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## ALIGARH MOVEMENT

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Aligarh movement is, in fact the name of continuous struggle of Sir Syed Ahmad Khan that he launched for the betterment of Muslims.

This movement performed the educational, social, religious, political and literary services for the Muslims.

So Sir Syed Ahmad Khan and Aligarh Movement are the two names of one the same thing

## EFFECTS OF ALIGARH MOVEMENT

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### 1:- English Muslim Reconciliation

Due to Aligarh Movement the feelings of hatred against Muslims started diminishing from the hearts of the English.

## **2:- Protection of rights**

Aligarh Movement created an awareness of the protection of rights among the Muslims. Sir Syed spent whole of his life in improving the educational, social, economic and political affairs of the Muslims. Aligarh College was the biggest educational institution of the Muslims. Its educated persons presented the problems of the masses before the government that considered from favourably. In 1906 the demand for separate electorate forwarded through the Simla deputation was accepted.

## **3:-Supply of Political Leadership**

The Muslims got education from Aligarh Movement and made themselves capable to face Hindus and the English. Muslims league was established by the educated political leadership that also owed to Aligarh Movement. Political awareness was created among the masses by Aligarh Movement. In fact the struggle for the established was originated from this movement.

## **4:-Concept of Separate nation**

Aligarh Movement made the Muslims realized that they were a separate nation having a glorious past, and also made it clear that Hindus and Muslims were two nations and could not unite together. Moreover Hindus were not the well-wishers of Muslims. This two nation theory was made the basis of Pakistan Movement by Allama Iqbal and Quaid-e-Azam Muhammad Ali Jinnah who got a separate homeland for Muslims.

## **5:- Acquisition of Western education**

Muslims were afraid of Western education but they could not make progress without it. As the source of modern sciences was the English language so it was necessary for them to learn it. Therefore arrangements of western sciences side by side with Islamic education were made in Aligarh College that motivated a large number of Muslims to get education. Aligarh Movement also persuaded other affluent Muslims to start educational institution; and in a short time the Muslims became prominent in the fields of English and modern education.

## **6:-Economic Progress**

Aligarh Movement attracted the Muslims towards education and made them enabled to improve their economic conditions. By getting the share in government jobs, the Muslims rose to the higher position, and in this way the economic condition of the Muslims improved a lot.

## **7:-Muslim Unity**

Aligarh Movement created a sense of Muslims nationality. A Muslim wherever he lives in the world is a member of Muslim "Nation" in 1919 the educated youth of Aligarh College launched Khilafat Movement

for the Muslims of Turkey. They created a sense of unity among the Muslims. Hence feelings of union, relationship and brotherhood were developed among them.

## Conclusion

The Aligarh Movement injected a life in the dormant body of the Muslims nation and helped them to regain their lost position of eminence and glory. It revived confidence among the Muslims to fight for their economic and social rights. The Aligarh Movement was a broad movement which left its impact on every phase of the Muslims life. The actions taken by Sir Syed left a far reaching impact on the social, economic, religious, political and cultural aspects of the Muslim. His precepts and examples revived hope and self-confidence, showed new ways to progress and opened doors for the Muslims to modern education and economic prosperity.

# LIFE OF SIR SYED AHMAD KHAN

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The condition of Muslims had become very pathetic when Sir Syed Ahmad Khan emerged on the united horizon following the failure of the popularity of the First War of independence called Indian mutiny in 1857. For the whole nation, the consequences were catastrophic, but the Bruisers targeted Muslims in particular. The British government began to persecute Muslims and seized power from them and considered them a threat to their power. They blamed the sole power behind the rebellion on Muslims. "Garratt reports that The Mohammedans were packed by the British in pigskins and the fat of pock added to them on the condition of Muslims in those days. Their bodies were charred and the Hindus were compelled to defile them." Edward Thompson & GT Garratt, Rise and fulfillment of British Rule in India, Reprint,

In Indian history, the Mid-nineteenth century was a chaotic time. "Zobairi observes in the respect, 'The first phase of the life of Syed`s Ahmad ended with the coming of the mutiny in 1857. They showed him as a flash of lighting the frightening danger in which his community stood. "(**Riazuddin H Zobairi**, Sir Syed Ahmad Khan`s educational and local ideas, it was because of these facts that Sir Syed lived with only one mission for the rest of his life, to bring back lost honor and glory to his faith that he embarked on a major transformation of Muslim society through his Aligarh Movement, wrapped up in improving education among Muslims and under taking social reforms.

