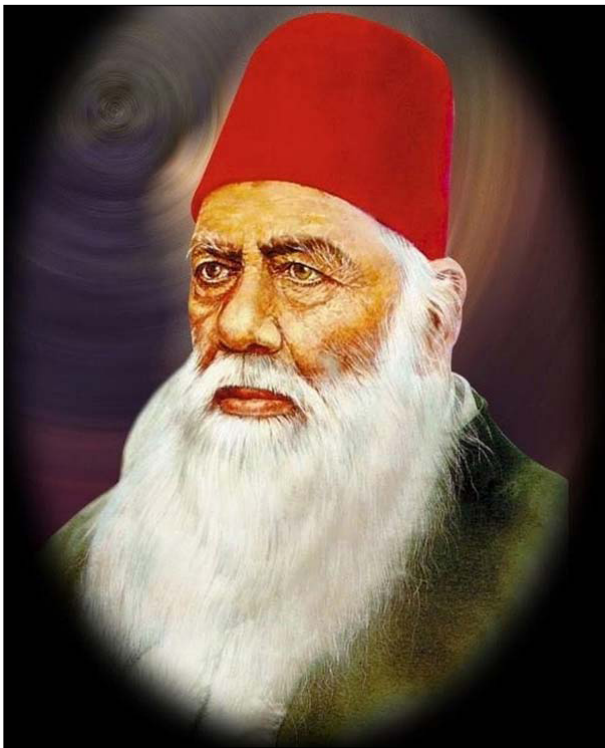


**SIR SYED AHMAD KHAN (SSAK)**  
**A PIONEER EDUCATIONALIST**



**SIR SYED AHMAD KHAN**

*Founder*

**ALIGARH MUSLIM UNIVERSITY**  
*Uttar Pradesh, India*



***SIR SYED AHMAD KHAN (SSAK)***  
***A PIONEER EDUCATIONALIST***

Dr. Shehla Ahmad



NEW DELHI PUBLISHERS  
NEW DELHI, INDIA

*Sir Syed Ahmad Khan (SSAK): A Pioneer Educationalist* by Dr. Shehla Ahmad, New Delhi Publishers, New Delhi, India

© Author

First Edition 2026

**Print ISBN:** 978-93-49897-09-0

**E-ISBN:** 978-93-49897-65-6

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**NEW DELHI PUBLISHERS**

**Head Office:** 90, Sainik Vihar, Mohan Garden, New Delhi – 110 059

**Corporate Office:** 7/28, Room No.-208-209, Vardaan House, Mahavir Lane, Ansari Road, Daryaganj, New Delhi-110002

**Branch Office:** 216, Flat-GC, Green Park, Nerendrapur, Kolkata - 700103

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E-Mail: [ndpublishers@rediffmail.com](mailto:ndpublishers@rediffmail.com)/[gmail.com](mailto:ndpublishers@gmail.com)

Website: [www.ndpublisher.in](http://www.ndpublisher.in)

**THIS BOOK IS DEDICATED TO THE  
PAST, PRESENT AND FUTURE  
GENERATIONS OF STUDENTS OF  
ALIGARH MUSLIM UNIVERSITY  
UTTAR PRADESH, INDIA**



## **WORDS OF THANKS**

1. My Special thanks to Dr Rahat Abrar, former director of Urdu Academy, Aligarh Muslim University (AMU) and an authority on the life of Sir Syed and history of AMU for his advice and support anytime and every time I needed it. Dr. Rahat Abrar has written 14 books on Sir Syed Ahmad Khan and Aligarh Muslim University for which he is honored and respected by all authorities and readers of his books.
2. This is in gratitude to Professor Khalid Alvi of Urdu Department, Delhi University, without whose support this book may never have been written in its given form.
3. And my heartfelt thanks to Mr. Harsh Gupta (From LBSTI Gautam Nagar) who worked devotedly to type and do the painstaking task of setting of pages of the book.

**Dr. Shehla Ahmad**





## WORD OF RECOMMENDATION

हार्दिक शुभकामनाएँ!

