaf Hussein Hali, Hafeez Malick, Nasim Rashid, Christian W.Troll in studied to understand him and his contribution. The readers of this paper would be benefited to dispel the hazy ideas about this great man of India who had a immense contribution. Further research should be under taken to know him more about in

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different sides of his thought and personality. The qualitative and the historical methods are adopted for the accomplishment of the work.

Keywords : An Indian Muslim leader; Social Reformer; Islamic Modernist; Philosopher; Indian Muslim Educator and Politician; Urdu Literature; Aligarh Movement; Aligarh Muslim University.

Introduction

Sir Sayeed Ahmed Khan Bahadur (1817-1898) was a great Muslim leader, social reformer and an Indian politician of the 19th century. He was one of the prominent figures of those Indian Muslims, who left no stone unturned to the upliftment of the Muslims of India in British Regime. Sir Sayeed Ahmed Khan was given his hereditary titles the emperor, Bahadur Shah in 1840 whereas his grandfather had only held the title of *Javvid-ud-Dawla*, Sir Sayeed was given the title of *Arif-i-Jang*.ⁱ He was also a teacher and government responsible officer occupying the most of the ranks at that time.ⁱⁱ He had a great mission and a vision for advancement of the Muslim community. He wanted to make the community and country progressive and them forward on modern lines.ⁱⁱⁱ He commended his apostolic career by reasserting the two great principles, which all true preachers have the unity of God and the equality of man.^{iv} His ultimate interest was intellectual development of the people through modern education. Sir Sayeed began focusing in writing, from the age of 23 (in 1840), on various subjects. He was the first Indian Muslim to contribute to the intellectual and institutional foundation of Muslim modernization in India and Southern Asia. Interest of community and country was dearer to him rather than anything besides. He was successful in making the Muslims understand the importance of modern education and made an effort their best to achieve it in order to stand on their own foot and live a distinguished life in accordance with Islamic views. In this connection he founded the school of thought in Aligarh which has become The Aligarh Muslim University. The turn down and consequent loss of Muslim political power and consolidation of the British political authority in most parts of the country had created totally an odd situation that had no precedent in the long and chequered history of the Muslim community in India. It was now face to face with a number of very serious problems on whose solution depended its future. Several movements arose to meet the challenge and offer solution to some of the vexed problems according to their own perception and insight. Some of these, like the movement launched by Sayeed Ahmed Bareilvi (1786–1831)^v, wanted to rectify the situation through armed struggle but did not succeed in achieving its goal. On the other

hand after the collapse of the rebellion of 1857 the entire situation had undergone a complete change. Resort to arms was not possible in the changed situation. The British had very cruelly covered up the 1857 revolt. Loss of political power, dispossession from positions of authority and wanton destruction of life and property on a massive scale had dealt a deadly blow to the morale of the public. This posed a great challenge for those who were concerned about the future of the community. The first response came from the Ulama, Islamic religious leaders who established the Darul Ulum at Deoband to meet this confront.^{vi} They believed that the most important thing in this situation was to ensure the dissemination of correct and authentic religious practices and beliefs and creation of a class of Alims who might have given life the true religious teachings and hence could provide religious leadership to the community. This necessarily included a programme for the reform of the society according to the ideals they taught and preached and which they had inherited from the successors of Shah Waliullah (1703–1762)^{vii}, and Sayeed Ahmed Bareilvi of Rai Bareli. They believed that this objective could be best achieved with the establishment of a Madrasah where such Ulama could be educated and trained to fulfill the gap. The foundation of the Darul Ulum at Deoband in 1867 was aimed at accomplishing this purpose.^{viii} The foundation of the Darul Uloom Madrasah had been laid in this obscure, sleepy village of India at the hands of such sincere and august men that within a short time its academic greatness was established in the world of Islam through it. After decline of the Muslim rulers from the throne, the new rulers, the British, implemented a new educational policy with drastic changes. The British policy banned Arabic, Persian and religious education in schools and made English not only the medium of instruction but also the official language in 1835. This initiated a negative attitude amongst the Muslims towards everything modern and western, and a disinclination to make use of the opportunities available under the new regime. This tendency, had it continued for long, would have proven disastrous for the Muslim community at least in the Indian sub continent in the very new context.^{ix} He responded to the New Context. It was Sir Sayeed who responded to the new with a clarion call to be educated to ensure progress and development of the Muslim.

Accomplishing the Prior Task

Sir Sayeed Ahmed Khan was dissatisfied about the position of Muslims in India as their social and economic status was declining. He wanted Muslims had to bring a positive approach to the British and accept their ways of education and the Muslims to benefit from the British. To achieve this task he had to bring about cooperation between the

Muslims and the British. He played an imperative role in the educational encourage of the Muslims in India. He came forward to accomplish the following things to improve the educational status of the Muslim community:

