

Impact of Muslim in 1857 Revolt Specially in the Concern of Bihar

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Abstract – The topic taken for examine as a feature of Ph. D. program manages a significant stage in Indian opportunity battle which had gone into a rash stage from 1920"s onwards with the section of Mahatma Gandhi in Indian legislative issues. We find that the political situation had significantly changed and governmental issues of mass preparation had begun. Expansionism had a genuinely long span in this nation and furthermore in various other Asian and African nations. It has in this manner, been a subject of a lot of assessment and clarification by political scholars just as pioneer patriots, who accepted that authoritarian was the ethos of provincial guideline. By 1920, political situation in Indian setting had definitely gotten unstable dynamic by the frontier aces. Muslims shaped sizeable lump of populace in the eastern district of the nation for the most part in Bihar. The investment of patriot pioneers like Mahatma Gandhi, Dr. Rjendra Prasad had enlivened the Muslim chiefs of Bihar to grapple with the changing political situation and featuring the issue identified with the Muslims gives that had prompted the sizeable number of Muslim administration effectively drew in themselves in the continuous opportunity battle.

Keywords: Muslim, Specially, Concern, Bihar

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INTRODUCTION

The topic taken for look into as a major aspect of Ph. D. Program manages a significant stage in Indian opportunity battle which had gone into a rash stage from 1920"s onwards with the section of Mahatma Gandhi in Indian governmental issues. We find that the political situation had extensively changed and governmental issues of mass preparation had begun. Imperialism had a genuinely long length in this nation and furthermore in various other Asian and African nations. It has in this way, been a subject of a lot of assessment and clarification by political scholars just as frontier patriots, who accepted that authoritarian was the ethos of provincial principle. By 1920, political situation in Indian setting had radically gotten unpredictable dynamic by the pioneer aces. Muslims framed sizeable lump of populace in the eastern area of the nation chiefly in Bihar. The interest of patriot pioneers like Mahatma Gandhi, Dr. Rjendra Prasad had motivated the Muslim chiefs of Bihar to deal with the changing political situation and featuring the issue identified with the Muslims gives that had prompted the sizeable number of Muslim initiative effectively drew in themselves in the progressing opportunity battle. History is the investigation of human life. In a perfect world the topic of mankind's history is man and all that man had thought and done since the beginning of human advancement. The history that we know and the history that we can

learn is, in this way, something significantly less far reaching than history considered as the entirety of every single past occasion. Investigation of history is a ceaseless procedure. The assignment of history specialist is to enhance endless overlooked contemplations and activities of human life. Every researcher through his investigates attempts to fill the hole in the recorded memory of humanity. Thus history doesn't continue as before from age to age and should be rethought or revised every now and then. Authentic information isn't just develop of data about the past. "A history specialist is obliged not just to depict what occurred however to...explain it and show why things occurred as they did. This procedure of elucidation additionally changes verifiable information every once in a while. The investigation of history isn't just broad yet in addition explicit. The historical backdrop of a district or a segment of individuals shapes as a lot of important subject of history as the investigation of political organizations, social conduct and financial improvements. The investigation of smaller scale history is as noteworthy as the investigation of history when all is said in done. Each part of recorded information gave by small scale history empowers us to advance a blend and 2 far reaching speculation about authentic occasions, developments or character. Fundamentally history is the investigation of progress and advancement in human experience

and information. Political choices, financial, social and scholarly powers produce change in human conduct. History, along these lines, is a complex blending of powers and conditions. This is more genuine if there should arise an occurrence of the investigation of the Indian national development. An investigation of Indian national development is a profoundly intriguing and captivating subject of chronicled examination and research. Multi-dimensional investigation and investigation of the Indian national development are significant and important to comprehend the more noteworthy accomplishment and optimism of the Indian individuals.

Local and nearby investigations of different parts of the Indian national development have enhanced the deficiency of materials on this subject of worldwide significance. The national development of India had been similar to an immense sea to which numerous multicolor streams streamed. The part played by different networks, areas and gatherings have made the Indian national development pluralistic and heterogeneous in character. With this theory in see the present research work has been embraced to fill a significant hole in the verifiable information on our national development.