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उन्नीसवीं सदी के उत्तरार्द्ध में, शिक्षा की दृष्टि से रूढ़िवादिता से ग्रस्त व उपेक्षित मुस्लिम समाज को, वैज्ञानिक दृष्टि व समझ को न्यस्त करते हुए, ऊपर उठाने के उद्देश्य से, महान शिक्षाविद कीर्तिशेष सर सैय्यद अहमद खाँ के, विशेषतरु शिक्षा के क्षेत्र में, अतुलनीय योगदान को केन्द्र में रखकर, डॉ शैहला अहमद द्वारा लिखी गयी यह पुस्तक, मुझे आशा ही नहीं पूरा विश्वास है कि, सैय्यद जी के जीवन, उनके सद्प्रयास, कृतित्व और उपलब्धियों को जानने-समझने की दिशा में उल्लेखनीय साबित होगी।

हर्ष की बात है यह।

इसलिए भी कि, सैय्यद अहमद जी ने शुरुआत में एम.ए.ओ.कालेज (ए.एम.यू.) की स्थापना के समय अध्ययन हेतु हर तबके के लिए उसे खुला रखा था।

सद्भाव के साथ।

उम्मीद है कि इस पुस्तक के शब्द प्रत्येक समुदाय के बीच सद्भाव व पारस्परिकता के परिवेश को बढ़ावा देने में प्रत्यक्ष व परोक्ष रूप में सहाय्य सिद्ध होंगे।

पाठक-गण, पुस्तक को पढ़कर न केवल सर सैय्यद जी के बारे में जानकर ज्ञान-समृद्ध होंगे, बल्कि समावेशी संस्कृति व सामाजिक समरसता को व्यापक विस्तार देने हेतु प्रेरणा प्राप्त करने की दिशा में भी अग्रसर होने की संभावनाओं को रेखांकित कर पायेंगे।

मैं डॉ शैहला जी को, तथ्यपरकता व कथात्मकता से संयुत अपनी शैली में शब्दांकित इस महत्वपूर्ण व उल्लेखनीय कार्य के लिए बहुत-बहुत हार्दिक बधाई प्रेषित करता हूँ।

हार्दिक शुभकामनाएँ!

डॉ सुभाष वसिष्ठ

(एम.ए., हिन्दी, 1970, ए.एम.यू.)

रिटायर्ड हिन्दी प्रोफ़ेसर व कवि

दिसम्बर 28, 2025

नई दिल्ली।



## **WORD OF RECOMMENDATION**

Being an old Aligarhian, it is with great honour and pride that I sit down to write this review. This is a great opportunity to reflect and talk about Sir Syed Ahmed Khan, a great nationalist, philanthropist, visionary, educationist and social reformer and a man with great vision not just for Muslims but for a brighter India. Sir Syed Ahmed Khan's firm belief that education is the key to progress and prosperity of a nation manifested in the establishment of one of the most prestigious institutions, Mohammaden Anglo Oriental College, presently called the AMU. What started as an endeavor for education and training of a minority Muslim community, soon became a powerhouse of brilliant minds who have immensely contributed to the constructive development of our nation.

As a student of Minto Circle presently called STS school, I had the privilege of world class education, exposure to a wonderful culture, excellent career guidance and interaction with world renowned literary and social figures. This shaped my life and career. Today, as a medical doctor working in London, I feel greatly indebted to Sir Syed Ahmed Khan and MINTO circle, Aligarh. As I read Dr Shehla Ahmad's book, fond memories of my Alma Mater come back and remind me of how fortunate I was to have the opportunity to study in Aligarh. Dr Ahmad's book takes us through a journey into the life of a great Indian. The book is an honest account of history being created and futures shaped all because of the foresight and vision of Sir Syed Ahmad Khan. The style is simple and the book is an easy read. It looks into the multiple dimensions of the personality of Sir Syed Ahmed Khan.

I would definitely recommend it.

**Dr. Deepak Kumar Jain**

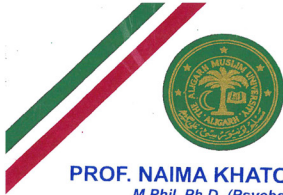
*(Minto Circle Alumnus)*

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*United Kingdom*



# FOREWORD



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07<sup>th</sup> January 2026

### Foreword



I am pleased to write this foreword to *Sir Syed Ahmad Khan – A Pioneer Educationist*, a book that examines one of modern India's most decisive figures through a thoughtful, historically alert, and intellectually disciplined lens. Sir Syed Ahmad Khan's relevance does not rest solely on the institutions he founded, but on the educational imagination he articulated at a moment of profound social and epistemic transition.

