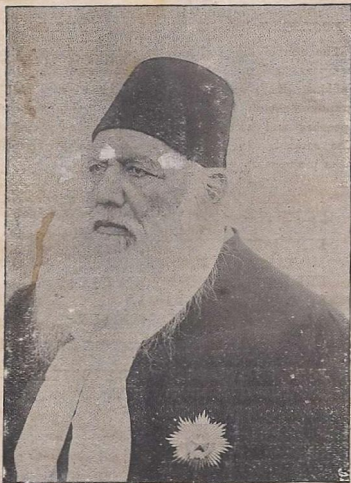


SIR SYED AHMED KHAN

Founder of the M. A. O. College, Aligarh



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SIR SYED AHMED.

INTRODUCTION.

ANDGUBTEDLY, Sir Syed Ahmed Khan was the greatest leader of the Indian Mussalmans in the Nineteenth Century. His life sets before us the high examples of self-help, self-sacrifice and self-reverence. Owing to his vigorous opposition to the Indian National Congress, his long and useful career as an apostle of English Education among his co-religionists has not been properly appreciated by his countrymen. Rash writers, like the French author Periou, have gone so far as to style Sir Syed "the dangerous enemy of Indian politics." According to that writer, Sir Syed was alleged to have adopted for his policy the motto: "Education, loyalty and opposition to the Hindus." The life-long work of Sir Syed gives the lie direct to his alleged hostility to the Hindus and to the "national" movements propagated by them. It is, therefore, just and proper that after his death, the storm and tempest of faction should abate and that his work, educational and social, religious and political should

be judged in a cool and impartial spirit. We have often heard many an educated and cultured Mussalman complaining of the great injustice done to his memory by the injudicious attacks directed against him by young and inexperienced politicians. By such injudicious remarks great harm is done and has been already done to the cause of the country. Even a cursory study of his great life as an Indian Reformer would have saved them from the many pitfalls into which they have fallen.

He was a man who was for more than five decades at the helm of Muslim affairs in India, occupying more or less the position of a teacher and dictator and utilising his marvellous powers for the benefit of his countrymen. His brilliancy of wit, charm of expression, his strength of opinion, his subtle mental powers, and the unique union of qualities in him as reformer, orator, man of letters, philosopher and leader have rarely, if ever, been found elsewhere in such happy combination.

He was a remarkable product of Oriental learning. Whatever noble work Raja Ram Mohan Roy, Vidyasagar, Keshub Chunder Sen, Ranade and Dadabhai Naoroji have done in the cause of India in their respective spheres is not, in one

sense, a matter for great surprise for they were masters of the English language and had drunk deep at the fountain-heads of Western civilization and culture. In Sir Syed's it was different. It is certainly to his credit that, although ignorant of English and other European languages, he mastered the principles of the British Constitution and the Laws of Occidental Jurisprudence so perfectly. Brought up as an Oriental Scholar, he rose to be the apostle of English learning amongst his co-religionists. He was not only an educational and moral force but a political force of no mean importance as well. In fact, he was a supreme factor in propelling, restraining and guiding his community and country—the interests of both of which claimed his sympathies at many decisive moments. His work as a regenerator of his fallen community can be best judged if our readers are made acquainted with the important events of his life. It is here proposed to mention very briefly some important phases of his life which bridged the long span of 82 years.

HIS ANCESTORS.

Sir Syed was born in the Imperial City of Delhi on the 17th April, 1817. He was a Syed by birth on his father's as well as on his mother's side. Pater-

nally, he was descended from *Huzrat* (Lord) Husain, the grandson of the Prophet Mahomed, in the 36th degree. Being persecuted by the Ommides and Abbasides, the Beni Fatemites found their lives in great peril and consequently left their hearths to settle down in the distant countries of Asia, Africa and Europe. Some of the Fatemite families migrated to Egypt, some to Berber and Spain and some others again to Persia, Afghanistan and India. Sir Syed's ancestors, escaping from the tyranny of the Ommides, took refuge in Damghan and finally settled down in Hamdan and Herat. It was in the reign of Shah Jehan that the members of the family came to India and were appointed to posts of trust and responsibility by that Emperor and their connection with the Moghul Court continued to the nominal rule of Bahadur Shah (1857). They held important *mansabs* under the Moghul Government. His paternal grandfather, Syed Hadi, was a man of great influence in the Court of Alamgir II., who bestowed on him the honoured title of Nawab Jawad-ud-dowla. His father, Mir Taqui, held independent views and was much respected by the Court and by the gentry of the City. Mir Taqui had been offered the post of Prime Minister to Akbar II., but refused this and other coveted

honours. Sir Syed's mother, Azizunnisa Begum, was the eldest daughter of the Minister who was acknowledged to be the best Oriental Scholar of his time. She exercised the most wholesome influence on his character. He received an excellent training under her fostering care. He lost his father when he was quite young. His father's pension ceased and the family was thrown on the mother's resources. She was a remarkable woman. Throughout her life, she had lived frugally and managed the household affairs ably. It was from his mother that Sir Syed received the incentive to exertion. It was entirely due to her alone that he first owed the reception of the spark—the divine *particulam auræ*. Physically he possessed superior weight and size as well as a tough and strong constitution which distinguished him from his fellows.

HIS EARLY EDUCATION.

The beginning of the Nineteenth Century had seen the politico-religious decay coincident in the Islamic World with social and intellectual deterioration. Rank superstition and dire ignorance had taken hold of the people's mind. The forces which had sustained the existence of Society—and an Empire—were fast ebbing away. The rem-

nants of the Moghul Civilization were crumbling to decay at Delhi and Lucknow. There was hardly a Seminary of good repute where the sons of noblemen and the middle classes could proceed for their education and training. Sir Syed was therefore educated at home by his mother, who was one of those Mahomedan ladies who, though not educated in the English fashion, are nevertheless cultured and not infrequently speak two or three Oriental languages and possess a good knowledge of their poetry also. She was singularly free from the grovelling superstitions which have eaten into the vitals of Muslim Society. Early religious training at her hands enabled him to shake off the trammels of those superstitions which had crept into the faith of his compatriots and which he so successfully combated in later years.

He was one of the most well-read men of his time in Persian, Arabic, Muslim theology and law and contemporary history. He had to leave his studies at the early age of 18 and seek service under the East India Company. He enjoyed the best society of Delhi of those days and moved freely in the company of the great poets, *Sahbai*, *Ghalib* and *Azurda*.

(1838—1857.)

