



The Aligarh Movement's Contributions to the Development of Modern Education in Khyber Pakhtunkhwa

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ABSTRACT

This research paper explores the detail background and establishment of Ali Garh Movement by Sir Syed Ahmad Khan in Indo Pak Sub Continent. This is historical study which aimed to explore the role of Aligarh movement which was a revolutionary movement because it led to a new generation comprising of Muslim intellectual who paved the way for Muslim's uplift. Various documents were used to analyze critically keeping in view the criteria of internal and external criticism as an important step in historical research. The selected documents were thus thoroughly and critically analyzed accordingly. This paper also reveals the Indian Muslim reluctance to the western education and culture and the efforts made by Sir Syed towards uplifting their educational conditions which has far reaching implications upon every aspect of the Muslims community of the Sub Continent. The paper also investigate the contributions of Aligarh Movement in the development of modern education in Khyber Pakhtunkhwa during the British rule. It also explain that almost all the socio educational movements in the province were more or less inspired from Aligarh Movement.

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1. Introduction

It was in the second half of the Nineteenth century when with the support of his associates, Sir Syed Ahmad Khan started the Aligarh movement, which became a renaissance for Indian Muslims. Although this movement was purely educational in nature but has far reaching implications upon every aspect of the Muslim community of Sub Continent like educational, social, political and economic (Amani, 2016).

In the nineteenth century, Muslim society was deemed primitive and certain biases had evolved. They had absorbed the sentiments that separated them from the British rule. This condition of affairs necessitated a social revolution that could address these erroneous beliefs. It is generally believed that In beginning and early part of the nineteenth century, Muslim society had produced no such proponents who could successfully do away with this. subsequently, socio-religious changes among Muslims came late (Ali, Shahzada, & Faqir, 2011).

The Wahhabi leader, Syed Ahmed of Rai Bareli, advocated for the ruthless rejection of all endorsements and declensions from early Islam as proclaimed by the Holy Prophet of Islam and his noble followers. In this way, the Wahhabi leader foreshadowed Sir Syed Ahmed. However, contrary to the former's belief, the later thought that Islam could only develop and prosper under the British authority. Syed Ahmed Khan as a scholar and visionary leader saw the Aligarh movement as a tool for raising awareness among Muslims and putting his thoughts into action.

Syed's trip to England in 1969 left him with a pessimistic view of the Muslim society of indo-pak in particular and India in general. He believed that if any of the characters were changed, this state of decadence might be halted (Chopra, 1979).

2. Establishment of MAO College

It was quickly apparent that the urgent necessity of that crucial time in respect of Muslims was to try to overcome Indian Muslims' reluctance to come into touch with education system and culture introduced in ind0-pak by British. While also gaining the trust of British authorities who had previously viewed them with suspicion and contempt. The Aligarh Movement, started by Sir Syed Ahmed Khan, was the catalyst for the first Muslim national awakening. This was done to make Indian Muslims politically aware and to propagating modern education among them. The Aligarh Movement got its name because Sir Syed established a school at Aligarh in 1875, which two years later, in 1877, became Mohammadan Anglo-Oriental College. The Aligarh Movement sought to expand western knowledge among Muslims without undermining their commitment to Islam. He provided a logical explanation of Islam. The traditional education provided to Muslims was orthodox. Religious education supplemented the secular education provided by the educational institute that it founded. As a result, the movement was able to create a unique social and cultural group among Muslims on modern lines. The Aligarh movement was also concerned with initiating social reforms in Muslim society. It criticized polygamy and the prohibition on widow remarriage, yet the practice was nonetheless practiced by some Muslims (Barolia, 2016).

According to Amani (2016), Sir Syed Ahmad Khan felt the sufferings of Muslims especially after 1857 war. She further proclaims that although Sir Syed Ahmad had a secular approach towards education yet he had a great desire to minimize the suffering of Indian Muslims through education. Hunter (1871), has also pointed out that after the war of 1857 Muslims were looked with suspicion and they were expelled from Government services. The Muslims were going through a difficult time, and it was Sir Syed Ahmad Khan who applauded the morale of the Indian Muslims (Sherwani, 1944).

The purpose of Sir Syed Ahmad Khan's primary objective was to educate Muslims in order to remove hurdles before them and Muslims may adopt themselves to the changing and this was possible only educational movement like Aligarh (Amani, 2016).