The present research work has been planned to assess and analyze the part played by the Muslims of Bihar in the national development of India from 1912 to 1947, in light of the fact that during this period the Muslims of Bihar had assumed a recognized job in the freedom development of India. Be that as it may, the issue of political interest of the Muslims of Bihar in the national development has been generally disregarded and ignored by the antiquarians and social researchers the same. In spite of the fact that few books have been composed on the national development of India just as of Bihar, however they barely give satisfactory data with respect to the job of the Muslims of Bihar in the national development. K.K. Datta has composed a momentous book "The History of Freedom Movement in Bihar", yet he additionally neglected to survey and break down the job of the Muslims of Bihar during the basic time of our national development perhaps due to the general idea of his work. In spite of the fact that there are a few books on the job of Muslims in the national development of India, yet every one of these books additionally don't give any thorough detail of the political exercises of the Muslims of Bihar. There are, nonetheless, some true to life thinks about which give a few thoughts regarding the job of the Muslims of Bihar in the national development. Among them notice might be made of Qeyamuddin Ahmad and Jata Shankar Jha. Jata Shankar Jha's Mazharul Haque and Shivaji Rao Ayde's Maulana Mazharul Haque, which manages the job of Mazharul Haque are 3 extraordinary knowledge in the life and times of the incomparable Muslim pioneer of Bihar. V.N. Datta and B. Cleghorn, altered "A Nationalist Muslim and Indian Politics", which contains the letters of Syed Mahmud, just

gives a few realities about the job of Syed Mahmud as it were. Indeed, even the most bona fide book "The Dictionary of National Biography", altered by Late S.P. Sen missed the names of the famous Muslim pioneers of Bihar. The pitiful data, which the previously mentioned books managing a portion of the people give, neglected to show any unmistakable thought regarding the contributions of the Muslims of Bihar to the national development. The present work, subsequently, has been embraced to expand the absence of verifiable information about the job of the Muslims of Bihar in the opportunity development of India. There has been general questions and some of the time gigantic numbness about the job of the Muslims of Bihar in the battle against the British colonialism. By breaking down the political mentality of the Muslims of Bihar towards the battle against the British Raj, endeavors have been made to place their contribution in legitimate point of view.

The period between 1912 to 1930 was a developmental period throughout the entire existence of Indian national development. The year 1912 denoted the making of Bihar and Orissa as a different territory. Both the Hindus and the Muslim elites of Bihar battled next to each other to verify the partition of Bihar and Orissa from Bengal as a different territory to ensure their social, financial and political intrigue. In spite of the fact that Orissa also withdrew from Bihar in 1936. The joint endeavor composed by the Hindus and Muslim elites in 1912 made ready for resulting basic battle against the British Raj. It was especially since 1912, that the prominent Muslim elites like Mazharul Haque, Ali Imam, Hasan Imam, Syed Muhammad Fakhruddin, Syed Sharfuddin and others got the hands together with Sachchidanand Sinha, Mahesh Narayan, Braj Kishore Prasad, Anugrah Narayan Sinha and others to accomplish opportunity from the British principle. The 1930 denoted the end of an age throughout the entire existence of national development. The passing of Moti Lal Nehru, MazharulHaque, Shah Mohammad Zubair in 1931 and Syed Ali Imam in 1931, denoted the end of a period. Consequently the period between 1912 to 1930 has been chosen as a subject of exceptional examination and research to concentrate consideration on the multi-dimensional political conduct of the Muslims of Bihar. The job of people in history may have its significance yet the present research work has looked to stress the fundamental and primary patterns of the political conduct of the Muslims of Bihar towards the political development. While talking about these patterns, stress has not been put on hostility and strife between the Hindus 4 and the Muslims or unavoidable appearance of a different Muslim patriotism. The accentuation on this examination work is on accord and progression instead of on strife and intermittence. Simultaneously the development of communalism, social strain and incidental common issue have been inspected inside the domain of the national development. This investigation, in any case, is restricted to Bihar

just for curtness and comfort. The controlling supposition behind this work is that the Muslims of Bihar like different portions of the general public added to the national development by taking dynamic part in different periods of the battle against government and political tumult. The present research work is an authentic investigation of the job of the Muslims in the political fomentation so as to decide the degree, measurement and setting of the Muslims' cooperation in the political procedure of the country. The work depends on comprehensive assessment of all distributed and unpublished authority records and private papers. Endeavors have been made to break down and look at the vernacular diaries, papers, Government records, secret documents and scholarly works. Every section has looked to analyze one period of reaction of the Muslims of Bihar to the battle against the British dominion. Every part has attempted to introduce an examination of the moving mentality and reaction of the Muslim tip top and masses of Bihar with regards to pioneer rule and the national development propelled and proceeded under the support of the Indian National Congress.

