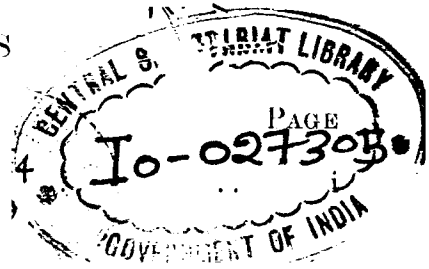


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REPORT
OF THE
KAMAL YAR JUNG EDUCATION COMMITTEE

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INTRODUCTORY

Origin of the Proposal for an All-India Enquiry

Presiding over the 52nd Session of the All-India Muslim Educational Conference held at Calcutta on the 28th December, 1939, Nawab Kamal Yar Jung Bahadur specially emphasised the need of an All-India survey of Muslim education with a view to preparing a broad-based scheme of education helpful to the preservation of the distinctive features of the culture and social order of the Muslims. This was the first time in the history of Muslim education in India that the attention of the Conference and of the Mussalman public was specially drawn to this question and for two successive days immediately following the presidential address, the matter was informally discussed in various circles and there was complete unanimity of opinion as to the imperative need for such an enquiry.

Appointment of the Kamal Yar Jung Education Committee

On the motion of Nawab Sadar Yar Jung Bahadur seconded by the Hon'ble Mr. A. K. Fazlul Huq, a resolution was unanimously passed on the concluding day of the session, recommending the appointment of a committee to make a survey of the different systems of education in the country and to frame a comprehensive and broad-based scheme of education suiting the special needs and requirements of the Muslims and helpful to the preservation of the distinctive features of their culture and social order.

Personnel of the Committee

In terms of another resolution unanimously passed at the Conference, Nawab Kamal Yar Jung Bahadur was appointed president and Khan Bahadur Prof. Abdul Majeed Kureishy, M.A., secretary of the committee, and the president was also empowered to select the personnel of the committee from a list of persons unanimously agreed to at the Conference. After discussion with some of the leading educationists and public men, the President decided that the committee should consist of the following persons :—

1. Nawab Kamal Yar Jung Bahadur—*President*.
2. Allama Abdullah Yusuf Ali, M.A., LL.M., C.B.E., I.C.S. (Retd.).
3. Sir Shaikh Abdul Qadir, Kt., Barrister-at-Law.
4. The Hon'ble Sir M. Azizul Huque, Kt., C.I.E.
5. Dr. Sir Ahmed Fuzlur Rahman, B.A. (Oxon.), LL.D.
6. Dr. Khalifa Shujauddin, M.A., LL.D., Bar.-at-Law.
7. Dr. Abdul Aziz Puri, M.A., Ph.D. (Lond.).
8. Haji Maulvi Abul Hasan, I.E.S. (Retd.).
9. Maulvi Syed Tufail Ahmed.
10. Khan Bahadur Prof. Abdul Majeed Kureishy, M.A.—*Secretary*.
11. Mr. Khan Fazl Mohammed Khan, M.A. (Cantab).

First Meeting of the Committee

To get the work of the Committee started as soon as possible, Nawab Kamal Yar Jung Bahadur, almost immediately after the Conference was over, decided to convene an early meeting of the Committee, and on the 4th of January, 1940, he issued a letter to all the members of the Committee requesting their presence at the first meeting of the Committee at Hyderabad (Deccan) on the 26th of January, 1940, (Appendix A). In addition to the President the meeting was

(iii)

attended by the Hon'ble Sir M. Azizul Huque, Haji Maulvi Abul Hasan, Khan Bahadur Prof. Abdul Majeed Kureishy and Dr. Abdul Aziz Puri.

The Committee met at the Khan Khanan Palace, Hyderabad (Deccan), on the 26th of January, 1940, and the following days, discussed the plan and programme of work for the Committee, decided to issue a questionnaire for the purpose of eliciting public opinion and collecting materials and data from different parts of India and entrusted the work of drafting the questionnaire to the Hon'ble Sir M. Azizul Huque.

In compliance with the resolution of the conference and on the proposal of the President a touring committee was also appointed consisting of Sir M. Azizul Huque as Chairman, Haji Abul Hasan, Dr. Abdul Aziz Puri and Prof. Abdul Majeed Kureishy as members, to tour in the different provinces and States. This Committee was to study the local conditions of Muslim education, to examine the present systems of education in respect of their effect on the social order and cultural life of the Muslims, to investigate if any disintegrating influence or tendency had been at work and to discuss generally the problems of Muslim education with the leaders of public opinion and other eminent educationists. The touring committee was empowered after finishing their survey to present their report to the main committee for their consideration. The decisions of the meeting of the Committee at Hyderabad were circulated to all the members of the Committee.

In accordance with the resolution passed at the All-India Muslim Educational Conference, the final report and the recommendations of the Committee were to have been submitted to the next following session of the All-India Muslim Educational Conference through the Central Standing Committee of the Conference. As the touring committee could not conclude its deliberations the Poona session of the Conference held in December, 1940, extended the time for the presentation of the Committee's report by another year. The Poona Resolution further empowered the Secretary of the All India Muslim Educational Conference to co-opt other members

and accordingly the following members were later co-opted as members of the committee, *viz.*,—

Dr. Sir Ziauddin Ahmed, C.I.E., M.A., Ph.D., D.Sc.
 Mr. A. B. A. Haleem, B.A. (Oxon.), Bar.-at-Law.
 Mr. W. H. Siddiqui, B.A.
 Mr. Sajjad Mirza M.A. (Cantab.).

It may be noted here that Allama Abdullah Yusuf Ali could not join the work of the Committee, being out of India throughout the period of the Committee's work. Mr. Khan Fazl Mohammed Khan could not accept the membership of the committee at the beginning and it was only a year after that he could do so. Dr. Sir Ziauddin Ahmed did not accept the membership of the Committee and we had no final reply from Mr. Sajjad Mirza up to the time the report was finally sent to the press.

Difficulties in Preparing the Questionnaire

Immediately on his return to Calcutta after attending the meeting of the Committee at Hyderabad, the Chairman of the Touring Committee took up the work of preparing the draft questionnaire. This required a careful planning of the specific issues and problems of Muslim education in India to which the attention of the Muslims all over India might be directed. A clear indication of data, facts and figures required for a vast country like India with manifold diversities of educational problems and various local schemes in operation, was necessary before the public could be invited to express their views and to place necessary materials before the Committee. The terms of reference to the Committee were in most general terms and there was nothing in the nature of any details as to the scope of the proposed enquiry in the various phases of education. Every aspect of education affecting the Muslims of India had therefore to be carefully thought out and thereafter embodied in the form of suitable questions. This is the first time in the history of Muslim education in India that an all-comprehensive enquiry has been undertaken.

With such and other initial difficulties it was not possible to rush through the preparation of the draft questionnaire.

The Questionnaire

The draft questionnaire was however prepared by the end of March and the questionnaire was immediately placed before the President and the other members of the Committee for their views and suggestions. In the meantime, the outline of the draft questionnaire was discussed with some of the eminent educationists and public men of India. The touring committee met at Aligarh in the third week of April; the questionnaire was approved by the Committee and was also finally approved by Nawab Kamal Yar Jung Bahadur, the President of Committee.

A copy of the questionnaire is given in Appendix B. There were a hundred questions divided into 15 sections, *viz.*, General, University, Secondary, Primary, Technical and Industrial, Girls, Oriental, Administration, Unemployment, Scholarships and Stipends, Residence, Miscellaneous, Grant-in-aid, Organization and Statistical. As will be seen from the questionnaire itself, each section is vitally connected with some aspect or other of the multiple problems of Muslim education in India.

Distribution of Questionnaire

It was considered convenient to get the questionnaire printed and issued by the Chairman of the Touring Committee from Calcutta on behalf of the Secretary of the Committee who had his office at Aligarh. The task of issuing and distributing the questionnaire was extraordinarily difficult. There is nowhere in India at the present moment any consolidated list of names to whom questionnaire of this nature may be conveniently or quickly issued; names and addresses had to be first collected through correspondence with various persons and organisations. The Directors of Public Instruction of the different provinces, the Vice-Chancellors of the Universities, the All-India Muslim Educational Conference, the All-India Muslim League, the Provincial Legislative

Assemblies and Councils had to be written to. Names had also to be listed from the Civil Lists of the various provinces, from the Calendars and Reports of the Universities in India, from various Directories or other available books. It took considerable time before a list of names with addresses could be prepared, and the list included names of the Muslim members of all the legislatures of India, Muslim Fellows of the Universities of India, Muslims in the educational services of the different provinces and the leading Muslims in the different provinces and States; the list included the members of the Standing Committees of the All-India Muslim Educational Conference and of the All-India Muslim League including Branch Muslim Leagues.

The work of distributing the questionnaire began from about the last week of April and continued for more than a month. The questionnaire was also issued to various persons and public bodies at every place the Touring Committee visited during their tours. On a rough estimate, over four thousand and seven hundred questionnaires were distributed all over India and an approximate distribution list is given in Appendix C. Those replying to the questionnaire were requested to send their replies to Prof. A. Majeed Kureishy, M.A., Secretary to the Committee at Aligarh by the 30th of July, 1940. Those to whom they were distributed during tours were invariably requested to send in their replies within two months.

President's Letter of the 20th February, 1940

To facilitate the work of the Touring Committee the main Committee in its first meeting at Hyderabad authorised the President of the Committee to constitute local committees in all the provinces and the major States in consultation with some of the leading men in these places. A circular letter was therefore issued by Nawab Kamal Yar Jung Bahadur as early as the 20th February, 1940, for the purpose (*vide* Appendix D). It is unfortunate that there was practically very little response to this letter from most of the places. To give only one instance, the Touring Committee started on

their South India tour on the 16th May and the first response from Madras, to the aforesaid letter of the 20th February, was received on the 15th of May as despatched from Madras on the 13th of May.

Tour Programme—Its Preparation

In these circumstances and in the midst of the preparation and distribution of the questionnaire, the Chairman of the Touring Committee had to prepare an All-India tour programme with all its details for the Touring Committee. To prepare an All-India tour programme for a non-official committee is an extremely difficult matter and requires most detailed arrangements. Arrangements had to be made for railway and local accommodation for the four members of the Committee, the office staff and other establishment including servants with all necessary accompaniments and requirements of a touring office including personal luggage of the members who had to take clothings for very long tours, and both for the summer and the winter, as the tours included places terribly hot and frightfully cold. The nature of the tours was such that the committee had to work in day time, to travel at night, to avail themselves of connecting trains or to start and arrive at all hours of day and night. Problems concerning local accommodation in various halting places had to be thought out; transport of the entire luggage of the party—more than two lorry-loads—at every place was a problem by itself. The health of the party for a long tour covering about six weeks in the first tour and about eight weeks in the second tour had to be specially considered; and some of the places the Committee intended to visit were not free from outbreaks of epidemics.

The nature of the railway travelling will be appreciated from the facts that the touring party was to arrive Tatanagar at about four in the morning, leave Tatanagar at about midnight, leave Nagpur at early dawn, arrive Wadi at about three in the morning, arrive Villupuram at about two in the morning and to get the next available train two and a half hours after, arrive Trichinopoly at about one in the morning

and to get the next available train an hour and a half after, leave Coimbatore after midnight, arrive Podannur twenty minutes after and to get the connecting train an hour and a half later, arrive Shoranur at about midnight and to wait for the next connecting train till the next morning, arrive Jalarpet at about three in the morning and to take the connecting train there. It is not necessary to give other instances, as the tour programme will speak for itself.

Railway Facilities Offered by the East Indian Railway

Almost throughout their tours in the South and the North in all covering about 90 days, the Committee had to tour continuously at night after a most strenuous programme in day time. It had therefore been realised from the beginning that such a continuous touring could not be undertaken with a party of four members, staff and luggage without some railway facilities and without ensuring sleeping accommodation during night journeys. Through the kind help and assistance of the East Indian Railway, the Chairman of the Touring Committee put himself in touch with the different railways in India, but reserved accommodation for the entire party and luggage from each of the many places to visit could not be arranged; even where possible, the railway authorities did not agree to arrange for attachment or detachment of carriages at the different connecting junctions unless we were prepared to pay extra fares, with heavy charges for the luggage; even then no arrangements were possible for the staff and the servants.

Fortunately at this juncture, the East Indian Railway authorities very kindly came to the assistance of the Committee and placed one of their touring saloons at the disposal of the Committee for travel throughout India over any broad-gauge railway, without any haulage or hire or demurrage charge, but only on payment of certain minimum fares, instead of the usual tariff charges.

Apart from the convenience of the whole party and of the office, this was found to be in the long run cheaper even on

financial considerations. The cost of transport of luggages at every place, the miscellaneous expenses of the party during railway travels, the difficulties of previously arranging accommodation at every place of our visit, detraining and entraining at the many different places and junctions were avoided. The office of the Touring Committee could be located in one place without constant shifting. The Committee learnt with great grief that Mr. Rose, the Chief Commercial Manager of the East Indian Railway, who was responsible for making all these arrangements possible, took the keenest interest in the working of the Committee and made arrangements with almost every other railway in India to give us special concessional rates, soon after the Committee had started for the South India tour, died from blood pressure.

