

THE MAN WHO CHANGED POLITICAL THOUGHT OF MUSLIM INDIA: NAWAB VIQAR-UL-MULK

Prof. Abdul Sattar Khan*
Hafiz Nasiruddin**

Abstract

Muslim rule in India was terminated after the War of Indian Independence of 1857. The British degenerated the Muslims as a nation. Now they were left like a disorganised, dejected and demoralized crowd whose precarious existence was even in jeopardy as every dawning day was adding to their miseries. They looked like doomed without a bleak hope of a dignified survival. Their resurgence required a miracle. In fact, their rehabilitation as a nation needed a daring and wise leadership that knew all the problems the Indian Muslims were confronting with, after the loss of their political power and prestige. During these critical days, Sir Syed Ahmad Khan appeared on the horizon of Muslim India as a saviour of the Muslims. He came with the mission to rescue the Muslims of their misfortunes and regenerate them as a nation with its past prestige and pristine glories. His Aligarh Movement came like a silver lining behind the dark clouds and inspired the hapless and forlorn Muslims with courage and confidence. But before the Aligarh Movement matured and started yielding fruit, Sir Syed died. The great Aligarh Movement might have doomed if his loyal lieutenants had not served and supported it, unrelentingly, on its way to progressive march. Safdar Mahmood and Javed Zafar have aptly remarked, "After Sir Syed Ahmad Khan's death, the great movement might have failed if his loyal lieutenants Mohsin-ul-Mulk and Viqar-ul-Mulk had not come to its rescue".¹

Keywords: Sir Syed Ahmad Khan, Nawab Viqar-ul-Mulk, Aligarh Movement, Simla Deputation, All India Muslim League.

* Formerly Professor of Pakistan Studies and Chairman, Department of Social Sciences & Humanities, University of Agriculture, Faisalabad; Visiting Faculty Member, University of Faisalabad, Faisalabad.

Visiting Faculty Member, The University of Faisalabad (Amin Campus) Faisalabad.

** Lecturer Islamic Studies Hazara University, Havelian Campus.

Another great and daring name after the death of Nawab Mohsin-ul-Mulk who succeeded him and infused a new spirit in Aligarh Movement, made it dynamic and kept it going was of Nawab Viqar-ul-Mulk. Soon after Mohsin-ul-Mulk's death big and far reaching changes had taken place in the administrative set up of the Aligarh College and political thought of Indian Muslims. According to S.M. Ikram, "These changes were partly due to few incidents, and partly to certain developments in the general outlook of Muslim India, but perhaps the important single factor responsible for them was the personality of Mohsin-ul-Mulk's successor".²

The real name of Viqar-ul-Mulk was Mushtaq Hussain. His great grandfather- Diwan Abdul Momin Khan - was a minister in the court of Mughal Emperor, Shahjahan. With the decline of Mughal dynasty, families of many Muslim nobles started suffering severely. The family of Diwan Abdul Momin Khan was no exception to these misfortunes. One of the descendents of this family, Shiekh Fazal Hussain, was settled in a small village in Muradabad district towards beginning of the 19th century. Shiekh Fazal had a precarious existence as the family fortunes were at low ebb. He was married to Baitulnissa.

A son was born in the family on 24th March, 1841, whom they named Mustaq Hussain. The child was hardly six months old when his father died. Now, the entire responsibility to bring up the orphaned child fell on the feeble shoulders of the widowed mother who was, though, not literate herself but was a lady of remarkable virtues. She was determined to take special care of her son's moral brought up and give him the best education she could. So, it was under the influence of his illustrious mother that Mushtaq Hussain was developed into a learned and pious man.

Mustaq Hussain's early education started in his village Maktab. Later on he became a pupil of Maulvi Rahat Ali of Amroha who taught him advanced Arabic, Hadith and Fiqh. In those days it was not possible to get a Government job without having studied in a Government school. Therefore, Mushtaq Hussain went to such a school where according to G. Allana, "He proved to be an intelligent student, hard-working, well-disciplined and well-behaved".³ Like his predecessors - Sir Syed Ahmad Khan and Mohsin-ul-Mulk - he started his career at the lowest rung of the ladder. His first job started at rupees ten per mensem as a temporary assistant teacher.