After his father's death, his mother's income proved insufficient for the maintenance of the family, consisting as it did of five or six souls ; and as the Maafi lands had also been confiscated by Government, he severed his connection with the Moghul Court and started life as a Sherishtedar at Delhi. In 1839, he became Naib Mir Munshi to Mr. (afterwards Sir) Robert Hamilton, Commissioner of Agra. He passed the Munsif's Examination with credit and was posted to Mainpuri in 1841. His reputation as a Civil Judge reached the Moghul Court, which was not slow to confer on him the family title of *Navab Jawad-ud-doula*. From 1846 to 1854, he remained in Delhi as Sadr Amin. Here he resumed his studies and wrote his famous work, *Asar-e-Sanadid*, on the ruins, architecture and mausoleums of Delhi. It is the standard work on the subject and is recognized as such by European *Savants* and drawn upon by modern authors in writing the history of Delhi. A copy of this historic work was presented to the Royal Asiatic Society by Mr. Roberts, the then Collector of Delhi, who attempted an English translation of the same but left it unfinished. The celebrated French Orientalist, M. Garcon de Tassy,

published a French translation of it in 1861. This attracted the attention of the Royal Asiatic Society, which marked its sense of his antiquarian researches by electing him an honorary member of its body. This period of 8 years was one of incessant literary activity on the part of Sir Syed. In this period he wrote some important religious works also, which will be briefly alluded to elsewhere.

In 1855, he was transferred to Bijnour as Sadr Amin. Here he found time to edit the *Aeen-i-Akbari* and corrected many a mistake which had crept into that celebrated work of Abul Fazl. Mr. Blockman, the translator of *Aeen-i-Akbari* in English, has paid a glowing tribute to his capable editing of that famous work.

1857 TO 1868. MUTINY AND AFTER.

Sir Syed was stationed at Bijnour, when the Mutiny of 1857 broke out in the North. The sad episode of the Mutiny may fitly be described as a turning point in the life of Sir Syed, as it brought into relief the great qualities of his head and heart. In those troublous days he saved the lives of many Englishmen and women. Although he saw a great rising enveloping his, as well as the adjacent districts, his implicit and unflinching confidence in the durability of

British Rule never forsook him for a moment during those stormy days. There were not a few sons of India who firmly stood by England in this dark hour of her trial. The after-effects of the Mutiny are too terrible to dwell upon. The powers-that-be punished ruthlessly the mutineers and those who were supposed to have joined hands with them. Thousands of innocent persons suffered owing to the personal animus or grudge of an informer ; but Sir Syed helped the authorities to differentiate between the guilty and the innocent and saved many families from destruction. He had the satisfaction of succeeding in exercising his influence in the direction of tempering justice with mercy. Big fortunes were made by many an Indian, when the estates of rebel Chiefs and Zemindars, which were confiscated after the Mutiny, were awarded to them for little or no service done. A big Taluka, yielding an annual rental of $1\frac{1}{2}$ lakhs of rupees, formerly owned by a rebel Chief, was recommended by Mr. Shakespeare, Collector of Bijour, to be awarded to Sir Syed Ahmed for his loyal services during the Mutiny but he firmly and boldly refused the offer, as his conscience did not permit him to enjoy an estate the price of which was the blood of his countrymen.

At last British prestige was re-asserted and a general amnesty was proclaimed and the great Proclamation of the late Queen Victoria restored peace and order in the country. But to Sir Syed the prospect did not appear cheerful at all. He despaired of the regeneration of Muslim India and once entertained the thought of emigrating to Egypt. His love of his community and the country, however, could not permit him to take that extreme step, for he deemed it the greatest crime to forsake his countrymen at such a sad and critical juncture and to seek repose and comfort in a foreign land.

It was at such a time that he set before himself the herculean task of regenerating his fallen community and of making Indians and Englishmen understand each other. He firmly believed that the existence of the great gulf between the rulers and the ruled was wholly responsible for the calamity into which the country had been plunged in 1857. In 1858, he wrote the famous pamphlet on the *Causes of the Indian Mutiny*, which was not published till 1863, when the storm of anger and rancour swelling in the breasts of Englishmen had abated. This important brochure was translated into English by his old

friend, Mr. (afterwards Sir) Auckland Colvin, Ex-Lt.-Governor of the United Provinces. He is the first Indian who wielded his pen for the noble cause of dispelling the wrong notions of Englishmen on the causes of the Indian Mutiny. He boldly expressed his opinion on the subject. No apology is needed to make the following extracts from that pamphlet to show the trend of his political views in those days:—

As regards the rebellion of 1857, the fact is, that for a long period, many grievances had been rankling in the hearts of the people. In course of time a vast store of explosive material had been collected. It wanted but the application of a match to light it, and that match was applied by the Mutinous Army.

The original cause of the outbreak was the non-admission of a native as a member into the Legislative Council.

I believe that this Rebellion owes its origin to one great cause to which all others are but secondary branches so to speak of the parent stem. I do not found my belief on any speculative grounds or any favourite theory of my own. For centuries many able and thoughtful men have concurred in the views I am about to express.

Most men, I believe, agree in thinking that it is highly conducive to the welfare and prosperity of Government; indeed it is essential to its stability that the people should have a voice in its Councils. It is from the voice of the people only that Government can learn whether its projects are likely to be well-received. The voice of the people can alone check errors in the bud, and warn us of the dangers before they burst upon, and destroy us.

To form a Parliament from the natives of India is of course out of the question. It is not only impossible

but useless. There is no reason however why the natives of the country should be excluded from the Legislative Councils, and here it is that you come upon the one great root of all this evil. Here is the origin of all the troubles that have befallen Hindustan.

The evils which resulted to India from the non-admission of natives into the Legislative Council of India were various. Government could never know the inadvisability of the laws and regulations which it passed. It could never hear as it ought to have heard the voice of the people on such a subject. The people had no means of protesting against what they might feel to be a foolish measure or of giving public expression to their own wishes. But the greatest mischief lay in this that the people misunderstood the views and intentions of Government. They misapprehended every act and whatever law was passed was misconstrued by men who had no share in the framing of it, and hence no means of judging of its spirit. At length the Hindustanees fell into the habit of thinking that all the laws were passed with a view to degrade and ruin them, and to deprive them and their fellows of their religion.....

I do not wish to enter here into the question as to how the ignorant and uneducated natives of Hindustan could be allowed to share in the deliberations of the Legislative Council: or as to how they should be selected to form an assembly like the English Parliament. They are knotty points. All I wish to prove here is that such a step is not only advisable, but absolutely necessary, and that the disturbances are due to the neglect of such a measure.

