

- i). *What specific steps were initiated by Sir Syed Ahmed Khan which later on became the agenda points of the movement for Pakistan? How did these steps orient the Political System in Pakistan?(2009)*
- ii). *"Aligarh Movement injected a new life in the dead body of the Muslim nation and helped to regain its lost glory and prestige." Discuss. (2008).*
- iii). *"Aligarh is the arsenal of Muslims of India" (Quaid-i-Azam). Narrate briefly the role of the Aligarh for the cause of the Muslims of the sub-continent with special reference to its role during the final phase of their independence. (2004)*
- iv). *State the reasons Sir Syed advanced to Indian Muslims to eschew politics. To what extent he was successful? (2002)*
- v). *The Ulemas of Nadwah attempted to make a synthesis of Modernism of Aligarh and Conservation of Deoband in their syllabus. Discuss. (2002)(1998)*
- vi). *"Basically educational in character, the Aligarh Movement was not devoid of political objectives." Discuss. (2001)(1997)*
- vii). *Make a critical appraisal of the Aligarh movement specifying its significance in the Freedom Movement. (1999)*
- viii). *The two distinct if not conflicting trends in the intellectual life of the Muslims, one modernist led by Sir Syed Ahmed Khan and the other aimed at conserving Old Values and resisting Westernism led by Ulemas of Deoband and Nadva were reconciled and synthesized by Allama Iqbal. Discuss. (1996)*
- ix). *"The Aligarh Movement brought about a renaissance amongst the Indian Muslims". Elaborate. (1995)*
- x). *Briefly analyze the contributions of Deoband, Aligarh College, and Anjuman Himayat-e-Islam in generating Muslim consciousness and building momentum for the creation of Pakistan. (1994)*
- xi). *Sir Syed Ahmad Khan had foreseen that two nations-Muslims and Hindus could not sit on the same throne and remain equal in power. Discuss. (1993)*
- xii). *"Sir Syed's contribution to Muslim renaissance in India can be summarized in one phrase and that was the inculcation of self-confidence in his people". Explain. (1992)*
- xiii). *'In the distressed situation Sir Syed endeavored to make the Muslim psychologically adjusted to the new environment'. Elaborate. (1990)*

xiv). Evaluate the impact of the services rendered by Sir Syed Ahmad Khan towards the regeneration of the Muslims. (2003 History of I&P)

1. Introduction:

- 1.1. Brain child of Sir Syed Ahmed Khan (1817-1898) and toil of his followers – Hali, Shibli, Nazeer Ahmed (Syed Amir Ali, author of 'Spirit of Islam' – which was new interpretation of Islam, though not a member, but contributed largely to the goals of Aligarh Movement)
- 1.2. Characteristics of Muslim community soon after 1857 War – education was bleak (illiteracy rampant), religion an obsession (traditional thinking, religious fanaticism) and politics was an enigma (puzzle / mystery).
- 1.3. Movements of Shah Waliullah and Syed Ahmed Shaheed reduced animosities (hostilities) from among the Muslim community but created over obsession towards religious thinking. This fanaticism was a barrier in the renaissance and regeneration of the community after War of Independence – British hegemony and Hindu domination.
- 1.4. A cultural movement aimed at regeneration of liberal values – literature, social life and religion.
- 1.5. Education was the foundation on which Sir Syed build a super structure of his religious, social and political ideas for Muslims

2. Highlights of the Movement:

- 2.1. The movement acted as social, political and psychological panacea for betterment of Muslims in India.
- 2.2. British loyalty and confidence was also the programme of the movement
- 2.3. The Educational Aspect:
 - 2.3.1. Aim: groom and quip Muslims with Western education to become intellectually and politically sound to play role effectively in the development of India
 - 2.3.2. Sir Syed visited England in (1869) to study English educational institutions
 - 2.3.3. Established Mohammedan Anglo Oriental (MAO) College, Aligarh (1875) – later became Aligarh Muslim University - centre of cultural activities for Muslims
 - 2.3.4. Mohammedan Educational Conference (1886) – spread message through conferences, seminars, public meetings, etc.

2.3.5. Translation Society at Ghazipur (1864) later became Aligarh Scientific Society – translated modern works from English to Persian and Urdu, published a journal ‘Aligarh Institute Gazette’ (1866) bridged gulf between British and Muslims.

2.4. Religious Role:

- 2.4.1. Sir Syed wrote many books on Islam to establish that it was a progressive religion – no conflict with Modern world, science and development
- 2.4.2. He gave a befitting reply in the form of detailed essays to William Moor’s blasphemous book – ‘Life of Mohammad’
- 2.4.3. Attempts were made to rationally interpret Islamic ideas and concepts
- 2.4.4. Emancipated the Muslims from centripetal tendencies of religion by recommending extensive use of *Ijtihad*.

2.5. Political Contribution:

- 2.5.1. Policy of the movement was to remain away from politics (Aligarh was apolitical!)
- 2.5.2. However, the movement safeguarded the political interests of Muslims of India by educating them to face better educated and more prosperous Hindus
- 2.5.3. To promote better understanding with the British, Sir Syed wrote a pamphlet – ‘The Causes of the Indian Revolt’
- 2.5.4. He highlighted services of the Muslims and defended them in ‘Loyal Mohammadans of India’.
- 2.5.5. The movement championed Muslim nationalism cause when Sir Syed advised Muslims not to join Congress – thereby provoked the to establish a separate political party [critical]
- 2.5.6. He was first to propose idea of ‘separate electorate’ for Muslims – did not believe in Westminster democracy (majority rule) in India – [critical]
- 2.5.7. Pleaded inclusion of Muslims in the Legislative Council to represent their community;
- 2.5.8. The movement was bastion (fortress) of Two Nation Theory – Sir Syed was the first to formally propagate the idea after being disgruntled with Hindu attitude and advocated separate and distinct identity of Muslims with different culture, religion, civilization, etc. He was the first to formally call Muslims ‘a nation’

2.6. Social Role:

2.6.1. Reawakened Muslims with social consciousness

2.6.2. 'Tahzibul Ikhlaq' () magazine played positive role in improving morality / moral values.

3. The Impact of the Movement:

3.1. Immediate:

- 3.1.1. Transformed the Muslim community from pessimism of the post 1857 war days to optimism - gave a new hope to the Muslims
- 3.1.2. bridged the gulf between the British and Muslims (their loyalty no more challenged)
- 3.1.3. provided an opportunity to catch up with Hindus / other Indians
- 3.1.4. Produced graduates to fill up senior government assignments

3.2. Long Term / Far Reaching:

- 3.2.1. Infused new spirit in the dormant Muslim community raised it to a level of a separate and independent nation in India
- 3.2.2. Gave political wisdom and offered new horizons to the Muslims which ultimately paved way for establishment of All India Muslim League.
- 3.2.3. Under the influence of MAO Aligarh, Islamia College Peshawar and Islamia Collge Lahore became nucleus for Muslim educational and political activities
- 3.2.4. Aligarh Movement indeed spearheaded Pakistan Movement!

4. Conclusion:

- 4.1. Some argue that Sir Syed's political philosophy of cooperation with British had serious limitations; while others contend that his acceptance of Western values could not build a nation with distinct identity and values; some critics even consider his religious concept narrow and un-philosophical
- 4.2. But at a critical juncture of the history of Indian Muslims his movement and philosophy provided opportunities and saved Muslims from the inertia, stagnation and even annihilation

"People say Sir Syed set up a college, nay, he made a nation" - Dr. Maulvi Abdul Haq

4.3. The movement provided new zeal and vigor to the Muslims of India