In 1861, there was a furious famine in the United Provinces. Sir Syed Ahmad Khan was in charge of relief work in Muradabad. He entrusted the task of relief work of Amroha to young Mustaq Hussain who shouldered his responsibilities tremendously well to the entire satisfaction of Sir Syed Ahmad Khan. G. Allana writes, "....and from that day onwards there grew up between the two a strong bond of mutual attachment".⁴ Mustaq Hussain had attracted the eye of his superiors which made his rise meteoric in the Government service. He was promoted from one rank to another. He left teaching and joined clerical line. He

was appointed as reader to Sir Syed when he was sub-judge at Aligarh. He took an active part in the educational activities of his boss, Sir Syed gave him good assistance in the management of printing press and smooth running of the office of Scientific Society. He was also responsible for the printing of the Tehzib-ul-Akhlaq.

During his service, he wished to compete for the post of 'Tehsildar' for which he made proper preparations. And he passed the examination in 1872. He was a tireless worker and a man of a great up-right character. "Throughout his career as a Government servant, Maulvi Mushtaq Hussain showed unbounding independence, and refused to be cowed by the threats or pressure of his superiors even though they were Englishmen".⁵ It was customary with him to offer his prayers in the mosque with congregation. But some superior English officers took objection to his leaving office during working hours, for going to mosque for prayers. They warned him to refrain from it as it was an infringement of discipline and office routine. But Mushtaq Hussain was a man who knew his religious obligations well; therefore, he could not be deterred and tendered his resignation than to comply with it. He was so much indispensable for the administration that with the intervention of some senior officers his resignation was returned and he was allowed to offer his prayers in the mosque. It is important to note that he was drawing rupees one hundred a month as salary which was a lucrative amount in those days. It is a clear evidence of his devotion to Islam and up-rightness of his character.

Sir Syed was transferred from Aligarh to Benaras. He was succeeded by Nawab Samiullah Khan as sub-judge. Mushtaq Hussain continued to work as reader to Nawab Samiullah Khan in his court. G. Allana says, "...it was the influence of these two stalwarts of the Aligarh movement that created in Viqar-ul-Mulk's heart an abiding love for the cause of Aligarh, starting his career as a humble worker for spreading the message of Aligarh".⁶

In 1870, the Society for the Promotion of Education Among Muslims invited an essay on the education of the Muslims for a prize. And out of the entries received in this response, Mohsin-ul-Mulk's essay was judged to be the best while Viqar-ul-Mulk's contribution was declared second amongst the competitors, which indicates his awareness and insight about the problems of the Muslims. In 1873, the College Foundation Committee decided to start an elementary school at Aligarh which was to be looked after by Samiullah Khan in the absence of Sir Syed. The Secretary of the Aligarh branch at that time, Viqar-ul-Mulk, was the right-hand man of Nawab Samiullah Khan who gave him a big helping hand in running this institution successfully.

In 1875, he received an offer to serve the State of Hyderabad which he accepted. The period he had served under the British Indian Government was added to his service record in Hyderabad. Within a short time during his service he caught the eye of Nawab Sir Salar Jang and came in his good books; It was

due to his meritorious services he was rendering to the State. In 1878, he presented a report on the reorganisation of judicial system of the state which was accepted, and as a result of it a number of progressive reforms were introduced in the judicial administration of the State and he was raised to the position of Judicial Minister.

During the famine of 1877, Viqar-ul-Mulk prepared a comprehensive scheme for providing relief and assistance to the famine-stricken poor people. He recommended setting up homes for the poor and disabled persons. While visiting the famine-stricken people in the camps, he consoled them with soft words and financial assistance. Sir Salar Jang paid a glowing tribute to his humanitarian services and support to the hapless people in their adversity.