In 1864 according to the said authoress Sir Syed Ahmad Khan founded the scientific society with the objective of translating English publications into Urdu and encouraging Muslims to think scientifically. After that this society was shifted towards Aligarh movement for which journal in the name of "Aligarh Institute Gazette" comprised of Urdu and English language section with the purpose to minimize the misconception about Muslims from the hearts of Britishers and that the Muslims Muslim may be kept abreast. Muhammad (1972), said that Sir Syed Ahmad Khan through Aligarh Movement wanted to reform Muslim society and introduce modern methods of teaching and learning because he had acknowledged the fact that the Hindus had already adopted English system of education and had got key posts in the administration due to which in the first step MAO College was founded which later on become the Aligarh university (Muhammad, 2002).

3. The Role of MAO College in shaping Muslim view Point towards Education

M.A.O. College also played a significant role in altering Muslim attitudes. Its establishment at that time became a watershed moment in the history of Muslim education. It was far ahead in respect of any other educational institution in instilling devotion to British rule and providing Western education and culture to Muslims. Within less than a decade, its luminaries, known collectively as Aligarh School, seized nearly monopolistic control of Muslim affairs. Sir Syed Aligarh turned out to be the main center of Muslim activity, educational, social, and political, for more than two decades (Dubey, 2021).

Syed's zealous advocacy for Western culture and learning, as well as his emphasis on the need to transition from inflexible and dogmatic views to empirical anti-rational ideas, from blind faith to thinking, enraged Ulamas. The Ulama issued fatwas on Syed, declaring him the most despised of Kafirs. Syed was unfazed by this and proceeded with his plans as a leader of great potentialities. Syed, on the other hand, was able to rally popular sentiment in his favor by 1886. Morison believed the explanation was undoubtedly political. Syed urged for Muslims to stay out

of agitational politics in the interest of an efficient educational programme. He believed that with a hostile or skeptical British government, his educational endeavors would be fruitless (H. Khan & Khan, 2020).

4. Aligarh Movement implications on the modernization of Educational System in Khyber Pakhtunkhwa

According to Muhammad (2002), Aligarh movement was a revolutionary movement because it gave rise to a new generation comprising of Muslim intellectual who paved the way for Muslim's uplift. According to Kareem (1972), Muslims in the Subcontinent have always viewed Britishers as their foes, and as a result, they have avoided interacting with them, causing mistrust between them to grow, and Britishers to favor Hindus.

On the contrary to this according to Kareem (1972), Sir Syed Ahmad Khan thought the British rule over India would not end shortly therefore Muslims get themselves closer in order to counter the Hindu propaganda. He went on to say that as a result of this restrictive attitude toward western education, Muslims were falling behind in education.

I. Khan (2017), has revealed that in the backdrop of war of independence 1857 the renowned Muslim personality Sir Syed Ahmad Khan considered that the greatest cause of Muslim decline is being far away from modern education. Therefore, Sir Syed Ahmad motivated Sir Sahibzada Abdul Qayyum Khan to build up an institute of modern education in Khyber Pakhtunkhwa. Both of them visited Aligarh and other places to collect donations for the establishment of Islamia College in Peshawar (I. Khan, 2017). Thus Islamia College was established in 1913 which was an extension of the dream to educate the Muslim of sub-continent and this college became the greatest which equipped the masses with modern education and later on cemented the path for the creation of Pakistan (I. Khan, 2017).

After the occupation of Khyber Pakhtunkhwa by the Britishers the people of the province had been tried to expel them and for achieving this desire they were engaged in armed resistance particularly in tribal areas where they were succeeded in inflicting heavy losses and casualties to the Britishers. Therefore, ruling the area of Khyber Pakhtunkhwa smoothly was not possible for British as it was in other parts of India (Rauf, 2006).

He further argued that the hard terrain and harsh temperament of the people of the area further contributed to the resistance of the Pakhtuns. The arrival of Britishers was always considered as curse by the inhabitant of the province and thought it the sacred duty of every Muslim to take part in holy Jihad against the Britishers (Rauf, 2006). But with the passage of time the younger generation also adopted peaceful measures beside armed struggle. This gave birth to socio educational movements which were mainly inspired by Aligarh movement (Rauf, 2006).

Among these socio educational movements inspired by the Aligarh the movements of Haji Sahib Turangzai, Anjumani Islahul Afaghina and Islamia College worked for the equipment of Muslim youth of the province with pen and book (Ahmad, 1987).