Sir Syed conceived education as a moral and civilisational responsibility rather than a narrow instrument of advancement. His advocacy of scientific temper, rational inquiry, and translation across knowledge systems reflected a deep conviction that intellectual self-respect was indispensable to social renewal. This book foregrounds that conviction, reading Sir Syed not as a static icon but as a thinker engaged in the difficult task of reconciling tradition with modern knowledge, faith with reason, and community with universality.

The study is marked by restraint and clarity. It avoids celebratory excess and retrospective judgement, instead situating Sir Syed within the historical tensions that shaped his thought. Education here appears not as an abstract ideal but as a carefully chosen response to colonial modernity, social dislocation, and the urgent need for intellectual confidence. Such a reading allows Sir Syed's ideas to speak meaningfully to contemporary debates about the purpose of universities and the ethical responsibilities of learning.

The author approaches the subject with evident seriousness and respect for complexity, allowing ideas to take precedence over assertion. The narrative is attentive to nuance, context, and continuity, inviting readers to engage with Sir Syed's educational vision as an unfinished project rather than a concluded chapter of history.

In an age when education is increasingly framed in instrumental terms, this book offers a timely reminder of its broader stakes, its role in shaping judgment, cultivating reason, and sustaining social responsibility. It will be of value to students, scholars, and readers interested in the intellectual foundations of modern Indian education and in the enduring questions Sir Syed Ahmad Khan continues to pose to our educational conscience.

I congratulate **Dr. Shehla Ahmad** on this thoughtful scholarly contribution and wish her every success, hoping that readers will find the book both illuminating and rewarding.

  
**Prof. Naima Khatoon**



## **Preface**

### ***At a Glance***

This Book is about Sir Syed Ahmad Khan a Committed Educationalist and everything it took him to be so.





## **PREFACE**

The upheaval of the ongoing period necessitates invention of a social adhesive to put together people across geographical boundaries along with their intellectual reach and good intentions to enable them find common means of survival. Humanity is caught in the dilemma of war looming over its head from all directions and technological advancement has reached its pinnacle of discoveries which are out of reach for common, ordinary human beings whose main and often only concern is to seek an honest livelihood for their steady progress. Man is fast losing contact with his source/s of guidance.

The two basic ingredients for rejuvenating confused and lost humanity to a state of peaceful co-existence are (a) education and (b) review of recent past for seeking lessons from leaders who preached “importance of education” as to how to achieve it by making it available to masses.

(i) When Syed Ahmad Khan (Sir Syed) Started his mission, it was a time, as abysmal as it could be for Indian Muslims, as in this vast country, there was not a single Muslim, educated enough to visualize and understand the significance of the fast-changing directions of time’s waves. The by gone was fast becoming by gone and obsolete but the newer subjects of education were considered by Muslims against their interests, and this antipathy had a rising curve on the time axis.

*Quote: Some forward thinking members of the community wanted to bring out an English Newspaper, but in entire India not one educated Muslim could be found to hold the position of its editor.*

Hindus, with their able and forward-thinking leaders like Raja Ram Mohan Rai, Kashyap Chandra Sain etc, had developed a change of hearts towards modern education and were coming forward to accept it and use it for progress in daily life.

Muslims on the other hand with their dislike and contempt for science and technology, were stuck to those forms of education and studies which had proved themselves ineffective and invalid for bringing in required changes in

the community to make it receptive to progress and modernization. Muslims suffered from extreme indifference toward the latest scientific developments as tools for society's progress (i) It might be pertinent here to give the example of Hazrat Maulana Syed Ahmad Shah Bareilvi Shaheed (ii) Who had gathered more than a lakh of voluntary fighters, committed towards Islam, and with this strong force extending from Calcutta (now Kolkata) to Peshawar (an important city in present day's Pakistan) managed to wage a decades long war of non-submission to British Raj. But with British rule and its forces having scientific backing for their war weapons and tactics, dependent upon their technological advancement, were finally able to gain victory against this Islamic leader.