His service to the State of Hyderabad was spread over seventeen years which was a period of glorious achievements. Due to his splendid service to the State, he was elevated to the rank of Nawab. His full title was Nawab Mushtaq Hussain Viqar-ul-Mulk. He resigned the State service at the peak of his career in 1892 when he was drawing a rich salary of four thousand and five hundred rupees a month, most of which he spent in helping the poor, the needy, the orphans and the widows⁷. He was the man to whom self-respect had no substitute. The main cause of his resignation was that he found himself a target of local intrigues, commonly associated with old order in an Indian state where the representative of the British Crown pulled powerful strings from behind the curtain. He, therefore, voluntarily resigned and quit the lucrative and influential job. He was so much devotedly attached to the cause of Aligarh that he did not miss any opportunity to serve it while he was in the state service of Hyderabad.

After his retirement from Hyderabad he settled down at Amroha and passed a semi-retired life for about eight years. In 1900 when there started a controversy between Nawab Moshin-ul-Mulk and the pro-Hindu Lieutenant Governor Sir Anthony MacDonnel, over Urdu, he jumped into array at once in the defence of Urdu. At first, he tried to seek an interview with the Governor in order to explain personally the case for Urdu and sentimental attachment of the Muslims to the language. But, the stubborn Governor refused him an interview. Now, the great Nawab decided to do all whatever he could for the promotion and protection of the cause of Urdu.

It is pertinent to note that while living a retired life at Amroha he had to suffer some serious shocks in his family one after another. His oldest son Muhammad Ahmad, died in 1896 at the age of twenty eight. The following year in 1897, his wife and grand-daughter died. Despite all these extremely painful personal misfortunes, the strong nerved Nawab kept himself composed and continued serving the cause of the Muslims.

Nawab Viqar-ul-Mulk took over as Secretary of the Board of Trustees of Aligarh College in 1907 and remained in office till 1913. Soon after taking this

responsibility, a long standing problem which he had to tackle was about the powers of the College Principal. The problem had been lingering on for over a number of years and affected smooth functioning of the College. The problem erupted during the days of Sir Syed and was a source perpetual anxiety since then. The trouble started when some boarders beat hostel servants and disciplinary action was taken against one of them. Consequently, as a protest, many students left the College hostel and went to stay in a 'serai' (inn). On this Samiullah Khan, Sir Syed's co-worker, who was very keen in the welfare of the boarders, intervened. Sir Syed also wanted to have the matter resolved amicably. But, Theodoro Beck, Principal of the College struck out to maintain strict discipline and strongly objected to the interference of the managing committee in the administrative matters. The European staff, in support to the Principal, threatened to resign if they were not allowed to work on what they considered on strict disciplinary grounds.

The Principal and the English staff had full support of the Governor, Anthony MacDonnel, who threatened to cut the College grant drastically in case of continuous interference of the Secretary in the internal affairs of the College. According to the Governor the final authority rested with the Principal. The Principal Arohbold tendered his resignation as a result of the continued interference of the Secretary. The English professors of the staff had their unqualified support to the Principal. The Governor, Sir John Hewet, intervened in the matter and imposed a compromise which the dauntless Nawab thought was unfair. He convened a meeting of the Board of Trustees and placed the matter before it. The Board supported the stand taken by the Secretary. The Governor now invited Nawab Viqar-ul-Mulk to discuss the matter. But the Nawab politely refused to discuss it as the matter rested with the Trustees. The Muslim press also supported Nawab Viqar-ul-Mulk. "His Highness the Agha Khan sent a cable to the Government urging it not to precipitate the matter and lose the good will of the Muslims".⁸ The stalemate lasted for some time until the Principal resigned. Thereafter, the Board of Trustees through a resolution clearly defined powers of the Secretary and the Principal, forbidding the latter to write directly to the Government or to any of its agencies. Thus a long-standing controversy, about administration of the College, ended and there dawned a new era in its smooth working. Its credit goes to Nawab Viqar-ul-Mulk who made it possible with his bold and daring stand.

