

## WRITINGS OF SYED AHMED KHAN AND IMPACT ON MUSLIM NATIONALISM

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### ABSTRACT

*The concept of Nationalism is emerged when a group of people are being discussed collectively on matters of relative importance. They feel a sense of commonness when their problems are being raised. Literature is one of major source of discussing and raising voice by using power of Pen. So as Sir Syed Ahmed Khan has done in history of Muslims of sub-continent. He carefully examined the circumstances which led to change the conditions of Muslims of sub-continent and used his quality to write in order to groom up educationally and create awareness about their issues. He wrote different books, pamphlets and articles which benefited Muslims of sub-continent. This study focused on the Writings of Syed Ahmed Khan and its Impact on Muslim Nationalism. The writings of Sir Syed Ahmed and their importance in emergence of Muslim Nationalism are not thoroughly studied, generally his movement for education and political services are discussed. This research paper gives a detail account on Writings of Syed Ahmed Khan and its Impact on Muslim Nationalism.*

**Keywords:** Nationalism, Muslim Nationalism, Sir Syed Ahmad Khan, War of Independence.

### INTRODUCTION

Literature is an art composed of language, formal and social constituents transformed to generate the writing craft of the society. It is a reflection of humanity and a way for mankind to understand each other. It is one of the major contributing factors in nation building as it represents a sense of unity and harmony by talking about common culture and motivating quotes. It can arouse a feeling of patriotism among people. However, nation building is a long and slow process and it has to face ups and downs including appreciation as well as criticism. The positive results of literature always take time to affect the society. By listening to the voice of another person we can begin to figure out how that individual thinks. Literary works are always a source of guideline in the ongoing situation, they are a source of evidence and represent a voice of a common man when studied in perspective of past as well as they are a lesson and example for future. They provide an overview about the social institutions and individual psychology in terms of their literary forms and contents. As a social institution, a national literature emerges from daily activities of the people who live in a particular area.

### METHODOLOGY

This research paper is based on qualitative method and mostly secondary sources of data including definition of a Nation, examples of literary contributions of European, American and Asians, work of Sir Syed Ahmed Khan focusing on his writings. The data is collected through various books, research articles and web sources.

### Nationalism and Literature: Any Correlation

The concept of nationalism and literature and their relativeness can be seen through many past evidences. History is filled with the examples of such groups who turned into a nation and later emerged themselves as states in fact successful states by following the spirit of oneness. No doubt literature has been one of the major intriguing factors in the arousal of that spirit. For evidence we can go back to European Renaissance when the concept of modern states was developed and nations like France and England, realized the importance of unity which abetted them to forge their national identity based on

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some confluent facts like territory, language, political ideology and religion (Luiz Carlos Moreira da Rocha, 2016). Yet it was literature the main institution that bound them together collectively and raising the national spirit among them.

### **The English Literature and Spread of Movement for Protection of English Language**

Approaching the Old English literature, two epic poems and some religious verses helped to give England a sense of nation and a national spirit. One of the renowned English Poet name Geoffrey Chaucer, “The Father of the English Poetry”, wrote in the field of social psychology and language when England was at war against France. His literary work is considered a major contribution in developing and talking about nation as well as representing English Language.

The English society at that time experienced bilingualism in the court as Parisian French was the predominant tongue of the noblemen. But once the writers started publishing their books by the 15th Century, ‘prologues’ were introduced in texts in English language as literary means of expression, and to preserve the medium of English language which contributed particularly in the establishment of English as a national language (Rocha, 2016)

### **Emergence of American Nationalism and Role of American Literature**

Other than the English Society, the American Literature has also played an important role in creating a sense of nation among people. During the War of Independence, Thomas Jefferson wrote, in collaboration with others, *The Declaration of Independence*, which was finally signed on the 4<sup>th</sup> of July, 1776. At the core of *The Declaration of Independence*, he stressed about the equality all men. This statement established the basis of American democracy. During his administration, he demonstrated his view of the future of America. Moreover, he expanded the size of the nation by purchasing the huge territory of Louisiana from Napoleon. In doing so, he paved the way for the development of America in territory, richness, challenges and spirit (Rocha, 2016). Later, an American Philosopher and poet Ralph Waldo Emerson have also been a major figure in the American Renaissance. He described major aspects of American indemnity in his essays named “*Nature*” (1836), “*The American Scholar*” (1837), and “*Self-Reliance*” (1841), (Ismet Fanany, 2018). He also urged other writers to write about democracy, individualism, equality and promoted specific sort nationalism through this writings.