- a) Inspired the loyal Muhammadans of India to prove that Muslims were not unfaithful to British and to ask the British to end their hostility.
- b) Wrote a booklet " An Essay on the causes of Indian Revolt" and pointed out the reasons for the outbreak of 1857. This pamphlet was circulated for free amongst the British officials.
- c) Wrote down Tabyin-ul-kalam to point out similarities between Islam and Christianity revealed religion in Abrahamic tradition or Semitic culture.
- d) Established the British Indian Association in 1866 is the view the to submitting any request or suggestions to the Government Parliament through the association.
- e) Published an aristocrat journal from the North West Province in India, Tahzib-ul-Akhlaq, which contained articles of dominant Muslims who agreed with Sir Sayeed's approach towards education and his struggle for reforming the society.
- f) Found scientific society in Ghazipore in 1863.
- g) Opened a school in Murdabad in 1859.
- h) Set up Muhammadan Anglo Oriental school in Aligarh on 24 May 1875.
- i) He arranged the Muhammadan educational conferences in 1866 with a view to having primarily the perfection of Muslim education of India cope with the arising challenges against the Muslims in education, Along with this the Muslims should carefully observe the English education System to develop in a perfect way.

By these attempts he was able to draw the attention of the British Government that they should change their attitude towards the Muslims to consider their demands as the loyal subjects of the empire. Moreover , they came to feel what Sir Sayeed pointed to the Government was also truly justified by the research made by their own royal officer W.W Hunter. The clerical staff of various offices and courts and high posts of the police officers were recruited from the sights educated Hindu youths.^x In a Memorandum of Lord Ripon, Syed Ameer Ali and other memorials illustrate the most deplorable position of the Muslims in government service in 1882.^{xi} In Indian administration Out of 240 Indian personnel (1852-1868) 239 were Hindus and only one was a Muslim. In government offices there was hardly a Muslim to be seen.^{xii} He presented a picture of the Indian Muslims in his book *The Indian Muslims* (1857). He presented statisti-

cally that The Muslmans particularly the Muslims of Bengal had been suffering around 100 years (1757 -1857) tragidically and inhumanly in all respects socio economic and administrative fields which reach them all infringe .

Sir Sayeed began to realize the advantages of western-style education, which was being offered at newly established colleges in India.^{xiii}

Sir Sayed felt increasingly concerned for the future of Muslim community. A scion of Mughal nobility, Sir Sayeed had been reared in the finest tradition of Muslim élite culture and was aware of the steady decline of Muslim political power across India. The animosity between the British and Muslims before and after of 1857 endangered to marginalize Muslim community across India for many generations. He intensified his work to promote co-operation with British authorities, promoting loyalty to the empire amongst Indian Muslims. Committed to working for the upliftment of Muslims, he founded a modern Madrassa in Muradabad in 1859; this was one of the first religious schools to impart scientific education. He established another modern school in Ghazi-pur in 1863.^{xiv}

Sir Sayeed assembled Muslim scholars from different parts of the country. The Society held annual conferences, disbursed funds for educational causes and regularly published a journal on scientific subjects in English and Urdu. He felt that the socio-economic future of Muslims was threatened by their orthodox aversions to modern science and technology. He published many writings promoting liberal, rational interpretations of Islamic scriptures. However, his view of Islam was rejected by Muslim clergy as contrary to traditional views on issues like Jihad, Polygamy and Animal Slaughtering. Clerics of the Deobandi and Wahhabi schools condemned him harshly as a Kafir (Non Muslim).^{xv} In face of pressure from religious Muslims, he refuted these ideas and affirmed Islam and essentially the religion of perfect Tawhid. Islam when properly stated distinguishes itself from other religions in that by perceiving reality as Tawhid it offers to the world a worldview not only true but capable of seeing. He was convinced that true progress consisted in the fullest possible enactment of the profession of unity in worship.^{xvi}

Thus he clearly has expounded the Credo of Islam, the Tawhid and the finality of the Prophet (s.), God and His relationship to the world, man and his destiny and the all comprehensive nature of Islamic way of the life.^{xvii}

Therefore, modern education became the pivot of his movement for regeneration of the Indian Muslims. He tried to transform the Muslim outlook from a medieval one to a modern one.^{xviii}

The Works

Sir Sayeed Ahmed Khan wrote a great volume of literature. He was one of the most prominent figure of the Urdu literature. He has great contribution to develop the Urdu literature.^{xix} He never tried to stir his religious ideas to the others. In his religious writings he basically wanted to defend Islam against the malevolent propaganda of the European scholars that Islam was not compatible with the developments of the modern sciences and no progress could be made under it aegis.^{xx} His famous writing entitled The Biography of Prophet Mummad (sm) "*Al-Khutbat al-Ahmediya*" is a remarkable contribution in this regard.