Places to Visit

The question of deciding places to visit was a problem by itself. The Touring Committee had to go to the centres of Muslim education, and also to visit centres of industrial, agricultural and technical education in the Provinces and States. None of the members had any previous experience or personal knowledge of most of the places the Committee proposed to visit. In the absence of any local committee in most of the places, they could receive very little previous assistance in the preparation of the tour programmes. There were no local views available and in some places there were divergent local views as to where we should go. It was suggested to the Touring Committee while they were on tour that they need not visit a place they had programmed to visit but should go to another place. It was not possible at that stage to make any change and the Committee had to go on with the original programme; when the Committee actually visited the place according to the programme, it was found that it was an influential centre of the largest Muslim population in the province.

Again the problem at almost every place was whom to write to. Even where some names were available, there

were others whose names were not available or known to the Committee. There were difficulties in some places due to local factions of which the members were totally unaware before they visited the places. Again what should be the programme of work in the different places? The Committee wrote to such persons whose names were available, while others whose names were not known or available could not be written to.

Appendix E gives the itinerary of tour programmes and will show the number of places the Touring Committee visited. The Committee were able to prepare the South India tour programme as approved by the President by the end of April and leading men of every place, as far their names were available, were written to for help and assistance. The visit of the Committee was also widely circulated through the Press all over India.

Our Personal Difficulties

We have to note here that the Touring Committee had to undertake the extensive tours amidst many personal difficulties. Excepting Hajee Abul Hasan Saheb who was available at any time having retired from service, none of the members could undertake any long tour except when they could be free from their other work. Prof. A. Majeed Kureishy and Dr. Abdul Aziz Puri are members of the staff of the Aligarh Muslim University and they could not go out unless they were free from their University and other academic duties. It was with the greatest difficulty that they were just able to finish their University work only to rush down to Calcutta to join the first tour. By the time the South India tour was finished they had almost immediately to hurry back to join their University duties. Our North India tour was to begin from Aligarh on the 26th September and only a few days before, after the Chairman had started from Calcutta, Prof. Abdul Majeed Kureishy had a complete breakdown of health as a

result of continuous overwork and had under medical advice to go for a change to take perfect rest and was thus unable to join the second tour. After all the arrangements had been completed and the Chairman of the Touring Committee had started from Calcutta Dr. Abdul Aziz Puri was appointed the Head Master of the Aligarh School and was not allowed leave to join the tour as he had to take immediate charge of the school. It was only after repeated letters and wires that the authorities of the school ultimately agreed to permit him to join the touring party later but only during holiday intervals, thus enabling him to join the Committee at Dehra Dun, Bhopal, Cawnpore and Lucknow.

Again Sir M. Azizul Huque, is the Speaker of the Bengal Legislative Assembly and also the Vice-Chancellor of the Calcutta University. From February till April, 1940, when the Assembly was in session, he had to discharge his duties as the Speaker in addition to his heavy duties as the Vice-Chancellor of the Calcutta University. He had also to work during this period as the Secretary of the Turkish Earthquake Relief Fund which was inaugurated at the Calcutta Session of the All-India Muslim Educational Conference and had to organise collection of funds which came up to a sum of over Rs. 60,000 in a few months. As the Vice-Chancellor, he was just in this period formulating and giving final shape to the scheme of post-graduate studies in Islamic History and Culture in the University of Calcutta. In the midst of these works, he had to prepare the draft questionnaire, prepare a list of persons to whom questionnaires were to be issued, to have them issued all over India, to prepare the tour programme, to write to hundreds of persons in connection with our visit and make all the detailed arrangements of the tour. He had barely time to finish his Assembly work before he started on the South India tour. The South India tour was finished and almost immediately after began the work of the next session of the Assembly. From July he had in addition to take up post-graduate lecturing work in the Islamic History and Culture Department of the University, as the University was not till then able to appoint the necessary staff

in the absence of the decision of Government as regards financial aid to this Department. The Assembly session was finished on the 19th September, 1940, and he had to start for the North India tour on the 22nd September. He returned to Calcutta with fever about the third week of November. The Assembly session commenced within a week. The session was prorogued at the end of the first week of December. In the meantime, the continuous strain on him was so great that he had a breakdown in his health and was compelled under medical advice to leave Calcutta for over a month and a half from the 13th December to take perfect rest.

It was amidst these personal difficulties that the Touring Committee had to undertake their tours. They had to undertake their tours to South India amidst grilling heat. They had to undertake their North India tour, in the month of Ramzan. Day after day they had to carry out heavy local programmes—visiting schools and colleges, discussing with local people their local problems and grievances, addressing meetings locally organised and attending functions in the morning, midday, afternoon and at night, so kindly arranged almost in every place they visited.

Troubles of Railway Journeys

The Touring Committee had their usual troubles of Railway journeys in spite of all the arrangements that could be made. Often times the Saloon had to be berthed for the whole day in the open sun making it almost an oven and to stay in was sometimes intolerable. It was sometimes placed just behind the engine to suit Railway exigencies; apart from full blast of smoke and dust, the jostling of the Saloon was almost unbearable on some occasions. This was specially so over the South India Railway when the Committee had a metre-gauge Saloon; crockeries were broken, books and files fell down in disorder; no cooking was possible in the kitchen, nor even hot water for

a cup of tea, as no water could stand in any pot or pan. In one station it was impossible to stay any more in the Saloon and the Station Master had to be requested at the next halting station either to detach the Saloon or place it towards the end of the train; the controller had to be telephoned and with the greatest difficulty the Saloon was shunted to the rear end of the train. One of the beds of the metre-gauge Saloon over the South India Railway was so broken that to sleep on the bed was to do so on an inclined plane, only to find oneself slowly rolling down to the floor with the movement of the carriage; the Saloon had no storage tank and water had to be poured into the bath tub through buckets from outside almost after every two stations. It was discovered at Pondicherry, while the bath tub was being filled with water, that the buckets used were a pair of old rickety ones with several holes at the bottom plugged in with dirty rags and that the water supplied was full of mud with black sediments and unfit even for washing purposes; exactly similar buckets were found near and even below the public lavatory almost opposite the place the Saloon was standing. Water supplied in many stations was muddy and was either not enough or not supplied in time. So tiresome was the journey in this Saloon that the Committee had to abandon the Saloon at the earliest opportunity at Trichinopoly and arrange to go by the ordinary Railway train service. There was not enough accommodation for all in the first or second class compartment, or space for all our luggage. The second class compartment was slightly bigger, but even there the Committee had no more than bare sitting accommodation for all of them and they had to travel in that condition till about midnight after a heavy day's work.

The E.I.R. Saloon was fully comfortable; but it was frequently necessary to recharge the electric batteries and the Saloon had to be sent to workshops, often necessitating walking long distances in hot sun. In most of the stations it had to be constantly shunted from place to place and in large stations the Committee had often considerable difficulty to find out the Saloon and then had to walk up to the Saloon in hot sun after keeping to their heavy programmes.

Our Troubles over the North Western Railway

But the Committee had their greatest troubles over the North Western Railway. In spite of all their efforts and repeated representations that this was an educational tour undertaken on behalf of the All-India Muslim Educational Conference representing the Mussalmans of India and that almost all other Railways had kindly given concessions and facilities, the North Western Railway administration was absolutely adamant. They would charge full tariff rates and grant no concession. The Committee had, therefore, no other alternative than to arrange their tour over the major part of the Punjab and the Frontier by means of ordinary train services, making Lahore their headquarters for the Punjab, the Frontier and the Kashmir tours. It was decided to take the saloon only up to Lahore, leave it there with most of the luggage and a part of the staff and to travel from place to place with minimum luggage over the N. W. Railway. The B. B. C. I. Railway also did not agree to grant us any concessional rates. The whole of the North India tour programme had to be recast at the last moment. The Committee had to cancel their proposed tour to Karachi, Quetta, Junagarh, Baroda, Ahmedabad, Jubbulpur and Burhanpur. From Kashmir, the Committee had to come back to Lahore *via* Rawalpindi and go to Rawalpindi again on their way to Peshawar. The Committee had to go to Lyallpur by car and return to Lahore to go to Bahawalpur and Montgomery.

Amritsar Programme Upset by the North Western Railway

As stated above the Committee decided to take the Saloon up to Lahore and for this purpose from Delhi to Lahore the Committee had to go over the N. W. Railway after paying full tariff charges. The programme was to visit Deoband and Amritsar on way to Lahore. The Committee halted at Deoband according to programme and made enquiries at Deoband station if the Saloon

was booked for Amritsar *via* Saharanpur, in accordance with the programme and the Committee were informed that it was so. The Saloon was attached to the 139 Up train from Deoband up to Saharanpur to be re-attached at about midnight to 5 Up Mail from Saharanpur to Amritsar, and the Committee were due to arrive at Amritsar at 5-59 next morning. It was found in the morning that the Saloon was attached to a slow passenger train without any previous information to the Committee instead of being attached to 5 Up Mail. The Committee arrived at Amritsar at about 9-30 in the morning, and the Committee could not get any information from the station staff as to the reasons for this change. Telephonic and telegraphic messages had to be sent to Lahore Railway office ; nothing was even known at Amritsar station as to the next booking of the saloon from Amritsar to Lahore and the Committee were due to arrive at Lahore the same evening. At about two o'clock the Committee were informed as per message received from Lahore Railway office that the saloon was booked from Amritsar not in accordance with the programme but by an earlier train, and the Committee had to leave Amritsar accordingly and arrive at Lahore earlier than the programme.

A number of local people had come to receive the Committee at Amritsar in the morning with many hundreds of volunteers and were greatly disappointed ; they could not even get any information from the station staff at Amritsar as to our movements. On the other hand, the Committee were informed by the station staff at Amritsar that none came to enquire about us. Till two o'clock in the afternoon, the Committee could not leave the station awaiting message from Lahore ; after two it was too late to go to the town as the Committee had to leave within two hours ; a heavy local programme had been arranged for the Committee at Amritsar, but the Committee could not keep to their programme.

Later on the reason of the programme being changed by the N. W. Railway came to be known. Two Saloons of an Indian Prince had to be booked by the 5 Up Mail and the booking of the Committee's saloon had therefore been changed. The

Prince's saloons were ultimately cancelled a few days before ; yet the railway authorities did not care to book the Committee's saloon according to programme. Printed copies of the programme had previously been sent to the N. W. Railway. The Committee were over the N. W. R. from the 27th September ; though the railway authorities made later changes in the programme the railway authorities with the printed programme of the Committee before them, did not think it necessary to send at least an information to the Committee, when they were over their railway, about these changes either at Delhi or Deoband or Saharanpur. The Amritsar station staff had even no intimation of the arrival of the Committee's saloon or the next booking of the saloon from Amritsar to Lahore. If the Committee had any previous information, they could have at least sent a message to Amritsar to avoid great inconveniences to the local public.

Other Troubles over the North Western Railway

Again the Committee had arranged for a reserved compartment from Rawalpindi to Peshawar. The train arrived and the members were made almost to run from one end of the train to the other and back again in hot sun during the fasting month, to find no accommodation after all. The Committee had to adjust themselves somehow after changing their tickets and had to finish the journey with great difficulty.

Our Difficulties in Going to Kashmir

The Committee had also very great difficulty in arranging their tours to Kashmir. The Committee had received the most kind and cordial help from the State authorities in most of the Indian States in the matter of travel facilities, accommodation and hospitality. But in spite of the great traditional hospitality and princely munificence of the house of Kashmir the Committee could get no help from the Kashmir State authorities and it was with the greatest difficulty that the Committee could make necessary arrangements

for their Motor journey to Kashmir, and arrange their accommodation and boarding at a roadside Bungalow between Jammu and Srinagar. At Srinagar, the Committee had the kind assistance of the local committee who received the Committee with the greatest cordiality in large numbers, even before the Committee reached Srinagar, and made their stay at Srinagar as comfortable as possible.

Programme Upset through Local Exigencies

But these were not the only difficulties. Sometimes the programme had to be changed to suit local exigencies. In the midst of their tour and on arrival at a certain place, the Committee were strongly advised to change their programme and to visit certain Madrassahs and other educational institutions located within a range of 50 miles. The Committee had then no idea of the location of these institutions or the route by which they were to go. It was arranged that the Committee should halt at a particular station, arriving there at midnight, halt there during the night, see a local Madrassah next morning, and thence go by car which would be locally arranged to see the institutions at other places. The Committee arrived after midnight and visited the Madrassah and other local institutions early next morning, but no arrangements were there nor could thereafter be made for the members' going to the other places. At about 9 A.M., a suggestion came that the Saloon might be attached to the next train arriving at 10-3 A.M. for the members to go a few stations onwards to a place where a car would be waiting for the Committee. It was impossible to arrange the attachment and detachment of the saloon at such short notice. At 10-3 A.M. the train came and it was then suggested to the Committee that they might go by that train to the place suggested. The train stopped for only ten minutes, and as the Saloon was berthed at a good distance, it was not possible for the members to go by that train. At about 11-30 A.M., a car was arranged and the Committee had to go a distance of over 50 miles to see several institutions located

wide apart in the interior of the district and then return back covering the same distance to avail themselves of the train leaving at 4-25 P.M. according to the programme. It was a terribly hot day. The Committee had perforce to hurry up their visit in each place and just returned back when the train was about to start.