### **Rise of Nationalism in Burma and Role of Literature**

There are not only European or Western states emerged on the concept of nationalism by following their literature but we also have examples of Asian and South Asian countries. The history of Burma also depicts a strong positive result of nationalism and contribution of literature in emergence of nationalism. The literature in Burmese language was based on historical and religious interpretations until 1885, the British annexation. After the British annexation the Burmese literature changed with western influence which later was transformed into writings which promoted political thoughts. It was from 1920's, when feeling of national awakening was aroused and people of Burma agitated towards the demand for independence. It led the Burmese classical literature came into the curricula of the schools and Rangoon University. Later on, the cultural leaders also started supporting writing in Burmese seriously all over the country (U ON PE, 1958). The writings of U Lat and Poetry of U Lun had a strong role in these spread of nationhood feeling among people of Burma by resisting the use of English language in their writings.

### **Muslims Nationalism in South Asia- Role of Sir Syed Ahmad Khan**

When the Muslim nationalism is discussed and studied the name of Sir Syed Ahmed Khan and his contributions to the Indian Society always comes first. In the history of Muslim Nationalism, Sir Syed stands out as most prominent figure as a philosopher, reformer, and thinker. He has been a dynamic force promoting modern scientific education, tolerance, progressiveness and consciousness (Amjad Abbas Khan, 2018). His ideas and practices proved to be a spiraling point in restructuring the destiny of the entire India especially the Muslim community. He is considered as a torch bearer of uplift of his community. The word “qoum” (nation), is affiliated towards him as he is considered as father of Two-Nation Theory by alleviating the spirit of nationalism among Muslims of sub-continent.

### **Syed Ahmed Khan- An Introduction to His Career**

Syed Ahmed Khan was born on 17th October 1817. He started his career in 1836 after his father’s death by entering in the service as Shirishtedar of the Criminal Department in the office of Sadr Amin (S.M. Burke, 2001). In 1841 he was transferred for position of munsif (judicial officer) for the East India Company from Fatehpur Sikri to Delhi, after death of his elder brother. From 1846 to 1854 he worked

in the law courts of Delhi, where his experience, mind and character groomed. In 1888 he was made a Knight Commander of the Star of India (KCSI) by the British crown. He is best remembered as an activist for Indian Muslim education and for founding the first secular Muslim educational institute in the Subcontinent name as the Muhammadan Anglo-Oriental College in Aligarh. Throughout his career, Syed Ahmed Khan was an active commentator on religion and politics.

### **Writings of Syed Ahmed Khan: Work Published Before War of Independence 1857**

When Syed Ahmed Khan was posted at Agra, he made his first attempt of writing by preparing a set of rules of procedure for revenue branch of the Commissioner's Office. He also designed a genealogical chart of Kings from Timur to Bahadur Shah II and a digest of Civil laws (M.Hadi Hussain, 1970). These were published by the names of:

- *Jam-i-Jum* which contained a brief account of Mughal Emperors.
- *Intikhab-al-Akhawayn* which was a digest regarding the civil law. It was jointly published by Sir Syed and his brother.

### **Treatises On Various Topics**

Syed Ahmed Khan also wrote religious articles in this span of time. The first two of them were on religious subjects:

- *Jila al-Qulub ba-Dhikr al-Mahbub:*

It was a short brochure on the birth of Holy Prophet.

- *Tuhfah-i-Hasan:*

It was the rendering of the first two chapters of Shah Abd al-Aziz Dihlawi's famous book *Tuhfah-i-ithna Ashariyah* in Urdu language.

- *Risalah Tashil fi Jarr-i-Thaqil:*

The third treatise compiled by Sir Syed Ahmed Khan was *Risalah Tashil fi Jarr-i-Thaqil*. It was also the Urdu version of the Persian translation of the Arabic treatise of Abu Dharr Yamani (Hussain, 1970).

- *Asar-al-Sanadid:*

After being posted to Delhi, he produced a number of books and pamphlets. The most important was his book "*Asar-us-Sanadid*" 1847. It was based on the history and monuments of Dehli. It was compiled form of an archeological history of Delhi and a biographical encyclopedia of contemporary personalities of the city (Hussain, 1970). It gave him recognition from British orientalist. Syed Ahmed Khan was recognized as Muslim writer serving as Government employee. Even the European Scholars admired this book and the famous orientalist of France, Garcin de Tassy translated the book into French in 1861. It was also reprinted in Lucknow and Kanpur. It was edited by Dr. S. Moin-ul-Haq in 1966 and recently has been published by Pakistan Historical Society. After its publication, three years later Syed Ahmed Khan was elected as an honorary fellow of the Royal Society of London (M. Ikram Chaghtai (ed.), 2005).

