

The Socio-Political Impacts of the Educational and Literary Services of Sir Syed Ahmad Khan & His Colleagues on Muslims of South Asia 1858-1898 (A Historical Analysis)

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Received on: 16-10-2021

Accepted on: 20-11-2021

Abstract

After the decline of glorious Mughal Danasity Muslims of India had lost their dignity. the Muslims of Subcontinent. They had become slave The War of Independence 1857 proved havoc for in India. With new colonial Master, their country fellow Hindus had also become bitter enemy. After 1869 the condition of Muslims was very miserable as Sir William Hunter pointed out in his famous book "Our Indian Muslims". Sir Syed Ahmad khan was a great leader of the Muslim of sub-continent during 19th century. He tried to uplift the socio-economic condition of Muslims. He clearly said only education can change their status. He always worked for the Muslim's welfare through education. His educational and literary work was a tool for the socio-cultural uplift of Indian Muslims. With the foundation of schools and college he also worked for the literary development of the Muslims. He also wrote number of books not himself but his colleagues Hali, Shibli, Nawab Mohsin ul Mulk had written dozen books. The literary services of Sir Syed and his colleagues were splendid .This research paper highlights the educational and literary efforts of Sir Syed and his colleagues in trail the period of decline when the Indian Muslims were suffering from all type of difficulties.

Keywords: Muslims, Decline, Sir Syed, Education, Literary, Services, India etc.

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Introduction

A long period of rule had come to end with the tragedy of decline. The Muslims ruled the subcontinent for a long time. In the end, their inconsistency, cheapness, incompetence and mutual rivalry provided British an opportunity to rule over subcontinent. They ended his political power and badly affected his religious, social and cultural values and traditions. They tried to get them back on their feet. There is no precedent for the way Sir Syed and his companions worked in this difficult time through education and literary work as schools, college and motivational literature. The research article under review examines the services of Sir Syed and his companions which is an explanation of their literary endeavors.

Research Methodology

For this analytical type of study which based on historical information, therefore this research paper is compiled through qualitative approach with historical method of research with the help of documentary sources as primary and secondary based on books, articles, essays etc.

Review of Literature

The important books studied in the preparation of this article using historical research method are as follows: Kaliyat Zafar, Sir Syed's Religious Consciousness, History of Pakistan, Hayat Javed, Articles of Sir Syed, Sir Syed and their associates. Books like Dr. Muhammad Ashraf, Sir Syed and Politics of India, Basic Aspects of Aligarh Movement, Urdu Literature Movements, Sir Syed Reference Movement Aligarh, Moj-e-Kausar etc. have been used.

Historical Background

Islam began with the proclamation of Prophet-hood in the Arabian Peninsula. The rays of enlightenment and guidance reached different parts of the world. It came to an end with the victory of Yabel. After that, the Islamic government remained in the subcontinent for a long time. From 5th to 6th century AD, the Ghaznavid, Ghaurid, Ghulam, Khilji, Tughlaq, Sadat, Lodhi and Mughal dynasties coined their respective government's one after the other. After being in power for a long time, Muslims became lazy and lazy. The people of the West took full advantage of their mutual incompetence and the Muslims were deprived of power. Deprivation of power was the first stage of his political and social degradation, after which he fell victim to social and cultural backwardness. In these difficult times when the doors of knowledge and literature were closed on them, Sir Syed Ahmad Khan and his associates lit the candle of awareness in the social and societal development of the Muslims through pen which was the cause of quenching the thirst for knowledge of the Muslims. At the same time, it proved to be a beacon of progress for them in the period of darkness and oppression in Subcontinent.