Sir Sayeed determinedly believed that the universe was the Work of God while the Quran was the Word of God and therefore there could not be any incompatibility between the two and every physical incident should conform to the laws of nature. It was accused that, he did not believe in many current reliance of Islam as like as classical group and he explained the holy Quran in his own views.^{xxi} The apparently supernatural deeds mentioned in the Quran were sought to be explained in terms of a chain of causation. These and many of his other postulates offended the Ulama and the common Muslims alike. Many of his writings on the subject of religious reform also interrupted on the religious susceptibilities of the people. While a number of his religious ideas such as dining with the Christian, are now generally accepted, *Risala-i- Ahakam-I –Ahl-i-Kitab* Ordinances Pertaining to the Questions of Eating with the People of the Book was written. In the study he quoted the verses of the Quran and the traditions with opinions of the jurist-especially those of shah Abdul Aziz in whom all Indian Muslims had confidence to prove that it was perfectly in order for Muslims to do as he had done himself and eat in the homes of the English food prepared by them in their own utensils providing that no pork or wine was included in the meal.^{xxii} Therefore, he says, I have never hesitated to eat and drink with English people, so long as wine and pork have not been included in the meal. My English friends often visit my house, and I theirs. We share the same table and eat from the same cloth. What we are not ashamed to do before God, We should not fear to do before fellow men.^{xxiii}

Sir Sayeed began focusing on writing from the age of 23 (in 1840), on various subjects (from mechanics to educational issues), mainly in Urdu, where he wrote, at least, 6000

pages.^{xxiv} His career as an author began when he published a series of treatises in Urdu on religious subjects in 1842. He published the book *Ansar-as-Sanadid* (Great Monuments) documenting antiquities of Delhi dating from the medieval era. It was of a substantial amount of first hand historical research based on history and archaeological evidence.^{xxv} He wrote a history of Bijnor including considerable statistical data and impressed the collector of the district.^{xxvi} and at the same time he published with illustrations and annotations, a critical edition of Abul Fadl's *Ain-i- Akbari*.^{xxvii}

in respect of the style and language of the *Ain-i- Akbari* was unique and no such subject had previously been dealt with in Persian language that was why it was difficult to read and since manuscripts were with scribal errors, Sir Sayeed had to collate as many manuscripts as possible for the correct ones of good text, preparing a glossary of the more unusual Persian, Arabic, Turkish, Hindi, and Sanskrit words and explained many of the technical terms which had been contacted by Abul Fazal for his own purpose. The system of weights, measures and coins and current to the time of Akbar was brought into conformity with that of Sir Sayeed's time.^{xxviii}

Blockswarth excellently rendered this book into English in 1873. It is in fact the administrative, Reports and Statistical Reference of Akbar's government as it was about 1590 and embodies those facts which in modern time we would look for in Administrative Reports,

This work earned him the reputation of a cultured scholar. He released the second edition of *Ansar-as-Sanadid* in 1854. He also started work on a commentary on the Bible the first by a Muslim in which he argued that Islam was the closest religion to Christianity, with a common lineage from Abrahamic religions. He began with Genesis and Matthew, the first books of the Old and New Testament, but quit his project before even completing those first two. His other writings such as *Loyal Muhammadans of India*, *Tabyin-ul-Kalam* and *A Series of Essays on the Life of Muhammad* and *Subjects Subsidiary*. It helped create cordial relations between the British authorities and the Muslim community.^{xxix} Throughout his life Sayeed Ahmed found time for literary and scholarly pursuits. The range of his literary and scholarly interests was very wide: history, politics, archaeology, journalism, literature, religion and science. After the upheaval of 1857 he had contributed directly related three works to the events, two of political and one of primarily relating to history & geographical nature proved him as a close observer of the contemporary scene.^{xxx}

He was seriously keen to discover the causes of the event he had witnessed. At the very beginning of the writing of the history of the Bijnor Rebellion, he prayed to God in

the terms : May God Grant me His guidance so that this history may be full and accurate. One sided in historical writing in such a dishonest action that is effect remains forever, so that the burden of the sin rests on the writers' neck until the Day of Judgment.^{xxxii} He assured the readers that the account was brought to light, after the most thorough investigation and is completely true (Sahih) and accurate such .^{xxxiii} The scope of his major writings is indeed amazing are listed as follows:

a) Writing in Religious Issues:

Ahkam Tu'am Ahl-Kitab, Kanpur, 1868. *Al-Du'a Wa'l Istajaba*, Agra, 1892. 3. *Al-Nazar Fi Ba'z Masa'il Imam Al-Ghazzali*, Agra. *Izalat ul-Chain as Zi'al Qarnain*, Agra, 1889. *Zila al-Qulub ba Zikr al-Mahbub*, Delhi, 1843. *Khulq al-Insan ala ma fi al-Quran*, Agra, 1892. *Kimiya-i-Sa'dat*, 2 fasl, 1883. *Mazumm ba nisbat tanazzul ulum-i-diniya wa Arabiya wa falsafa-i-Yunaniya*, Agra, 1857. *Namiqa fi Bayan Mas'ala Tasawwur al-Shaikh*, Aligarh, 1883. *Rah-i-Sunnat dar rad-i-bid'at*, Aligarh, 1883. *Risala Ibtal-i-Ghulami*, Agra, 1893. *Risala ho wal Mojud*, 1880. *Risala Tahqiq Lafzi-i-Nassara*, 1860. *Tabyin-ul-Kalam fi Tafsir-al-turat-wa'l Injil ala Mullat-al-Islam* (The Mohomedan Commentary on the Holy Bible). *Tafsir-ul-Qura'n* Vol. I -Vol. VII Aligarh, 1880- 1904. *Tafsir al-Jinn Wa'l Jan ala ma fi al-Qur'an*, Rahmani Press, Lahore, 1893, Agra, 1891. *Tafsir-a-Samawat*, Agra. *Tahrir fi Usul al-Tafsir*, Agra, 1892. *Tarjama fawa'id al-afkar fi amal al-farjar*, Delhi 1846. *Tarqim fi qisa ashab al-kahf wal-Raqim*, Agra, 1889. *Tasfiyad al'Aquid* (Being the correspondence between Sayeed Ahmed Khan and Maulana Muhammad Qasim of Deoband). *Asbab-e-Baghawat-e-Hind* (Reasons for the Indian Revolt of 1857) 1875

b) Writing in Historical Issues:

A'in-e-Akbari (Edition with Illustration), Delhi. *Asar-us-Sanadid* (i) *Sayeed-ul-Akhbar*, 1847, (II) *Mata-i-Sultani*, 1852. *Description des monument de Delhi in 1852*, D'a Pre Le Text Hindostani De Saiyid Ahmed Khan (tr. by M. Garcin De Tassy), Paris, 1861. *Jam-i-Jum*, Akbarabad, 1940. *Silsilat-ul-Muluk*, Ashraf ul Mataba', Delhi, 1852. *Tarikh-i-Firoz Shahi* (Edition), Asiatic Society, Calcutta, 1862. *Tuzuk-i-Jahangiri* (edition Aligarh, 1864). *Al-Khutbat al-Ahmediya fi'l Arab wa'l Sirat al-Muhammadiya* : Aligarh, 1900, English translation, London, 1869–70. *Sirat-i-Faridiya*, Agra, 1896. *Tuhfa-i-Hasan*, Aligarh, 1883.

c) Writing in Political Issues:

Asbab-i-Bhaghat-i-Hind, Urdu 1858 and English edition, Banaras. *Lecture Indian National Congress Madras Par*, Kanpur, 1887. *Lectures on the Act XVI of 1864*, delivered on 4 December 1864 for the Scientific Society, Allypore, 1864. *Musalmanon ki qismat ka faisla* (taqarir-e-Sayeed Ahmed Khan wa Sayeed Mehdi Ali Khan etc.) Agra, 1894. *On Hunter's :Our Indian Mussulmans'* London, 1872. *Present State of Indian Politics* (Consisting of lectures and Speeches) Allahabad, 1888. Sarkashi Zilla Binjor, Agra 1858.

Lectures:

Iltimas be Khidmat Sakinan-i-Hindustan dar bad tarraqi ta' lim ahl-i.Hind, Ghazipore, 1863. *Lecture dar bab targhib wa tahris talim itfal-i-Musalmanan, in 1895*, Agra 1896. *Lecture Madrasaat ul-Ulum Aligarh Key Tarikhi halat aur jadid Waqi'at Par*, Agra. 1889. *Lecture Ijlas Dahum Muhammadan Educational Conference*, Agra, 1896. *Lecture Muta'liq Ijlas Yazdahum Muhammadan Educational Conference*, Agra, 1896. *Majmu'a Resolution Haya dah sala* (Resolutions passed by the Muhammadan Anglo-Oriental Educational Conference from 1886 to 1895) ed. by Sir Sayeed Ahmed, Agra, 1896. *Report Salana* (Annual Report of the Boarding House of Madrasat-ul-Ulum 1879–1880).

Collected works:

Khutut-i-Sir Sayeed, ed Ross Masud, 1924. *Majuma Lecture Kaye Sir Sayeed* ed. Munshi Sirajuddin, Sadhora 1892. *Maqalat-i-Sir-Sayeed* ed. by 'Abdullah Khvesgri, Aligarh, 1952. *Maqalat-i-Sir Sayeed*, ed. By Muhammad Ismail, Lahore, *Makatib-i-Sir Sayeed*, Mustaq Husain, Delhi, 1960. *Maktubat-i-Sir Sayeed*, Muhammad Ismail Panipati, Lahore, 1959. *Makummal Majumua Lectures wa speeches*. ed. Malik Fazaluddin, Lahore, 1900. *Muktubat al-Khullan* ed. Mohd. Usman Maqbul, Aligarh 1915. *Tasanif-i-Ahmediya* (Collection of Sayeed Ahmed Khan's works on religions topics) in 8 volumes. *Stress on Holy Quran. Reformation of Faith*.

Judiciary and Legal works:

1) *Act No. 10* (Stamp Act) 1862. 2) *Act No. 14* (Limitation) Act 1859–1864. 3) *Act No. 16* (Regarding registration documents) – Allyson, 1864. 4) *Act No. 18* (Regarding Women's Rights) 1866.

Miscellaneous:

On the Use of the Sector (Urdu), Sayeed-ul-Akbar, 1846. *Qaul-i-Matin dar Ibtal-i-Harkat i Zamin*, Delhi, 1848. *Tashil fi Jar-a-Saqil*, Agra, 1844. *Ik Nadan Khuda Parast aur Dana dunyadar Ki Kahani*, Badaon, 1910. *Kalamat-ul-Haqq*, Aligarh.