- *Tarikh-i-Firoz Shahi:*

While staying at Muradabad, Syed Ahmed Khan edited Ziauddin Barani's historical text, *Tarikh-i-Firoz Shahi*. He also planned to write a commentary on the Bible and started arranging printing press for it. However later he was transferred to Ghazipur in 1862.

The literary work done by Syed Ahmed Khan provided a way to Muslim intellectual activity and inspired his fellows too. His editions of *Tarikh-i-Firoz Shahi*, *A'in-i-Akbari* and *Tuzuk-i-Jahangiri* were really helpful for historical research of medieval Indian history. *Asar-us-Sanadid* was a founding stone of archeological studies in sub-continent.

### **War of Independence 1857 and Conditions of Muslims**

The Indian sub-continent was under the strong hold of British East India Company for almost a century before the official control of British government. The power was taken from Bahadur Shah Zafar, the last Mughal Emperor. The East India Company got a chance to increase its hegemony due to the decline of Mughal Empire in 1764. However, by 1818 the British were decisively in command of Indian sub-continent.

After the War of Independence of 1857, the Muslims faced a drastic shift in their social status as a community. Earlier they had been in power and controlled India for almost two centuries. From the position of rulers they were compacted to the position of indigents. Their fiefs were seized and they were left in deprivation from positions of leaders and landowners (Filza Waseem, 2014). The British were openly unreceptive and distrustful of the Muslims. They deliberately kept them out of government

jobs. Although the Hindus had fought alongside the Muslims to cast off the colonial yoke, the British considered Muslims as their sole enemy since they had wrested power from the Muslims.

Sir Syed was extremely unhappy about the position of Muslims in the subcontinent. Since the days of the Mughal declined the social and economic status of Muslims was sharply fallen. The role of Muslims in the war of Independence became the reason of aggressive measures taken by British to ensure that no community can challenge their authority. Syed Ahmed Khan felt British and Hindus treat Muslims as second-class citizens that's why Muslims were living in poor status and they had to take some responsibilities themselves to improve their condition. The backwardness of Muslims was traced down due to their religion and they were kept deliberately behind the Hindus in all walks of life.

### **Work Published after War of Independence 1857**

Syed Ahmad Khan put efforts to raise and uplift the Muslims from state of despondency. R.C. Majumdar writes:

“He (Syed Ahmad Khan) utilized the opportunity thus offered, not for advancing his own material interests, but for the uplift of his co-religionists.”

The Muslims of sub-continent were not properly aware of importance of Western mode of Education and learning of English language, he reconciled the Muslims with the British through his efforts and also made them realize the importance of Western system of education based on English language. According to him, it was through education that Muslims can prosper and achieve an esteemed position once again. After the War of Independence 1857, he seemed to live his life for only one cause which was to work tirelessly and devotedly for advancement of Muslims. He continued to write pamphlets and books but with a different approach and diverse purpose of guiding his community.

- ***Tarikh-i-Sarkashi-i-Bijnor 1858:***

Sir Syed was posted at Bijnore when the revolt took place. As he was the pioneer of the archeological description of Delhi, he was well aware of the history and services of Muslims for the sub-continent. Following this, he used the opportunity to write the history of the Mutiny in his *Tarikh-i-Sarkashiye-Bijnor*, 1858 for first of the time. In this he explained his view about the defeat and miseries of War of Independence 1857. It was unbearable for him to see Muslims involved in war with British Government while the Hindus of *Bijnor* supporting it. He wished that the position have been just reversed. He was affected by the ruin and devastation the war brought to the Muslims. This book by Syed Ahmed Khan provided a great account to historians about the events of war (Chaghtai (ed.), 2005). It was considered as the first ever report of a contemporary event published in Urdu language (Chaghtai (ed.), 2005). Syed Ahmed Khan had an earnest desire to prove that such a step is not only advisable but also absolutely necessary and that disturbances are due to neglect of such a measure that nobody has raised voice against it. He delivered a public speech for the first time on 28<sup>th</sup> July 1859 in which he talked about sufferings of Muslims after War of Independence and ended his speech by prayers and progress of the Muslims (G.Allana, 1969).