Other Difficulties

The South India tour had to be undertaken in a terribly hot season and the Committee had to tour in North India in the month of Ramzan. The Committee had to pass the whole fasting month in railway train. Naturally Fridays, Sundays and other holidays in the month of Ramzan had to be included within the tour. At one place, the authorities of a Muslim educational institution were not at first even willing to open the school premises on a Friday. In another place, we could not get enough information, as the local educationists could not meet us on a holiday. The Committee could not come back from Srinagar by the Banihal route, as was their original programme, as the route was closed, but had to come by the Rawalpindi route, covering a distance of about 400 miles by car in one day in the fasting month; the Committee arrived at Lahore at about 10 at night and had again to start for Lyallpur early next morning by car. The programme in most of the places was so heavy that the Committee had to be moving the whole day often in terrible heat. Yet without the least consideration for their health or comfort, the Committee tried to keep to their programmes in full.

Hospitalities

The Touring Committee express their gratitude for the many kind hospitality that they received almost throughout India, though it became difficult at times to keep to these invitations so kindly arranged day after day in almost every place or to stand the varieties of rich food from the Malabar coast to the Frontier day after day for about six

weeks in the first tour and for about eight weeks in the second. But the Committee are grateful to each and every one for the most kind and cordial hospitality they received everywhere.

Delay in submitting our Report

We regret the delay in submitting our report, but in fairness to the task entrusted to us, we should only record the fact that the main brunt of the work devolved on the four members of the Touring Committee. At the time, the committee was appointed, Prof. A. Majeed Kureishy was not in Calcutta and none of the other members of the touring committee had any knowledge of their names being included, till the resolution was formally placed before the Conference. The members of the Touring Committee made it known to every one concerned that it would not be possible for them to take up any extensive touring work except in May and June, and again in October and November. Prof. A. Majeed Kureishy and Dr. Abdul Aziz Puri could not leave their work at Aligarh except during the vacation or unless the Executive Council of the Aligarh Muslim University was prepared to grant them leave with pay. The Chairman of the Touring Committee could only go out on tour when the Bengal Assembly was not in session and was free from his work in the University. It was well-known that Prof. A. Majeed Kureishy had his health completely broken down and could not join us in the second tour and that Dr. Puri was appointed just on the eve of the second tour by the Executive Council of the Aligarh Muslim University to a post which made it impossible for him to join the greater part of the second tour. The full touring committee could not, therefore, meet in September, October and November; the Chairman himself caught fever with frequent relapses towards the end of the second tour which broke down his health necessitating his leaving Calcutta to take rest for a month and a half in December and January. The task imposed on the Touring Committee was also of such magnitude that it was impossible to have it finished in these circumstances within one year. This was

made known to all concerned at the time the committee was appointed and later.

The Touring Committee was not able to visit Sind, Assam, Bihar and some other places in 1940. It was unfortunate that nothing further could be done in 1941. Just about the time the committee was trying to meet, Dr. Abdul Aziz Puri had to undergo a serious operation due to carbuncle for which he had to be in hospital for over three months and was still in bad health and Sir M. Azizul Huque has not yet been able to recoup his health. In fact he had to leave for Hyderabad with fever on for the last meeting of the committee. It was with difficulty after many months of efforts that the President and the Secretary could arrange for a full meeting and even then it could not be possible for all the members to attend and only the four members of the Touring Committee could attend. Dr. Sir Ziauddin Ahmed and Nawab Sadar Yar Jung, who had come to Hyderabad, also attended our last meeting.

Our Difficulties in the Survey of Muslim Education

Taking all these factors into consideration, our task in surveying the condition of Muslim education and in appraising the problems of Muslim education has been one of very great difficulty. Our difficulties have been further aggravated by the fact that in spite of our issuing 4700 questionnaires and in spite of our best efforts during our tours, we have not been able to get replies in sufficient numbers. While we have tried to make a survey of Muslim education as best as could be possible for the three minority provinces—Bombay, Madras, and C. P. and Berar, which we were specially instructed to do in terms of our reference. We had not the time to make a thorough investigation of the problems in other provinces. But we must frankly state that this cannot be humanly possible unless the Committee like ours with many manifold limitations, can carry on such work for much longer period than two years. To make a survey of Muslim education in India including the States, and to make it

as thorough and as comprehensive as we ourselves wish, is a task that must necessarily take many years. India is a vast continent. Problems differ from province to province. Volumes of reports, proceedings and documents have to be studied before one can get into touch with the multiple variety of problems before us to-day. The very questionnaire issued by us will show the extent of the complexities of our problems. But we have gained most valuable experience. When we began, we did not know where to begin, how to tackle and how to get into the realities of the problems. To-day we have at least gained that much. What we have done is only the beginning of the work and we trust that the work begun by us will be taken up by the Conference in the light of the data placed by us and continued and not abandoned until completed. We realise the difficulties before us and it is only in utmost humility, at the same time with the experience of the last two years, that we venture to hope that the Conference may continue the work for some years more, in such modified manner as may be advisable in the light of our experience of the last two years.

Our report is mainly divided into two parts—the first part comprises a survey of Muslim education and the second part our review and recommendations on the present problems of Muslim education in India.

PART I

SURVEY OF MUSLIM EDUCATION

CHAPTER I

MUSLIMS IN MADRAS

Muslim Population

The province of Madras as now constituted has a Muslim population of 3,300,304 out of a total population of 44,137,440. The Muslims thus form only 7·5 per cent. of the total population in this province. Divided into 26 districts (including Madras and Agency Tracts), the province has three major linguistic divisions—Andhra, Tamil-Nad and Malabar-Kerala. Whereas the Muslim population is very small in Agency Tracts, Vizagapatam, East Godavari, West Godavari, Chingleput and the Nilgiris, the district of Malabar alone has a Muslim population of 1,163,453 or more than one-third of the total Muslim population in the whole province. The remaining districts in the province have a fairly well-distributed Muslim population.

Leaving aside the six districts where the Muslim population is very small, the Muslims in this province inhabit five distinct blocs, as per Table I in the Appendix.

Early Arab Settlement

No other province in India can claim an earlier Muslim history than the province of Madras. At a period earlier than the earliest Muslim rule in India, the Muslims had their settlements in the coastal regions of this province. The Arabs were the most important trading community in the ancient world. Even pre-Islamic Arabia had considerable trade relations with this part of India. Islam gave a new impetus to international trade relations and the Arabs in

larger numbers came and settled in the coastal regions of South India for trade and business purposes. It is said that Cheruman Perumal, one of the famous emperors of South India, voluntarily resigned his throne, went to Mecca to adopt the faith of Islam. This was said to be about the 7th century A.D. He embraced Islam, invited a number of Arabs to come to and settle in this part of India and provided fullest facilities to them to settle in his territories. The Dutch Records also show that the Zamorin of Calicut till the 16th and 17th centuries encouraged the conversion of his subjects to Islam and also the settlement of the Arabs in his territories with a view to foster foreign trade and to get a band of sailors to man his war boats. The Arab settlers established trade relations with other countries and the entire volume of Indo-Eastern and Indo-Western trade and commerce were in their hands. Their merchant-vessels were of much greater tonnage than those of any other country in the world; a considerable ship-building industry with docks, arsenals and shipping yards developed under their control; merchant-ships, gun-boats, pilgrim ships were manned by them. All along the Eastern and Western coasts, there were important trade centres grown up, developed and strengthened in their hands. Machli-Bunder, Saadat-Bunder, Mahmood-Bunder, Islama-bad, Nagore, Kilakkarai, Koyalpatam, Mangalore, Calicut, Ponani, Aleppey were at one time very renowned trade centres. Some of these places were the emporium for the international export and import trade between India and China, Java, Malaya, Arabia, Persia, Syria, Iraq, Rome, Madagascar, Zanzibar and many other places in Asia, Europe and Africa. Rubies, pearls, aromatics, timber, sandal, paper, cardamom, leather and hides, cotton, fine cotton fabrics, calicoes and madapollams were exported from these places; commodities of various kinds including Arab and Persian horses in thousands were imported into India through these places.

The Arabs came and settled in these coastal regions and created a new cultural contact with the East and the West. All along these coast lines of Malabar and Maabar, traces of

ancient tombs, mosques, Madrassahs and other buildings still stand side by side with remnants of their social life and character. Traces of Arab lineage are still noticeable among the Muslims in this part of the country, a strong and virile community with a history for over a thousand years. A large number of the local inhabitants also accepted the religion of Islam in their hands and any one acquainted with the history of the caste disabilities in South India, where a man could pollute another even from a safe distance, will easily understand the reasons behind the rational appeal of Islam for the local people to be converted to that faith. With conversion, they acquired a spirit of self-reliance and added strength. The Moplah to-day is easily recognized with all the vitality and strength of his distinctive character, even though this has led on occasions to conflicts with the ruling authorities. The sturdy Arab character still runs through the veins of the Mussalmans of this part. The Arab character and the Arab influence still affect the outlook of the Mussalmans of this part to all aspects of social and economic life.

Muslims coming with Muslim rule

The presence of Muslims in other parts of the province is due to the wave of independent or semi-independent Muslim chiefs who came to the south with army and following and ultimately settled there and some of whom continued to rule long after the decline of the Mughal rule in India. The Ceded districts represent the relics of their association with Hyderabad. The fate of the Mysore Sultanate added a large territory within the province of Madras. The Nawabs of Arcot, Cuddappah and Curnool are names of historic importance in early British history.

Muslim Settlements and the spoken Dialects

The origin of the Mussalman settlements in Madras divides the province and its Muslim population into two broad divisions, *viz.*, the areas speaking local Dravidian languages,

and the areas speaking Urdu. In Malabar and South Canara and the neighbourhood of coast-lands, the original Arab settlers and the local inhabitants who were converted to Islam in their hands accepted the local languages as their mother-tongue, partly no doubt due to the fact that this happened much earlier than the Muslim rule in India.

On the other hand, the Muslims in other parts of this province retained the language which they brought along with them, thus maintaining their continuous contact with Delhi and places of Muslim rule in India. The exigencies of the situation made this almost inevitable. The province of Madras even now is markedly divided into various spoken languages—Tamil, Malayalam, Telugu, Kanarese—each differing from the other. From political and administrative considerations, the Muslims could not adopt the regional languages in a land with multiplicity of languages. There was nothing like the language of the land either for the province of Madras or for India as a whole. The unifying influence of Islam in diverging localities was one of the characteristic features of the Muslim rule in India. For many centuries the unity of Indian history was lost until the Mussalman conquests again restored a Government strong enough to become the paramount power. The conception of modern India as one country was a distinct Muslim contribution and no doubt the earliest creation within the annals of recorded history. The resultant creation of this unity of conception of India as one country is the name Hindusthan given to this land. The Muslims evolved a common language for the whole of India and history does not record any single event which may in any way lead to the inference that this language was in any manner imposed upon the people. Yet it was under the patronage of the Muslim kings that the local languages of India had their modern revival and developed under encouragement from the Mughal court and from the many Muslim rulers and chiefs all over India. The Muslims of course accepted Urdu as their common language, whether they chose to settle and live in Trichinopoly or Guntoor, or far away at Delhi or Assam and in spite of the many vicissi-

tudes of fortune, the Muslims in a large part of the South still retain this common language.

Urdu-speaking Population

To what extent this common language predominates in the province among the Muslims who settled later as distinguished from those who had settled in this province earlier will be shown by the comparative figures in Table II in the Appendix.

These figures show that in the Malabar coast not even 2 per cent. of the Muslims speak Urdu, only about 12 per cent. speak Urdu in the South-East coast districts, whereas in the East coast and the Ceded and Central districts nearly 83 per cent. speak Urdu. The Muslims of Madras are thus distinctly divided into two parts :—(1) The early settlers and the early converts ; (2) the later rulers inclusive of those who came in their train. This difference in the spoken language is of special importance in any discussion of the problems of Muslim education in Madras. To quote from the Madras Administration Report of 1900-1901, Urdu or Hindusthani as it is called in official language “ is essentially the language of the Mussalmans. Hardly any Madras Hindus speak that tongue in their households.” Considering that a certain number of Mussalmans in every district must speak the local languages, the figures show that the general body of Muslims in the whole province excepting the Malabar and the neighbourhood of the South-East coastal regions has Urdu as their mother tongue, even though Madras is otherwise distinctly divided by regional languages.

Muslims To-day

Such is the background of the Muslims inhabiting the province of Madras—struggling to-day in the exigencies of modern economic life. The contributions of the Muslims to the history of South India are almost forgotten and the Mussalman of the South is considered as no more than one

belonging to a small minority community who must either accept the scheme of things shaped by others, or be prepared to go under the massive wheels of the chariot of democracy. The map has often been coloured so black against him that it is often a superhuman task to fight against the fog of prejudice now clustered around him.