There surely have been innumerable path setters in this direction, and India with its thousands of years old archaeological history of world-renowned Nalanda University located in Bihar and Taxila now in Pakistan's Punjab, has been the education center for the entire world, in its very foundation.

We take here the life history and struggle of one such luminary born on this soil who relentlessly fought for the education of the most backward and downtrodden lot of its citizens whom he morally accepted as his own brethren, although belonging by birth to most elite circle of his time.

Sir Syed Ahmad Khan founder of Aligarh Muslim University was a great human being, a pioneer educationalist, and a visionary leader.

Described by Dr M. Ali Siddiqui, a very learned follower of Sir Syed, he (Sir Syed) was the one and only true member of the movement founded by him. This author is telling us here that his analysis of Sir Syed's life has made him believe that whatever Sir Syed was able to achieve in his lifetime or left behind as his legacy was a single-handed effort. To learn from his life and understand his psychology, we must thus take closer look at the motives of his presumed followers and well-wishers as also of his opponents.

This essay therefore takes us beyond the story telling of Sir Syed's family and personal histories. It gears our thinking to sift events of that time and look beyond the obvious. For this purpose, the book is divided into the following sections (i) Preface (ii) Personal & Family History (iii) Opposition faced by Sir Syed Ahmad Khan (iv) Books, Journals & Movements by Sir Syed (Followed by a short note by this book's author on "Picture of Sir Syed as an author that emerges through his Books) (v) Influences on & of Sir Syed on Society

(vi) Speeches & Lectures (vii) Extra Pages (viii) Note on the book Khutbaat-e-Ahmadiya (ix) Conclusion.

That no child is born with preset goals and thinking at the time of his/her birth is a well-established fact. Changes of time and the family background keep molding the psychology which gets interpreted as actions and behavior of every person. It is in this light that we need to see the person that Sir Syed was and therefore we have an 'Influence' Section in the book. More importantly this section also deals with "Reverse Influence" i.e. of Sir Syed on the society and the general atmosphere at community, national and even international levels.

With the same objective of an in-depth analysis, we have in the book a section "Opposition/Controverses" In which we tried to include the study of opposing forces and considered their viewpoints.

Though most scholars have related the basic inspiration for his dedication to the cause of spearheading modern education in science, technology, philosophy and literature among the Muslims of India, to the unfortunate gory events of 1857 uprising, a slightly deeper analysis of the background situation would take us to the condition of Muslim Community in India in pre- 1857 time, viz-a-viz the standard of education amongst them and the value of any form of education for its leaders, both in deplorably discouraging state. It was on this surface that the axe of English reaction to 1857 fell and shattered it to an irretrievable smitten state. We all know that this weakest section of Indian Society, its Muslim population was specially targeted and victimized by Britishers, who considered that, that people's movement was only an expression of the Islamic teaching of Jihad. One reason for this could have been, that there was a Muslim (Mughal) ruler sitting in Red Fort (though, his powers had already been curtailed to a non-existent level) and it was under his command that the revolt occurred, the Britishers believed.

The King himself was imprisoned and put in jail in Rangoon, the capital of erstwhile Burma, now Republic of Myanmar, where he died and was buried. This King, (Bahadur Shah Zafar) was also a very good Urdu poet and for this tragic situation had penned a couplet which can bring tears in any eyes that can read and understand it The Urdu wordings of this piece of poetry say:

“कितना है बदनसीब, जफर, दफन के लिए, दो गज जमीन भी  
न मिली कू ए यार में।”

And its English translation can be read as “How unlucky are you O! Zafar (that) you couldn’t find two yards of burial land in your friend’s colony {India}

Men hanging from trees and tall buildings were a common scene all over Northern India, human beings were used as cannon balls and blown to pieces, house after house was demolished and its inhabitants thrown out on road with nowhere to go, dead bodies were left to rot in the open as prey for vultures. All this was happening exclusively to Muslims; Hindus were punished only if there was evidence against them of siding with Muslims.

The terror thus created filled the hearts of this victimized community and the entire race got further pushed into the darkness of lack of willpower and efforts for progress.

