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**FORMATIVE YEARS OF MAULANA MOHAMMAD ALI 'JAUHAR'****Dr. (Sufi) Shakeel Ahmad**Assistant Professor,  
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'I come to London to receive the message of my country's freedom. I will not go back my slave country again. If you could not give me liberty in my country, you will have to a lot me a piece of land for my grave in London'. These were the words of the speech of Maulana Mohammad Ali Jauhar who delivered in the First Round Table Conference in London in 1930.

Maulana Mohammad Ali Jauhar was one of those who fought against the British Government till the end of his life for the sake of his country and people.

Maulana Mohammad Ali Jauhar belonged to an aristocratic family of Rampur. He showed his brilliance from the beginning of his studies. He spent his formative years at Rampur, Bareilly and Aligarh, later on, he moved to England for higher education. He returned to India after completion of his studies. He worked in different departments in Indian states. But he could not stay longer anywhere and moved to the journalistic field. At last, he associated with Indian politics and fought against the British regime for India's freedom and worked for welfare of people till the end of his life.

Mohammad Ali Jauhar was born on December 10, 1878, in a distinguished family of Rampur. Historians differ regarding the birth place of Mohammad Ali. According to some, his birth place was Najeebabad while some say it was Rampur. To quote Afzal Iqbal "Maulana Mohammad Ali Jauhar, was born in fairly prosperous and cultured Indian Muslim Family in the Rampur State."<sup>1</sup>

Popularly known as 'Miyan Bhai', Mohammad Ali Jauhar's grandfather Sheikh Ali Bakhsh (1813- 1867), rose to prominence during the revolt of 1857. He rendered valuable

assistance to British by protecting their life. He was rewarded by Government of India with a 'Khilat' and rent free (Maufi) land with an annual income of Rs. 13,000.

Ali Bakhsh had four sons, father of Mohammad Ali. Abdul Ali Khan (1848-1880) like his father Sheikh Ali Bakhsh enjoyed the patronage of the Nawab of Rampur. He was one of the prominent courtiers of the Nawab. Abdul Ali Khan died at an early age due to Cholera, leaving behind his young widow Abadi Bano Begum (1852-1924) to shoulder the colossal responsibility of bringing up children. Mohammad Ali was only about two years old when his father passed away.

His mother was advised to remarry but: "She refused to remarry and hiding the anguish of her heart under a light bantering tone, told those who advised her to do so that she had a husband to look after her long enough and now she had herself five husbands and a wife to look after, referring of course to her five sons and a daughter, the eldest of whom was thirteen and invalid, and the youngest of whom was not yet of two."<sup>2</sup>

It is significant to note that Abadi Bano Begum's family was deprived of their ancestral property. Moreover, Abdul Ali had incurred heavy debts because of his extravagant life style. Hence the life of his widow was not a bed of roses. The family of Bano Begum was involved in the 'Jehad' against the British. The property of Begum's ancestors - Maulvi Basharat Ali Khan, Vilayat Ali Khan and Mehrab Ali Khan which they acquired through the generosity of the Mughal Emperors was confiscated by the British Government. Thus Mohammad Ali Jauhar inherited the mixed legacy of collaboration and opposition to the British Raj.

Be Amman (Abadi Bano Begum), was quite prejudice against English people, because of their approach towards Indians. But at the same time she felt that English mode of education was highly essential for her children. She was a remarkable lady. She had not received any formal education but regularly recited the Holy Quran. However, she felt that her children must go to school to acquire modern education and face challenges of the time.

Underterred by the limited re-sources of her family and the heavy debts left behind by her husband, Bee Amman sent her children to the Bareilly High School. Muhammad Ali writes, "She consented to send Zulfiqar Ali Bhai to Bareily and people wondered that any mother should be so lacking in love for her sons as to send them away from home while they are still so young".<sup>3</sup>

Bee Amman did not loose her heart, she put her sons in Rampur. Like this the formative years of Muhammad Ali Jauhar were spent at Rampur, Bareilly and Aligarh.