Discussion on Topic

The failure of the War of Independence ended the rule and greatness of the Muslims and paralyzed them. The British government degraded the economic, social and political condition of the Muslims and they began to live a life of failure and helplessness. Destruction, poverty, slavery and humiliation became their destiny everywhere. It was a dark age of oppression. Their property was being confiscated and he was being converted to Christianity. Bloody-Holi was played in Delhi and the city of Delhi was devastated. In one day, about 27,000

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people were put to death. On September 2, the king was arrested and twenty princes were beheaded in the Red Fort, the English army invited the king and in front of him twenty plates were covered with colorful handkerchiefs. When King picked it up, he would see the bloodied head of some prince in the plate. The political decline of the Muslims in the subcontinent not only deprived them of power but also of educational and literary decline. The beginning of the nineteenth century brought stories of misery in these lives. The Mughal rule had come to an end. Delhi was devastated and stories of devastation spread everywhere. The king was deported to Rangoon. The king Siraj ul Din Muhammad Bahadur Shah Zafar was eyewitness to the devastation of Delhi and its destruction as he mention in poetry.

نہیں حال دہلی سانے کے قابل یہ قصہ ہے رونے رلانے کے قابل
اُجاڑے لیروں نے قصر اس کے جو تھے دیکھنے دکھانے کے قابل
نہ کوئی گھر ہے نہ کوئی در ہے فقط رہا اک ظفر ہے حال دہلی سانے کے قابل¹

The long Islamic rule in the subcontinent came to an end. The Muslim rulers had rendered invaluable services in the scientific and literary development here. The development of Persian and Urdu literature was due to the Muslim rulers. The development of Urdu literature during the Mughal period is a golden chapter of history. In the last period of the Mughals, when the lamp of their rule was going out, there was a period of literature in the Red Fort. The rays of Urdu poetry were shining brightly. There was a crowd of poets in the royal palace of Delhi, the Red Fort, including Ustad Muhammad Ibrahim Zauq, Mirza Asadullah Khan Ghalib, Mirza Momin, Nawab Mirza Dagh Dehlavi, Nawab Mustafa Khan and King Sirajuddin Muhammad Bahadur Shah Zafar himself. Poets were engaged in the promotion of Urdu. Their *ghazals* and *qasidas* had attained an immortal place in Urdu literature.² With the fall of the Red Fort, literary and constructive activities ceased. Most of the poets, including Ghalib, fell victim to the tyranny and oppression of the British government and many left Delhi and migrated to other areas. Not only did the British government lose power, but the old king had his liver slaughtered in front of his eyes. He himself was arrested and imprisoned in Rangoon, where he was sentenced to death. -And he was not fortunate enough to be buried in his homeland. He indicated something like this in his poetry.

لگتا نہیں ہے دل میرا اس اجڑے دیار میں کس کی بنی ہے عالم ناپائیدار میں
بلبل کو باغیاں سے نہ صیاد سے گلہ قسمت میں قید کبھی تھی فصل بہار میں
اک شاخ گل پہ بیٹھ کے بلبل ہے شادمان کانٹے بچھا دیئے ہیں دل لالہ زار میں
عمر دراز مانگ کے لائے تھے چار دن دو آرزو میں کٹ گئے دو انتظار میں
ان حسرتوں سے کہ دو کہیں اور جا بسیں اتنی جگہ کہاں ہے دل دانہ دار میں
کتنا ہے بد نصیب ظفر دفن کیلئے دو گرز میں بھی نہ ملی کوئے یار میں^۳

The most critical time for the Muslims was when the devastation after the War of Independence surrounded the Muslim nation. Muslim leaders, scholars and intellectuals were hanged, their houses were burnt and their properties were confiscated. Being a Muslim had become the biggest crime. The tragedy of the fall of Delhi was very tempting and tragic. Delhi became desolate and Muslims became helpless, about which Hazrat Sir Syed Ahmad Khan said:

بلانے کز آسمان آید گرچہ بردیگراں قضا باشد

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برز میں تارسیدی پر سدخانہ مسلمان کجا باشد⁴