The outbreak of the rebellion proceeded from the following five causes:—

1. Ignorance on the part of the people: by which I mean misapprehension of the intentions of Government.

2. The passing of such laws and regulations and forms of procedure as jarred with the established customs and practice of Hindustan and the introduction of such as were in themselves objectionable.

3. Ignorance on the part of the Government of the condition of the people; of their modes of thought and life; and of the grievances through which their hearts were becoming estranged.

4. The neglect on the part of our Rulers of such points as were essential to the good government of Hindustan.

5. The bad management, and disaffection of the Army.

I would here say that I do not wish it to be understood that the views of the Government were in reality such as have been imputed to them. I only wish to say that they were misconstrued by the people, and that this misconception hurried on the rebellion. Had there been a native of Hindustan in the Legislative Council, the people would never have fallen into such errors.

Every passage in the famous pamphlet on the "Causes of the Indian Revolt" is important enough to be quoted here, but the space at our disposal is so limited that we may better give an abstract of the five heads and quote in extenso, wherever it is necessary to explain. Sir Syed, proceeding to consider the five causes of the Indian Revolt, refers to unwise interference in matters of religion. It was believed by the ignorant as well as by the educated, that the British Government were bent on interfering with their religion, and with their old established customs. They believed that Government intended to force the Christian religion upon the Hindus and Mussalmans alike. Events had happened which increased and strengthened this conviction. He refers to the step which was taken in the famine of 1859 of rearing orphans in the principles of the Christian

faith. This was looked upon throughout the N. W. P. as an example of the intentions of Government in this connection. As another example of the misapprehension on the part of the people, he mentions that it was commonly believed that Government appointed Missionaries and maintained them at its own cost. It was supposed that Government and the Officers of Government contributed large sums of money to proselytize the poor people. Many Covenanted Officers and many Military men assumed the Missionary functions and used to talk to their subordinates about religion and directed them to listen to the preaching of Missionaries. For the first time in India, the Gospel was preached in places of public resort and at markets and fairs. The establishment of Missionary Schools and the fact that the Covenanted Officers attended Examinations at those Schools added a match to the fire that was smouldering. Village schools were looked upon with suspicious eyes, as the general belief was that they were instituted solely with the view of spreading the doctrines of Jesus. Unnecessary alterations in the usual system of education in large Colleges was another instance of the alleged interference. In the beginning of the

nineteenth century, when Colleges were established, Arabic, Persian, Sanskrit and English were equally taught. The "Fickah" (theology), "Hadees" (traditions) and other such books were also read. Examinations were held in the "Fickah" for which certificates of proficiency were given. Religion was not in any way thrust aside. But all was changed in the forties. The study of Arabic was little thought of. The "Fickah" and "Hadees" were suddenly dropped and Persian was almost entirely neglected. All this tended to strengthen the idea that Government wished to wipe out the religions which it found in Hindustan.

Taking the second cause, Act XXI. of 1850 was, without doubt, prejudicial to the professors of other creeds. This Act was thought to have been passed with the view of advancing Christian interests. Sir Syed remarks :—

The Hindu faith, as it is known, allows of no converts. To the Hindus, therefore, this Act brought no benefit. If a man again became convert to Islam, he is forbidden by the laws of his new religion, from inheriting property left to him by men of another creed. No Mahomedan convert, therefore, could profit by this Act. To such men, however, as became Christians, it offered great advantages. Hence this Act was said not only to interfere with people's religions, but to hold out strong inducements to conversion.

Act 15 of 1856, relating to Hindu widows was put forward as another example as it was opposed to the practice of the Hindu religion. However noble and humane, it allowed Hindu widows to remarry. The ignorant masses believed that it was intended to give liberty to females. Moreover, certain Acts and Laws were passed which led to decisions in the Civil Courts opposed to the religious practices of the litigants. Sir Syed would not have the Government show a partiality for any creed whatever. The laws, providing for the resumption of Revenue Free Lands, the last of which was Regulation 6 of 1819, were most obnoxious. Sir Syed remarks :—

It is a remarkable fact that whenever the rebels have issued proclamations to deceive and induce the people, they have mentioned two things: the one, interference in matters of religion; the other, the resumption of revenue free lands. It seems fair to infer that these were the two chief causes of the public discontent. More especially was it the case with the Mahommedans on whom this grievance fell far more heavily than on the Hindus.

Public sales of Zemindari rights were most objectionable, as bankers and money-lenders availed themselves of it to advance money to landlords, resorting to every kind of trickery and roguery like other Indians to rob them of their property. Sir Syed was rather strong on the question

of heavy assessments of lands. In many districts, every Settlement that was made pressed heavily, and landlords and cultivators were alike reduced to straits. "The assessments imposed by the English Government have been fixed without any regard to their various contingencies." The abolition of Talcokdari rights, particularly in the province of Oudh, and the introduction of stamp paper were entirely opposed to the spirit of Hindu customs.

This brings us now to the third cause, *the ignorance of Government of the state of the country and their subjects*. Government was but slightly acquainted with the unhappy state of the people. Let us quote in extenso some important passages on this heading :—

There was no real communication between the governors and the governed, no living together or near one another as has always been the custom of the Mahomedans in countries which they subjected to their rule. Government and its officials have never adopted this course without which no real knowledge of the people can be gained.

The people again having no voice in the Government of the country could not well better their condition, and if they did try to make themselves heard by means of petitions, these same petitions were seldom if ever attended to and sometimes never even heard.

Government, it is true, received reports from its subordinate officials, but even these officials themselves were ignorant of the real thoughts and opinions of the people, because they had no means of getting at them.

Now Government, although in name only a Government subordinate to a Higher Government, was in reality the real Government of this country, and as such, it ought to have received the complaints and petitions of its people direct and not as it did invariably by reports from its District Officers. These are some of the reasons why the real feelings and ways of its people, why the action of new laws passed for that people, their working for good or for bad, for the prosperity or otherwise of the countrymen were unknown or slightly known to Government. The people were isolated, they had no champion to stand up for their rights and to see justice done to them, and they were constrained to weep in silence.

As regards Cause IV., the following quotations set out what Government ought to have done:—

I maintain that the maintenance of friendly relations between the Governors and the governed is far more necessary than between individuals, private friendships only affect a few, friendship and good feeling between a Government and its subjects affects a nation.....
The people and the Government I may liken to a tree, the latter being the root, and the former the growth of that root. As the root is, so will the tree be. What! Was such intimacy impossible under this Government? Most certainly not.