Besides bringing about changes in the administrative control of the College and giving new direction to the political thought of the Muslims, Viqar-ul-Mulk's period is known for generating deep religious spirit in the College life which made it extremely popular with the orthodox segment of the Muslim society. Viqar-ul-Mulk, by nature, was a strongly religious minded person and with the passage of time his views became more orthodox. Dr. S.M. Ikram writes, "He knew that the strength of character, which he himself or Syed Ahmad or Maulvi Samiullah Khan possessed, and which had enabled them to accomplish marvels in spite of severe handicaps, was derived from religion, and he did not

wish the Aligarh boys to grow up without getting a full share of religious training and enthusiasm".⁹ He took every step to make religious spirit and enthusiasm firmly rooted in the College life. His strict instructions were that those who did not offer their prayers with regularity were liable to be dropped from the College. Attendance for all was compulsory at prayers. As a result of it the College mosque was jam-packed at prayer times. Thus, Viqar-ul-Mulk was encouraging religious sentiments, not only by rules and regulations, by his own inspiring example, there was a visible deepening of religious life.¹⁰ Mualana Shaukat Ali, a prominent old boy of Aligarh College, wrote in an Urdu letter which was later published in the biography of Viqar-ul-Mulk, "The revolution which can be seen in our materialistic and 'dandyish' lives can be due to the simple Islamic life of the late Nawab Sahib (Viqar-ul-Mulk). His example inspired us with respect for the grandeur of true Muslim life and showed us that even in the twentieth century, a Muslim could easily live a religious and Islamic life and serve his community and country".¹¹

The Islamic tilt in the College pleased the Ulema; removed their doubts about the English education and some celebrated theologians who were personally opposed to modern education, like Maulana Ashraf Ali Thanwi, visited the College and delivered sermons, while others, like Maulana Abdul Bari Farangi Mahal, chose the Aligarh College for education of their own children.¹²

The unwieldy province of Bengal was partitioned in 1905 by Lord Curzan, the then Viceroy. The partition brought many unexpected advantages for the Muslims which the Hindus could not digest. They unleashed a strong agitation, demanding its annulment, which became violent with the passage of time. The Government declared the partition a "settled fact" which could not be "unsettled". But the Government surrendered before the violent Hindu agitation. The "settled fact" was unsettled and the partition was revoked on December 12, 1911. It came like a rude shock for the Muslims who once again felt themselves at the mercy of Hindus, on the other hand the Hindus rejoiced over it like a great victory.

This event changed the course of Nawab Viqar-ul-Mulk's political policy. He was loyally following the policy of his two predecessors, but, henceforth, Viqar-ul-Mulk had to change his views radically. The announcement about the annulment of the Partition of Bengal created a lot of grief and frustration among the Muslims. It was eloquently expressed by the Muslim leaders through their speeches and statements. Nawab Viqar-ul-Mulk strongly criticising the Government for revoking the partition wrote: "The partition proved to be Allah's blessing for the Muslims and the rights of 66% of the population which were hidden from the eyes of the public and the Government were brought to light. The Muslims of the province started making progress day by day. It was a great political blunder on the part of the Government to revoke the partition without assuring the Muslims about steps to be taken for their security in future. It could

be said that the Government had shown an unjustifiable apathy toward the Muslims".¹³

The anguished Nawab suggesting a future course of action to the Muslims, if they wanted to live as an honourable and dignified people, said, "It is now manifest like the midday sun that seeing what has happened lately, it is futile to ask the Muslims to place their reliance on the Government. Now the days for such reliance are over, what we should rely on, after the grace of God, is the strength of our right arm, for which we have, before us, the example of our worthy countrymen".¹⁴ Thus, he gave a lesson of faith in Allah and self-reliance to the Muslims. This lesson carries an immense importance in the history of Muslim India about which Dr. Safdar Mahmood and Javaid Zafar write: "History stands witness to the fact that the Muslims followed the same path which was pointed out by Viqar-ul-Mulk. They relied on God and on themselves and eventually achieved Pakistan".¹⁵ He wrote many articles urging the Muslims to shake off their lethargic sleep, be active and dynamic. His articles stirred the Muslims to action. He was severely criticised by the "Pioneer" and other Anglo-Indian papers for deviating from Sir Syed's policy of loyalty to the Government. But he received a strong support by the Muslim press, particularly Maulana Muhammad Ali Jauhar's "Comrade" of Calcutta and Maulana Zafar Ali Khan's "Zamindar" of Lahore. Dr. S.M. Ikram says, "...his articles became starting point of a new era in the Indo-Muslim politics".¹⁶