Sir Syed wrote books, distributed pamphlets, published magazines, held public meetings, delivered lectures, took English government exams for finding an official post in it and thus gain a position to persuade the English Government’s officers to change their attitude, travelled extensively in India and also to England for making the situation favorable for Muslims of India. **His efforts were focused not just on making the facility of higher education available to his community but also at making the community more receptive to his values.** To elaborate on these efforts, we have added “Lectures and Speeches”, a section without which all our arguments would have fallen flat as hypothetical and proof less.

The very desire to change this depressing and hopeless situation can find place only in an enlightened mind and a sensitive soul. But that’s not where the greatness of this skipper ends. Even in that saddest state of existence, India was a country great enough to have hundreds of luminaries who wished to change the situation, what differentiates Sir Syed Ahmad Khan from those others is the extent and intensity of his commitment to the given cause.

Sir Syed, visualized illiteracy and non- availability of modern science based technological advancement as the root cause of persistent backwardness of Indian Muslim Community, and he went all the way, right up to his last breath and means, to change this situation.

Mohammedan Anglo Oriental College, which is known by its present name of Aligarh Muslim University did not come up as a single day idea or a preformed dream of Sir Syed Ahmad Khan. Step by step as Sir Syed kept, confronting the

opposite flow of time waves, the idea grew from its infant form of trying to (and failing) to open a big orphanage in Moradabad, to opening. (v) A Persian school also in Moradabad whose syllabus was also prepared by Sir Syed in the form of Kitab e Fiqrat, to opening an English Medium School in Ghazipur, to making a homeopathic dispensary in Banaras, to educating his own sons in England, to fighting the opposition's psychology through lectures, speeches and writings that covered topics from rarest of rare like manual of archaeology to those addressing the ongoing issue, and problems both in the form of books like a guide for post-graduation in law, and newspapers and journals for providing answers and solutions for inquisitive minds and knowledge seekers, to a chronological record of Indian history to an explanation of the Bible (this and many other similar efforts of Sir Syed seem to be based on his vision for a need of assertion by the Indian Muslims for their rights as contributors in Nation building and having taken the lead role here for over a thousand years).

These grinding experiences and steps taken to emerge out from the difficulties only left Sir Syed more determined to remain steady in his path seeking to progress through education of his community and led him to finding of the Scientific Society, wherein Science, Technology, Literature, Arts and Law Books were to be translated from English & other European languages to Urdu, Hindi and other Indian languages. This proved to be a stage of no return and the final step for establishing Sir Syed's mission's success.

In fact his efforts had the flow of water stream that it entered and passed through any crevice or passage it could find itself in, and was meant to cultivate the land of education. As Sir Syed's efforts started taking a meaningful shape, opposition against him from various sections of society was inevitable and would have been easier to tackle had it been only from outside, but the impossible state of affairs was there being a need to counter religious leadership of his own community. It has been more than a century and quarter since Sir Syed died in 1898, but the controversies on the impact his life and on shape of time, things and scene have consistently grown in two opposite directions in his favor and against him.

Even before Sir Syed's emergence on the political stage as a pioneer educationalist, the Islamic leaders views and unbending stance against time bound changes needed in one's attitude towards education and lifestyle, had

eroded the Muslim psyche to a pathological level. (vi) Anything new with broader applications and implications that deviated from their smothered, stifling and illogical traditions was totally unacceptable to them. These doctrines being preached and followed by the community had very little if any relationship with the actual teachings of Islam and were mostly such misinterpretations of the Quran and Prophet Mohammad (S.A.W.S) own sermons that they led the followers in opposite direction. This unbending mind set and the Britishers antipathy towards Muslims and Islam were the biggest hurdles in Sir Syed's way to achieve his goal of educating his community to the globally available scientific & technological levels.

Since his family background from both his parents side was of devout Muslims, as well as his earliest childhood teachings arranged by his parents were of Quran Sharif, Arabic and Persian languages besides of course Urdu, which was his mother tongue, he had deep love and in depth understanding of Islamic theology and felt a need to defend these values besides his mission for education of his community. This aspect of his character can be seen in his speeches, writings as well as action.