* * * * *

Government has hitherto kept itself as isolated from the people of India as if it had been the fire and they the dry grass, as if it thought that were the two brought in contact, the latter would be burnt up. It and its people were like two different sorts of stone, one white and the other black, which stones too were being daily more and more widely separated. Now the relations between them ought to have been close like those between the streaks of white and black in the stone called Abri in which we see the former close alongside of the latter, the one blending with the other.

Sir Syed clearly points out that, although the blood of the Mahomedan conquerors and that

of the people of the country were not the same, they still became friends. The history of Muslim India shows that, in those times, as long as cordiality was not *observed* by the reigning powers, tranquillity was not established. Treating the Indians with contempt also alienated the feelings of the people against their Rulers.

Contempt is an ineradicable wrong. Being treated contemptuously sinks deep into a man's heart, and although uninjured by the same as to his worldly goods, he still becomes an enemy. The wound rankles deep and cannot be healed. That given by a sword can be healed but that inflicted by a contemptuous word can *not*.....

Now in the first years of the British Rule in India, the people were heartily in favor of it. This good feeling the Government has now forfeited and the natives very generally say that they are treated with contempt. A native gentleman is in the eyes of any petty Official, as much lower than that Official as that Official esteems himself lower than a Duke. The opinion of many of these Officials is that no native can be a gentleman.

However good the intentions of Government with regard to its subjects may be, unless these same Officials give practical proof thereof by kind treatment of the natives, the people will not believe in them. Theory and practice are not one and the same. In these days, or rather within the last few years the feeling of Officials towards natives is not nearly so favourable as was formerly the case. In olden days natives were treated with honor and in a friendly manner by these Officials, and consequently to use a native expression, "they carried their (natives') hearts in their hands."

Sir Syed mentions as another reason, the exclusion of natives from high appointments.

HIS PRACTICAL WORK.

In his "*Causes of the Indian Revolt*," Sir Syed

tried to solve the question of the sympathetic administration of the country. He essayed in a practical manner, to remove the general aloofness which existed between the rulers and the ruled. He did not believe in the Imperialistic poet's oft quoted line "East is East and West is West, etc." He was an ardent believer in, and a staunch advocate of, substantial union between the Orientals and Occidentals. His work in that direction was an uphill one. At first, he commenced his work amongst his own men. He had seen that ignorance, superstition and narrow-mindedness reigned supreme throughout Muslim India. He therefore prepared himself to fight these giants of superstition and ignorance and to open the eyes of his countrymen and co-religionists to the new situation in India. He fully knew what great harm the extensive hierarchy of bigoted Mullahs had done in keeping back his co-religionists from educating themselves in the new subjects of Western lore. He raised his voice for the assimilation of Western arts and sciences in his own community. From 1861 to 1875, he strove hard to prepare the minds of his co-religionists for the reception of new ideas. We may designate this period as a period of religio-

social reform. From 1875 till his death in 1898, education engrossed all his attention. The early Seventies saw him promoted to the post of a Subordinate Judge. Notwithstanding that the duties of his post were very arduous, he found sufficient time to do other useful and philanthropic work which deserves our gratitude. Among the literary products of this period (before his visit to England) may be mentioned a "History of the Mutiny in the principality of Bijnoor", an "Inquiry into the Causes of the Indian Revolt," a "Commentary on the Bible and Essays on Islam and the Life of the Prophet Mahomed," and a vigorous reply to Dr. Hunter's Book "Are the Mussalmans of India loyal"? Each of these brought a feather to his cap. But he was destined to do still greater deeds.

THE SCIENTIFIC SOCIETY.

In 1863, when he was stationed at Ghazipur, he developed the idea of establishing a Literary and Scientific Society with a view to reconcile Oriental and Occidental ways of thought by translating standard English works into Urdu, so that Mussalmans who foolishly had not taken to English education might get a glimpse of European thought and culture and thus cultivate liberal

ideas which Islam, in the first three centuries of the Hejira Era had so successfully inculcated. The Society was established at Ghazipur and Aligarh was made its headquarters when its Founder was transferred to that district. It was an honest attempt on the part of Sir Syed to bring Hindus and Mahomedans on one common non-controversial platform. Hindus were invited to join it and they did join it in very large numbers. The Society also undertook the work of translating such old works of Indian authors as might be deemed instructive. The Duke of Argyle, then Secretary of State for India, accepted the Patronship while the Lieut.-Governors of the Punjab and Bengal became its Vice-Patrons. The then Maharaja of Patiala royally supported the Scientific Society. It became very popular and some important treatises were compiled by its members on various subjects, such as History, Agriculture, Biography and Political Economy. Syed Ahmed was able to locate it after a few years in a handsome building which has been recently converted into one of the Boarding Houses of the Aligarh College.

ESTABLISHMENT OF ENGLISH SCHOOLS.

After the Mutiny, about 1861, he established an English School at Moradabad,

which was amalgamated with the District Board Schools later on. When he had become convinced of the utility of the assimilation of the Western arts and sciences by the Mussalmans of India, he sketched out a rough plan of inaugurating an Anglo-Oriental programme of Universal Education for the Indian Mussalmans. In 1864, two months after the establishment of the Scientific Society, he laid the foundation-stone of an English School at Ghazipur, now known as the Victoria School. On that occasion he delivered a very vigorous speech in the course of which he said :—

The work to be inaugurated to-day is portentous. We are laying foundation to-day of spreading the light of learning amongst our countrymen and removing the clouds of darkness and ignorance which were enveloping us and this great country. This noble work will be not only profitable to ourselves and our contemporaries but to the coming generations, our sons and sons' sons. What gives me greater happiness and an occasion to congratulate you is the fact that the inauguration of this School originated from amongst you without outside help and you, of your own accord, and without asking other's help, have started this School with your donations and subscriptions.

After showing what benefits English Education was destined to bring to its students, he remarked:—

You will always bear in mind, gentlemen, that Her Most Gracious Majesty, Queen Victoria, has proclaimed (in this country) that her European and Indian

subjects are on an equal footing and this assurance is not a mere matter of form but a reality. Those of you who have gone recently to Calcutta will see an Indian Judge, Babu Chandroo Nath, adorning the Bench of the Calcutta High Court. This Indian Judge possesses all those privileges and rights which the English Judges are possessed of.