I. Growth of nationalist politics and political consciousness in Bihar 1857-1911 1857 Revolt

Bihar, one of the significant states in the Indian association has contributed a lot to the starting point and development of strict and political ideas.¹ The period between 1857 to 1912 saw a quick change of the Muslims of Bihar just as different pieces of India.² Bihar assumed a Significant job in the revolt of 1857 under the motivating administration of Kunwar Singh³ and Amar Singh, Sheik Bhikhari, Peer Ali, Rahat Ali, Peer Bakhsh and other people who had conveyed the message of the development in Bihar and outside very successfully.⁴ Bihar was never standoffish based on what was going on in different pieces of India during 1857. The average folks betrayed the British soldiers.⁵ Indeed, since the Meerut ascending of May 1857 there was a sure turmoil among the sepoys posted in Danapur and different cantonments. In June the individuals of the Saran area were "in open revolt" and a few radicals of the Shahabad region were sneaking into Danapur. There was an ascending at Patna on third July 1857. Before long the place of a book shop Peer Ali Khan was looked and leveled to ground and Waris Ali was hanged to death⁶. Three regiments at Danapur rose up on 25th July and the following day they walked in to the region of Shahabad to join the highest agitator pioneer of Bihar, Kunwar Singh of Jagdishpur. Despite the fact that an elderly person, he alongside his sibling Amar Singh, built up a manu-industrial facility of arms and ammo and put away arrangements for a delayed battle.

WAHABI MOVEMENT IN BIHAR

The effect of the Wahabi development was extremely huge which had ejected since 1822. During the

Revolt of 1857 the Wahabis¹⁰ of Bihar were heartlessly squashed and th Patna was the tempest focal point of the Wahabi development. Initial a from British control turned into its watchword, for it was „un-Islamic“ to be controlled by the British. As backlash to that place of the Sadiqpurmaulvis was demolished.¹¹ Even after that the Wahabi development proceeded. In late 1864 Yahya Ali was captured on the charge of scheme to wage a war against the Queen. Maulvi Ahnmadullah was involved for a situation and indicted on the proof of certain convicts in the Ambala preliminaries. He was moved for life in the Andaman island.¹² The properties of numerous Wahabis were reallocated and the capture of the Wahabis of the SanthalParganas and different zones proceeded in the late 1860.¹³

Foundation of Indian National Congress

The political cognizance came to at its most noteworthy pinnacle, when the individuals of Bihar understood that even the Indian National Congress neglected to speak to the enthusiasm of the Biharees. They in this manner shaped their own commonplace conference.¹⁹ In mid 1855 it was supposed that the administration of Bengal would by enactment forbid the custom of circumcision among the Muslims. This made a caution and the Muslims of Bihar were said to get ready to assault the Europeans.²⁰ The first growing of Indian National Congress (1885) might be found in Bihar much before the establishment of Indian National Congress in 1885. Political development at various level, show the condition of their consciousness.²¹ The principal session of the Bihar Provincial Conference was held under the president ship of Syed Ali Imam in April, 1908, at Patna to talk about the political circumstance and different issues of Bihar.

REVIEW OF LITERATURE

Behar Herald (2013) hand, *first* English paper began by Guru Prasad Sen⁵⁷ distinguished the Bengali interests in Bihar and this was vocal for the enthusiasm of the Bengalis. The Behar Herald and Behar Times both the news-papers were distributed from Bankipur.⁵⁸ The diaries of Patna, Gaya and Shahabad were focussing upon the issues of everyday life separated from the bigger issues identified with the nearby socio-political history of Bihar⁵⁹. In Bihar the two Hindus and Muslims had chosen to make ready for them as a different region Bihar.⁶⁰ This soul was featured in the motto " Bihar for Biharis". The vernacular diaries made Biharis mindful of their political rights and the advancement of Bihar. Among the early urdu paper in Bihar was Nurul-Anwar of Arrah (1853), Akhbar-e Bihar of patna (1857), Nasim-i-Sehar of Chapra (1867), AlPanch of patna (1895) all assumed a valuable job in raising the interest of discrete province.⁶¹ The kayastha samachar, The Pioneer

and The Hindustan Reviewall served the reason for Bihar.⁶²The Motherland of Patna and Kayastha Messenger of Gaya filled the essential need of separatist development in Bihar as Bihar was attempting to withdraw from Bengal.⁶³ At Patna there were a few periodicals like Patna Dharma sabhapatrika and Vidyarthi sammilit, Harish Chandra Chandrika and Mohan Chnadrika. ⁶⁴The first urdunews paper was Akhbar-I-Bihar and afterward came the main diary of Bihar Akhbar-al-Akhyar(1868).⁶⁵In 1881 another urdu paper named Subah e Vatan⁶⁶ was begun at Patna. The Beharee was begun as week after week and later on it had every day backup called the Indian narrative. The English officials didn't care for the distribution of Hindi papers.