Sir Syed took significant steps to put his plans for Muslim education in India into action. He opened a school in Muradabad in 1859 to teach Persian and English. He founded a new school at Ghazipur in 1863. He established the Ghazipur Scientific Society in 1864, which specialized in translating new books from English into Urdu and Persian for a larger audience. The "Aligarh Institute Gazette" was first published by the scientific society in 1866. Both English and Urdu were used to produce this publication. The main goal of this book was to inspire tolerance and friendship among British colonizers toward Muslims (Akhtar, 2015).

In 1869, Sir Syed accompanied his son Syed Mahmood to England, where he had been awarded a scholarship to study. Sir Syed kept a close eye on the British educational system throughout his two-year stay in England. The educational systems of England's Cambridge and Oxford universities astonished him by their academic and scientific development. When he returned to India, he decided to establish an educational institution modelled after Oxford and Cambridge Universities (Ali et al., 2011).

Sir Syed returned to India in 1870, where he established the "A Society for the Education of Indian Muslims." This group established the Muhammadan Anglo-Oriental College in Aligarh. Sir Syed's most significant contribution to his people was the establishment of the Muhammadan Anglo Oriental College at Aligarh. The college was founded in 1875, and he left the government service the following year to manage the developing Aligarh institution (Musa, 2018). In 1877, Viceroy Lord Lytton laid the foundation stone for the college. Sir Syed entrusted the college's administration to a group of carefully chosen Englishmen, who ensured that the students' education went beyond the classroom and included extracurricular activities that contribute to the development of a well-rounded gentleman. The college committee stated in their welcome address to Lord Lytton that their primary objective was to "demolish those illusory old traditions that have hindered our growth; to wipe away those prejudices that have earlier had a negative effect in regard to our race; to combine oriental understanding with western literature and science; to encourage individuals all over the world in their dreaming thoughts." Sir Syed's agenda included a strong commitment to the British government because he understood that the Muslims needed British goodwill to avoid being overpowered by Hindus with a numerical and educational advantage (Iraqi, 2008).

In just a few years, Aligarh's Muhammadan Anglo Oriental College has transformed into a wonderful resident institute with a focus on character development (Sharma, 2009). The College's principal and instructors lived on campus and kept in close contact with their students. Students were required to wear a white trousers, black Turkish coat and a fez (Sharma, 2009). Muslim boarders were required to attend religious education and to pray five times a day and fast during the whole month of Ramadan unless they had a solid cause (Sharma, 2009). Aligarh became a focal point for Muslim social, cultural, and educational activities after the foundation of the M.A.O College. I. H. Qureshi (1967), further stated that Muslim students felt a sense of unity as a result of their shared cultural and religious identities, in addition to receiving instruction in modern arts and sciences. Sir Syed's educational approach was built around four pillars:

1. Progress of contemporary knowledge,
2. Upholding Islamic values,
3. Systematic effort to persuade Muslims to change their opinions, and
4. Cooperation with the rest of Indian people, particularly Hindus.

"My heart is filled with passion and desire that my community, which is gradually losing its dignity, wealth, and past glories, reclaims its lost splendor", said Sir Syed." I'm only attempting to help. The Muhammadan Anglo Oriental College serves as a national platform for development (Chopra, 1979). He stuck to his guns despite the conservatives' vehement resistance. Hindus advanced because they had a strong desire to learn more. Sir Syed dispelled the public's misconceptions, which had been generated by orthodox and traditionalist Ulama, by declaring that acquiring an English education was not against Islamic principles (Kareem, 1972). M.O.A. college graduates contributed significantly to India's Muslim revival. The university status was granted to the college in 1920 (H. Khan & Khan, 2020).

Ali et al. (2011), have revealed Sir Syed established the Mohammadan Education Conference in 1886 to promote the development of education throughout the country. According to them the purposes of Mohammadan Education Conference were

- High-level education in European science and literature.
- To do research and translation into English of old Muslim works.
- Translate historical Muslim authors' works and writings.
- To do research into contemporary world works.
- To provide a contemporary perspective on old works.
- Protecting and propagating Islamic values.

In addition to focusing on education, this organisation has grown into an important literary platform for Muslim poets and writers to define themselves and politically and intellectually engage the people. Even after its creator's death, it continues to flourish. At the end of December 1906, it convened its 28th session in Dakha. The delegates reconvened as an independent assembly after doing their routine business and agreed to establish the All India Muslim League (I. A. Qureshi, 2016).