Further on, in the course of the same address he remarked :—

The admission of Indians to the Supreme Legislative Council is a beginning of the advancement of India. You remember my premonition that the day is not far off when I trust that the Council will be composed of representatives from every Division or District and that the laws will be enacted by you and abided by you also. So ponder well how necessary it is for the people to advance in education and experience. I once had a conversation with a high Official on this very subject, and he said that Government will be only too glad to act upon the scheme as sketched above, but he felt doubtful, if it were stated that there were qualified men in every Division, Government would gladly avail itself of their knowledge and give them seats in Councils. I knew this only too well and felt ashamed that such was the case. The object (of this discourse) is to inculcate on your minds the great fact that Her Gracious Majesty wishes all her subjects to be treated alike, irrespective of their religion, race or colour and has opened the doors for all; the only way to avail ourselves of the great opportunity is to advance ourselves in arts and sciences.

THE FORMATION OF THE BRITISH INDIAN ASSOCIATION.

He was instrumental in establishing on the 10th May, 1866, the famous "British Indian Association"—which was the forerunner of the Indian National Congress—with a view to keep the Association in touch with the Members of the House

of Commons. The address he delivered on that occasion is a memorable one in the history of Indian Politics. After showing the necessity of Indian affairs being more prominently brought before Parliament and of forming an Association for the purpose, he compared British Rule with that of former Emperors and Rajahs of India thus :—

The rule of the former Emperors and Rajahs of India was based upon nothing but tyranny and oppression. The law of might was in force in those days ; the strong and turbulent kept the feeble and the poor under their thumb and usurped all their privileges with impunity and force for their own luxury and comfort. It is only therefore by such usurpers and turbulent spirits that a despotism, such as flourished in Hindustan for many long centuries, is at all to be desired.

In the course of the same address, he regretted the indifference with which the affairs of India were treated in Parliament and laid the blame of it to a great extent upon the shoulders of his own countrymen. He was also grieved to see that India looked on Parliament with a dreamy, apathetic eye. He exhorted his countrymen to discontinue their apathy and entreated them to secure the proper representation of their interests in the Imperial Legislature of the British nation. He appealed to them to co-operate with the London Association formed for that purpose. He warned them as follows :—

You will have only yourselves to reproach when in after-years you see the European section of the community enjoying their well-earned concession while your wants remain still unredressed

...I am afraid that you entertain a fear that the Government which protects your lives and properties or the District Officials would esteem you factious and discontented (were you to inaugurate this Association)..... Believe me that it is your folly and cowardice. Your apprehension is unfounded and that there is not an Englishman of liberal turn of mind in India who would regard it with feelings other than those of pleasure and hope.

Regretting that Indians have little or no voice in the management of the affairs of their country, he deplored very much the fact that, whenever any measure of Government proved objectionable and obnoxious to them, they always brooded over it, looking apparently well-satisfied while really discontent rankled in their hearts.

"I may be pardoned if I say that the natives are in the habit of inveighing against such measures in their homes but when they meet the Europeans, they represented that they were satisfied with the justice and wisdom of the measures."

To his mind such a state of affairs was inimical to the welfare of the country. Such associations as the London Association, he was of opinion, should deem it their duty to express their frank and honest opinion as to the justice or otherwise of the acts of Government. One should bear in mind that Sir Syed made this

important utterance when he was in Government Service.

He thus educated his people and exhorted them to avail themselves of the means of educating themselves in every way. On the 6th October, 1863, he was invited to Calcutta by the late Hon'ble Nawab Abdul Lateef, where he delivered an important address before the Mussalmans of Bengal, in Persian, on the benefits of English Education. Here we have a unique example of a man who, though not possessing himself the advantages of an English Education and having never acquired great colloquial facility in that language, but being a man of extensive reading and culture, eagerly grasped the dire necessity of getting his co-religionists out of the groove of the old orthodox Mahomedan education and to make them acquainted with the results of modern science and thought.

HIS VISIT TO ENGLAND (1869-70.).

In 1869, the Government of India selected his second son, the late Hon'ble Mr. Justice Mahmood, for a State Scholarship to proceed to England for his education. Sir Syed had long wished to visit England with the view of obtaining by personal

observation a more thorough insight into the manners and customs, and the religious, educational and political institutions of Europe. He accompanied Mr. Mahmood to England and carefully studied the system of education prevailing in England and determined to introduce it in a suitably modified form in his own country. He wrote descriptive accounts of his voyage to, and his sojourn in England to his old friends, the late Nawab Mohsinul Mulk and the late Moulvi Zainul Abedin. He stayed in England for full 17 months and strenuously studied the educational system of the great English Universities. One of his objects in proceeding to England was to collect materials for the publication of a comprehensive rejoinder to Sir William Muir, whose criticism of the Life of the Prophet Mahomed necessitated such a reply. For months he searched the shelves in the Oriental Library of the British Museum and collected materials for the rejoinder. His renowned Essays on the Life of Mahomed were published in the beginning of 1870. They met, particularly among others, the criticism of Sir William Muir by well-reasoned arguments and substantive quotations. It is an open secret that Mr. Mahmood was responsible for the translation of these Essays into

English. The work had a very large sale in England and was favourably noticed by the British Press and by European Orientalists. It is now universally recognized as a standard work on the subject.

Sir Syed led a very busy life in England. Every week he had one or two engagements and exchanged visits with his old English friends and the new acquaintances he formed in the British Isles. His enlightened opinions, suavity of manners, dignified bearing and, above all, catholic sympathy attracted much attention. He visited all the important English and Scottish Universities and minutely examined their working and curricula of studies. Often he would sit in his rooms brooding over the causes of England's intellectual ascendancy and India's backwardness. He made up his mind while in England to establish a Mahomedan Residential College on the lines of the Oxford and Cambridge University Colleges which he admired most. The very plan of the College rooms and the various Boarding Houses and the Hostels was sketched by him in England. His son, Mr. Mahmood, was very helpful to him in preparing all the schemes which he put into effect on his return from England.

HIS THREE SCHEMES.

Sir Syed had now become fully convinced that, along with the Persian and Arabic Literatures, which are in truth the pride of Mussalmans, Western arts and sciences should be made popular amongst the Mahomedans of India. Before returning to India he set to work to outline three schemes in connection with Muslim Education in India; *first*, to consider the measures necessary to remove the prejudices of Mahomedans against the study of Western arts and sciences, which, they considered, were the means of making them infidels; *secondly*, to make Mussalmans consider why they were not availing themselves of Western education; and *thirdly*, to collect subscriptions and donations for the establishment of a College at Aligarh, a small town in the United Provinces which he had selected while in London for locating his College.

THE TAHZEEBUL AKHLAQUE OR SOCIAL REFORMER.