The day of October 1, 1906 would always go as a landmark in the history of our freedom struggle when a representative deputation of Indian Muslims called on the Viceroy, Lord Minto, at Simla, and demanded separate electorate for the Muslims. Nawab Viqar-ul-Mulk was an important member of the Simla Deputation. The Congress was strongly opposing the Muslim demand. Ali Imam, a prominent Muslim leader, also advised the Muslims to accept the principle of joint electorate otherwise they would be alienated from the Hindus. Nawab Viqar-ul-Mulk vehemently opposed the point of view of Ali Imam and stood firm for separate electorate. In an article he wrote, "Muslims' participation in joint electorate would lead them to quarrels between Hindus and Muslims and would strain their old relations. The best course for us is to be content with whatever Government concedes to us through separate electorate. We should feel sure if our demands are just we would achieve our objectives one day or the other".¹⁷ Once again warning the Muslims against joint electorate he said, "In joint electorate, the Hindus would command majority. And if we achieve any success at any place, it will not be the result of our efforts but will be the charity of the dominant group. God knows, for what promises that charity will be bestowed".¹⁸ He exhorted the Muslims not to accept joint electorate where they would have nothing but failure and humiliation. Thus, the credit goes to Nawab Viqar-ul-Mulk for advocating Muslim cause fearlessly and logically.

The Muslims formed only one -fourth of the population. Moreover, they were behind the Hindus in education, influence, organization and financially. Had they accepted the principle of joint electorate they would have been placed at the mercy of Hindus forever. Their separate identity would have been absorbed in Hindu society. Viqar-ul-Mulk had anticipated the horrible consequences of accepting the system of joint electorate. He, therefore, urged them to preserve their separate identity, thus, he saved the Muslim cause from ruin.¹⁹

Sir Syed had advised the Muslims to shun politics and take to modern education. However, after his demise the situation of the country took a dramatic turn which made it imperative for the Muslims to become active and be organised politically for a dignified survival and the protection of their rights. The anti-Muslim movements of the Hindus intensified a deep feeling of insecurity amongst the Muslims. The movement of B.G. Tilak was particularly based on the hatred for Muslims. His newspaper "Kesri" published a series of his articles in 1892 against the cow-killing. Thus, he generated a deep spirit of anti-Muslims animosity among the Hindus which led to a series of bloody Hindu-Muslim riots, taking a heavy toll of life and property amongst the Muslims. "At this stage without a political party the Muslims cringed helplessly during the up-surge of Hindu agitation".²⁰

Besides anti-Muslim movements of B.G. Tilak, the Urdu-Hindi controversy and anti-Urdu posture of Anthony MacDonnel, the Governor of the U.P. generated political awakening in the Muslims to the realisation of the need of a political organisation. In the meantime the Muslim press started a campaign urging the Muslims for a separate political party. According to Sayyid Raza Ali, "The seed planted by MacDonnel on April 18, 1900, slowly got firm roots in the ground and in six years' time, appeared in the form of a plant in December 1906 at Dacca".²¹ It is important to note that the Muslims had already started pulsating politically in some of the provinces. "At the provincial level, the Muslims did have their political parties such as Muhammedan Political Association (UP), the Provincial Muhammedan Association of the Eastern Bengal and the Punjab Muslim League".²² But, by that time, there was no political party of the Muslims on All-India level. The Muslims, at last, held a meeting in Lucknow on October 20, 1901. At this meeting Nawab Mohsin-ul-Mulk narrated fastly deteriorating position of the Muslims in every sphere of life. While concluding his discourse he stated, under this lamentable situation it had become inevitable for the Muslims to have their own political party. Thus, a political party named "Political Organization" was established, but it could not achieve significant success. The dire need of a political party was again felt on the eve of Simla Deputation. Nawab Salimullah, on November 11, gave his proposal for the establishment of a separate political party for the Muslims. He named it All-India Muslim Confederacy.