Aligarh Muslim University (AMU) is one of India's most famous universities, with a reputation for making significant contributions to the country's growth. AMU is perhaps the country's only university that includes high schools. It has five high schools, one of which is dedicated to visually impaired students, as well as two senior secondary schools for both boys and girls. With roughly 30000 students, 1400 teachers, and 6000 non-teaching professionals, it contains 12 faculties (95 departments, 5 institutions, and 13 centres) and 18 halls of residence (73 hostels). At the university, there are 325 courses to choose from (Dubey, 2021).

After establishing the MAO College, Sir Syed Ahmad Khan and his Aligarh Movement companions began to recognize the necessity of women's education. In 1896, the Muslim Educational Conference's annual executive session was held in Aligarh, and a proposal to form a women's education branch was approved, with Justice Karamat Hussain appointed as its first secretary. Justice Karamat Hussain has sought the help of Nawab Mohsin ul Mulk, Janab Sultan Ahmad, Sahibzada Aftab Ahmad Khan and Haji Ismail Khan. In 1899, the MEC's annual session in Calcutta, headed over by Justice Amir Ali, authorised a plan to build girls' schools throughout the state capital. Also it was decided that the Ulama would be engaged while the school's curriculum was being developed, and that current science and social science subjects would be incorporated (Musa, 2018).

The leadership of Shaikh Abdullah influenced future educational opportunities for women in India by inspiring the women's educational movement. He faced fierce opposition from the community, but his perseverance paid off, and on October 19, 1906, he opened a girl's school in Aligarh town with five students and one instructor. On November 7, 1911, the school building's foundation stone was set by Aletta Harrison Aston, the wife of the United Province's Lieutenant Governor. Women's college currently has approximately 2699 students enrolled. In total, the college has roughly 95 professors. Women's college alumnae have always been on level with their male counterparts in all aspects of Aligarh Muslim University's education, athletics, and living customs. Women's College has a long list of illustrious alumni who have created a name for themselves in their chosen fields (Jaleel, 2004).

The school became Intermediate College in 1929, and in 1930, during the Vice-Chancellorship of Sir Ross Masood, Dr. Ziauddin Ahmad made a recommendation, and the girl's college became a women's college under the affiliation of Aligarh Muslim University, which it is still today. In 1932, Shaikh Abdullah's daughter, Begum Khatun Jahan, was named Principal of Women's College after returning from England with an M.A. in Education from Leeds University. The college began offering a B.A. degree programme in 1935. The state of Uttar Pradesh aided in the construction of new hostels and science laboratories. Mumtaz Jahan, another one of Shaikh Abdullah's daughters, was designated Principal of the women's college in 1937 and served for more than 30 years (Afzal, 2008).

It was in 1949 when great muslim scholar and congress central leader Maulana Abul Kalam Azad visited Aligarh to address the annual Convocation, according to (Afzal, 2008). While his visit to the women's college of the Aligarh Muslim University, Maulana Azad was very much impressed with the significant achievements of the institutes. He declared a yearly grant of (Rs. 900,000/-) and promised that they would get a regular share of all funds provided to Aligarh Muslim University by the Indian government. Sir Syed and his supporters did not achieve all of their goals, but the Aligarh Movement had a significant impact. Muslim educational organisations and institutions around the subcontinent built colleges for Muslim students to receive Western education. Punjab's Muslims were especially sympathetic to his reform and modernizing programme. Sir Syed's policies regarding the British were warmly received by the Muslims of Punjab. They took his counsel and entrusted Aligarh College with more students than any other Indian province. The Muhammadan Educational Conference is the dominant force in the region. In Lahore, the well-known and prominent Muslim organisation Anjuman-i-Himayat-i-Islam was created. It began as a boys' college, providing western education, and later expanded to include women's education. In addition, a medical college was started (Ali et al., 2011).

Some of the Aligarh Movement's most famous figures attended the annual general meeting of the Anjuman-i-Himayat-i-Islam. The annual meetings were held by both Muhammadan Educational Conference and the Anjuman-i-Himayat-i-Islam and the meeting days

were declared as national holidays. Parents along with their children attended these meetings in order to listen their great leaders and to know the way they suggest for the Muslims of the region. An orphanage (Yateem Khana) was under the Anjuman's supervision, as were Dar-ul-Shafqat (Male), there was a Dar-ul-Shafqat for Female children and Dar-ul-Uloom Dinia for male children of the region. Dar-ul-Aman was established for the protection of Female along with Degree College and a Public School,. Himayat-e-Islam Pasha Girls High School, Himayat-e-Islam High School for female and Himayat-e-Islam High School for Boys (Jaleel, 2004).