It may not be out of place to mention here that his time in England was fully occupied. He was presented to the late Queen Victoria, at Her Majesty's Levee, who presented him with two copies of her works with her royal autograph signature. He received the decoration of the Companionship of the Order of the Star of India at the hands of the

Duke of Argyle. The Athæneum Club elected him to be an Honorary Member on its august rolls. He returned to India towards the close of 1870 and began to put into practice the plans he had formed while in England. During his sojourn in England he was greatly struck with the influence of newspapers in England. He at once started a monthly periodical called the *Tahzeebul Akhlaque* or *The Social Reformer* in Urdu, which soon revolutionised Muslim India. The *Tabzeebul Akhlaque* did for Muslim India what the "Tatler" and the "Spectator" of Steel and Addison had done for the people of England in the early part of the 18th Century. The Journal was edited and published by Sir Syed, assisted by a small Committee of his friends. It was started to improve and widen the religious thoughts of Musalmans and induce them to turn to Western education the attainment of which would bring them to their former prosperity and glory. His idea was to bring about a great reformation in his community. It dealt with religious, social and educational subjects on which Sir Syed, Mohsin-ul-Mulk, Viqar-ul-Mulk and Moulvi Chirag Ali wrote in a free and courageous spirit. The paper exercised a great influence on the minds of a select

but thoughtful body of readers for whom it furnished a variety of intellectual food. The opposition which it created in conservative circles advertised its propaganda far and wide and one can say, with justice, that it succeeded in reforming thousands of Mussalmans, who readily flocked to the banner of rationalism unfurled by Sir Syed. Muslims and Hindus devoured its articles. Verily a new light had appeared on the horizon of Muslim India, beckoning Mahomedans to take heart and march onwards on the path of progress and refinement. It asked Muslims to revivify their character, improve their customs and manners and to aim at national ideals. It tried, to remove the false notions of Mussalmans about those matters which had nothing to do with their religion, to refute the charges of the Christians that Islam was antagonistic to science and reform, to show them what causes had led their ancestors to believe in such notions, to make them hate and give up injurious and unwholesome customs, to bring home to their minds the extent and magnitude of their adversity, to purify Mulla-clogged Islam, to revive amongst them the memories of their great ancestors and to make them rise to their former position. The *Tahzeebul Akhlaque* was the great

vehicle for spreading his views amongst the masses. His voice was heard, through its pages, throughout the length and breadth of the country, and not only opened the sleepy eyes of his indolent co-religionists but inspired them with new hopes and aspirations, aroused the inactive to activity and infused a new and vigorous life into the dying nation. His was a very ambitious programme but the success that he has attained is the true measure of his greatness.

MAHOMEDAN ANGLO-ORIENTAL COLLEGE.

Finding that the time was now ripe for formulating a scheme for the education of Mussalmans on Anglo-Oriental lines, he organised an Educational Board, of which he became Secretary, to take this work in hand. The late Mr. Mahmood drew up the Constitution of this Board and published the synopsis of questions put to Mussalmans of light and leading as to the best mode of regenerating their fallen community. A comprehensive report was drawn up by the Board, foreshadowing the establishment of a Central Institution. It clearly pointed out the prejudices entertained by Conservative and Orthodox Mussalmans as absurd and detrimental to the best interests of the community. It also found that the number of Mussal-

man students reading in Government Schools and Colleges was infinitesimally small and that most of the causes which conspired to dissuade parents from sending their children to Government, or Missionary Schools, had a substratum of reason and that State Institutions did not fulfil the educational requirements of Mussalmans. It finally brought home the conviction how necessary it was to rescue ancient Mahomedan learning from oblivion, to imbibe the new arts and sciences and to place the work of Mahomedan Education into purely Mahomedan hands in view to training Muslim children in the best traditions of Islam.

In 1872, a Committee, by the name of the "Mahomedan Anglo-Oriental College Fund Committee", was formed at Benares with a Sub-Committee at Aligarh. On the 10th of February, 1873, the late Mr. Justice Mahmood issued a Circular letter addressed to the Members of the Committee, submitting a scheme, rich in details, for the creation of a Mahomedan University.

One remarkable thing strikes us in the eventful life of Sir Syed. He was the first Indian who taught us the principle of Self-help. When his prophetic vision recognized the needs of his people he did not resign himself to Fate or appeal helplessly to

Government for aid. He knew that the reforms he aimed at, if they were to be accomplished at all, must be accomplished by the people themselves. With characteristic energy, Sir Syed threw himself heart and soul into the task of raising subscriptions for his College. In less than two years, he collected sufficient funds to establish the M. A. O. School, which was to develop into a Residential College, on the 24th May, 1875, being the auspicious day of our beloved Queen Victoria's birth.

In June, 1876, Sir Syed retired from Government Service and personally looked after the Institution by settling down at Aligarh. Sir John Strachey, then Lieut.-Governor of the United Provinces, secured the present site for the Aligarh College. His Excellency Earl Northbrooke took great interest in this Institution and was to have laid the foundation-stone of the College, but His Lordship resigned the Viceroyalty shortly afterwards. He was the first big donor, of Rs. 10,000, to the College. On the 8th of January, 1877, Lord Lytton came to Aligarh and laid the foundation-stone.

THE PROGRESS OF THE COLLEGE.

In 1878, F. A. Classes were opened ; in 1881, B.A., and M. A., Classess were added. The

College was at first affiliated to the Allahabad and Calcutta Universities and subsequently to the Allahabad and Punjab Universities. In the beginning of the early eighties there were 50 students in the College Classes and two incomplete Boarding Houses. The Institution now accommodates 1,000 Boarders and has 10 Boarding Houses. Sir Syed was as careful of the morals, breeding and discipline of his pupils as he was of their success in Examinations. He insisted that boys should learn to play as well as learn to work and attached great value to games. Football and cricket became very popular. The Aligarh Cricket team won the distinction of being the champion team after defeating the Patiala, the Parsis and best English teams in India. It was one of the foremost objects of the College to impart religious instruction along with secular subjects, as he firmly believed that secular education without religious training was "comparatively futile and ineffectual work." He laid it down as an axiom in the working of the College that all the European Professors on its staff should live in the very compound of the College and he erected Bungalows for their residence.

The history of the College from the time of

Lord Lytton's visit onwards, is one unbroken record of steady progress, achieved in the face of gradually diminishing opposition on the part of old Conservatism. One who has not been inside the College compound, can hardly form an adequate idea of its structural grandeur and scholastic importance.

Let it be understood that all this was not accomplished at once. It took up not less than 25 years to bring the College to a high pitch of efficiency. Syed Ahmed had to travel throughout the length and breadth of the country at his own expense, exhorting his co-religionists to give pecuniary help to the new Institution and creating an interest in Western education. He cheerfully underwent all worries and troubles for its sake. His earnestness succeeded in the long run and money began to pour in.