The formal education of Mohammad Ali Jauhar commenced in 1886-1887 in a 'Madarsa' in Rampur. Muhammad Ali and his elder brother Shaukat Ali were admitted in High School in Bareilly, where they learnt every thing except about Allah, His prophet and Holy Book Quran. Muhammad Ali Jauhar was an intelligent student and was able to absorb and digest whatever was taught to him in school/college. Later in 1890 he accompanined his elder brother Shaukat Ali to join the college in Aligarh 'the well known', and in a way notorious institution (in view of orthodox Muslims for Godless education) founded on the model of English Public School.

Once the economic condition of the house became so crucial that Bee Amman had to Pawn her jewellery and provide money to her sons school expenses. Observing her eagerness and firmness to get English education for her children, the boys' uncle got his brother's window's ornaments released from the pawn- broker and after which the necessary school expenses were met by his uncle. Ali once said, Whatever I am and whatever I have, is a gift of God and is because of my mother's blessings.

During his school days, Muhammad Ali showed his brilliance and was deeply influenced by Allama Shibli who became a constant source of providing intellectual stimuli to Mohammad Ali. These impressions were found in his social and cultural activities.

Thus, Mohammad Ali gradually moved towards Islam and ultimately this made him deeply interested in the Pan-Islamic concept, which in his opinion was the corner stone of the basic concept of Islamic ideology.

It is interesting to note that in the graph of Muhammad Ali's formative years, we find that the step of youth is missing and just after his childhood days, the flatened curve of maturity begins. Mohammad Ali left indelible impression on his teachers and fellow students. He was a keen organizer of Mushairas, and frequent contributor to college magazine, and some what 'indifferent cricketer'. The word 'indifferent cricketer' has been used because it was the fashion of the Aligarh College to play an English game and above all Mohammad Ali's brother considered it to be a manly as well as noble game, so that the game was some what forcibly levied on

Mohammad Ali. The contemporaries of Mohammad Ali between the years 1890- 1898, were Sajjad Haider Yaldaram, Muhammad Yaqub, T.A.K. Sherwani, Syed Raza Ali, Khaliquzzaman and Zafar Ali Khan.

The cause behind Sir Syed Ahmad's efforts to lay the foundation of the Aligarh College was to regenerate the Muslim Faction and Anglo. Muslim reapproachment as an important condition for the improvement and upliftment of Muslims socially, politically, economically and culturally in Indian society. Dreams of Sir Syed Ahmed were given a practical shape by Theodore Beck, the Principal of the Aligarh College and his effective group of lieutenants. They succeeded in cultivating English tastes and habits. It is clear from the following extract which reveals the political ideology of the Aligarh College, particularly in the context of the British Government.

"No matter shall be discussed which raises the question of the permanence of British rule, rule nor any subject which involves the necessity of the speakers policy of relations " taking up disloyal or seditious attitude towards the British Government in its internal policy or relations."

In 1898, Mohammad Ali arrived in England and with the families of Theodore Beck and T.W. Arnold staying in England , managed to make his way in the middle class English society. He joined Lincoln college in Oxford to study modern History in the year 1898 and was able to secure a second division in matriculation level examination, missing a first, by a very narrow margin. His teachers were highly impressed, with this Indian Muslim and considered him well fitted for doing good work on an educational post in India, a career he loved to join. But the sweet words of his teachers were not enough in consoling Mohammad Ali as he was not successful in the civil services examination. He was more disappointed because he was not able to keep the expectations of his brother Shaukat Ali and he returned to India in the year 1902.

After his return from England, with a broken heart, Mohammad Ali was keen to teach at the Aligarh College. But his dreams were thwarted by Theodore Morrison. So ultimately Mohammad Ali had to return to Rampur, where his ambitions were freshly renewed by his beloved mother Bee Amman' continuous encouragement.



It is interesting to note that for sometime he worked in the Education Department in Rampur. But here he could not stay for a long time as his reformatory tendency proved to be an obstacle. He resigned. After this, he took up a job in Opium Department in far off Baroda State.