Although, the concept of Muslim Nationalism was not developed for Syed Ahmed Khan at that time, but in this piece of writing he explained the conditions of Muslims. The feeling of humiliation felt by Muslims and viciousness of British was highlighted which ultimately created an impression for development of Muslim Nationalism in later years.

- ***Risalah-Asbab-i-Baghawat-i-Hind:***

Sir Syed Ahmed Khan believed that Muslims had faced disparity after War of Independence due to educational backwardness and economic impoverishes. In order to remove the qualms of British Government and to bring them closer to Muslims, he wrote his well-known pamphlet “*Risalah-Asbab-i-Baghawat-i-Hind*”. It was the first effective pamphlet ever written in Indian language. Syed Ahmed Khan was working as a sub-ordinate judge at Muradabad. This pamphlet written in a tense situation was a unique piece of writing, which expressed the observations of a Government servant having no political education worth the name. It was a factual analysis of the causes of the revolt. The purpose of this booklet was to prove that the “mutiny” was not planned affair and the share of Muslims in it was not greater than that of the Hindus. In his opinion the most important cause of the revolt was the non-admission of Indians in the Legislative Council. He said:

“If some sons of the soil had been included in the Legislative Council, they would have kept the rulers informed of the trend of public opinion”

Under this piece of work, the basic aim was to remove the propaganda and grievances made by Hindus against leading Muslims families so that Muslims can come closer to British Government. He said:

“There are again no grounds for supposing that the Mohammadens had for a long time being conspiring or plotting a simultaneous rise or religious crusade against the professors of a different faith. The English Government doesn’t interfere with the Mohammadens in the practice of their religion. For this sole reason it is impossible that the idea of religious crusade should be entertained.” (Shan Mohammad (ed.) 1972).

“It must be borne in mind that the blood of the Mohammadens conquerors and that of the people of the country was not the same, their manners and customs not the same that in their heart’s the people did not like them” (Mohammad (ed.) 1972).

The “*Risalah-Asbab-i-Baghawat-i-Hind*” was privately printed in 1858. Almost the entire printed 500 copies were sent to the Home Government in London to be distributed in the Parliament, however few copies were kept by Syed Ahmed Khan himself (Dr. Rehmani Begum, 1985). A single copy was sent to the Government of India in Calcutta. It was later translated in English language with the name of “The Causes of Indian Revolt”, by one of dear friend of Sir Syed named Auckland Colvin, and then by an Ex. Governor of UP and Major General Graham.

This pamphlet was not merely an apology on behalf of Muslims but also a defence of Indian people as a whole. It influenced the opinion of British and they began to think in the same pattern as Sir Syed Ahmed Khan (Muhammad Yusuf Abbasi, 2018). It is significant that in couple of years after the partial publication of the Causes of Indian Revolt, the first Indian Council Act of 1861 came, under which for the first time Indians were admitted in the Legislative Council of Governor-General (Chaghtai (ed.), 2005). It was the first step advancing towards the road of separate identity of Muslims (Chaghtai (ed.), 2005).

▪ **The Loyal Mohammedans of India 1860:**

Syed Ahmed Khan wanted to make British realize that all Muslims were not offenders. He decided to publish a journal containing biographical sketches of loyal Muslims. It was to remove doubts of British officers. He said:

“Now the reason of dire extremity to which I allude is that committed then of which the blame was not imputed to Mohammedans, although the parties really guilty may have been Ramdeen and Matadeen” (Mohammad, 1972)

In 1860, he published three tracts by name of “The Loyal Mohammedans of India”. In these pamphlets, Sir Syed tried to give publicity to the persistent loyalty of Muslims to the British in 1857 revolt. He said:

“I have found the most bitter denunciations against the Mohammedans who are freely represented as being everything that is vile, treacherous and contemptible. There was no prickly plant, in those awful days, which was not said to be planted by Muslims” (Mohammad, 1972).

In order to cure the socio-political diseases of Indians and to proof loyalty of Muslims to British, he made translation and publications of articles and brochures. It was necessary because whatever articles, pamphlets and books were written by Englishmen were against the Muslims. Under this pamphlet he gave name of those Muslim families which saved the life of Englishmen during the War of Independence. He abhorred that the fair name of Muslims had been used and foul deeds of other have been laid at their doors. He mentioned that of all the classes of people in the country, Muslims alone were relatively more close to even if not in complete religious accordance with Christianity.