At that time no calamity came down from heaven which did not find a home for the Muslims after it came down to earth. As the Muslims of India stated that there was a blood around. The fall of Delhi took place in 1857 when the war of independence failed. But the conditions of the Muslims were already broken. The British had captured Delhi in 1803 but the government of Lal Qila tolerated being named after the Mughal emperor. - When General Nicholson entered Delhi through the Kashmiri gate, he became angry with the Muslims and killed 27,000 innocent people. Under these circumstances, a few painful people were needed to cross the sinking ship of the nation. In these difficult circumstances, Sir Syed came forward and took the lead of the nation. He proved to be a true leader. He termed education as a source of progress and prosperity. Sir Syed not only improved the social condition of Muslims through schools, madrassas, colleges, educational and literary movements and organizations. It also played a central role in maintaining their religious identity. He wrote many books for the sake of religious harmony and unity. He guided the nation in the most unfavorable circumstances so that in difficult circumstances he would not give up and leave the field open for other nations.

Sir Syed Ahmad Khan was an important leader of the Muslims in the subcontinent, whose way of life is widely discussed in the Western society. He fully represented the nation on the national issue. Therefore, despite his differences with the majority of scholars, the common people do not hate him. His efforts in the field of society and education were highly appreciated. He brought the nation out of darkness and put it back on the path of development.

گئے دن کہ تہا تھا میں انجمن میں یہاں اب میرے رازداں اور کجی ہیں⁵

The British put all the responsibility of the war of independence on the Muslims and pushed them into the well of depravity and humiliation in this tumultuous period when the Muslims were living a life of oppression and deprivation. As I was walking, nature took pity on me and a painful person came forward who proved to be the Messiah for them. This person took up the task of restoring the lost greatness of the Muslims. This personality came in the form of Sir Syed Ahmed Khan. According to Sir Syed Ahmad Khan (Dhul- Hijjah 4 AH), he was born on October 5, 7 AH in Haveli Khawaspura, Khawaja Farid. Aziz al-Nisa was also a very pious woman. Their lineage goes back to the Prophet's lineage. In that sense, he is a beautiful Syed. Sir Syed's grandfather Syed Hadi Hassan was awarded the title of Jawad Ali Khan by Alamgir Sani.⁶

As far as Sir Syed's personality is concerned, he had become well-known in the subcontinent long before the fall of Delhi due to his scholarly and literary endeavors. He established madrassas. Sir Syed became the name of a movement, not an individual. Which made him stand against his compatriots by equipping the nation with education. Mr. Sir Syed's personal efforts play a key role in this. He breathed new life into this nation through pen.⁷ Sir Syed Ahmad Khan's all-encompassing personality took a close look at the turbulent situation of the subcontinent and devoted himself to changing the destiny of Muslims. Sir Syed's universal personality influenced the politics, education, religion and culture of Indian society, but above all he influenced Urdu literature. Regarding Urdu language, poetry, criticism, where Sir Syed's services were not forgotten. It is impossible to ignore Sir Syed there. He made a profound impact on Urdu literature with his conduct, politics, education, religion and society of the subcontinent. The development of Urdu literature is due to Sir Syed's personal efforts. Sir Syed along with Hali and Shibli provided a new destination to Urdu literature. Apart from Hali and Shibli, Mohsin-ul-Mulk and Waqar-ul-Mulk also left no stone