Talboys Wheeler, a renowned historian in his well-known work *Madras in the Olden Time* says :—“ The history of the Mohammedan Empire in India is about the driest in the world. Even in the hands of a writer like Mountstuart Elphinstone, it is as heavy as lead! Until some historical romancer can be found with sufficient boldness to leave out all the wars, all the geography and all the proper names and confine himself to *Arabian Nights* like stories, the history of the Mussulmans in India will be a blank chapter in Indian history.” Yet the same book records that for the maintenance of Chindadrepatta Pagoda, and its head Cassawa Acharloo Nawab Saadatullah Khan of Arcot made a grant of a charity gift in the shape of a privilege to collect “ one adda of paddy per callum produced ” in the countries of Trapasore and in the Sircars of Poonamalee, Monimongalam, Pedapollam and Perambauck for the maintenance of the Pagoda and of Cassawa Acharloo.

In vain the famous Sringeri letters, carefully preserved for more than two centuries may find Tipoo Sultan in the rôle of the protector of his Hindu subjects and patron of a Hindu monastery, which still commands the respect of millions of Hindus throughout India. The archives of the Madras Government may still have records of many pagodas and temples in the South in the ultimate care and trusteeship of Muslim rulers and in receipt of liberal grants and gifts from them. The treasures of South Indian temples may still show the valuable gifts of Hyder Ali, Tipoo Sultan and other Muslim kings. But the attitude created by the early historians of the South against the Muslims is not yet dead.

CHAPTER II

HISTORY OF MUSLIM EDUCATION IN MADRAS

The Problem of Languages

The crux of the educational problem for the Muslim in the province of Madras lies in the problem of language and his struggle for education has been to retain his own language—the Urdu, to keep himself in touch with the language of his religion—the Arabic, not to be isolated from the language in which his history and his annals have been recorded in India—the Persian, and to have within the framework of the University opportunities for the cultural studies of Islam and Islamic History.

Lessons from South Indian History

It is easy to understand why the Muslims in the South had all along been anxious to retain Urdu as their mother-tongue. This was the only form of their self-preservation in a cohesive aggregate. The history of South India itself is a pointer as to how the acceptance of the local languages has a tendency to bring in accretions and observances foreign to the Islamic code of life. The rigidity of the caste system, untouchability which almost denied elementary human rights to men, Dravidian rituals, cults and worships, animism with all its faiths in powers, elements and tendencies, in dreams, spirits and souls, worship of fetishes have all transfused in the South with Vedic Aryanism and all its later metaphysical and metempsychosical conception of the life mystery. In many cases, the religion in the South has been “ directed rather towards shrines and saints than towards deities ” with greater

affinity to animism than Aryan Hinduism, and the term "Hindu" in the South has been more a way of life than a creed.

Monotheistic faiths had been imperceptibly influenced in the South by the subtle contagion of the caste rigidity and converts to these faiths have not always been able to stand above their hereditary distinctions and social practices. The Catholic Christians in Tinnevely are said to be divided into castes according to whether a table is used for meals or not; Protestant Christians have still many divisions; the Syrian Church has been fruitful in schisms; and all have been subdivided into many social divisions, almost rigid and rigorous. "The South Indian Christianity would always retain a South Indian flavour; it is unfortunate that extreme caste prejudices should have been one of the characteristics to remain. Inter-marriage is practically no more possible between a Christian ex-Vellala in Tinnevely (or as he would call himself a Vellala Christian) and a Christian who had come originally (perhaps one or two generations ago) from the depressed classes, than it would be among Hindus of like origin and boycott would be as sure a consequence if such a union did take place."

Almost similar influences had been at work with the early Muslims of the South, but with much less pronounced effect, as Islam introduces every convert to a wider and more powerful brotherhood and has an inherent tendency to melt and fuse together a whole series of tribes, reducing their internal structure to one uniform pattern with no survival of pre-existing usages. Under Islam, the separate strata disappear and their characteristic fossils are crushed out of recognition giving place to a solid mass of law and traditions; yet there were here and there some remnants of Dravidian ceremonials and customs and in some places, prevalence of Hindu laws among the early converts in the South, with some of their social customs influenced by the local forms.

There is no doubt that this was to a large extent due to the acceptance of the local languages with their background of Dravidian ideals and forms. Language and literature have

always been the best means to break or mould the character of a people. The effects of the English language are still visible before our eyes. The Muslims from the very beginning of the modern system of education have therefore been anxious to have Urdu or Arabic in schools and colleges. The disintegrating influences and tendencies of the literature in some of the Indian languages are almost too patent not to be taken note of by the Mussalmans. The Muslims of Madras in Urdu-speaking areas had therefore to struggle for decades to have Urdu in their education system and a Mapilla in spite of his speaking the local languages would not come within the precincts of any school unless Arabic was within the scope of his school-studies.

Education and Proselytization

In any discussion of the educational problems of the Muslims in South India, it has to be noted that the struggle for the British supremacy in India continued in the South for decades after the grant of the *Dewani*. The Mysore wars terminated only in 1800, the Carnatics and the Ceded districts came under the British administration almost immediately after. But English education began in Madras even earlier than this period at the instance of the Christian missionaries, with aims of education-cum-proselytization of the local population.

The Committee of Public Instruction was first appointed by the Madras Government in 1826, but limited at first to primary or elementary education. In 1830, the Court of Directors instructed the Madras Government to include higher branches of education within the scope of the Committee's activities.

Almost about the same time began the controversies as to whether the education provided by the State should be entirely secular or should also include religious and moral instructions. The missionaries were all in favour of religious instructions in pursuance of their policy of proselytizing the local people. The Madras Council of Public

Instruction proposed in 1846 to introduce Bible in educational institutions as a subject of study in the classes receiving English education and the proposal was accepted by the Government of Madras, subject to the provision that attendance in the Bible class be left entirely optional, yet in the hope that "in a very short time all would belong to the Bible class." But the Court of Directors in 1847 prohibited the introduction of the Bible in educational institutions. But the missionary schools continued to have the Bible as a compulsory subject for study.

When the Government of Madras took the first steps of organising public schools in the Presidency in 1852, they decided that Government schools need not be set up in places where missionary schools were in existence and thus gave indirect support to the missionary activities in education. A petition on behalf of the people of Madras was presented to the Parliament, protesting against this education policy of the Madras Government on the ground that the one grand object of the missionary schools was the "proselytism of the natives"; the Madras Government was characterised as being "at all times notorious for its proselytizing propensities."

Rev. Alexander Duff, speaking before a Select Committee of the House of Lords on the 3rd June, 1853, stated unequivocally that every student joining mission schools "would be taught along with secular education the doctrines of Christianity as an essential part of instruction," that one vital object of these instructions was to convey a "thorough knowledge of Christianity with its evidences, doctrines and precepts" and further stated that in pursuance of this Hindu students were becoming gradually christianised and were also embracing Christianity.

Missionary Influence

With such statements from the missionary workers as to the dual purposes of the missionary institutions which were by far the largest number in the province of Madras, the apprehensions of the Muslim community were not without

any reasonable grounds, and the education policy of the Madras Government strengthened such feelings amongst the community. To what extent missionary influence had its foot-hold in Madras will appear from the fact that to this day, 14 out of 41 general colleges are missionary colleges, 60 out of 89 secondary schools for girls are missionary schools, while there were 97 missionary High Schools of boys within the province of Madras. Whether proselytization has ceased to-day or not will appear from the fact that from 1924 to 1939, 126 Kallar girls residing in mission hostels in the district of Madura were converted to Christianity.

The University of Madras

The University of Madras was incorporated on the 5th of September, 1857, by Act XXVII of 1857. But the Mutiny for some time diverted the attention of all. The administration of the East India Company came to an end and the Crown assumed the supreme power of the Indian administration.

The sweep of the economic and social disorganization among the Muslims that had been going on for decades past was so complete by the end of the Indian Mutiny that it was almost impossible for the Muslims to meet the cost of modern education in schools and colleges. On the other hand, it took a little time to be free from the bearing of many centuries and to shake off the remnants of the past. Happily the Indian administration for successive years was in hands of far-sighted statesmen who visualised the danger to India's political life if the Muslims were to remain long isolated from the revitalizing influences of modern education.

Lord Mayo's Resolution of 1871

On the 7th August, 1871, the Government of India issued a resolution—Home Department Resolution No. 300-310—“ upon the condition of the Mahomedan population of India as regards education in which after regretting

that so large and important a class should stand aloof from co-operation with our educational system, His Excellency the Earl of Mayo in Council invited the opinions of the local Governments on the question of taking measures for the more systematic encouragement of secondary and higher education among the Muslims and recommended the following measures for the consideration of local Governments, *viz* :—

- (1) That further encouragement should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges ;
- (2) That in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers might, with advantage, be encouraged ;
- (3) That as in vernacular schools, so in avowedly English schools, assistance might justly be given to Muhammadans by grants-in-aid to create schools of their own ;
- (4) That greater encouragement should also be given to the creation of a vernacular literature for the Muhammadans.’’

Measures taken in Madras

“ Upon the receipt of the Resolution of the Government of India, the Government of Madras invited the Syndicate of the University to consider whether any steps could be taken by it which would be likely to attract a larger number of Muhammadan undergraduates. In its reply the Syndicate expressed an opinion that ‘ the regulations of the University should not be modified with the view of encouraging a particular section of the population, but that the Mussalmans should be treated in precisely the same manner as all other inhabitants of the Madras Presidency ’ . . . and while deploring the undoubted fact of the Muhammadans being behind the Hindus as regards educational progress,

they did not see that any steps could be taken by the University to modify this state of things.”

The view taken by the Director of Public Instruction was not more encouraging. He considered that “ the Department had done all that it could for Muhammadan education, and pointed out that a special concession had been made to Mussalman students by exempting them from the new regulations regarding fees.”

“ The Government of Madras was, however, convinced that the existing scheme of instruction was framed with too exclusive reference to the requirements of Hindu students, and that Muhammadans were placed at so great a disadvantage that the wonder was, not that the Muhammadan element in the schools was so small, but that it existed at all.”

“ The Governor-in-Council, therefore, issued orders that the Director should, without delay, ‘ take steps with a view to the establishment of elementary schools at Arcot and Elllore, and corresponding classes in the existing schools at the principal centres of the Muhammadan population, such as Trichinopoly, Cuddapah, Kurnool, and, perhaps, Mangalore, in which instruction will be given in the Hindustani language, and Muhammadan boys may thus acquire such a knowledge of the English language and of the elementary branches of instruction as will qualify them for admission into the higher classes of the Zillah and provincial schools and other similar institutions.’ . . . Arrangements were also, without loss of time, to be made for the training of Muhammadan teachers; and instruction in Persian was to be provided in any high school in which there was a sufficient number of Muhammadan students.”

Disregard of Muslim Education

The reports of the local Governments disclosed that “ in provinces where the Muhammadans are scattered and are not numerous, where they mostly talk a different language from that of the majority, or where their teaching at any rate is in a different tongue and according to entirely different

traditions, there the special arrangements which these circumstances require for them have not been always organised and their claims to it have been inevitably disregarded."

"All over Western India, in part of the Central Provinces, in Berar and very generally in Madras, the same difficulty had arisen and had not been satisfactorily surmounted. The Government expenditure on education is necessarily limited and could not suffice for the support . . . of two separate classes of schools; the money available was naturally bestowed too entirely upon those classes of the people which are homogenous for educational purposes, are by far the more numerous, the richer and the more eager to make use of the grant." "To the traditions and the reasonable hesitation which keep aloof our Mahomedan fellow-subjects are added certain obstacles which our system interposes—either by using a language that is unfamiliar or machinery that is uncongenial."

Recommendations of Government of India

The Government of India decided that in every province in India, "the entire body of Mahomedan (as of Hindu) classic literature shall be admitted and take rank among the higher subjects of secular study and these languages shall form an important part of examinations for University degrees." The Government of India further laid down that in all provinces "where Mahomedans are few, often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it will be the special care of Government to satisfy themselves that these endeavours to encourage the education of Mahomedans are persistently maintained. It is the paramount duty of an imperial department thus to fill up gaps in the ranks of elementary education, and to range the various divisions of this vast population in one advancing line of even progress."

Measures in Madras

The results of the measures taken in Madras after this resolution of the Government of India were as follows: In

the year 1880-81 the special schools maintained by Government were 11 in number, 7 of them being Anglo-Vernacular Middle Schools, and 4 Anglo-Vernacular Primary Schools. Nine schools, Anglo-Vernacular or Vernacular, were maintained by Municipalities, and of aided schools with a special provision for Mussalman pupils there were 4 Anglo-Vernacular and 210 Vernacular. Mussalman students "were admitted in all schools upon payment of half the usual fees, seven scholarships were specially reserved for Mussalman candidates at the University examinations, a special Deputy Inspector of Mussalman Schools had been appointed; an elementary normal school had been established at Madras." The combined results of these measures were that "in place of 5,531 Mussalmans at school in 1870-71, the returns for 1880-81 give 22,075 or 6.7 per cent. of the total number under instruction while the percentage of Mussalmans to the total population of the Presidency is only 6 per cent. The proportion of boys at school to those of school-going age is for Muhammadans 15.1, for Hindus 13.7." The results of the middle school examinations show that "the percentage of passed candidates to those examined was, for Brahmins 44, for Hindus not Brahmins 35, for Muhammadans 41." The results of the lower University examinations for 1880-81 taking only the percentage of successful candidates to those examined show that in "the Entrance examination the percentage for Hindus other than Brahmins and for Mussalmans is practically the same."