The publication of the pamphlet was discontinued in 1861 but it was very helpful to illuminate those families of Indian Muslims who had remained loyal to British Government during Mutiny. It was result of his efforts which resulted in the inauguration of Mohammedan Anglo Oriental (MAO) College by Lord Lytton in 1878 (Chaghtai (ed.), 2005). The establishment of MAO College was a great landmark in the history of India especially for Muslim community. It was more than an educational institution which later became a symbol of an epoch-making movement.

According to I.H Qureshi:

“This was a humble beginning of the Muslim University of Aligarh, which has played an important role in the life of Muslim community of the sub-continent.”

▪ **Pamphlet on term *Nasara* (Christians):**

A small pamphlet on the true significance of the term *Nasara* (Christians) was also published by Syed Ahmed Khan in this time span (Hussain, 1970). The British made the use of this term punishable and charged against it however, Syed Ahmed Khan argued that the term was derived from the same root as *Ansar* (Hussain, 1970).

▪ ***Tarikh-i-Firozshahi*:**

The publication of *Ain-i-Akbari* added substantial reputation to Syed Ahmed Khan's profile as scholar of history. He was requested by Asiatic Society of Bengal to edit *Tarikh-i-Firozshahi* (Hussain, 1970). He worked hard on the book following his interest over the subject. Of the several manuscripts two of them are mentioned:

One belonged to the library of Mughal Emperors and other was loaned to him by Sir Henry Elliot.

▪ **Commentary of the *Bible*:**

After reaching Ghazipur in 1862, Syed Ahmed Khan compiled *Tabyin-ul-Kalam* and thought to improve the conditions of the people by removing literacy over there. *Tabyin-ul-Kalam* was the first attempt focusing on comparative study of religions. The writing of *Tabyin-ul-Kalam* as commentary of Bible by him was also aimed to remove the gulf between Muslims and Christians. It was the first step ever taken by any Muslim scholar while he was cognizant of the consequences as no Muslim and no Christian was ready to accept any affinity between Islam and Christianity.

▪ ***Risalah Akham-a-Ta'am-i-Ahl-i-Kitab 1868*:**

A pamphlet was written by Syed Ahmed Khan regarding eating with people of the Book, basically it was also for the similarities between Muslims and Christians. It was a well-argued and well-documented piece of writing in which relative Quotations and verses of Quran, Traditions of Prophet and juristic opinions were mentioned. This publication raised a storm of opposition in orthodox circles but Sir Syed remarked: "this was all a dust storm which raised a little dust and then blew over."

It should be added that nowadays we do not attach much significance to this issue because the educated sections among Muslims has been accepted the views and similarities addressed by Syed Ahmed Khan but in 19<sup>th</sup> century the situation was entirely different.

▪ ***Khutbat-i-Ahmadiyah Or Essays on the life of Muhammad***

It is considered as the *opus magnum* of Syed Ahmed Khan. It contains twelve Essays on aspects of the *Sirah* of the Prophet. It was considered as a first rank research work, planned and produced on modern and scientific lines.

**Review on Hunter's The Indian Musalmans**

In 1871, William Hunter, a British historian and member of Indian Civil Service, wrote a book by the name of "The Indian *Mussalmans*". It reopened the controversy of Muslim's Loyalty towards British. Syed Ahmed Khan encountered it by writing a review on it. He was in London at that time. Later on he decided to write a book on Islam in which he answered the criticism and comments made against Islam by Sir William Muir in his "Life of Mahomet". He collected material from large number of books on the subject from Germany, France and Egypt for this purpose.

▪ ***Tafsir al Quran*:**

*Tafsir-ul-Quran* by him was the first of its kind which inspired generation of Muslim scholars to attempt fresh exegetical analysis. This was tremendous work of Syed Ahmed Khan however he was unable to complete it. It covered three-fifth of the Quran. It has seven volumes, out of which six were published during his life. His tafsir have thrown new light on many verses of Quran.

▪ ***Tahzeeb ul Akhlaq*:**

In 1870, Sir Syed Ahmed Khan started a weekly periodical by the name of *Tahzeeb-ul-Akhlaq* in order to deal with the backwardness of Muslim in social aspects. It was given a title in English also by name of Mohammedan Social Reformer. The mission and purpose was to induce Muslims to adopt a high degree of civilization.

His articles in *Tahzeeb-ul-Akhlaq* reflect his efforts and willingness to make his community intellectual and uplift their status. He thought audaciously and wrote likewise. With his advent a Muslim Renaissance was started which was spread all over the country as an intellectual movement.