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untuned in fulfilling the expectations of Mir Caravan. Sir Syed tried to reform the Muslims spiritually and socially by writing *Jala-ul-Qulub*, *Tahfa-e-Hasan*, *Kalimat-ul-Haq* and *Tahzeeb-ul-Akhlaq*. Do whatever you commanded and refrain from whatever you forbade.⁸ Sir Syed was a reforming nation and was endowed with all the qualities of a leader that are necessary for a leader. Colonel Graham likened him to a tiger and he writes that Sir Syed is a great man in every way; He is a big man in every sense.⁹ Sir Syed, along with Hali and Shibli, not only reminded the Muslims of their greatness and encouraged them to struggle. Sir Syed was a believer in the philosophy of knowledge for action. He considered it a priority to eradicate the feeling of inferiority of Muslims through literature. For this purpose, he was engaged in answering every accusation leveled against the Muslims. The practical proof of which can be found in the writings *Life of Muhammad (PBUH)* by William Meure, Sir Syed wrote *Khutabat-e-Ahmadiyya* in the reply of William Meure. He also wrote the causes of the uprising in India, how Sir Syed was active in the defense of the nation¹⁰. It was only Sir Syed who turned individual efforts into a movement and his movement then became the voice of Muslims in India in the form of *Tehreek-e-Aligarh*. The failure of the War of Independence in 1857, where it had left a deep scar, forced us to think that now it is necessary to take practical measures for survival. Only a leader can determine the direction of the nation. Such personal leadership was available only in the case of Sir Syed Ahmad Khan who had a special place even in this time of darkness. He understood the pulse of the nation and decided that his destiny could be changed only through knowledge and literature. - It was his personality that sparked a movement that made the Muslims of India realize their separate and distinct status. In the beginning, Sir Syed had ideas contrary to Hindu-Muslim identity, but after the War of Independence in 1857, he took the trap and deception of Hinduism seriously and introduced the Aligarh movement as a Muslim movement. Syed had earlier been a supporter of Raja Ram Mohan Roy and a follower of his ideology.¹¹ The Aligarh Muslim Scholarship Movement proved to be the most successful. It brought Muslims into modern education and made them equal to other nations. Sir Syed says that the main objective of his educational policy is to achieve Muslim progress to be able to compete with other nations. According to his words. *سائنس* We "will have science in our right hand, philosophy in our left hand and we will have the crown of *La Ilaha Illa Allah* is a crown which is on our head."¹² In 1859, Sir Syed established *Murad Abad School* which was an important step to promote the education of the Muslims. It was the school of early education and later he also formed *Ghazipur School*. He established scientific society and translated large number of books. He issued *Aligarh Gazette*. With educational institutions he worked and published several books and motivational essays as *Tahzeeb-ul- Akhlaq*.¹³ Instead of wasting his energy in a confrontation with the government, Syed used it for constructive purposes. He used his energy in schools, colleges, universities, newspapers, magazines and journals and served the nation. The plan of *Tehreek-e-Aligarh* was the result of Sir Syed's thinking and it was also the plan of his comrades which was always accepted by Sir Syed. Apart from the political aspect of Aligarh movement, the reform of language and literature and the development and pride of Muslims was also an important factor in this movement. As a result of the Urdu-Hindi conflict that arose from Banaras in 1915, he not only accepted the new status of Urdu but also took up the task of its development and protection.¹⁴ Sir Syed gave literary identity to Urdu. In order to stop the attacks of Hindi, he made it a literary language in which organizations like *Anjuman-e-Tarqi Urdu*, *Urdu Defense Society* were established. Sir Syed and his comrades pledged to cultivate intellect, consciousness and foresight instead of emotions. Sir Syed spent all his energy on