Journals, reports, and proceedings

1. *Tehzeeb-ul-Ikhlaq*. 2. *Aligarh Institute Gazette*. 3. *Proceedings of the Muhammadans Educational Conference*. 4. *An Account of the Loyal Muhammadans of India*, Parts I, II, III, Moufussel Press, Meerut, 1860. 5. *Proceedings of the Scientific Society*. 6. *Laws of the Scientific Society*. 7. *Addresses and speeches relating to the Muhammedan Anglo-Oriental College in Aligarh (1875–1898)* ed. *Nawab Mohsin-ul-Mulk*, Aligarh, 1898.

The literary value and the foundation of his works

The literary value of his writings; it is highly proclaimed by many a scholars and the political thinkers that Sir Sayeed Ahmed Khan's writings. It made tremendous impact upon the nineteenth and twentieth Century Muslims intellectuals and the fate of the Muslims of the Indian sub-continent. The distinguished historian and theologian Shibli Nu'mani (1857-1914) who argued in as early as 1898 that Urdu literature is one of the areas of Indian Muslim life must deeply affected by Sir Sayyed's Reformative pursuit (Islah).^{xxxiii} Allamah Shibli calls Galib the founder and Sayeed Ahmed Khan the imam and mujtahid of modern Urdu prose writing, He regards this as the latter's main contribution to Urdu Literature- First to have led Urdu writing out of the confine of subjects, like love and gallantry and widened its compass considerably by writing on the most diverse subjects in Urdu, Second to have brought to his own writing a clarity, purity of style and charms- the hall mark of good prose writing; and finally, to have successfully presented English thought- by its creative transference rather than a slavish translation into Urdu.^{xxxiv} - Some of his essays produced in *Tahjib al Akhlaq* manifest his literary mastery in the highest form. S.M Abdullah has summed up his achievement in the field of Urdu literature in this words: It was through the initiative of Sayyid Ahmed Khan that the element of 'sincerity' was introduced into Urdu literature and conventionalism was rejected. His writing generated spirit of freedom, gave birth to a craving for inquiry and search for truth and stimulated a devise for program. Not only was the substance of literature transmuted, its form and style also underwent a profound changed.^{xxxv}

Altaf Hossain Hali (1837-1914) in his comprehensive biography of Sir Sayeed Ahmed Khan has treated Sir Sayeed as the revitalize of the Muslim community of India and

Viewed him as the inaugurate of a new and modernized Islam. Hali pointed out that Sir Sayeed made a unique service to community and religion. As to the evolution of Sir Sayeed, Allamah Iqbal (1877-1938) rather stresses upon the inner vitality of Islam, which was able to produce in 19th century, there outstanding men- Sayeed Khan in India, Jamal Uddin Afgani in Afganistan and Mufti Alam in Russia and credits goes to Sayeed Ahmed Khan, that the real great man consists the fact that, he was, the first Indian muslim who felt the need of a fresh orientation of Islam and worked for it..... this sensitive soul was the first to react to the modern age.^{xxxvi} B.A. Dar, considers him as the first man in modern India to realize the necessity for a new interpretation of Islam that was liberal modern and progressive.^{xxxvii}

Many who may treat him or criticize him or evaluate him his contribution in many of their diverse ways, but one thing should be confirmed that what he had done, as a reform and contribution to his own country India, to his own people- the Muslim community and to his own religion Islam was only based on his own scientific religious thought of Islam. One of Aligarh scholars, Umar al Din puts forward as such; No! 'the truth is that Sir Sayeed was first and last a religious man. It was the broad concept of religion he had and its true spirit that inspired him to undertake work to the community and to exalt the Knowledge of the public good.^{xxxviii}

Islam is the only religion that can go together with changing condition and with a new age. Sir Sayyid presented a new conception of Islam and laid the foundation of a new theology (Kalam) as in former (intellectual) movements Islam had been presented in the form of law, in the form of philosophy or again in the form the sufi system (of thought), in the same way Sir Sayyid, keeping in mind the scientific sprit of the modern age, presented Islam in the form of a scientific way.^{xxxix}

The Methodology to approach Islam

Sayeed Ahmed khan defends himself against the repeated accusation made by his friends and foes that without necessary he meddles in religion and theological argument. He should stick solely to promoting the advancement of his people in temporal matters, as for instance education, writing, and publishing, agriculture and science and leave religious matters to the specialists. He then argues that in all these spheres Muslims cannot work towards advancement without needing to reflect about religious matters and to discuss them openly. All aspects individual and social life are intermingled with religion. Islam has defined and put limit on anything and any kind of human activity. He tried to find out the way of integration with the realm of natural

sciences, learning of modern languages, business and agriculture reform, work in the British administration and adapting in flashing and daily way of life the British contract but lead a clash with those who held current concepts of Islam unlike with those who fell in contradicts ... the current concept of Islam.