In December 1906, after the annual session of All-India Muslim Educational Conference, All-India Muslim League was established during a meeting presided by Nawab Viqar-ul-Mulk. In his presidential address, the Nawab said, "The aim for which we have gathered here is not something new. We had realized its need at the very moment when the Congress was founded. As the time passes, we are becoming increasingly conscious of the need for the protection of the political rights of the Muslims. That is why, we have got together here so as to resolve the issue which hitherto, has been lying in cold storage".²³

Through Nawab Salimullah's resolution which was supported by Maulana Zafar Ali Khan, Hakim Ajmal Khan and Maulana Muhammad Ali Jauhar, All-India Muslim League came into being. The All India Muslim League adopted the name "Muslim League" from the League which already existed in the Punjab. Maulana Muhammad Ali Jauhar admitted it to the Punjab Muslim League leaders saying. "Yes, I know that your League started in June 1906, we liked the name "League" and copied it".²⁴ The central office of the Muslim League was set up at Aligarh. Nawab Mohsin-ul-Mulk and Nawab Viqar-ul-Mulk were appointed its joint-secretaries for the time being. Matiur Rehman has described the circumstances leading to the formation of the League and wrote, "...that it was no mushroom growth. Nor was it the creation of any individual or group of individuals. It was the inevitable product of the forces, on the one hand of Hindu exclusiveness and revivalism and on the other of the educational and political activities with the foundation of the Aligarh College and the Central National Muhammadan Association".²⁵

Nawab Viqar-ul-Mulk was a brave and fearless champion of the Muslim cause and did not hesitate to criticise and condemn the Government whenever he found any of its actions against the Muslim interest. After his retirement he continued taking interest in the welfare of his people and whenever it was needed he gave strong support to the young and progressive elements in our public life. The Muslims were immensely disturbed over the difficulties in which Turkey was involved. On such occasions Sir Syed Ahmad Khan and Nawab Moshin-ul-Mulk had always exercised a restraining influence. But the daring and dauntless Viqar-ul-Mulk, deviating from the policy of his both the predecessors, openly endorsed the popular viewpoint and gave it a solid support. In 1913, when a mob of Muslims was busy helping in the construction of demolished mosque of Cawnpur, the English District Magistrate, Tayler, ordered the police to open fire on them which resulted in a heavy loss of life. Nawab Viqar-ul-Mulk felt very much indignant and could not help to express his outburst on this tragic incident and "exhorted the Muslims to vehemently protest against the brutal behaviour of Tayler, the District Magistrate, for, he warned, if you don't, then in the future every sub-inspector of police will behave like a Tayler towards us".²⁶ On the question of Muslim University, he backed those who wanted it to be absolutely free from Government interference.

Some time later when the Muslims were frustrated at the Government attitude of procrastination towards the proposed Muslim University at Aligarh, some Muslim leaders revived suggestions for joining hand with the Hindus. But Viqar-ul-Mulk stood strongly opposed to it. He urged that Hindus and Muslims should live like best of friends, but in matters in which their interests differed, it was desirable they should continue to have their separate platforms.²⁷

During his tenure of Secretaryship of the Board of Trustees, Nawab Viqar-ul-Mulk exercised a great deal of constructive and positive influence on the College and kept the Aligarh movement marching on progressively. According to Dr. Safdar Mahmood and Javaid Zafar, "By this time the College had made tremendous progress. It had great prestige. Aligarh had become the centre of political and educational activities of the Muslims. The students of this College were occupying important places in the administration. This was, in short, the age of increasing glory of the College".²⁸

But, despite his monumental services, Viqar-ul-Mulk was not immune to criticism. It is said that very high academic standards which the Aligarh College had maintained during its early years started declining in his time. Apart from it, his extreme religious orthodoxy sometimes exceeded in the interests of the College which encouraged Shiah-Sunni rift. The efforts which he made to make the College a stronghold of Sunni orthodoxy were neither in the interest of the institution nor the community. Maulvi Badar-ud-Din who was a keen fan and an ardent admirer of Viqar-ul-Mulk writes in his account of the College, "As the Aligarh College was giving education to boys belonging to different Islamic sects, its policy was to confine religious education to what was barely essential, and what had been agreed to, from the beginning of the College. Nawab Viqar-ul-Mulk was the first to depart from this policy. He suggested a separate prayer-hall for Qadianis, and by appointing, under the influence of some bigoted Ulema, separate imams (Muslims priests) for Sunni boarders in various hostels, he departed from the sound religious policy followed in the College. This led to religious disputes and controversies, and had its effect on the Shiah students, especially as some bigoted Shia ulema tried to exploit the situation."²⁹