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literature. And he wrote a variety of books on the job In which Intikhab-ul-Akhwin is Summary of Civil Rules, Qul-e-Matin in Abtal Harkat-e-Zamin, Facilitation in Jir-e-Thaqeel, Ain-e-Akbari, Tazak-e-Jahangiri, History of Feroz Shahi Rural System of India, Archaeological Sciences, History of Sarkashi Bijnor, Risala Ta'am Ahl-e-Kitab, Tafsir-e-Quran, Tahfa-e-Hasan, Kalma-ul-Haq, Tabein-ul-Kalam and Tahzeeb-ul-Akhlaq, Safarnameh Punjab, Silsala-ul-Muluk Are important. He translated the English version of the Ahmadiyya sermons into English, in which I gave effective answers to William Mayer's objections. I wrote a treatise on slavery which was against slavery. Later, Sir Syed wrote another book on the life situation of his grandfather Khawaja Farid-Din Ahmad Khan Bahadur Musleh Jang in 5, entitled Sira-e-Faridiya, which is a historical masterpiece. Write magazines and books such as Hunter's Name, Khalq al-Insan al-Mafil al-Qur'an, Azala al-Ghain an Zul Zulqarnain.¹⁵ Where Sir Syed himself wrote, his comrades Maulana Altaf Hussain Hali wrote Masdas Hali, Muqadama Shaar and Shaeri, Shibli wrote Al-Mamoon, Al-Farooq, Al-Ghazali, Sira-un-Nabi, Aurangzeb Alamgir. Maulvi Zakahullah wrote the history of India. Sir Syed believes in a different style of writing. He believes that each style of expression is different. No matter how eloquently and eloquently the historical style is used in the history books, it is disastrous for both.¹⁶ Sir Syed believed that Muslims could not progress unless they embraced science and literature and he realized that even modern sciences would become familiar only when English literature was not translated, he founded the Scientific Society. This institution translated many historical books. Sir Syed was a man with a universal personality. While he changed the politics and society of the subcontinent, Sir Syed played a key role in the development of Urdu literature. And his services in this regard cannot be forgotten in any way. Urdu critics cannot forget Sir Syed's kindness.¹⁷ Sir Syed took over the running of the nation when he had no one to turn to and he emerged as a national leader. He took the race of the nation and left no stone unturned in his efforts to restore greatness. He took every step to give him mental freedom which could once again take him to the open air. In this regard, he interpreted the Bible. He tried to bring Muslims and Christians closer religiously by writing.¹⁸ Maulana Hali divides the literary period of Sir Syed into three parts. According to him, the first period is from the beginning to the second period, the second period is from 5 to 6 years and similarly the third period is from 3 to 5 years in which Sir Syed covers every subject which is a clear proof of his knowledge.¹⁹ Although Sir Syed's academic city was in Delhi till the War of Independence and he witnessed many movements of his time including Tehreek-e-Jihad, Arya Samaj, Brahma Samaj, Tehreek-e-Delhi College. Sir Syed's literary taste is also somewhat less. He was not and he had written about fifteen books from 5 to 6. But Sir Syed's views changed when Hinduism forced him to lead the Muslims after the War of Independence. The Aligarh movement was actually from the events of Hinduism. Impressed, Sir Syed started This movement of Sir Syed did not start suddenly or spontaneously. There were regular factors behind it. While Sir Syed was equally interested in religion and education, he was intellectually inclined towards scientific sciences. It was necessary for economic development and gain. Sir Syed had a beautiful combination of ancient and modern sciences and was fully aware of the glorious past of the Muslims. Sir Syed was very much influenced by Raja Ram Mohan Roy, the founder of Brahma Samaj. Like him, he continued to strive for a new symbol. His movement was in the style of Brahma Samaj. He launched schools, colleges, associations, organizations and newspapers for the success of his mission. Instead of confronting the British government, he spent his energy on constructive works. A study of the basic principles of the Aligarh movement reveals that the acquisition of new knowledge, rational understanding of religious

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affairs and the development of language and literature were the main objectives of this movement.²⁰

One of the aims of the Aligarh movement was to promote Urdu language and literature. Thus, this movement not only promoted the Urdu language but also protected it along with the promotion of Urdu and expanded its style and themes. Urdu prose genre helped the movement a lot. In this regard, Aligarh Gazette or Tahzeeb-ul-Akhlaq was used with full force. With the emergence of national consciousness, Urdu prose got a dignified place and quality. This Aligarh movement also ignited essay writing.²¹