Before we pass on, we must commend with real pleasure the catholic spirit of the founders of the College in opening its doors to Hindus, Christians and Parsis along with Mussalmans. Unlike the Pachaiaappa's College and the Benares Central Hindu College, the Aligarh College admits students professing different religious beliefs. Except that there is no Temple or

Church for non-Mahomedan Boarders, there is every facility and comfort for them at Aligarh.

IN THE LEGISLATIVE COUNCIL (1878 TO 1883).

Lord Lytton, who was Sir Syed's guest at Aligarh in 1877, was much impressed with his personality and vast amount of learning and appointed him a Member of the Imperial Legislative Council in 1878. This was a very happy period of his life, as he realised in his own person the desire expressed in 1858. He was re-appointed in 1881 by Lord Ripon and sat in the Council for 5 years. He was the first Indian who was permitted to introduce private Bills, which eventually found place on the Indian Statute-Book. The Vaccination Bill and the Kazis' Act were passed at his initiation; the former in the teeth of opposition by the then Lieut.-Governor of Punjab. It was then that he made a memorable speech, every word of which has been rendered true by the events of the next quarter of a century. On the 12th of January, 1883, in the course of a discussion on the Central Provinces Local Self-Government Bill, he objected to the indiscriminate introduction of the principle of election in India in terms which deserve to be quoted at the present time :—

The system of representation by election means the representation of the views and interests of the majority of the population, and, in countries where the population is composed of one race and one creed it is no doubt the best system that can be adopted. But, my Lord, in a country like India, where caste distinctions still flourish, where there is no fusion of the various races, where religious distinctions are still violent, where education in its modern sense has not made an equal or proportionate progress among all the sections of the population, I am convinced that the introduction of the principle of election, pure and simple, for representation of various interests on the Local Boards and District Councils, would be attended with evils of greater significance than purely economic considerations. So long as differences of race and creed, and the distinctions of caste form an important element in the socio-political life of India, and influence her inhabitants in matters connected with the administration and welfare of the country at large, the system of election, pure and simple, cannot be safely adopted. The larger community would totally override the interests of the smaller community, and the ignorant public would hold Government responsible for introducing measures which might make the differences of race and creed more violent than ever.

On the occasion of the introduction of the Ilbert Bill, Sir Syed made a vigorous speech in support of that Bill. Sir Syed and the Hon'ble Mr. Kristo Das Pal were the only non-Official Members who supported the Bill.

THE EDUCATION COMMISSION.

His prominent position among the Educationists of the country induced Lord Ripon to offer him a seat on the famous Commission of 1882, which he gratefully accepted; but hardly had he toured

with the Commission in one Province when, owing to a pressing call from Aligarh, he resigned the membership which was offered by Lord Ripon subsequently to his distinguished son, the late Mr. Justice Mahmood.

HIS TOUR IN THE PUNJAB.

In the beginning of 1884 he made a tour in the Punjab for the purpose of collecting funds for his College. In that tour valedictory addresses were showered upon him. Hindus joined Mahomedans in honouring their great leader. Among others, his two speeches at Gurdaspur and Lahore are too important to be passed over without a reference here.

HIS VIEWS ON INDIAN NATIONALITY.

In his speech at Gurdaspur on the 27th of January, 1884, he said :--

We (*i. e.*, Hindus and Mahomedans) should try to become one heart and soul and act in unison, if united, we can support each other. If not, the effect of one against the other would tend to the destruction and downfall of both. (Cheers.) In old historical books and traditions you will have read and heard, and we see it even now, that all the people inhabiting one country are designated by the term one *nation*. The different tribes of Afghanistan are termed one nation, and so are the miscellaneous hordes peopling Iran, distinguished by the term Europeans, though abounding in variety of thoughts and religions, are still known as members of one nation, though people of other countries also do come and settle with them, but being mixed together

they are called members of one and the same nation. So that from the oldest times the word nation is applied to the inhabitants of one country, though they differ in some peculiarities which are characteristic of their own. Hindu and Mahomedan brethren, do you people any country other than Hindustan? Do you not inhabit the same land? Are you not burned and buried on the same soil? Do you not tread the same ground and live upon the same soil? Remember that the words Hindu and Mahomedan are only meant for religious distinction—otherwise all persons, whether Hindu or Mahomedan, even the Christians who reside in this country, are all in this particular respect belonging to one and the same nation. (Cheers.) Then all these different sects can only be described as one nation; they must each and all unite for the good of the country which is common to all.

Again, in his Lahore speech, in reply to the Address of the Indian Association of Lahore read on the 3rd of February by Mr. (now Sir) P. C. Chatterji, he said :—

Even granting that the majority of those composing this Association are Hindus, still I say that this light has been diffused by the same whom I call by the epithet of Bengalees. I assure you that Bengalees are the only people in our country whom we can properly be proud of, and it is only due to them that knowledge, liberty and patriotism have progressed in our country. I can truly say that really they are the head and crown of all the different communities of Hindustan. * * * * *

I myself was fully cognizant of all those difficulties which obstructed my way, but notwithstanding these I heartily wished to serve my country and my nation faithfully. In the word Nation I include both Hindus and Mahomedans because that is the only meaning which I can attach to it. * * * * *

With me it is not so much worth considering what is their religious faith, because we do not see

anything of it. What we do see is that we inhabit the same land, are subject to the rule of the same Governors, the fountains of benefits for all are the same, and the pangs of famine also we suffer equally. These are the different grounds upon which, I call both those races which inhabit India by one word, *i. e.*, *Hindu*, meaning to say that they are the inhabitants of Hindustan. While in the Legislative Council I was always anxious for the prosperity of this nation.

THE MAHOMEDAN EDUCATIONAL CONFERENCE.

The M. E. Conference which he founded in 1886 is another important work of Syed Ahmed Khan, which has played an important part in the amelioration of Indian Mussalmans. The scheme of the Conference, as promulgated by him, was to hold an annual deliberative assembly of Mahomedans from all parts of India, exclusively devoted to discussing the problems of Mahomedan education. Owing to want of uniformity of action, the energies of workers in the cause of Muslim Education were much frittered away. Provincial leaders of different Provinces in India worked according to their own lights, but they had no settled programme for their guidance. The main object of the Conference was to bring such men together and to decide upon a uniform educational programme.

The Conference has done immense good to the community because, wherever its Sessions have

been held, a change for the better has crept over the people of that Province. In short, the Conference has delivered the intellectual message of Aligarh to the remotest corners of the Empire.

THE PUBLIC SERVICE COMMISSION.