Arrah (2017) socio-political shapes of the Bihar. Huge number of those diaries were identified for their job in spreading message of solidarity among networks and gave remain to battle against British Colonialism at neighborhood level. The Urdu diaries Murg-I - sulaiman⁶⁷ begat the trademark "Bihar for Biharis"⁶⁸ while Nadir ul-Akhbar⁶⁹ of Monghyr mentioned the legislature to disparage the vernacular papers to be distributed from Bihar. The development for the rebel development picked up energy with the approach of Bihar Times.⁷⁰Mazharul Haq commented that the "Biharis needed just the modification."⁷¹They didn't need the status nor the crossing out of the parcel. They needed the total detachment and the making of an autonomous Bihar.⁷² The paper Al-panch (2013) was acclaimed for ironical comments.⁷³ Alpanch didn't warmly embrace the foundation of the Indian national congress⁷⁴.It attempted to extend the congress belief system as the Bengaleemovement.In the issue of 17thJanuary 1887 a lyric discovered space entitled "san chiyyasi ka kakachha chittha: "Chand Bangaleon ne hoke khafa,National League kedalihaiBena Hinduon ne bhithamewahi League,hogaya josh ke sath usmai sharik AbhiUshi class fundamental barapa tha kharosh,ek jalasa bhi hua tha purajosh ye khatalafat se jo he rajoir,wah government komajboor Usme do ek musalman bhi the,apne agayar ke mehman bhi the BarnakyagarjMusalmanoko, Aisejalson se jo begana ho chaten matalab se yah ka bkhalihai,Arai hoshiyar yah Bengali hailsasemer government achhi,wahi jo chahekare transport wahi Jo Musclemen ke hoga hoshiyar, wah sariki sena hoga jimhar⁷⁵" Despite the solid dissent with respect to Al-panch numerous Muslims partook however little in number started looking into congress development." Congress aur musclemen" issue of 18thfeb 1889 with the remarks that it had been composed by a Muslim against the congress development was loaded with brains, silliness and sarcasm.

Narendra Jain (2018) ⁷⁶In its publication of 26th January, 1900, Al-Panch offered remarks in that Luck now session of Indian National Congress under the inscription "Go inside the Purdah", Of the considerable number of towns in India. Luck now is a

one of a kind spot which has been the focal point of melas, the house for new tama has and an excellent spot for arranging large gatherings, yet as of late it has become the base camp of congress and meetings had so a lot of surplus reserve it would have been far superior to offer it to the legislature for buying bread rolls and portions for the mounted force."Not just the press which included diaries, news-paper, phamplets, periodicals and other material which emerged open awareness. The characters that were related likewise left enormous effect on the majority by finding employment elsewhere and related themselves with the political activism. Political cognizance was reflected in the exercises of the pioneers of open opinion.KhudaBakhsh surrendered his administration work and began his lawful practice at Patna.⁸⁰Two different variables which were liable for the political mindfulness were training and press.⁸¹The political awareness was additionally observed in between rank relationships.

Khilafat leadership from Gandhi to other Muslim leaders of Bihar

Maulavi Nurual Hassan (2016) Because of assuagement call of Gandhiji the Hindu-Muslim solidarity meeting was held at Patna, on 24th September, 1924 under Maulavi Nurual Hassan said that the Hindus and Muslims had been living here for some ages calmly and it was of no utilization to hamper such friendly condition for trivial episodes. Md. Sajjad likewise spoke to keep up collective harmony to accomplish swaraj. Abdul Bari moved a goals for a Boad of mollification comprising of Shah Suleiman, Mazharul Haque, Maulavi Nurul Hassan, Maulana Md. Sajjad, Khurshid Hussain, Rajendra Prasad, Anugrah Narayan Sinha, Sardar Gurucharan Singh, Badari NathVerma, Prof. Abdul Bari and Maulana Fazlur Rahman. Syed Ali Imam additionally bid for common solidarity dependent on the standards of correspondence, resilience and enthusiasm.