Indian Education Commission

The Indian Education Commission was appointed on the 3rd of February, 1882, under the Chairmanship of Sir William Hunter. The Commission submitted its report in September, 1883. The Commission recommended the following measures in connection with the Muslim education in India :—

- " (1) That the special encouragement of Muhammadan education be regarded as a legitimate charge on local, on municipal, and on provincial funds.

- (2) That indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their curriculum of instruction.
- (3) That special standards for Muhammadan primary schools be prescribed.
- (4) That Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools except in localities where the Muhammadan community desire that some other language be adopted.
- (5) That the official Vernacular, in places where it is not Hindustani be added, as a voluntary subject, to the curriculum of primary and middle schools for Muhammadans maintained.
- (6) That in localities where Muhammadans form a fair proportion of population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages.
- (7) That higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged.
- (8) That, where necessary, a graduated system of special scholarships for Muhammadans be established,—to be awarded,—
 - (a) in primary schools, and tenable in middle schools;
 - (b) in middle schools, and tenable in high schools;
 - (c) on the results of the Matriculation and First Arts examinations, and tenable in colleges.
- (9) That in all classes of schools maintained from public funds, a certain proportion of free studentships be expressly reserved for Muhammadan students.

- (10) That in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively.
- (11) That, where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them, to establish English teaching schools or colleges on the grant-in-aid system.
- (12) That, where necessary, Normal schools or classes for the training of Muhammadan teachers be established.
- (13) That, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction.
- (14) That Muhammadan Inspecting Officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans.
- (15) That Associations for the promotion of Muhammadan education be recognised and encouraged.
- (16) That in the annual reports on public instruction a special section be devoted to Muhammadan education.
- (17) That the attention of the local Government be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.
- (18) That the principles embodied in the recommendations given above be equally applicable to any other races with similar antecedents, whose education is on the same level as that of the Muhammadans."

Memorial by the Central National Mahomedan Association

The report and the recommendations of the Indian Education Commission were reviewed by the Government of India in its Resolution No. 10/309 Home Department, Education, dated 23rd October, 1884, but the subject of Mahomedan education was for the time left out and reserved for separate consideration. Almost about the time the Education Committee was appointed, a memorial was addressed on certain problems of Muslim education in India, to His Excellency the Marquis of Ripon by the Central National Mahomedan Association of Calcutta. The memorial was discussed and reported upon by the Education Commission before they formulated their recommendations. Lord Ripon was unable to deal with the question before his departure from India, but left on record an expression of his hope that it would receive full consideration at the hands of his successor, Lord Dufferin. On the 15th July, 1885, the Government of India in Resolution No. 7/215-25 Home Dept. Edn., after considering the reports of the local Governments on the memorial and on the recommendations of the Education Commission made a declaration of their future policy as regards Muslim education in India.

Views of Madras Government.

The views of the Madras Government on the recommendations of the Indian Education Commission were expressed in their letter No. 506, dated the 22nd August, 1884 : “ Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the Commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except, in a few localities, Muhammadans avail themselves freely of the advantages of the existing system. Thus neither special schools nor special Normal classes seem necessary; while the recommendations as to the Persian and Hindustani languages

are hardly applicable to the peculiar linguistic conditions of the South, and ignore the extent to which the Muhammadans use its vernacular languages. At the same time the object of the recommendations meets with cordial approval."

Government of India's views.

The Government of India recorded the following observations:—“ It has been shown that the condition of the Muhammadans in Southern India is, from an educational point of view, by no means unsatisfactory. All funds, provincial, local, and municipal, are bound by the Grant-in-aid Code to give special encouragement to Muhammadan education. The experiment of separate schools has not been successful, and is not, the Director of Public Instruction thinks, necessary, except to some extent in Madras and one or two large Muhammadan centres, and for the Moplahs on the West Coast. Some increase of the subordinate inspecting agency for Muhammadan schools is, however, admittedly desirable. While the broad results for the whole Province leave perhaps little to desire, the Governor-General in Council thinks it would be well, were the officers of the Educational Department directed to examine more particularly, in communication with district officers and the leading members of the Muhammadan community, the educational provision for the members of that community in each district, with a view to seeing whether, in special localities, more effect should not be given to some of the recommendations of the Commission. The backward state of the Moplahs seems especially to call for attention. The Governor-General in Council is disposed to agree with the Madras Government, that it is undesirable to accentuate the difference between Muhammadans and Hindus, by making Hindustani in lieu of the current vernacular the medium of instruction, where the Muhammadans show themselves ready to attend the ordinary schools of the country. Where this is the case, the local vernacular should be the ordinary medium, the special wants of Muhammadan youths being met by the formation of Hindustani classes and

teaching them the Arabic character. There may, however, be tracts where Muhammadan feeling would prefer the establishments of special schools, and in such places the recommendations of the Commission should receive attention. In Secondary Schools of all kinds facilities for the study of Arabic or Persian should be offered wherever there is a real demand for this."

Withdrawal from Management of Schools and Colleges.

Amongst the many recommendations of the Indian Education Commission given effect to by the Madras Government, one of special importance was the withdrawal of Government from the management of secondary schools and of some of the second grade colleges in the province. One of the second grade colleges was transferred to local management and one was closed almost immediately after. Another college at Cuddalore was closed in 1886; the Berhampur College was transferred to local management in 1888; the Madura College was closed in 1888; the Calicut College was closed in 1891-92.

The department withdrew from the management of Secondary Schools in full except 27 schools in backward areas or intended for backward races, two schools attached to colleges and 10 practising schools attached to the training institutions.

From the point of view of Muslim education this was undoubtedly a retrograde measure. No other province gave effect to this policy as it was done in Madras. At a time when Mussalmans were just coming up to join high schools and colleges and when the suspicions were still strong against missionary institutions, the State withdrew from the direct management of many schools and colleges and the Muslim students were left the alternative of either joining the mission schools or schools under the management of those who could not realise the real difficulties of Muslim education in Madras.

University Standards Raised.

In the meantime, standards of University education were being stiffened up. The standard of the Madras matriculation was raised in 1892; the minimum pass marks were considerably raised. Severer standard in marking was also adopted. Standards of other examinations were also raised. The average of success in B.A. examination immediately fell from 77.5 per cent. in 1892-93 and 64 per cent. in 1895-96 to 37.5 in 1896-97. The average of success fell in the Matriculation from 41.2 in 1892-93 to 29.5 in 1896-97. The effects of these measures on Muslim education were that "the proportion of failures was highest amongst Muhamadans and non-Brahmin Hindus."

Progressive Reduction of Government Colleges.

The number of Government colleges progressively declined in pursuance of the policy adopted. At the end of 1896-97 there were three first grade arts colleges, *viz.*, the Presidency College, the Kumbokanam College and the Rajamandry College and only one second grade college at Mangalore under management of Government.

Revision of Education Rules.

In 1892 the educational rules of the Department of Public Instructions were revised which imposed stringent conditions in regard to the recognition of high schools. By notifications of December, 1891, and December, 1894, increased scale of fees were prescribed for Government colleges and standard fees were prescribed for other colleges, actual rate of fees to be levied being left under the latter notification to the discretion of college authorities.

Public Services.

Government and public services were still available in larger numbers for the educated youths of the province. Lord

Wenlock in his convocation speech as the Chancellor of the Madras University in 1895 after discussing this question and narrating the figures of annual vacancies under the Government relatively to the number of passes, came to the conclusion that his figures disprove "the idea that the yearly out-turn of graduates is in excess of the demand." His conclusion was that "the yearly average number of degrees falls short of estimated annual recruitment and the service of the State would thus afford ample scope for all who are likely to require employment."

Decrease of Schools.

The stricter rules of school recognition decreased the number of English Secondary schools from 507 in 1886-87 to 394 in 1896-97. The number of Government schools decreased from 16 in 1891-92 to 11 in 1896-97 of which four were high schools and seven middle schools, in pursuance of the policy of withdrawal from management in favour of local bodies, municipalities and private efforts. Two of these four schools were attached to Training Colleges, one attached to a second grade college and only one—the Madrassah-i-Azam school—was intended for the Muslims. There were 189 primary schools maintained by Government—23 were practising schools attached to training schools, 151 were Hill Schools in Agency Tracts and only 15 Muslim schools in Madras City. About this time a Mission School was started in Madras specially intended for the Muslims, *viz.*, the Royapet Mission Harris School.

Revision of University Rules and Fee Rates.

Between 1897-1902, the University of Madras revised their rules for greater connection between the University and the colleges and stricter conditions were prescribed for affiliation of colleges. It is of interest to note that in spite of the gradually stiffening regulations, out of 272 teachers in all colleges in Madras, as many as 29 were not graduates and 41

had no special qualifications. The only college which the Muslims could join at this time was the Presidency College, Madras, but the fee rates in the Presidency College were raised. Even here, there was only one teacher for Arabic, Persian and Urdu, three languages, while there was one Professor and one Master in Sanskrit, and one teacher in each of the languages, *viz.*, Malayalam, Telegu, Tamil and Kanarese. Fee rates were again raised in schools, and fees in the highest classes in Government Schools were raised to Rs. 38 a year.

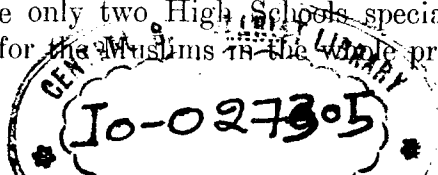
One Government School in Every District.

It was noticed before that following the recommendation of the Indian Education Commission the policy for gradual withdrawal of Government from direct management of secondary schools, was given effect to in the province of Madras, much more than what was done in any other province. This also received support to a certain extent from the successive declarations of policy by the Government of India. But the Government of India in reviewing the quinquennial education report in 1896-97 revised its views and expressed it to be desirable that there should be in general one Government School in each district. "The policy of Government as laid down in 1899 and repeated during the last quinquennium is to provide at least one Government High School in every district and to this policy no local Government has raised any objection. But its execution moved slowly and Madras was one of the provinces in which the position of Government High School is at present furthest from the standard laid down."

Muslim Education in Madras

The provision of Muslim Education in Madras at the time may be summarised as follows:—

- (a) There were only two High Schools specially intended for the Muslims in the province,



viz., the Madrassah-i-Azam and the Harris Mission School, both in the city of Madras.

- (b) There was no provision anywhere within the Malabar District inhabited by one-third of the total Muslim population in the province for the teaching of Urdu, Arabic or Persian.
- (c) The provision of teaching Arabic, Persian or Urdu in schools or colleges were mostly non-existing or extremely inadequate.
- (d) There was no provision for residential accommodation in Hostels or Boarding Houses for Muslims anywhere in the province.

The University Act of 1904

The Indian University Act was passed in 1904 and various University reforms were immediately introduced. Vernacular languages were soon after made compulsory in the Intermediate Examinations. This placed the Muslim students at a disadvantage, as there were very few colleges affiliated in Urdu.

Building for Madrasah-i-Azam and the Muslim Hostel

The Madrasah-i-Azam was so long working under conditions not altogether favourable to success. It was decided to remove the school to more commodious quarters in better surroundings and proposals for the reorganisation of the staff were also under consideration. A commodious building was provided for the Madrasah-i-Azam with specious playing grounds and a hostel was built for the accommodation of mofussil students. Efficiency of the school immediately increased and its strength received a large accession soon after.

Vernacular as Medium of Instruction

English was so long the medium of instruction in the schools of the province. In 1906, new educational rules came

into force which provided that the medium of instruction in all High Schools excepting the three top classes should be the vernacular. The change introduced was “not popular and is not easy to carry into effect owing to present want of adequate vernacular text books.” The new rules had the effect of introducing regional languages as the medium of instruction and the Muslim students with Urdu as their mother-tongue were at a great disadvantage in most of the High Schools in the province.

Difficulties of Muslims First Realised

The effect of the operations of the departmental rules and University regulations on Muslim education first attracted the attention of the Madras Government only in 1912. The Madras Quinquennial Report states—

“The community is poor and some families who would otherwise keep their boys at schools are not able to find the money for fees...The number of secondary schools in which Urdu is the medium of instruction is still very small and in other schools the Muhammadans are at a disadvantage in the lower classes where a Dravidian language is the medium of instruction.”

Muslim Organisations.

In the meantime efforts had been made all over the province by the Muslim community to better the condition of Muslim education in Madras. The Mahomedan Literary Society was started in 1896 in Madras. An Anjuman-i-Islamia was organised in Vellore in 1899. Two Anjumans were started in Melvisharam, one in 1896 and another in 1899. Another Anjuman was started in 1901 at Vellore. A Muhammadan Educational Association had been working at Salem since 1886. A Moslem Association was started at Calicut in 1900 and a Mapilla Youngmen's Society was organised in 1901. The All-India Muslim Educational Conference

was held in Madras in 1901 and the Muhammadan Educational Association of Southern India was almost simultaneously started and under its auspices a fund was started for helping poor Muslim students which elicited a fairly liberal response.