Under the leadership of Sahibzada Abdul Qayyum Khan, the Aligarh Movement in Khyber Pakhtunkhwa, a province known for its orthodox and conservative perspective, Islamia College, Peshawar, was established. Sir Syed of Khyber Pakhtunkhwa is his rightful title. He was voted president of the famous All India Muhammadan Educational Conference in 1926, as a sincere Muslim with a strong desire to serve his country. The Sahibzada was eager to establish an institution to assist the people of the NWFP in regaining their footing (Dubey, 2021).

Between 1904 and 1906, Sir Sahibzada Abdul Qayyum Khan and great muslim leader and reformer with the support and collaboration of his English friend Sir George Olaf Roos-Keppelin established a Dar-ul-Ulum (house of study) for the Muslims of the region at Landi Kotel on the Khyber's pass peak. During an official visit to Peshawar's Islamia High School after a few month, in the middle of 1909, Roos Keppel was received by a delegation of notable Muslims. In this Pathan village, they highlighted the significance of a good education. He has indicated that he will pay a visit to Mohammadan College in Aligarh. He travelled to Aligarh with Abdul Qayyum Khan to observe the famous seat of learning and speak with a few Pathans studying there (Ali et al., 2011).

To make his ambition a reality, he established a college in Peshawar in 1913, which grew into a university once Pakistan was formed, exactly as he had envisioned. Mr. L. Tipping, an Aligarh professor, was appointed as the college's first principal in order to provide it with everything Aligarh had accumulated from all over the world to assist Muslims inhabitants. As vice Principal Allama Inyatullah Mashriqi has been appointed. At the start, a generous donor such as Sahibzada Abdul Qayyum Khan could inculcate the values of education and independence in a region with immense potential. In his paper "comrade," Maulana Mohammad Ali Jauhar expressed his enthusiasm for the establishment of such an organisation. Islamia College Peshawar and Osmania University shared Aligarh's objectives. The previous two colleges seemed to be perfect duplicates of Aligarh in terms of clothing, rituals, hostel life, and other elements. Sir Ross Masood, Mr. L. Tipping, Dr. Ziauddin Ahmed and Maulana Shibli Numani, vice chancellors and Professors who had worked previously at Osmania or Aligarh, benefited from each other's expertise. To meet the demands of the subcontinent's Muslims, educational endeavors in Peshawar, Hyderabad, and Aligarh took on a triangle structure in the first quarter of the twentieth century. When viewed in context, the effect created is nothing short of incredible (Barbra, 1982).

Few educational institutions have had as much impact on the social and political lives of a country or its citizens as the M.A.O College, which eventually became the Aligarh Muslim University in 1920. For a thorough understanding of the institution's nature, importance in our social and political development, and relevance in the new post-independence era of post-independence civilization and culture influenced by democracy, socialism and secularism. Aligarh's well-known products must be recognised for their considerable and constructive contributions to the national struggle. During the national war, a number of notable M.A.O. College students served as national leaders and made important sacrifices. The leaders who performed their role in any sphere of freedom movement have come from Aligarh (Ali et al., 2011).

5. Conclusion and Findings

Aligarh Movement was started in the second half of the 19th century by Sir Syed Ahmad Khan. As it was purely an educational movement but has far reaching impacts upon every aspect of the Muslims of Subcontinent. He felt the sufferings of Muslims after the 1857 war and wants to up the morale of the Indian Muslims.

After the British occupation of the province of Khyber Pakhtunkhwa the people started resistance to them but with the passage of time the younger generation also adopted peaceful measures beside armed struggle. This give birth to socio educational movements which were

mainly inspired by Aligarh movement. Among these socio educational movements inspired by the Aligarh the movements of Haji Sahib Turangzai, Anjumani Islahul Afaghina and Islamia College worked for the equipment of Muslim youth of the province with pen and book.

Sir Sahibzada Abdul Qayyum Khan conceived the idea from Sir Syed Aligarh Movement and decided to establish an educational institution in Khyber Pakhtunkhwa. Therefore he established Islamia College in 1913 for the uplift of the Muslims education in the province.

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