Non-co-operation movement;

The national interest for complete mindful government after the MontaguChelmsford Reforms⁶⁴ turned out to be increasingly relentless and from 1920 onwards the Musalmans stood side by side with the sister networks and didn't fall behind in their penance and their enthusiastic co-activity with the Hindus.⁶⁵ The period somewhere in the range of 1920 and 1930 was a basic one for the political improvement of Bihar. In the wake of the non-participation development an entire arrangement of classes and throws entered the patriot field just because. They gave the Congress its mass base and connected it up immovably with individuals in country regions.

Issue related to non-co-operation movement;

The most uncontrollable episode happened when Major Cook, Superintendent of Hazaribagh Jail, thumped down a political detainee, Abu Turab, while he was offering supplication and kicked down the Holy Quran and tossed it away.⁶⁷ The other occurrence happened in Muzaffarpur prison where Maulavi Md. Shafi and his children Khalilur Rahman and Abdul Farah were sacked and halted by S.P. of Police and they were not permitted to implore. Khwaja Mohd. Noor and Hafiz Noorul Haque drew the consideration of Govt. to words this incident.⁶⁸ All these episodes included another soul in the Non-Cooperation development in Bihar. The individuals intentionally surrendered their Government benefits and joined Qaumi Sevak Dal. Shah Badaruddin, The Amir-I-Shariat, Bihar, engaged the Muslims of Bihar to pursue Non-participation and to give for „Angora Fund.“ The Muslims of Bihar watched „Angora Day“ in the various towns of Bihar where they offered supplication and gathered gift for help finance.

Calling off non-co-operation movement;

The non-collaboration day was seen in Bihar on first August, 1920 as the „3rd Khilafat Day“. It was trailed by a general hartal in the entire region. An open gathering was held in madarsa mosque, Patna city under Mazharul Haque with an enormous number of Hindu and Muslim pioneers.

In his invite address at Bihar common Conference at Bhagalpur, on 28th August 1920, Syed Abul Hassan, Bar-at-Law, likewise focused on the need of national solidarity of the accomplishment of Non-Cooperation in Bihar. Mazharul Haque reported his withdrawal from chamber political decision and his letter of acquiescence was distributed in the Search light which declared: "I, as a Mussalman, can never agreeable with Government, which was bowed upon to decimate Islam. As an Indian, I can't work with Government, whose hands were stressed with the blood of my comrades of the Punjab."⁷⁴ Both the Hindus and the Muslims were similarly occupied in non-co-collaboration and Khilafat unsettling in Bihar. Around 25 understudies of Nurul Huda Madarsa, Patna, pulled back from the school, and communicated their energy to serve the Khilafat movement.⁷⁵ The Khilafat gatherings were held at Sitamarhi, Giridih, Monghyr, Fatwah, Kako, Sasaram, Champaran, Gaya, Muzaffarpur and Bhagalpur where the individuals embraced the rule of Non-collaboration with the Government.⁷⁶ Gandhiji additionally visited Bihar in December, 1920. He was joined by Shaukat Ali. He tended to the understudies in the compound of Mazharul Haque and requested that they blacklist schools and universities. He opened the Khilafat Ashram at Durja and tended to the pardanashi women and prompted them to turn yarn. Mrs. Haque gave her four bits of gold wrist trinkets trimmed with gems.

Accounting for the fight against colonialism and the role of Muslim of Bihar (1922-1928);

The year 1923, saw another adjustment in the Indian legislative issues. It saw the source and development of the Swaraj party. At the Gaya Congress there was a distinction of sentiment developed on the subject of section in the Assembly. In January 1923 ten procouncil bunch shaped the Congress-Khilafat Swaraj party with C.R. Das as its leader and Motilal Nehru, Hakim Ajmal Khan, V.J. Patel, B.N. Samal and Khaliqzaman as its secretaries.⁸⁷ The Bihar Branch of Swaraj party met at Patna on 2 nd June 1923 and shaped a promulgation board of trustees which included Prof. Abdul Bari, Dr. A.J. Verma, Chandra bansi Sahay, Narayan Prasad, Jaleswar Prasad, Deoki Prasad Sinha, K.B. Sahay and Binoda NandJha.⁸⁸ The Bihar commonplace Congress Committee likewise set out to watch the „National Flag Day“ in the entire region on eighteenth July, 1923. It called before Congress volunteers to watch the „National Flag Day“ at Muzaffarpur, Patna, Bhagalpur, Monghyr and Gaya.⁸⁹ Both the Hindus and the Muslims took an interest in it.⁹⁰ A meeting at Lakhi Sarai on fifth December, 1923 under Maulana Shaukat Ali and Bi-Amma was held, where the accompanying office bearers of the Provincial Congress Committee were chosen for 1924.⁹¹ Mazharul Haque was its President⁹²