The nineteenth century A.D was a period of time when the downfall of Muslims, could be seen as a universal phenomenon. To change this situation leaders from many Muslim countries came forward with their ideas and efforts, foremost amongst which were Turkey, Iran, Egypt, Tunisia Algeria, Afghanistan, Russia. We should thus remember that Sir Syed, belonging to this very- period could not have missed these examples while forming his strategies, though the conditions in India were very different from those in any other part of the world, and drawing comparisons would be unjustified. However, ignoring this factor for assessing the causes and effects of opposition to Sir Syed's movement would leave this work incomplete.

While dealing with Sir Syed as a person and his psychology we would like to quote prof Khaliq Nizami (viii) Where he says "Sir Syed believed that society is a representation of its people's efforts, as evidenced by their continued search for progress and development and this commune would not get stagnant at any point of time. The process of change is an invincible phenomenon going on non-stop every minute of every day. (The quicker a community accepts getting moulded under these changes, the more advantages it can draw therein).

Deep understanding of Islamic teachings, based on his family background and early childhood education prevented him from feeling free to deliver a knock for a knock to his opponents. Forbearance as a true teaching of Islam, imbibed by him in childhood came to his rescue as he always had an educated response ready for the cheap and dishonest tactics of his opponent.



**Fig. 1:** *Quranic verses on the University Masjid gate*

To acquaint ourselves with a leader whose speeches and lectures collected during his lifetime run in (12) volumes, no reference can be better than his own words, for knowing his mind and analyzing his intentions, enabling us to learn lessons from his life and achievements these speeches are a goldmine for the purpose. Yet this exhaustive source is too voluminous to be dealt with in its justified details in one section of a book with 10-12 sections in it and with a limited purpose of introducing the English readership of a profile picture of a great person that Sir Syed was. Sorting out this information for a Summary presentation was the biggest challenge faced by me in writing of this book. Another formidable difficulty was the language barrier as Sir Syed Ahmad Kham always spoke in Urdu in his public speeches, so all the reference material was in this language. Although for all other parts, translating the collected matter was not much of a problem, but for this section, translating from Urdu to English while retaining the summary and original nature of the work,

became impossible. That is when I realized the inevitable need for already translated books on the subject and managed to find two selected works in this language. These two books are volume II of the complete lectures of Sir Syed, compiled by Atta Khursheed, Ph.D. And translated by Arif Ansari, source Google Search and volume I of selected lectures of Sir Syed Ahmad Translated by Mohammad Abdul Mannan (Justice Syed Mehmood fellow) source, Nehru Memorial Museum library Teen Murti House, New Delhi.

*(N.B: This book was made available to me through efforts of an officer of Sahitya Academy Library at Copernicus Marg, India Gate, New Delhi, whose membership I recently gained through a close-friend).*

### Footnotes

- i. Translation of page 81 contents of professor Khaliq Ahmad Nizami's book "Sir Syed ki Fikar aur Asr-e-Jadeed ke Taqaze :
- ii. Hazrat Maulana Syed Ahmad Shah Bareilvi (source google search): Syed Ahmad is revered as a major scholarly authority in the Ahl-i-Hadith and Deobandi movements. The epithet 'Bareilvi' is derived from Raebareli, his place of origin.

He launched the Indian jihad movement that waged a decades-long Islamic revolt against colonial rule across various provinces of British India - Google. This man had gathered more than a lakh voluntary fighters, committed towards Islam.

- iii. The Persian School: Opened by Sir Syed in Moradabad in 1858, existed only for four years that's up to 1862, but by writing its syllabus himself and by getting his own son admitted in it, to sit with and be treated at par with other students, is an irrefutable proof of Sir Syed's sincerity towards the cause of Muslims betterment, & meaningful education in general – past as well as modern scientific and Islamic values.

The reasons behind the early closure of the school had to be political and beyond discussion for the purpose of this book.

- iv. Dr M.A. Siddique's book Pg 14: On one hand the change of times had made it evident to all concerned that the older methods of education had become obsolete because of their inability to cope with required changes in human needs and lifestyle as a consequence of scientific advancement-based technology and industrial revolution in the



Western Countries, but no one (from the Muslim community) dared to take the challenge and risks involved. On the other hand, Muslims under the worn out garb of outdated culture were leading the life of an ostrich with their heads (minds) turned/hidden inside that ragged cover of past glamour.