Thus theological reflection and public discussion on what constitute genuine Islam and how it relates current Islam is an unavoidable prerequisite.^{xi} In order to clarify Sir Sayeed's own stand relating to religion of Islam, upon which he believed, thought, worked, struggled, called people and delivered in a kind of literary for in as to rendering in to practice. This is the unique methodology that he developed to approach Islam as the way of life for the Muslims over the whole India based on the course of fifteen Principles discoursed and submitted by him to to the Ulama of Saharanpur (1873-1874) for more clarification.^{xii}

The 15 (Fifteen) Principles

- i. The Al-Mighty God is the Creator and Maker of the universe
- ii. His (Allah's) word can never contradict truth or reality.
- iii. The Quran-The Divine Book.
- iv. The contradictory ideas of the Quran, that the errors with us, not with the Quran.
- v. Insofar as the divine word descended upon the prophet of God it exists between the two covers of the Holy Book-The Quran.
- vi. The Prophet (sm.) should be obeyed in all religions matters.
- vii. In religious matters we are bound to obey the Sunnah of the Prophet (sm). By the word Sunnah here means the precepts of religion that is all.
- viii. As to the explicitly revealed precepts (ahkam-i-mansus) in matters of Deen (Islamic Shariah), the binding character of the precepts is certain.
- ix. No person can be obligated (to observe) the precepts of religion beyond human capacity.
- x. Actions that have been commanded (af-al ma'murah) are good per se (Fi Nafsihi) and actions that have been forbidden (af' al-i-mamnuaah) are bad perse.
- xi. All the precepts of the religion of Islam are in conformity with nature (fitrat ke mutabiq).
- xii. Among the powers which God has created in man, there are both those that incite a person to perform a certain actions and incite hold a person back from performing it. Man is free to use all the powers embedded in him.
- xiii. Religion is the name of the some total of commandments that are certainly from Allah alone.

- xiv. The precepts of the religion of Islam are of two kinds. First those which are the basic precepts of religion. These are consonant with nature, and those which are meant to protect these fundamental precepts.
- xv. All actions and words of the Messenger of Allah are nothing but truth.

These are the principles that Sayeed Ahmed Khan delivered before the ummah, no one raised any question upon these principles in his own time and even up-to-date. Then he opined: If therefore the Ulama of Saharanpur can inform me about the error in these principles, I shall thank them wholeheartedly.^{xlii} Actually these principles are such that no Muslim can deny them or differ turned into nothing but a challenge to those who made allegation against him his reformative ideas/principles based on religion.

The Development of Aligarh Movement

Sir Sayeed Khan originated the Aligarh Movement which was the light house of Indian Muslim. Aligarh city was the midpoint of this movement. The Aligarh Movement is materialized as a liberal, modern trend among the Muslim intelligentsia based on Mohammedan Anglo-Oriental College, Aligarh. It aimed at disseminating modern education among Indian Muslims without weakening their devotion to Islam and social reforms among Muslims involving to hizab, polygamy, widow remarriage, women's education, slavery, divorce and other subjects. The ideology of the followers of the movement was based on a liberal interpretation of the Quran and they sought to complement Islam with modern liberal culture. He had two immediate objectives in mind: to remove the state of misunderstanding and tension between the Muslims and the new British government, and to induce them to go after the opportunities available under the new regime without deviating in any way from the fundamentals of their faith. This most respected and important educational centre for Indian Muslims was initially founded as Mohammedan Anglo Oriental College (MAOC) at Aligarh in 1875 by Sayeed Ahmed Khan and subsequently raised to the status of Aligarh Muslim University (AMU) in 1920. Aligarh Muslim University (AMU), known more as a movement than an academic institution is one of the most important chapters of Indian history as far as the sociology of Hindu-Muslim relation is concerned. The Aligarh Movement viewed with the following objectives:

1. To create an atmosphere of mutual understanding between the British government and the Muslims.
2. To persuade Muslims to learn English education.
3. To persuade Muslims to abstain from politics of agitation.

4. To produce an intellectual class from amongst the Muslim community.
5. To bring a social and cultural reform amongst the Muslim community.
6. To maintain, and as far as possible promote the political and economical importance of Muslims in the affairs of the country to the extent that was possible in a country under foreign rule.^{xliii}

Sir Sayeed had aimed at the establishment of a university but this dream did not materialize during his lifetime but he had set the movement firmly on course to achieve this goal. His eminent successors, Muhsinul Mulk and Wiqarul Mulk, untiringly worked for the realization of this objective.^{xliiv} After 22 years of his demise in 1920 M.A.O. College attained the status of university. A century after his death Aligarh Muslim University is a vibrant modern university. The university he founded remains one of India's most prominent institutions. Prominent Alumni of Aligarh include Muslim political leaders Maulana Mohammad Ali^{xlv}, Abdur Rab Nishtar, Maulana Shaukat Ali and Maulvi Abdul Haq- who is hailed in Pakistan as Father of Urdu. The first two Prime Ministers of Pakistan, Liaquat Ali Khan^{xlvi} and Khawaja Nazimuddin^{xlvii}, as well as the late Indian President Dr. Zakir Hussain^{xlviii} are amongst Aligarh's most famous graduates. Beside, them, the great jurist Sayeed Amir Ali being influenced by the thought of Sir Sayeed Ahmed Khan. After him Sayeed Amir Ali emphasized on the political organization for the Muslim in India. In 1906 the All Indian Muslim League was established by Sir Salimullah in Dhaka and Mohammad Ali Jinnah has metalized in the form of the state of Pakistan in 1947, which was the result of the two nation theory philosophized by Allahma Iqbal.