After returning from England (UK), Sir Syed understood the critical need for Muslims reform back in India. Zobairi stated in this context he was impressed by the practical energy of the west. The white

men's resourcefulness, industry and thoroughness made Syed Ahmad their great admirer. He gradually became convinced that the western education system had to be the one that produced such promising results in Europe. Looking at the circumstances of his own people, he concluded that the spread of modern education was the only cure.

Sir Syed had faced a time when no honorable position were given to Muslims and they were deprived of the benefits they had earlier enjoyed. The end of glorious Mughal Empire was also seen by Sir Syed and it seemed there was no chance for any revival. In this respect, Jawahar Lal Nehru, the first Prime Minister of India observes "The heavy hand of the British fell more heavily on the Moslems than on the Hindus after 1857. They considered the Moslems to be more aggressive and militant and to have memories of India's recent rule, and thus more dangerous. The Muslims had also stayed away from the new education and had few British government jobs. Graham said "Syed Ahmad's motto was to educate and educate. He once told me that all the socio-political ills of India could be healed by this treatment. Cure the root and the tree will flourish.

No doubt in a short span of time, Sir Syed Ahmad Khan had achieved an impossible goal. But besides education, the ideas of Sir Syed also hold an important position in some other fields. People often ignore other elements of his giant personality. He carried out rational social reforms as well. Not only in letters, but in spirit, he was a die-hard secularist. He was a nationalist who before British superiority, refused to surrender. Tipu Sultan appears to have inspired him. But at the same time, Raja Ram Mohan Roy, who devoted his life to improving education among Hindus and also to eradicating the evil customs prevailing in society, had imbibed his intellect. Sir Syed's entire personality reminds us of a mixture of Tipu, Raja Ram Mohan Roy and Syed Ahmad Shaheed.

Sir Syed began a newspaper entitled "Tahzib-ul-Akhlaq" to popularize his reformists views by launching a series of reforms within Muslim society. In fact the Tahzib-ul-Akhlaq was launched on the "Tatler and the Spectator" pattern that included thought-provoking essays, discussions on general moral issues. Sir Syed thoroughly condemned social evils such as Slavery, Polygamy, pretentious behavior and other such outdated and corrupt practices. But Sir Syed favoured them on some topics that others called obsolete, claiming that they were correct. When the Christians opposed and even frowned at the practice of hijab (veil) among Muslim women, Sir Syed was in favour. Even some renowned Muslims intellectuals such as Nazir Ahmad and Mohammad Adbul Halim Sharar strive hard to liberate Muslims from this practice because it was part of Islamic culture; but Sir Syed deemed it a good traditional practice and good for them. He was the defender of the Rights of Women. He pointed to the horrors of widowhood. He said "women need gentle treatment at the hands of men because of their delicate nature and all human sympathies are deserved by the widow in particular" (The Aligarh Institute Gazette, 17 October, 1873) in the Indian community, widow-remarriage was a taboo at that time. He appealed to the Muslims to promote widow-remarriage and earn the blessings of their virtuous deeds both in this world and the next. To fight the case of widows, he pleaded for organized charity. It is often claimed that he was against women's education, but the reality is different. He was fully in favour of girls being educated. But he believed that the task of educating boys should first be taken up on a priority basis.

Sir Syed Ahmad Khan`s aim was to merge Islamic education with the Western education system apart of infusing glorious pride. It was because, on his path to change Muslims culture, Sir syed established a chain of educational institution. "Graham states" The first education venture of Sir Syed can be traced to a Persian madarsa he established in Moradabad in 1859. Although the madarsa was founded on old classical lines, it had some significant characteristics that distinguished it from other Persian schools. In madarsa learning modern history was part of the curriculum . The concentration on history was so strong that people thought it was particularly accessible to the study of modern history.

Here we have to keep in mind that Sir Syed`s first and foremost mission was to regain the lost glory of Muslims and that his educational movement was the vehicle for achieving it.

## THE END

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