Sir Syed Ahmad Khan, in fact, aimed at creating a common Muslim nationhood by attracting on a common platform various religious sects of Islam. In order to achieve this objective he extended every respect to religious sentiments of smaller groups. His policy was very successful. But, the developments during the period of Viqar-ul-Mulk alienated the Shias, and had their share in the foundation of a separate Shiah College at Lucknow.³⁰

Nawab Viqar-ul-Mulk strenuously struggled to serve the Aligarh College and protect the Muslim cause. During the tenure of his Secretaryship of the Board of Trustees, he injected a new life into the College and the Aligarh movement. Aligarh College attained new heights of great glories. He brought about a radical

change in the political policy of the Muslims”. “Muslim politics had now turned the corner and changed from the passive acquiescence to active and vigorous participation in the national affairs”.³¹ In short, he restored courage and confidence of the Muslims; created political awareness in them and changed political thought of Muslim India.

In 1912 at the age of 71 he realised that due to his fastly falling health, the responsibilities of the Secretary of the Board of Trustees were too onerous to be shouldered befittingly. Therefore, he resigned and settled at Amroha. In 1915, his health completely broke down. He had an attack of paralysis. His physicians- Hakim Ajmal Khan and Dr. Mukhar Ahmad Ansari- were in attendance on him. He continued fight for life for about a couple of years. In the beginning of 1917 his condition took the worst turn which was an alarm that the great Nawab had few days to live. At last the end came and he died on 27th January 1917. His body was laid to rest in his ancestral graveyard at Amroha.

Nawab Viqar-ul-Mulk was a great benefactor of the Muslims and valiant fighter of their cause. May Allah Almighty rest his soul in eternal pace.

REFERENCES

1. Safdar Mahmood and Javed Zafar, *Freedom Fighter of Pakistan* (Lahore: Publisher United, Ltd., 1968), 62.
2. S.M. Ikram, *Modern Muslim India and the Birth of Pakistan* (Lahore: Institute of Islamic Culture, 1990), 101.
3. G. Allana, *Our Freedom Fighters (1562-1947) Twenty One Great Lives* (Lahore: Ferozsons, Ltd., 1985), 52.
4. Ibid, 152.
5. Ibid.
6. Ibid, 153.
7. Ibid, 154.
8. Ibid, 157.
9. S.M. Ikram, 110.
10. Ibid, 110-111.
11. Ibid, 111.
12. Ibid, 111.
13. Ikramullah Nadvi, *Viqar-e-Hayat*, (Aligarh: n.p. 1925), 689.
14. Quted in M.A. Zuberi, *Tazkirah-i-Viqar*, 340-341.

15. Safdar Mahmood, 90.
16. S.M. Ikram, 109.
17. Safdar Mahmood, 86-87.
18. Ibid, 87.
19. Ibid, 88.
20. Ahmad Saeed and Kh. Mansoor Sarwar, *Trek to Pakistan* (Lahore: Institute of Pakistan Historical Research, 2000), 99.
21. Ibid, 90.
22. Ibid, 100.
23. Quoted in Ahmad Saeed, Kh. Mansoor Sarwar, 102.
24. Muhammad Salim Ahmad. *The All-India Muslim League* (Bahawalpur: n.p., 1988), 89
25. Matiur Rehman, *From Constitution to Confrontation* (London: n.p.,1970), 43-44
26. G. Allana, 159-160.
27. S.M. Ikram, 112.
28. Safdar Mahmood, 89.
29. Quoted in S.M. Ikram, 111-112.
30. S.M. Ikram, 112.
31. Ahmad Saeed, 88.