Vaniyambadi and Trichinopoly Schools.

The result of all these efforts was almost immediate. An Islamia School was started in Vaniyambadi with a strength of about 209 students. An Islamia School was started at Trichinopoly up to the third form.

Other Steps taken—George Town and Vellore Schools.

Between 1911-12 and 1916-17, Urdu Munshis were provided at public expenses at six schools. Two new Government Secondary Schools were started, *viz.*, the George Town Muslim School and the Vellore Muslim School. There were thus six Muslim Schools in the province, *viz.*, Madrasah-i-Azam, Roypetta Harris Mission School, Vaniyambadi Islamia School, Trichinopoly Islamia School, George Town Muslim School, Vellore Muslim School. Of these, the first three were full-fledged high English schools. The Madrasah-i-Azam had 247 students, the Harris School had 347, while the Vaniyambadi School had 405 students. Larger appointments were also provided for the Muslims in the teaching services and at the end of the quinquennium there were 3 teachers in Arts College, 1 in Law College, 1 in Training College, 18 in Secondary schools, 116 in Elementary schools, 1 in School of Arts. The strength of the Muslims increased in the Inspecting line; there were 18 Muslims as Sub-Inspectors of Schools and Supervisors of Elementary schools and there were also 14 Muslims in the clerical appointments of the Department. Residential Hostels were provided for Muslim students and there were by this time 7 Hostels with 400 Boarders residing in these Hostels.

Government Muhammadan College

The need of higher Collegiate education was still keenly felt. The Government Muhammadan College was therefore started on a temporary basis in 1918-19 with affiliation up to the Intermediate Standard. In 1920-21 the College was affiliated up to the B.A. Standard, though the classes were started much later. The College was located in the Madrasah-i-Azam building and lack of suitable accommodation was a great impediment to its further progress.

Vaniyambadi College.

The Islamia College was started in Vaniyambadi in 1921-22 as a non-official institution. Unfortunately the College had to face strong opposition almost immediately after its start from the Non-co-operation and the Khilafat Movements.

Linking of Arabic Madrasahs with University.

A new orientation in education policy was in contemplation at this time and an enquiry was conducted by the Department of Education for linking up higher Arabic Madrasahs and Maktabs with the systems of general education in the province. The Kurnool Madrasah immediately asked for affiliation of the Madras University for preparing students for Munshi-Fazil and Afzal-ul-Ulama examinations.

Urdu Classes—Guntoor School and Kurnool School

With a view to impart instruction through the medium of Urdu, duplication of classes was effected in Municipal High Schools at Bellary and at Adoni and an Urdu Munshi was appointed in Tiruppur Municipal Schools. Government also opened two secondary schools of Muslims—one at Guntur and the other at Kurnool—while the Trichinopoly Islamia School was taken over by the Government. At the end of the

quinquennium 1916-17 to 1921-22, there were 12 secondary schools intended specially for Muslims, of which 6 were Government schools, 2 Municipal Schools, 3 Aided Schools and one Unaided School.

Muslim Girls School.

The Model School attached to Government Hobart Training School at Royapetta specially intended for Muslim girls was raised to the secondary grade as a temporary measure in 1917 and the permanent retention of the secondary section as a Muslim girls High School was sanctioned in 1921.

On the 31st of March, 1922, there were 22 hostels intended for Muslims with 1022 boarders and the position of employment of Muslims in the Department stood as follows :—

9 in Arts Colleges, 2 in Professional Colleges, 60 in Secondary Schools, 155 in Elementary Schools, 32 in Training Schools, 16 as Sub-Inspectors of Schools, 16 in clerical appointments.

1922-27.

Continuous progress was maintained in Muslim education for the next quinquennium. There were various non-official efforts to start new schools. Towards the close of this quinquennium a Committee was appointed to investigate the question of retention of separate schools for the Mapillas and of provision of further educational facilities for the community. The Committee was unanimously in favour of separate schools for the Mapillas. During the quinquennium there were 16 Muslim High Schools in the province—6 Government, 3 Municipal, 6 aided and 1 unaided.

The Government Muhammadan College was made permanent in 1927-28 and the construction of a building with laboratories was sanctioned in 1929. The staff of the College was also increased by the appointment of additional lecturers and teachers to meet the increased requirements.

Reorganization of Elementary Education.

Further developments in general elementary education were in contemplation and Mr. Champion, the Deputy Director of Public Instruction, was appointed to examine the entire question of the future expansion of elementary education with its underlying principles, *viz.*, those of concentration, amalgamation and consolidation of schools.

Grading of Arabic Schools.

A Committee was appointed by the Director of Public Instruction in 1929 with Khan Bahadur Abdur Rahim Saheb as the Chairman to examine and report on the classification and grading of Arabic institutions in the Presidency.

Grieve Committee.

Another Committee with Mr. R. G. Grieve, C.I.E., the Director of Public Instruction as the Chairman was appointed by Government in September, 1931, to examine and report on the problems of Muslim Education in the Presidency. The terms of reference to the Committee were very wide, *viz.* :—

- (1) bearing of Mr. Champion's Report on Muhammadan Education ;
- (2) the need for separate Muhammadan elementary schools in different areas ;
- (3) whether Muhammadan pupils should attend schools for the same length of time as pupils of other communities ;
- (4) whether special arrangements should be made for imparting religious instruction in Muhammadan elementary schools and schools attended by a large number of Muhammadan pupils ;
- (5) whether any further steps should be taken to develop education among Mapillas ;

- (6) whether separate secondary schools should be maintained for Muslims ;
- (7) whether the facilities provided for the Muhammadans in the Arts and Professional Colleges were adequate ;
- (8) whether provision could be made for better organisation and development of Arabic institutions ;
- (9) whether steps should be taken to develop education among Muslim girls and increase the supply of Muslim women teachers ; and
- (10) whether any further facilities are to be given to Muhammadan pupils in educational institutions.

Arabic Curriculum Committee.

In the meantime the Committee on the classification of Arabic institutions in the province reported to the Director of Public Instruction and it was suggested that the framing of the courses of study for the several grades of Arabic institutions should be referred to a small committee of experts. On the 16th February, 1931, the Government appointed a Committee with Maulvi Abdul Huque, M.A. as the Chairman for preparing syllabuses and courses of study for primary and advanced Arabic schools.

Religious Education.

The Grieve Committee submitted its report to Government in September, 1932. The Government first issued orders on the recommendations of the Committee relating to the provision of religious instruction for Muslim pupils. In G. O. No. 1727-Edn., dated the 22nd September, 1933, local bodies were permitted to make provision for religious instruction of the Muslim pupils in the Secondary schools under their control. The policy so long followed by Government with regard to religious instruction was relaxed. Religious

instruction for Muslim boys was provided within school hours in Muslim schools under the control of the Department of Education, and instructors were appointed for the purpose. Local bodies were permitted to incur expenditure from their funds for the provision of religious instruction for Muslim pupils in schools under their management including elementary schools.

Other Recommendations of the Grievance Committee.

The other recommendations of the Committee were considered by Government in G. O. No. 1371-Edn., dated the 1st June, 1934. The recommendations of the Committee as finally considered by the Government were as follows :—

(i) *More Separate Schools for Muslims :—*

Anything aiming at a parallel and separate system of education for Muslims only, with the ultimate effect of a general segregation of the Muslim pupils, was considered in the opinion of the Government as more likely to retard than help the educational progress of the Muslims and impracticable on financial grounds. Government decided not to depart from their previous policy of maintaining separate schools for Muslims only in centres with a large Muslim population. The Government considered that in places where there are no separate schools it would be sufficient if facilities were given for the education of the Muhammadans in non-Muslim schools, by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teachers.

(ii) *Teaching of languages in elementary schools :—*

Local vernacular should be taught as a second language in all Muslim schools where Urdu is the medium of instruction.

Urdu, Arabic or Persian may be taught to Muslim pupils in vernacular schools where there are a sufficient number of Muslim pupils.

(iii) *Higher Elementary Schools for Muslim boys :—*

The recommendation to open higher elementary schools for Muslims was not accepted by Government for reasons stated in para. 1. Higher standards might be opened in existing Muslim schools in centres with a large Muslim population and local bodies were requested to take action in this direction as far as funds permitted.

(iv) *Text-books for Elementary Schools :—*

Text-books for use in elementary schools should include stories from Islamic literature and non-official Muslims should have sufficient representation in Text-Book Committees.

(v) *Provision of more Funds for Muslim Education :—*

The recommendation to give larger grants for Muslim Education was not accepted owing to financial stringency.

(vi) *Muslims in Education Committees of Local Bodies :—*

The suggestion for the amendment of the Madras Local Boards Act and the Madras District Municipalities Act to provide for larger representation of Muslims in those bodies was not accepted.

(vii) *Religious Education in Schools under Local Bodies, etc. :—*

Government decided that they could not compel private agencies and local bodies to introduce

religious education for Muslims in schools under their control.

(viii) *Muhammadian College, Madras* :—

- The question of introducing Honours Courses in Islamic languages was accepted by Government but was left for being given effect to when funds would permit; the recommendation to provide History Honours Course was not accepted.

(ix) *Mapilla Secondary Education* :—

The proposal of one High School for the Mapillas was accepted by Government, but the proposal of three lower secondary Mapilla schools was not accepted.

There were several other recommendations of the Committee, most of which were not accepted by Government or only accepted in minor parts.

Hindi in Schools.

In November, 1935, general permission was granted to local bodies for the introduction of Hindi in Secondary Schools under their management. Hindi classes were immediately opened in many local board institutions.

Building for the Muhammadian College—Malappuram School—Tirur Girls' School.

The Muhammadian College had already been provided with a commodious building at a cost of 2½ lakhs of rupees. A Government High School for boys was started for the Mapillas at Malapuram and in 1940, almost about the time of our visit to Calicut, a Mapilla Girls' High School was started by Government at Tirur.

Progress of Muslim Education.

The progress of Muslim Education in the Province will be seen from Table III in the Appendix which shows the number of Muslim scholars in public institutions in different years.

Muslim Passes.

The result of the University examinations showing the total number of Muslim passes for each quinquennial period will be seen from Table IV in the Appendix. These figures show a steady rise though one would have expected more progressive figures in later years. The general progress of Muslim education in the Province will be seen from the comparative figures of total passes for ten years from 1929 to 1938 as per Table V in the Appendix.

Muslim Students in Schools and Colleges.

The number of Muslim students in schools and colleges in comparison with the general total for the years 1938-39 is given in Table VI in the Appendix. These figures show that though the Muslims hold their own in primary education and even in secondary education in comparison with the Muslim population figures, they are not even up to the population strength in arts and professional colleges, or in scientific and technical institutions. The Government Muhammadan College is not affiliated in B.Sc. or in any Honours subjects in B.A. : the cost of scientific and technical education is ordinarily much beyond the capacity of the average Muslim to bear ; there are still no adequate facilities for higher education for Muslims in the district of Malabar which has one-third of the total Muslim population in the province. One boys' high school in the whole district in Malabar is not enough ; the other schools are generally not suitable from the local Muslim viewpoint, while it is not often

possible for Muslim parents to meet the cost of high school education at an area outside their home surroundings.

Muslim Share of Total Expenditure in Boys' High Schools.

It is not necessary for our purpose to make any comparison, nor is it intended to raise any issue on separation of Funds. But if one intends to make out a case as to how much the Muslims of Malabar are sharing in the expenditure of public revenues spent in high school education from Government, Municipal and Local Funds, one may place the figures for comparison as per Table VII in the Appendix.

The figures show that in a district where Muslims form one-third of the total population the Mussalmans are getting benefit to the extent of Rs. 20,377 only out of the total sum of Rs. 1,67,467, spent on education from public funds, or barely 12 per cent. of the total expenditure.

The total population of the district of Malabar is 5,533,944 of which 1,163,453 are Muslims, just about one-third. Its area is 5,792 square miles. There are 3 Government, 3 Municipal, 14 Local Board, 8 Mission, 17 Non-Mission secondary schools.

Out of these 45 schools there are only two secondary schools for the Muslims, *viz.*, Malappuram Muslim School and the Calicut Madrasa-thul-Mubammadia School; the first is a Government school and the second is a private school run by the Muslims of the locality and is not a full-fledged high English school but with only middle four classes. Government spends a sum of Rs. 14,393 for the general Government School but only Rs. 7,819 for the Government Muslim School. Government spends a sum of Rs. 3,337 in a Government Middle School, but gives a grant of Rs. 460 only per annum to the Calicut Muslim School. The strength of Muslim students in the district will appear from Table VIII in the Appendix.