The princely state of Baroda had stored in some brighter prospects for Mohammad Ali, as the ruler of Baroda Gaekwad Sayaji Rao (1875-1936) gave full weightage to the ideas of Mohammad Ali regarding the necessary changes he wanted to make in the revenue administration. But here also, Mohammad Ali had to face the perfidy of the jealous officials as he was becoming nearer and dearer to Gaekwad Sayaji Rao.

Though Mohammad Ali was the cynosure in the eyes of the public through his articles in the press and speeches at conferences, but he was disparate to leave for Bhopal by the end of the year 1906. But his stay was prolonged due to Dunlop Smith, a friend and well wisher of Mohammad Ali. Mr. Smith wrote to Ali, "I quite understand that your surroundings are not always congenial, but after all whose are in every respect"<sup>5</sup> Mohammad Ali was destined to remain in Baroda until 1910, but his heart was never at rest. He was a an ardent lover of Mushairas which was a hobby right from his school days and the 'Mehfils' was the actual platform from where he could transmit his intellectual excitement to others.

Besides, his mother and brother (mainly Shaukat Ali), Amjadi Bano Begum wife of Mohammad Ali Jauhar had tremendously influenced Mohammad Ali. Begum Amjadi was no less than Mohammad Ali as far as her intelligence was concerned. Mohammad Ali's Nikah was performed on 5th, February, 1902, followed by a garden party. His Highness Nawab of Rampur and elites of the town graced the occasion.<sup>6</sup>

After his initial set-back in securing a government position, he turned to journalism. In his words, "The affairs of my community, made it the only avenue through which I could hope to reach a place of any appreciable use to it, while still earning a livelihood,"<sup>7</sup> This journalistic venture of Mohammad Ali earned him an immediate success and unprecedented prominence during the violent commotion following the revocation of Bengal's partition. Then came the historic year of 1911, 14th ,January, the year in which the famous paper of Mohammad Ali 'The Comrade', saw the light of the day and very soon this paper became the nerve- center of Muslim

political, religious and intellectual activities. It created a sphere of influence in the United Provinces.

In 1914, the government of U.P. reported, "No paper has so much influence with the students as the Comrade and no individual has the authority over them which is exercised by Mohammad Ali"<sup>8</sup> At this time there were several other news papers like 'Al-Hilal' of Calcutta, the 'Muslim Gazette' of Lucknow, the 'Al-Bashir' of Etawah, the 'Zul Qarnain' of Badaun and the 'Zamindar' of Lahore, but the profound impact that the 'Comrade' and the 'Hamdard' had on the educated Bourgeoisie Muslim faction was tremendous.

In October, 1904, Mohammad Ali delivered his famous historic speech, providing the glittering vision of Pan-Islamism and armed with the effective quotations from Latin, English, Urdu, Arabic and Persian literature which proved to be the swan song of the first phase of the Aligarh Muslim University Movement.

In 1907 a strike was fomented by Mohammad Ali which ultimately resulted into the resignation of Mohsinul Mulk from the post of Hony. Secretary and was replaced by Vaqarul Mulk.

During the Turko-Italian war, Mohammad Ali was maintaining his close links with Aligarh college, encouraging the Muslim students to raise their voice against the policies of the British, which were anti-Muslim in spirit. Like the 'Carbonary' societies of Italy, he also convened secret meetings and with the help of his wonderful oratory, gave long lectures on the evils that were surrounding its venomous tentacles around Islam in Tripoli, Persia, Morocco and Turkey. The highly alarmed Hardinge, the then Viceroy of India, wrote. "The college is becoming a hot-bed of sedition . I regard Mohammad Ali as a dangerous malcontent who must always be reckoned with as an element of strife."<sup>9</sup> It has been rightly commented for Mohammad Ali by Malcom Hailey, the then Chief commissioner of Delhi, that he was ' the centre and inspiration of the Pan-Islamic movement.'<sup>10</sup>

#### References –

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