Epilogue

Sir Sayeed Ahmed Khan is commemorated as a pioneer, who worked for the socio-political upliftmen of Indian Muslims.^{xlix} He started to focus many on educational issues from the very early life. Therefore, Sir Sayeed's first and prime objective was to accustom the British with the Indian mind. His next goal was to open the minds of his countrymen to European literature, science and technology. He believed in Hindu-Muslim unity but later resolved to the two-nation theory.¹ Sir Sayeed also improved the political consciousness of Muslims in the India and south Asia. He worked tirelessly to restore relations between the Muslims and the British. He carried out the Muslim revival through the Aligarh movement and showed the importance of education. He, for the first time brought about the Two-Nation theory also and hence he is known as "The Father of The Pakistan Movement".^{li} He also struggled to bring about an improvement

in the position of women through better education. He believed in the fundamental underlying unity of religion or 'practical morality'. Again he evaluated that laying the foundation of a new theology based on the principles that he formulated brought in a scientific spirit of the modern way to deliver Islam in the scientific way. He thinks that Islam is the only religion that could go together with changes condition and with new age. In this connection he presented above 15 (fifteen) principles to the Ulama. He played a vital role to improve the Urdu Literature. Allamah Shibli calls Galib the founder and Sayeed Ahmed Khan the imam and mujtahid of modern Urdu prose. He regards this as the latter's main contribution to Urdu Literature- First to have led Urdu writing out of the confine of subjects, like love and gallantry and widened its compass considerably by writing on the most diverse subjects in Urdu, Second to have brought to his own writing a clarity, purity of style and charms- the hall mark of good prose writing; and finally, to have successfully presented English thought- by its creative transference rather than a slavish translation into Urdu.ⁱⁱⁱ He also preached the basic commonality of Hindu and Muslim interests. His literary contribution and social works inspired a new generation of Muslim reformers and led to the revival of Indian Muslims and Islam in the late nineteenth and twentieth century. He passed away after a brief illness on 27th March 1898. May Almighty Allah continue his soul to live in peace.

ⁱ . Hali, (1979) *Hayat-i-Javved*, Translated by Qaderi K.H, & David & Mathlews, Jad Oriental (Original) Series No 10, New Delhi: p.32.

ⁱⁱ . Akram, Shaikh Muhammad. *Mauj-e-kausar (in Urdu)*, Lahore: P.85- 86.

ⁱⁱⁱ . Wilder, John W. (2006), *Selected essays by Sir Sayed Ahmad Khan*, p. 34.

^{iv} . Hunter, W.W. (2002), *The Indian Musalmans*, New Delhi: p. 42-43.

^v . Sayed Ahmad Shaheed Bareilvi (1786–1831), was a revolutionary Islamist activist in India. His supporters designated him an Amir al-Mu'minin and shaheed ("martyr"). He token a challenge to establish an Islamic state among Pashtun tribes in the area. Syed Ahmad and hundreds of his troops and followers were killed by the Sikh army in Balakot, Mansehra District in 1831.

^{vi} . Ansari, Iqbal (1989), *The Muslim situation in India*, (Edited), Dhaka : P. 61-64.

^{vii} . Shah Waliullah Dehlawi (1703–1762) was an Islamic scholar, Muhaddith (Hadith Specialist) and reformer. His father Shah Abdur Rahim, a prominent Sufi and scholar of Delhi. Shah Abdur Rahim was on the committee appointed by Aurangzeb

for compilation of the code of law, Fatwa-e-Alamgiri. However, Shah Waliullah a brilliant student. he went for Hajj and higher studies in 1724. He had thought on the decline of Muslims of Sub-continent and ways to solve these internal issues and external forces. His works have influence over both orthodox Muslim and Sufis. His magnum opus, Hujjat Allah Balaghah to instruct Sufis to conform with orthodoxy, He died in Delhi in 1762.

- viii . Official web site of Darul Ulom Deoband (www. Darul Ulum Deoband, india. Org.)
- ix . F. Robinson, (1974), *Separatism among Indian Muslims*, Oxford: p. 42-46.
- x . Ibid.
- xi . Rashid, Sh. A. (1963) *Central National Mohammadan Association of Culfutta*, Panjab University, Panjab: p 20-23.
- xii . Gopal, Ram, *Indian Muslims, 1885-1947*, p. 27.
- xiii .Graham, G.F.I, *Life and work of Sir Sayed Ahmed Khan, 2nd ed.*, p. 52-54
- xiv . Schimmel, A. (1980) *Islam in the Indian Subcontinent*, Leiden, P. 204, 209.
- xv . *Ahmed, Nazeer (2000), Islam in Global History. Xlibris Corporation. p. 231.*
- xvi . Troll, Christian. W. (1978), *Sayyed Ahmd Khan*, Vikas Publishing House Pvt. Ltd, New Delhi: P.194
- xvii . Cf. A. Ahmad, (1960) "*Sayyid Ahmad Khan, and Jamal al-Din al-Afghani Muslim India*", *Studia Islamica*, Vol. 13, Paris: p. 65.
- xviii . Troll, Christian W. (1978) . *Sayyid Ahmed Khan: A Reinterpretation of Muslim Theology*, Delhi: 321-29.
- xix . *The Encyclopedia of Islam in Bengali*, Islamic Foundation Bangladesh, 1986, vol. 3, p.534-536.
- xx . Ibid.
- xxi . Chowdory, Hasan Ali (2009) *Varotio Upomohadesher Itihash*, Dhaka: p.462.
- xxii . Hali, Ibid, P. 106
- xxiii . Ibid p. 109
- xxiv . Wilder, John W., Ibid, p. 34
- xxv . Troll, Ibid, P. 102.
- xxvi . Nizami, KA, *Sayyed Ahmed Khan*, P. 40
- xxvii . Storey, CA (1927) *Persian Literature, A Bibliographical Survey*, London: P. 550.
- xxviii . Hali, Ibid, P. 41
- xxix . Graham, G.F.I, Ibid, p. 48.
- xxx . Hardy, P (1972) *The Muslims British India*, Cambridge University press, Cambridge: p. 61-91.