CONCLUSION

India's battle for opportunity from the British Empire in the nineteenth and 20th hundreds of years, is the most entrancing section of Indian History. The remote guideline in India in the pre-Company and the Raj times of Indian history isn't new, yet the way where the British control of India was restricted by the Indians is unquestionably another marvel. It was a one of a kind opportunity battle in which not just the lords, the nawabs and the Zamindars took an interest however countless individuals yielded their beginning and end to accomplish autonomy from the British Rule. India had not seen such a well known opportunity battle previously. A few components were answerable for this one of a kind development. Prior outsider rulers like the Sakas, the Kusanas, the Arabs, the Turko-Afghans and the Mughals didn't consider India only as their province and turned to political, social or financial abuse of the Indians, rather they made India their home and managed in like manner. Hence, rulers having a place with these races only from time to time confronted well known revolt or resistance. Whatever obstruction they got in India was offered by the Indian rulers whose fortunes were unfavorably influenced by the military victories of these outsider races in India. Be that as it may, the case with the English rulers was totally extraordinary.

REFERANCE

1. Abdul Bari (1894-1947) He belonged to Koilwar, a place in Arrah. He was educated at Arrah and Patna. and later gave up studies at the call of Gandhi. He took active part in the Khilafat and Non-cooperation movement, 1920-21, and was imprisoned. He was a Joint Secretary of Bihar Provincial Khilafat Committee. He taught in Bihar Vidyapeeth in the year 1921.
2. He favoured the Council entry programme of the Pro-Changers. He was the Secretary of Bihar Swaraj Party in 1923. and was a elected to the Bihar and Orrisa Legislative Council in 1927. He resigned in 1930 in response to the Congress call.
3. Ahmad Hussain, Kazi (1889-1961) He belonged to Konibar, District Gaya. He was scholar of Islamic studies. He participated in Home Rule movement 1916 at Gaya and took active part in the Non-cooperation and Khilafat movements and was arrested at Gaya in December 1921.
4. Muhammad Shafi Daudi (1879-) Muhammad Shafi Daudi was one of the great Muslim leaders and veteran freedom fighters of Bihar. He was born in a village of North Bihar in the year 1879.
5. Syed Mohammad Fakhruddin (1868-1933) Sir Syed Mohammad Fakhruddin was a great leader, public- man, lawyer, legislator, minister, educationist and philanthropist of Bihar. He joined the Bihar Provincial Congress in its early days and worked for national reconstruction.
6. Maulana Mazharul Haque (1866-1930) Mazharul Haquw was a great nationalist leader of Bihar and the pioneer of freedom movement of India. He was a true successor of Mahatma Gandhi and perfect Congressman for which the people popularly called him "Gandhi of Bihar". He was born on 22nd December, 1866.
7. Syed Abul Hassan (1878-1960) Syed Abul Hassan, Bar-at-Law, was a great nationalist Muslim leader of Bihar, who played a significant role in political and cultural life of the Muslims of Bihar.
8. Syed Amir Hussain (1843-1910) Syed Amir Hussain was a great scholar, administrator and politician of Bihar. He was born on 18th September, 1843 in Bhagalpur.
9. Syed Ali Imam (1869-1932) Sir Syed Ali Imam was a great nationalist and distinguished public man of Bihar. Nationalism was Ali Imam"s first love as he declared "Mahammadasn and Hindus ought to recognize that they should be Indian first and Muhamniadans and Hindus afterwards".
10. Syed Hasan Imam (1871-1933) Syed Hasan Imam was a great nationalist and veteran freedom fighter of Bihar. He was born at Neora in the district of Patna on August 31, 1871.
11. Syed Hussain Imam (1897-1946) Syed Hussain Imam, a most honourable and reversed leader of Bihar, was equally loved and regarded by the Hindus and Muslims of Bihar. He was born on 2nd February, 1897 in Gaya.
12. Sarfaraz Hussain Khan (1860-1931) Khan Bahadur Nawab Sarfaraz Hussain Khan ras one of the pioneer Congressmen of Bihar.

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