Maulana Hali is considered to be Sir Syed's most important companion and he was the first person to turn his poetry towards national service. In 1879, at the request of Sir Syed, he wrote the Masnavi Madujjar Islam, also known as the Hexagonal Hali. Mili-Hayat Saadi, Hayat Javed and Yadgar Ghalib Hali's pen was perfect but Hali attributed this success to Sir Syed. Similarly, when Shibli became a professor at Aligarh College in 1883, he was very supportive of Sir Syed and wrote a long poem, Sabh Omid, which is a literary masterpiece.²² Another great soldier of Sir Syed's movement is Nawab Mohsin-ul-Mulk. He was an important essayist of Tehzeeb-ul-Akhlaq. Maybe, his articles broke the stalemate of life and taught righteous traditions. Similarly, Maulvi Chirag Ali wrote many articles in Tehzeeb-ul-Akhlaq, which were based on the ideas of Tehreek-e-Aligarh which But everyone benefited. Another of his colleagues, Waqar-ul-Mulk, was the soul of Aligarh College and he considers this college as the guarantor of development. He wrote on national, social and religious issues in Tehzeeb-ul-Akhlaq. Another colleague is Maulvi Nazir Ahmad. He says about the literary endeavors of Aligarh that Aligarh movement does not mean that whatever happens should be in Aligarh. Rather, the Aligarh movement means that the welfare of Muslims in the entire subcontinent should work for the benefit of Muslims and its benefits should reach any Muslim in any province of the subcontinent and it should be the first priority of everyone.²³ Sir Syed, better known as an Indian, devoted his entire attention to the development of Urdu after the Urdu-Hindi conflict. Sir Syed emerged as a historian and showed the essence of his scholarly ability. He also jumped into the political arena and when he was at Banaras, he presented a two-nation ideology, separating the Hindus from the Muslims.

Maulvi Zakaullah, who is one of Sir Syed's close associates, has authored several books from the Aligarh platform. His History of India consists of ten volumes. There is no doubt that he continued to work as a devoted colleague of Sir Syed in propagating and publishing the ideas and aims of Tehreek-e-Aligarh. Similarly, when Wahid Uddin Saleem was appointed as Sir Syed's literary assistant, he also took full advantage of Sir Syed's companionship and began to write. He has also played an important role in narrative poems and his services are commendable. The literary influence of Tehreek-e-Aligarh was not limited to Sir Syed's friends but it was also a pleasant moment for the people of literature in the subcontinent that they were being welcomed. They were not part of it, but they accepted the effect due to Sir Syed's sincerity, enthusiasm and hard work. The development of Muslims was Sir Syed's mission and the development and success of this mission was Sir Syed's dream. People have worked for the fulfillment of this dream from generation to generation. There is a long list of such benefactors including Akbar, Syed Mahmood, Saghir Ali Bulgrami, Badruddin Tayyab, Sir Abdul Qadir, Hasrat Mohani, Maulana Muhammad Ali Johar, Maulana Zafar Ali Khan. Tufail Ahmad Manglori, Syed Ali Bulgrami, Syed Dehlavi, Justice Amir Ali, Khawaja Ghulam Thaqlen, Maulvi Azizullah, Maulvi, Inayatullah Dehlavi and Maulvi Abdul Haq, Khawaja Ghulam Al-Sayedin, Khawaja Manzoor Hussain, Dr. Zakir Hussain, Mahfooz Badawi, Khushi