CHAPTER III

Problems of Muslim Education in Madras University Regulations

It is now proposed to make a survey of the present position of University education in Madras and the difficulties that stand in the way of an even progress. Under the regulations of the University of Madras, a candidate for the Matriculation, Intermediate and B.A. Degree Examinations must take up a language as one of the compulsory subjects, and Arabic, Persian and Urdu are recognised for the purpose among other languages, any one of which may be taken up at the option of the candidate. Among other compulsory subjects, one of which must be taken up at the option of the candidate, is the subject of Islamic History and Culture for the B.A. Degree Examination. For B.A. Honours Examination, a candidate may take up any one of the following subjects, *viz* :—

Arabic, Urdu, Islamic History and Culture, Sanskrit, History, etc., etc.

It may be noted that Persian is not recognized for B.A. Honours Degree.

No Facilities for Study in Colleges

But whatever the University regulations may be, the Mussalman students have no facilities for the study of these languages or of the subject of Islamic History and Culture for the following reasons, *viz* :—

(a) There is no college within the University of Madras affiliated in Arabic or Urdu or Islamic

History and Culture up to the B.A. Honours standard.

- (b) Excepting the Muhammadan College, Madras, there is no other college affiliated in Persian or Arabic or Islamic History and Culture for the B.A. Degree Examination.
- (c) Out of 21 colleges in the Province, affiliated to the University of Madras, only four colleges are affiliated in Urdu up to B.A. Degree Examination, *viz.*, Muhammadan College, Madras, Presidency College, Madras, Ceded Districts College, Anantapur, Tambaram Christian College, Chingleput.
- (d) Excepting Muhammadan College, Madras, there is no other college affiliated in Arabic or Persian even up to the Intermediate Standard.
- (e) Out of 31 colleges, only 7 colleges are affiliated in Urdu for the Intermediate Examination, *viz.* :—

Muhammadan College, Madras, Presidency College, Madras, Ceded Districts College, Anantapur, Tambaram Christian College, Chingleput, Voorhees College, Vellore, American College, Madura, Islamia College, Vanyambadi.

- (f) Only two out of five women's colleges are affiliated in Urdu for Intermediate Examination only. There is no women's college affiliated in Arabic or Persian either for Intermediate or B.A. Degree Examination or in Urdu or Islamic History and Culture for B.A. Degree Examination or in any of these subjects for B.A. Honours Degree.

University Research Departments

There are sixteen departments of study and research in the University of Madras and the University maintains among others the following departments to foster research activities and to encourage cultural and linguistic studies in various subjects :—

Department of Indian History and Archaeology, Department of Indian Philosophy, Department of Sanskrit, Department of Tamil, Department of Telegu, Department of Kannada, Department of Malayalam.

As against these seven departments in which there is in fact very little or no scope for cultural studies of Islam and its history or for linguistic studies of Islamic languages, there is only one department for the three languages—Arabic, Persian and Urdu. There is no research or teaching department in the University in “ Islamic History and Culture.”

Comparative Expenditure in Research Departments

The expenditure in the various departments is as follows :—

Rs. 30,376 for Indian History and Archaeology, Rs. 10,062 for Indian Philosophy, Rs. 16,166 for Sanskrit, Rs. 32,448 for Tamil, Telegu, Kannada, Malayalam, Rs. 9,380 only for Arabic, Persian and Urdu.

The Department of Sanskrit has in its staff a Reader on Rs. 420, a Senior Lecturer on Rs. 300, a Junior Lecturer on Rs. 200, while for Arabic there is only one Senior Lecturer on Rs. 300 and for Persian a Junior Lecturer on Rs. 200. Tamil has got a Reader on Rs. 420, a Senior Lecturer on Rs. 320 and a Junior Lecturer on Rs. 200 while Urdu has got only one Junior Lecturer on Rs. 200. It is not necessary to

discuss as to whether any scheme of research and higher study can be properly organised in a subject like Arabic or Persian with only one Lecturer.*

Research fellowships and studentships are attached to every one of the departments mentioned above but it appears that there are none in the department of Arabic, Persian or Urdu.

Scope for Higher Researches

Frankly speaking it is impossible to have any research and higher study in Arabic, Persian, Urdu or Islamic History and Culture, when none of the colleges are even affiliated up to the B.A. Honours standard in any of these subjects and when Persian is not even recognised as a subject for B.A. Honours Degree examination. It is not even a century yet when Persian was abolished as the court language in India. The entire literature and records connected with the political and the cultural history of the Muslims in India are in the Persian language. And if there is no opportunity to study Persian up to the B.A. Honours standard, the history of Muslims in South India is bound to be forgotten within a short period of time.

Annamalai University †

There are two other Universities functioning within the province of Madras—the Annamalai and the Andhra.

The Annamalai University is a residential University situated in the outskirts of Chidambaram. The University owes its existence to the munificent endowment of twenty

* The Madras University figures and statements are with reference to Madras University Calendar, 1939-40.

Madras University Annual Report, 1938.

† Annamalai University Report, 1939.

Annamalai University Calendar, 1939-42.

lakhs of rupees from Rajah Sir S. R. M. Annamalai Chettiar of Chettinad which was augmented by a further sum of Rs. 27 lakhs from Provincial Revenues. Government also pays an annual recurring sum of a lakh and half of rupees to this University.

A second language is a compulsory subject for study in the Intermediate and Degree Examinations both in Arts and Science. Hindi, French and German, among others, are recognised for the purpose but not Arabic, Persian or Urdu. The list of teaching staff shows that there is not a single Muslim in the University out of 93 teachers.

There are three Muslim members in the Senate out of 63, only one out of 33 in the Academic Council and none in the Syndicate.

*Andhra University**

The Andhra University is located at Waltair and is constituted for the districts of Vizagapatam, West Godavari, East Godavari, Kistna, Guntur and Nellore as also Ganjam now within the province of Orissa. It is both an affiliating and teaching University. The Senate consists of 100 persons of whom 5 are Muslims and there is one Muslim in the Syndicate out of 14 persons.

A second language is a compulsory subject in Intermediate in Arts, Intermediate in Science and Bachelor of Arts Examinations; Arabic, Persian and Urdu are recognised for all these Examinations, but for the B.A. Honours Degree Examination, Sanskrit and Telegu are recognised but not Arabic, Persian and Urdu. Apart from the two University Colleges, *viz.*, College of Arts, and College of Science, there are five first grade general colleges, and four second grade general colleges affiliated to this University. The University has no Mussalman in the teaching staff nor is teaching of Arabic or Persian or Urdu provided in the University Colleges. Excepting the Parlakimedi College, now within Orissa and the

* Andhra University Code, Vol. I, 1939-41.

Andhra University Code, Vol. II, 1938-40.

Andhra University Annual Register, 1939-40.

Vizianagram Maharajah's College, the three other 1st grade colleges are affiliated in Urdu both for the Intermediate and the B.A. Examinations. The five second grade colleges—one of which is now in Orissa are also affiliated in Urdu up to the Intermediate standard.

But there is no provision for the teaching of Arabic or Persian in any of the colleges within the University or in the University: In none of these colleges, there is any Muslim teacher excepting the teacher in Urdu, and there is nowhere more than one teacher in this subject. The Pithapur Raj College has 5 teachers in Telegu, 3 teachers in Sanskrit and Telegu and only one in Urdu. The Andhra Christian College has 6 teachers in Oriental languages—Telegu, Hindi and Sanskrit and only one in Urdu. The Masulipatam Hindu College has three teachers in Telegu, two in Sanskrit and only one in Urdu. The Venkatagiri Raja's College, Nellore, is affiliated in Urdu, but no name of any Urdu teacher appears in the University Calendar.

Cultural or Linguistic Studies

It will not therefore be any overstatement to conclude from these facts and circumstances that there is no facility, opportunity or provision within the scope of the Universities functioning in the province of Madras for the teaching of Arabic and Persian, nor for the cultural studies in Islamic History or linguistic studies in Islamic languages, nor any possibility of higher studies and researches in any of these subjects. The inadequacy of staff in the teaching of Urdu in comparison with other languages is also a feature that may be noted in this connection. The only Muslim Government college in the whole Province has no affiliation in any Honours subject nor is the college affiliated in Mathematics or Philosophy even up to the Pass Course.

Difficulties in Schools

In any survey of Muslim education in Madras, it is well to remember the language figures of the Muslim population in

this province. In most parts of the Province, the Mussalmans have Urdu as their mother-tongue. In the Malabar area and its neighbourhood where the Mussalmans have not Urdu as their mother-tongue, the Mapilla will not have education in any form unless he is able to read the Quran and must therefore have Arabic as one of his languages. A fishery school was started at Calicut and not a single Mapilla would join the school ; another school in which Quran reading was provided along with a full course of fishery-training was started and immediately the school was filled up with Mapilla students. Critics may cavil at this attitude but they forget that a people does not easily surrender the traditions of centuries and in this particular case, this is the only means of contact with their spiritual requirements, a factor most valued in the East. Yet adequate facilities are not available for the Urdu-speaking students or for the teaching of Arabic. Out of the total number of 86,903 trained teachers in Elementary Schools, only 2,990 are teachers with Urdu as their language. In the Secondary Schools only 113 out of 4,831 trained teachers are teachers with Urdu as their language. This paucity of Urdu-knowing teachers in elementary and specially in Secondary Schools must adversely affect the interest of Muslim education, specially when it is remembered that the medium of instruction in elementary and secondary education is an important factor in the growth of education.

University Examinations

The cumulative effect of all these factors will appear from the number of Muslims passing the Madras University Examinations for ten years from 1929 to 1938 as will appear from Table IX in the Appendix.

A critic may probably argue from these figures that the Mussalmans are still apathetic to modern education. Any one acquainted with the trend of Muslim thought and Muslim activities will easily find that this is not at all correct. All

over Madras province, the Mussalman is keenly anxious to have his boy or girl educated. Even the Mapilla who had so long been considered by the educational authorities as completely apathetic to modern education has shown his keen anxiety for this. As soon as a Mapilla H. E. School was started it was immediately filled up; as soon as a girls' High School was started there was not the least difficulty to get girl students. The Mapilla is so rigid in his views about Purdah or sending his girls out of his home; yet when a girls' hostel was started, there were applications five times more than the number of seats available and mostly from rural areas.

Mahomedan Education Association of Southern India

It is near about 40 years ago that the Mahomedan Educational Association of Southern India, Madras, was started, to help the growth of western education among the Muslims of the province. Ever since its start, it has paid over a lakh of rupees in the shape of stipends and scholarships. It has to maintain a Muslim Hostel in Madras owing to the paucity of accommodation for Muslim students studying in the different colleges in Madras. During the year 1939-40, the Association had to give three stipends of Rs. 20 each and three stipends of Rs. 15 each for B. E., one stipend of Rs. 12-8 for the Upper Subordinate Engineering, one stipend of Rs. 10 for B.L., six stipends of Rs. 15 each for M.B., one scholarship of Rs. 10 for B.Sc. (Agl.), two stipends of Rs. 8 each for technology, one stipend of Rs. 10 for M.A., 4 stipends of Rs. 12 each and one stipend of Rs. 10 in B.Sc., 4 stipends of Rs. 12 each, and 11 stipends of Rs. 10 each in B.A., 9 stipends of Rs. 9 each and 19 stipends of Rs. 8 each per month to Muslim students studying in these courses. There were other stipends and scholarships granted by the Association. The accounts of the Association show that from 1935 to 1940, an annual sum of Rs. 12,000 on an average has been paid in stipends alone. In one year the Association had to pay near about Rs. 20,000 in such stipends and scholar-

ships. Almost at every district headquarter, the local Muslim organizations give local helps to Muslim students in various shapes. The debates in the legislatures will show the repeated representations of the Muslims for greater facilities in education. Apart from many primary schools, Arabic schools and colleges, the Muslim community is maintaining 7 Muslim High Schools out of 17 in the whole province, one Muslim College out of two in the province and a number of Hostels. No one can therefore have any doubt as to the keen anxiety and desire of the Muslim community for higher education today.

System of Education

But the Muslims in Madras have to contend against the system of education and the nature of educational organization and other administrative difficulties. If the medium of instruction in schools is a language which is not the mother-tongue, if there is no adequate provision for the teaching of Arabic, Persian or Urdu in a province where a student must take up a language as a compulsory subject for study up to the B.A. standard and if a Muslim student has in many cases no option but to take up a language which is not his own, he has to bear a load much more than a non-Muslim boy who gets his education in his mother-tongue and who generally takes up a language which has greater affinity to him or is his own throughout his school and University education.

Again, the cost of modern education for the average Muslim student whose economic condition is extremely poor is very high. The average fee in a Government college in Madras is Rs. 117-0-0 per head per annum or nearabout Rs. 10 per month, yet there was a time when the college fee was only Rs. 2 or Rs. 3 or at most Rs. 4 per month. Most of the Muslim students have no college available nearabout their home areas; the average boarding charge including food and other expenses is not less than rupees fifteen per month on a most modest scale; books, paper, pencil, examination fees, game fees, union fees, etc., are heavy additional items.

The Muslims have very few college stipends available to them; the cost of scientific, technical or medical education is heavier still and it involves longer years of study. The cumulative effect of all these has adversely affected the growth of Muslim education in this province.