In 1887 Lord Dufferin appointed Sir Syed a Member of the Public Service Commission and he was able to do very useful service to his country. He vigorously advocated the retention of the Statutory Civil Service whereby Indians, without being appointed to the Civil Service Commission in England, might aspire to rise to the highest posts in India.

HE OPPOSES THE NATIONAL CONGRESS.

The year 1887 marks that decisive turn in the public career of Sir Syed which gave a wholly new trend to Muslim thought. It may not be out of place to mention here that in May, 1884, when Babu Surendranath Bannerjee was touring in Upper India in connection with the Memorial to the House of Commons to raise the age of the Civil Service Candidates from 19 to 21, Sir Syed presided at the Aligarh Meeting and paid a high tribute to the disinterested services of Babu Surendranath. In 1885, the Indian National Congress was established and

attracted to itself a good deal of public attention. He closely watched the movement for three years and his subsequent action is thus commented upon by Nawab Mushtaque Husain, the present Secretary of the Aligarh College :—

Syed Ahmad Khan closely watched the movement for 3 years, but when he found that it was not moderate and reasonable in its aspirations, nor sufficiently careful about the interests of minorities, and very far from respectful or fair in its tone as regard its relations with the Government of the country, or the ruling race, he did not hesitate to warn his excitable co-religionists that participation in an agitation such as the Congress advocated by precept and example, was against their best interests. When he further learnt that undue pressure was being brought to bear on the Mussalmans to join the Congress Session being held at Madras, and various inducements were being offered to the more pliable among them to join that body, and every such Mahomedan who joined it was acclaimed as a distinguished representative of the whole Mussalman community, he resolved at once on calling a meeting of the Mahomedans who had assembled at Lucknow for the second Sessions of the Mahomedan Educational Conference in the 'Xmas week of 1887, and addressed them in remarkable impromptu speech on the 28th December, which decided once for all the attitude of the whole community towards the Congress. No Mahomedan of note has since then joined the Congress, except one or two. Even those of Syed Ahmad Khan's co-religionists, who differed from his views on religious, educational, and social topics, and opposed him violently, followed his lead in politics, and preserved their isolation from the Congress.

There was no change of political views that induced Sir Syed Ahmad Khan, the champion of representation in India, and the earnest advocate of friendly relations between its various communities, to dissuade the

Mussalmans from a participation in the Congress. He was still the same Syed Ahmad Khan as in 1858, and 1883. He advocated both representation in Government, and neighbourly feelings of good-will towards other communities; but just as in 1883 he had considered certain limitations of the principles of election necessary for *real* representation, so now five years later, he deprecated all attempts at the introduction of principles of government borrowed from the West into the East, without regard to the safeguards required by the different circumstances of this country.

In 1889, he was decorated with the K. C. S. I.

SOCIAL REFORM.

Sir Syed held very liberal views on Social questions. He was in favour of reforming many a ceremony, provided it was cautiously and peacefully done, and one of the main reasons why he valued English education was that it would open men's eyes to the social evils which existed. While narrating above the influence of the *Tahzeebul Akhlaque* on Muslim society, we mentioned how successful the plan for propagating the new ideas had been. Sir Syed was probably the greatest Urdu Journalist which India has so far produced and the subjects his vigorous pen touched upon were more social and educational than political. He earnestly believed that it was high time for Mussalmans to set on foot systematic social reform. He believed that it should proceed without

affecting Islam. He always remarked that it was their own fault that Mahomedans allowed religion to enter into every social matter. He wisely discriminated between religion and society. He showed great moral courage in breaking the barriers of hollow customs which did not permit interdining between Mussalmans and Englishmen. As early as 1866, he had received interrogatories from a Moulvi asking him whether it was permissible for Mussalmaus to dine with Englishmen at the same table if there be no forbidden dishes. He replied in the affirmative, strengthening his position by quoting verses from the Koran and reliable traditions. Later on he wrote a booklet on the same subject and practised what he preached. He mixed in English society very intimately. Englishmen dined at his table and he accepted their hospitality on condition that no wines and forbidden dishes would be served. This act of Sir Syed enraged the Ulema party, who excommunicated him and sent special messengers to Mecca to get *futwahs* of *Kufr* (infidelity). He was earnestly anxious that Muslim girls should be brought up and educated in a proper manner. But any scheme contemplating the education of girls through the

medium of Public Schools was with him as yet premature. He was of opinion that the current system of home education which prevailed in the educated society of the North, was beneficial to the community in that stage. He was an advocate of Female Education on the lines of least resistance and condemned *the anglicising* of Muslim girls. He went so far as to say that mixed marriages were a curse to the country.

CONCLUSION.

He stands before us, the foremost Indian Mahomedan of the Nineteenth Century as regards force of character, influence over his co-religionists and literary ability. He possessed high inspiration, noble patriotism and great intellectual gifts. He was a man of marked suavity of manners and of catholic sympathies. His greatest work undoubtedly is the Mahomedan Anglo-Oriental College which will for ever stand out as the greatest monument of his educational activities. Throughout the length and breadth of the country, he was recognised by Mussalmans as a towering personality and a power and influence for good.

He died on 28th March, 1898, full of honours and was buried in the Mosque of the College.

Mr. Theodore Morison, in one of his addresses delivered on Founder's Day in the Aligarh College, spoke of Sir Syed as a hero-prophet ; but to our mind his mission in this mortal world was that of a hero-reformer, for, his mission was to elevate and ennoble his co-religionists.

Himself uneducated in English, he became one of the greatest promoters of English education in India. Through it, he wished to raise his co-religionists to a position of social efficiency, moral worth, spiritual greatness and political power. A discriminating critic will easily perceive that if he conceived rightly, he carried out his idea vigorously and with a singleness of purpose worthy of the noble cause he led. Whatever appeared to be in conflict with it was, in his opinion, bound to yield to it. That spirit may not have been a right one ; or may be it was the right one. But that is the spirit, of which all idealists are made and Sir Syed was an eminent idealist. Posterity cannot but be grateful to so noble a soul as that.

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
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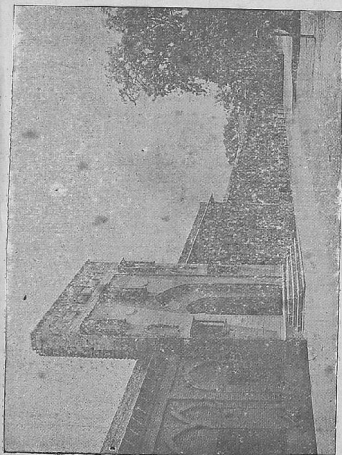
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