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Muhammad Famous people like Nazeer, Sajjad Ansari, Sajjad Haider Yildirim, Abdul Rehman Bajnoori do not need any introduction. These were the persons, who turned a troubled nation. This dormant nation rose again and succeeded in gaining independence after continuous struggle. Tehreek-e-Aligarh laid the foundation of a new school of thought in terms of education, culture and literature where it produced a consignment of eminent personalities. This new school of thought was in tune with modern education and was aware of the secrets of progress. Therefore, he not only received modern education but also laid the foundation of modern education ideas on modern lines. National development was also ensured thanks to the ideas of modern education. Sir Syed made a practical effort to improve the morals, customs and habits of the nation and launched another magazine, Tahzeeb-ul-Akhlaq, which was a link in the chain. History, geography books, theology and other books were certainly an important step. And to do so also meant that Muslim children were being taught their own curriculum.²⁴ Sir Syed had also organized the Muslim Educational Conference to reduce the educational loss of Muslims in some way. In view of the usefulness of publishing and translating books, Sir Syed set up a scientific society which translated valuable books and published the books of primary classes for children himself. Sir Syed saved Rs. Put it on the box. Which helped a lot to print books. The companions of the late Sir Syed should be considered as nine rattans who did great good deeds with language and literature in the decline and rendered valuable services. Scherer's novels, Maulana Shibli's historiography or Maulvi Zakwahullah's writings. He not only served the nation and reformed the nation but also breathed a new life into Urdu literature.²⁵ Sir Syed's enthusiastic leadership made even a nation like the British recognize his values. Sir Syed gave an extraordinary development to Urdu and elevated it to a high position.

اردو ہے جس کا نام ہمیں جانتے ہیں داغ سارے جہاں میں دھوم ہماری زباں کی ہے²⁶

On other place he stated about Urdu;

اپنے محبوب کی خاطر تھی خدا کو منظور ورنہ قرآن بھی اترتا یہ زبان دہلی²⁷

Not only poetry, prose, books and magazines but also Urdu newspapers were well received. The newspapers of Maulana Azad, Maulana Muhammad Ali Johar and Maulana Zafar Ali Khan became popular in India. Popular newspapers and magazines include Oadh Newspaper, Kashmiri Magazine, Hamdard, Al-Hilal, Zamindar, Urdu Maali, Ehsan, Hind, Khilafah, Jahan Nama, Makhzan, Koh-e-Noor, Urdu, Ahsan Al-Akhbar, Delhi Urdu, Hamdam, Madina Bijnor, Lucknow and Deccan. These newspapers made Urdu literature popular in general and in particular. Literary activities continued in their place and at the same time Sir Syed persuaded the Muslims to acquire knowledge which was in line with the requirements of the time. It was necessary to turn to modern education, from which he had severed ties. This process began with the rule of the East India Company. The English education system was formally started in 1835 AD, but the company maintained the ongoing education system of Muslims for a long time because of the vast system.²⁸ It is generally believed that it was Sir Syed's associates from Aligarh whose efforts led to the Muslims of the subcontinent receiving scientific, literary and political guidance.

Conclusion

If we look at the early post-war situation in the context of the War of Independence, it is very clear that Muslims who were hesitant about their identity and lost their greatness are now living in slavery and ignorance. Sir Syed's movement was no less than a pleasant breeze in a

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world of despair. Emerged as a name and lit a new ray of hope in the nation. The Aligarh movement of Sir Syed actually became the literary, political and social center of the Muslims in such a way that the call of Sir Syed rising from here shocked the Muslim nation and they rose up very diligently. This struggle of Sir Syed breathed a new life into the Muslims. He came out of the distinction of religion and sect and joined the national unity and solidarity. He emphasized on the restoration of greatness through the medium and left no stone unturned in bringing Urdu literature to its peak. According to Shibli, Sir Syed took Urdu out of love and into a regular literature. He was not alone in this struggle but was accompanied by a large number of well-wishers of the nation. Instead of despairing in this period of decline, he encouraged the nation to strive with determination and courage, and attracted the Muslim nation and convinced them that their survival depended on their unity where modern science and literature. It is also the guarantor of their development and prosperity. The current Islam in them has the status of a literary masterpiece to shake the conscience of the Muslims. And the credit for all this success goes to the late Sir Syed and his great comrades whose efforts not only closed the door to the decline and degradation of the Muslims of India but also provided them with a coherent and stable platform through which they Determined its bright future and finally succeeded in achieving a separate homeland and most of the leadership involved belonged to the Tehreek-e-Aligarh.

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