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- xxxⁱ . Khan, Sir Sayeed Ahmed (1972), *History of the Binjor Rebellion*, Translated by Malick Hand Dembo, Michigan State University, Asian Studies Centre, Michigan: p.1
- xxxⁱⁱ . Ibid.
- xxxⁱⁱⁱ . Khan, Sir Sayyid Ahmed (1966), *Nigar-i-Pakistan* Fatehpuri F. ed.. Karachi: P .11
- xxx^{iv} . Troll, Ibid, p.14
- xxx^v . Abdullah, S.M. (1940), *Spirit and substance of Urdu prose*, Lahore: p. 32
- xxx^{vi} . (1936), *Sir Mohammad Iqbal, Islam and Ahmadism, with a reply to questions raised by Pandit Jawharlal Nehru*, , Anjumen-e-khuddam-ud-din, Lahore: p.22
- xxx^{vii} . Dar, B.A. (1971) *Religion thought of Sayyid Ahmad khan*, Inslitute of Islmaic culture, Lahore: p. 262, 1sted 1957.
- xxx^{viii} . Rashid, Nasim (1960), *Aligarh tarikh*, Aligarh, Muslim University, Aligarh: p, 125, (Quoted in Troll 2.5)
- xxx^{ix} . Ibid.p.125
- xl . Khan, Sayeed Ahmed (April 1879-July 1897), *Tahjib al-Akhlaq*. Third period: p194-200
- xli . Ismail Pani-pati (1959), *Maktubat-i-Sir Sayyid Majlish-i-Taraqqi-i-Adab*, pp-24-27 and *Maqatat-i- Sir Sayyid*, 16 Vols, ed.,
- xlii . *Majlish-i-Taraqqi-i-Adab* (1972-1973), Lahore: and Troll, W' Christian, *Sir Syed Ahmed Khan*, pp- 276-278)
- xliii . Graham, Ibid, p. 48.
- xliv . Buksh, S. Khuda (1977), *Essays on Indian and Islamic*, Delhi.
- xl^v . Mohammad Ali Jouhar (1878 –1931), also known as Maulana Mohammad Ali Jauhar, was an Indian Muslim leader, activist, scholar, journalist and poet, and was among the leading figures of the Khilafat Movement.
- xl^{vi} . Dr. Zakir Husain (1897 –1969) was the 3rd President of India, from 13 May 1967 until his death on 3 May 1969. An educator and intellectual, Dr. Husain was the country's first Muslim president, and also the first to die in office. He was also the shortest serving President of India.
- xl^{vii} . Sir Khawaja Nazimuddin (1894 –1964) was a politician and statesman from the Dhaka Nawab Family who served as 2nd Prime Minister of Pakistan after the assassination of Liaquat Ali Khan from 15 October 1951 to 1953. Nazimuddin served as the second Prime Minister of Bengal in the British period. After the establishment of Pakistan, he became the second Governor-General of Pakistan in 1948, following the death of Muhammad Ali Jinnah. After the assassination of Prime Minister Liaquat

Ali Khan in 1951, Nazimuddin assumed office as the second Prime Minister of Pakistan. He died in 1964 at the age of 70, and was given a state funeral. He is buried at Suhrawardy Udyan of Dhaka.

^{xlviii} . Nawabzada Liaquat Ali Khan (1895 –1951), widely known as Shaheed-e-Millat (Martyr of the Nation), was one of the leading Founding Fathers of modern Pakistan, statesman, lawyer, and political theorist who became and served as the first Prime Minister of Pakistan. In 1951, at a political rally in Rawalpindi, Ali Khan was murdered by a hired killer.

^{xlix} . *Majumdar, RC (1967), Struggle for Freedom. Bharatiya Vidya Bhavan. Delhi: p. ASIN: B000HXEOUM.*

¹ . Hafeez Malik (1980) *Sir Sayyid Alzrnad Khan and Vlusiirn Modernisation in India and Pakistan*, New York: p. 256

^{li} . *Akram, Shaikh Muhammad. Mauj-e-kausar (in Urdu). Lahore: p. 86, 85. And Ban-aerjee (1981) Two Nations: The Philosophy of Mushlim Nationalism, New Delhi : P 77-135.*

^{lii} . Troll, Ibid, p.14