Out of 459 articles appeared in *Tahzeeb-ul-Akhlaq*, 208 were written by Sir Syed Ahmed Khan himself. These articles gave an idea of the nature and impact of his activities in the field of social reform. He focused various topics related to culture, education, table manners, customs, ceremonials, self-help, national solidarity, freedom of speech and opinion, hypocrisy, fanaticism, rights of women, slavery etc.

The western ideas were expressed in an oriental language that their beauty was enhanced. It helped Muslims to learn about social ethics and provided them a way to move forward towards future. *Tahzeeb-ul-Akhlaq* served as a beacon's light to Urdu journalism.

### **The Proposed Mohammeden College**

Sir Syed submitted a scheme for establishment of Muhammadan Anglo Oriental (MAO) College to combine modern-secular studies with religious education of Muslims. In 1877, MAO College was inaugurated by Lord Lytton. In an article entitled, "The Proposed Mohammeden College", published in *Tahzeeb-ul-Akhlaq*, Sir Syed expressed his views by saying:

"Some seem to believe that the number of boys who would receive education in Aligarh College would be inconsiderable and would not improve Muslims but surely we need to improve and have large number of Mohammeden Schools. Our desire is to further the National development and improvement and to raise the National honor of Muslims."

### **Impact of Sir Syed Ahmad Khan's writing on Muslims: Influence on Muslim Nationalism:**

Sir Syed Ahmad Khan is always remembered as one of those Muslim leaders who provided Muslims of Sub-Continent an identity. His social, political and educational services have been a source of inspiration and guideline for Muslims. At initial stage, he was just a common Indian who wanted to write and study about his country's history. The love for his country and community had been seen in his writings right from the start. His writings gave him recognition and helped him to develop a link between Muslims Community and British Government.

According to Hafeez Malik, Sir Syed Ahmed Khan was very concerned with the mystery of the rise and fall of civilizations. He regretted the fact that Asian scholars never illuminated the birth and development of world civilizations in their works on history, but they merely "chronicled the kings' ascension to power and their deaths". What he really wanted was a work that would analyze in detail specific character of nations as well as their virtues and vices.

It cannot be said that Syed Ahmed Khan was against the Hindu community or the Hindu-Muslim unity right from the start. In his early times he was a best supporter of unity among them and also his working was for both communities. He often described India as a beautiful bride whose two eyes were Hindu and Muslims. He added that the beauty of two eyes shone with equal luster. Altaf Hussain Hali in his biography of Sir Syed Ahmed suggests that Sir Syed became suspicious about Hindu intentions after 1867 when they started campaigning in Benares for the substitution of Hindi with Devnagri script or Urdu with its Persian script as a court language.

Being a Muslim he was interested in the conditions of Muslims and also worried about them which bring change in his views as time passes and then he started to talk about only the Muslims. His all aims were to strengthen and protect the Muslims and to aware them educationally, politically and socially.

He applied English Education as a socio-political catalyst and by synthesizing western knowledge with traditional Islamic models he created a new model of progress for Muslims. He stimulated national life of Muslims on a large scale. Despite facing opposition from some Muslim quarters too, his educational experiments gained wide currency among Muslims (Abbasi, 2018).

There is a huge difference in Sir Syed Ahmed Khan's writings if compared before and after War of Independence 1857. Before the war, he wrote about history of India, Government and its hierarchy, Archeological details of the country. But the war of Independence, the blame-game faced by Muslims after War and the brutal attitude of Hindus and British turned his concept of Indian Nationalism to Muslim Nationalism. All events after war let him to think and work about his community and to make them capable to survive respectfully. Sir Syed Ahmed Khan in his writings have clearly mentioned and talked about Muslim Community. He had discussed and highlighted issues faced by Muslims which indicates his concept of Muslim Nationalism. It was through his writings, he develop a concept of separate Muslim Educational Institute, separate Muslim Association and Separate Muslim Journals which paved a way for Muslims to realize their separate identity and work on it. Although Muslims were living in isolation socially, politically, education wise and most of them didn't accepted his concept of Education with religious terminologies but still they were being represented and discussed by him in front of Government. Later on, his services were admitted by his community and became a source of guideline in spread Muslim Nationalism and Movement for Independence. Hector Bolitho in his book, "Jinnah: Creator of Pakistan" has said:

“Sir Syed Ahmed Khan was the father of all that was to happen ultimately in Muhammad Ali Jinnah’s mind.”

All discussion of Syed Ahmed’s role in the Muslim political awakening must be prefaced with the statement that he was neither a political and nor a political leader. He was essentially a social reformer and his panacea for all the ills of community was education (Waheed-uz-Zaman, 1978).

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