- v. Professor Khaliq Nizami's book, "Sir Syed ki Fikar aur Asr-e-Jadeed ke Taqaze, pg 121(5 "Line).
- vi. An undisputable proof and reason of Sir Syed's self-controlled reaction to his opposition by the orthodox Muslims of India is from pg 36-37 of Dr. M.A. S's book. The excuse being used by the community Against Sir Syed was mainly based on his friendly attitude towards the British rulers.

Kingham Russel and S. Biden had openly started propaganda, based purely on political motives, against Prophet Mohammed (S. A.W.S). Their advice to the British throne (and therefore the entire West) was "If we unitedly attempt to erase the entire existence and importance of Prophet Mohammad and his sermons, it would be in the best interests of Christianity and the British Kingdom".

On the same pages is also mentioned the sympathetic comment of another Englishman Sir William Hunter as a studied advice to the British throne, to refrain from adopting a generalized anti-muslim policy towards Indian people. Sir William Hunter's words - Our Indian Musalmans: Are they Bound in Conscience to Rise against the Queen. In this epithet Sir W. Hunter had tried to make the British ruler guard against the baseless doubts (of threats) to the kingdom, against the Indian Muslims but at the same time Sir W. Hunter, as a self-defense tactic, tried to confess that the opposition of Muslims to the British rule was inbuilt in their faith in Islam.

So, the best path left for Sir Syed, as a leader of Muslims, was to increase the area of sympathy from Englishmen like Sir W. Hunter in order to decrease the influence of antagonists like K. Russel.

A necessary further precaution, for attaining success of his mission, was to refrain from attacking back his Muslim opponents 'Tit for Tat', the self-control that came from his strong belief in the teachings of Islam, based on Muslim brotherhood, and tolerance.

## **ALIGARH MUSLIM UNIVERSITY (AMU)**

### **ITS ROOTS AND THE QUESTION MARK PUT ON IT**

Spreading education is a people's movement, if these people are made to get involved, from the very inception of a university planned for this purpose, chances of their acceptance of the project gets increased to the power of infinity, and the institution with its students shine for generations after generations to come. Such was the thinking of Sir Syed Ahmad Khan, the pioneer educationalist that this book means to show him as.

All chapters that follow this page must be read after paying attention to these following passages. (a) Sir Syed launched an essay competition on all India basis, through advertisements in several leading newspapers to answer three questions.

1. Why Muslim students were lagging behind other communities in the field of education in government schools and colleges?
2. Why were Muslims resistant to the idea of modern scientific education?
3. Why was there a decline in the percentage of Muslims in government jobs?

This scheme was launched by Sir Syed to act as an impetus to the members of the Muslim Community to express their views on the above-mentioned vital questions and seek their active participation in a movement of 'education for Muslim youth and children'

More than 32 essays were received in response to the appeal, and this response became the basis of a report which sought to emphasize that it was a pressing need of the hour for Indian Muslims to urgently take up the cause of Western scientific education while simultaneously preserving their own oriental heritage.

The aim of the college / University was thus to bring Muslims at par with the current development in the world.

## THE QUESTION MARK

Vice President of India from 2007-2017, Mr. M. Hamid Ansari, on the Question Mark put on AMU's Minority Character considering **The Supreme Court Judgement on 8<sup>th</sup> November-2024**, (Dr Rahat Abrar's Book, AMU, Minority Character - A Documented History (2024. Publication)

The answer to the question:

"Aligarh Muslim University has often figured in the controversies of the day when issues like 'promotion of study of religious civilizations and culture of India, and especially the educational and cultural advancement of Muslims here, are under review. Such debates usually disregard that it is an INSTITUTION OF NATIONAL IMPORTANCE (Item No 63 of this list) which confers it a special status that often comes with greater autonomy, funding and resources.

This all-India institution of higher learning draws students from all over the country and claims excellence for its faculty. in different fields."



**Fig. 2:** *Structure Hall*



**Fig. 3:** Descendance Chart of Sir Syed  
(35<sup>th</sup> direct descendant of Imam Husain {A.S})

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