Services

But public services have been the most potent factors to encourage the growth of education in India. Not until many years ago every graduate had an opportunity to be employed in public services and even Matriculates had their chances. People getting these advantages have invariably been able to get their children educated; one generation of education has projected education to the next. The Muslim community came late into the field and had no such benefits. A Muslim student has now to struggle under a rigid system of competition and against other heavy odds. The Muslim is now bluntly told by others who had inherited advantages of extensive State encouragement and fullest facilities for education that he must stand his chance in the open; otherwise administration will deteriorate, efficiency will suffer and economic and social life will get paralysed. In language of economics, it is like a people after accumulation of wealth and industrial prosperity in a system of protection and preference and with other monopolistic advantages preaching free trade, open competition and Laissez Faire as the only sound theory in the economic development of a country.

We have given the list of Muslim passes in the University Examinations for the last ten years. To show the nature of incentive which the Muslim students have so far received by way of employment in public services, we may study these figures with the position of Muslims in the Madras Provincial Services. The figures in Table X in the Appendix show the total strength of the cadre, the total number of Muslims in these services and the number of Muslims first appointed to services within the last ten years.

A Comparison

A comparative study will show that 14 Muslims passed the M.B. Examinations in ten years—only two have been appointed in the Provincial Medical Service. 7 had their degree in agriculture and not one appointed in the Provincial Agricultural Service. 17 passed the B.E. Examination and not one had an appointment in the Provincial Engineering Services. 17 Munsiffs were appointed from January, 1936 to November, 1937. Only one was a Muslim.* These figures tell their own tales. In the Madras Civil Service and other general services, the number of Mussalmans is only 74 out of 825. Within last ten years, only 30 Mussalmans have been appointed—an average of 3 per year; 620 Muslims passed the B.A., B.Sc. and M.A. Examinations in this period. In the Provincial technical and professional services there are only 12 Muslims out of 775; yet within last ten years only 3 Muslims have been appointed—2 in Medical Service and one in Veterinary Service; not a single Muslim has been appointed in any of the other Provincial Services within last ten years. The number of District Board Assistant Engineers was 77 on the 1st of October, 1934; the number was 99 on 1st of June, 1937, out of which only one was a Muslim.† Out of 82 Commissioners and Special Officers of Municipalities in office on 13th August, 1937, only 4 were Muslims.‡ Out of 87,905 trained teachers in elementary schools only 4,871 are Muslims. Out of 4,871 trained teachers in secondary schools only 149 are Muslims.§ In the village schools maintained by the Labour Department, out of 1348 teachers only 33 were Muslims.|| In the whole list of ministerial services in the Agricultural Department there is only one Muslim.¶

* Madras Assembly Proceedings, Vol. IV, p. 40.

† *Ibid.*, Vol. VI, p. 680.

‡ *Ibid.*, Vol. II, p. 111.

§ Madras Public Instruction Report, Vol. II, pp. 49 and 65.

|| Madras Assembly Proceedings, Vol. VIII, p. 241.

¶ *Ibid.*, Vol. IV, p. 38.

Mr. Ellis in 1872

Comment is superfluous on these figures. In 1872, there were six Mussalmans in the Judicial Department out of 122; in 1940 there are 13 out of 243. One may very well ask as to whether the situation has improved a whit within last 70 years. The situation in 1872 was well described by Mr. R. S. Ellis, Chief Secretary, Government of Madras, in the following words and the readers will easily judge whether they are not as true today as in 1872 :—

“ This almost complete exclusion of the Mahomedans from any share in the administration of the country which they once ruled is a political and social evil which it is very desirable to remove. It is no doubt in part attributable to the fact that the Mahomedan law and the languages in which it is contained have given place to a system of law framed by the British Indian Legislature and contained in English books; but it is in a great measure to be ascribed to the failure of the Mahomedans to take advantage of the education which is offered to, and which is now demanded from, all candidates for admission into, and for advancement in, the public service. For the reasons already given it must be admitted that this failure has not entirely arisen from a disinclination on the part of the Mahomedans to avail themselves of the education offered by the State. It is in some measure attributable to the omission of suitable provision for Mahomedans in our present educational system.”

CHAPTER IV

CONGRESS MINISTRY IN MADRAS

Congress Ministry

The Congress Ministry came to office on the 14th of July, 1937, and the acceptance of office by the Congress party to work the new Constitution met with genuine feelings of good will from all shades of public opinion in the province. But the perspective soon changed even before the year was out. Impressions gained ground that the Ministry was pursuing a programme probably chalked out from the Congress Centre without any consideration of local circumstances or regional difficulties. It is beyond the scope of our enquiry to analyse the political reasons, if any, behind these feelings. But in the field of education, there were various factors contributing to this attitude, specially among the Muslim community.

Mahatma Gandhi and College Education

Speaking in reply to a representation for inclusion of Science courses in the Palghat Victoria College, the Education Minister made a statement to the following effect :—

“ I am all in favour of improving this college. I am all in favour of introducing the Science departments ; true it is a Government College and therefore Government money must be spent. But what are we to do? Mahatma Gandhi is opposed to Government money being spent on college education. That stands in the way of my giving you a definite promise. But this much of promise I give you and that is we will try and persuade Mahatma Gandhi to agree to our

spending money at least as far as the Victoria College of Palghat is concerned.”*

Flags, Photos and Songs

Attempts were made almost throughout the province to introduce Congress Flags, Congress Photos and Congress songs in schools, colleges and other public institutions. Local bodies were informed by a circular in August, 1937† that Congress flag may be hoisted on the buildings occupied by or in control of local bodies on all important occasions, either of festivity or visit of important persons; the occasions on which the Union Jack may be hoisted were specified by another circular; a Government circular prohibited the two flags flying together over the same building and at the same time. The local bodies lost no time in directing Congress flags to be hoisted in school buildings under their control or supervision. The singing of Vande-Mataram or other songs as a part of school work was left to the discretion of the local authorities and they were almost immediately introduced as a compulsory prayer in many schools. It is said that the President of the South Canara District Board issued an order for compulsory singing of Vande-Mataram in Board Schools. When questioned in the Assembly, the Government replied that “the Government have given discretions to the President of District Board in such matters.”‡ The President of the Malabar District Board ordered the recital of another song as prayer before the commencement of day’s work in Board Schools amidst protests from the Muslims.§ A further order was passed by Government prohibiting local bodies to incur any expenditure for the purchase of pictures or portraits of any person except those of Their Majesties and Mahatma Gandhi.||

* Madras Assembly Proceedings, Vol. XI, p. 289.

† G.O. No. 1231 Public (Political), dated the 8th July, 1937. G.O. No. 1520 Public (General), dated the 11th August, 1937. D.O. No. 33223-1-A-1/L.A., dated the 3rd January, 1938. Madras Assembly Proceedings, Vol. VIII, p. 147.

‡ Madras Assembly Proceedings, Vol. VI, p. 611.

§ *Ibid.*, Vol. IX, p. 303.

|| *Ibid.*, Vol. VIII, p. 197.

When the Mussalman Councillors of the British Cochin Municipality wanted to present the portrait of Mr. Jinnah, it was not accepted.* Dr. C. R. Reddi, the distinguished Vice-Chancellor of the Andhra University was invited by the Urdu Society of the Venkatagiri Rajah's College, Nellore, where there were portraits of many Congress leaders to unveil the portrait of Mr. Mohammed Ali Jinnah, but the college authorities refused permission to hang it in the College Hall, the usual place for such portraits.†

Expelled Students from Osmania University

Twenty-three students, expelled from the Osmania University, were admitted under Government orders in the midst of the session to the Guindy Engineering College without transfer certificates, without calling for a report from the Osmania University and in disregard of the University regulations, even though the maximum strength in each of the classes was 100 and at the beginning of the session 240 students were refused admission for want of accommodation.‡

Selection Committees Abolished

Selection Committees associated since 1922 with the Principals of Government Colleges to ensure admission of students from all communities were abolished, leaving the entire selection to the discretion of the Principals; confidential instructions were issued for the guidance of Principals in considering the claims of minority communities without impairing the efficiency of the institutions. When asked in the Assembly to state the purport of these instructions, the Government refused to lay them on the table.§

* *Ibid.*, Vol. VIII, p. 198.

† *Ibid.*, Vol. XI, p. 567.

‡ *Ibid.*, Vol. IX, p. 569.

§ *Ibid.*, Vol. V, p. 238.

Common Schools and Uneconomic Schools

Speeches were delivered by some of the Ministers or on behalf of the Ministry in favour of common schools for all communities. Almost simultaneously with this, recommendations were made to the local authorities to abolish a number of Board and private schools as uneconomic schools. Government decided that middle schools with less than 60 pupils in the three middle school classes or High Schools with less than 60 pupils in Forms IV, V and VI should be considered as uneconomic schools.* This works out an average of 20 students per class and considering the general fall-off in the number of students as they go higher up almost throughout India, 20 students in each of the middle school classes is not a small number. The provincial average shows that for every 610 male scholars from rural areas joining Class I, 359 go up to class II, 276 to class III, 228 to class IV, 155 to class V, 37 to Class VI.† This works out in order to get 60 students in the three middle classes as follows :—

Class I	87	}	177
II	51		
III	39		
IV	33	}	Total 60 or an average of 20 per class.
V	22		
VI	5		

Unless therefore there were 177 students in the aggregate in the lowest three classes, it was not possible to get 60 in the middle classes. This is the provincial average for male scholars from rural areas. On the other hand the actual

* G.O. No. 2796, dated the 24th November, 1937.

† Madras Public Instruction Report, 1938-1940, Vol. I, page 64, column 13.

average of male scholars for the Muslims and the Scheduled Castes for rural and urban areas stands as follows :—

	Muslims		Scheduled Castes	
Class I	88	} 184	135	} 250
II	55		69	
III	41		46	
IV	31	} 60	35	} 60
V	23		20	
VI	6		5	

Unless therefore a Muslim School was able to get 184 or a Scheduled Castes' school 250 students in the last three classes it was not possible to maintain 60 students in classes IV, V and VI.

The proposed abolition of the uneconomic schools on the numerical strength basis was therefore considered a very great handicap to the backward communities in the province. In fact the number of these institutions had already decreased by 4319 in 1937 as compared with the figures for 1932.* Any further abolition would have adversely affected the cause of education in many places. 206 Board Schools and 626 aided schools were immediately affected under this scheme.† The local authorities attempted to give effect to this policy against bitter protests from the minority communities and the scheduled castes. The North Arcot District Board closed 83 Board schools;‡ the Malabar District Board contemplated to close practically all Muslim and communal schools under their management;§ similar efforts were made in other District Boards and Municipalities. In fact, it was the intervention of the Ministry which saved some of these institutions in backward areas. The Tellichery Municipality resolved to close down a number of Muslim boys' and girls' schools and

* Madras Assembly Proceedings, Vol. VIII, p. 181.

† *Ibid.*, Vol. V, p. 309.

‡ *Ibid.*, Vol. VIII, p. 395.

§ *Ibid.*, Vol. IX, p. 412.

only stopped when the Ministry interfered.* The Muslim middle school at Nandyal was attempted to be closed; on the insistent representations of the local Muslims, the Ministry assured the Mussalmans that the proposal to close the school would be dropped; but order was issued later not to drop the proposal for ever, but to revive it when practicable.† Most of the local authorities did not approach the question in a spirit of sympathy and it was openly stated in the Assembly that whenever they wanted to close any schools, they laid their hands on Muslim schools. It is not necessary for us to go into the allegation that there was a good deal of communal considerations in the decision of the local bodies; we fully appreciate that even the best of intentions is likely to be challenged on grounds of communal motives, but still the fact stands, that any general policy to close uneconomic schools must necessarily affect the communities backward in education and poor in the economic life of the province.

We should Spend Money like Water.

It appears that the Prime Minister under the Congress regime was generously sympathetic to the cause of Muslim education in the province. Speaking in reply to the budget criticisms in the Assembly in 1938 he stated :—

“ I accept the suggestion that we should spend more and more for Muslim education, that we should spend money, if we could, like water—I say again—because it is the best nation-building programme that could possibly be launched upon the House. But let nobody imagine that this is an unlimited programme. It is limited, it is restricted by the resources that we have. But I wish to give the assurance at this opportunity that if any proper good suggestion is made for the extension of Muslim education, it will receive from this

* Madras Assembly Proceedings, Vol. XI, p. 622.

† *Ibid.*, Vol. XI, p. 557.

Government all the consideration that is due on the background of what I have now stated.”*

But in spite of this declaration of sympathy, the Muslim education did not receive any consideration in the distribution of budget grants.

No consideration for Muslim Institutions

Almost every Muslim educational institution in the province whether Government, Municipal or Private was badly in need of equipments and accommodation. Some of the Government Muslim High School's were housed in rented buildings, hardly suited for school purposes. Some of the classes in the Guntoor Government Muslim School had to be held in laboratory and manual training sheds.† The Kurnool Government School had no playground.‡ The Muslims of Kurnool had been urging for years past for a Muslim girls' school. The Muslims of Nellore had been pressing for a boys' high school. The accommodation in Trichinopoly school was extremely limited ; the whole building is ill-ventilated and ill-equipped. The only Muslim girls' school then in the province was so cramped that 20 girls had to be huddled together within a space intended for ten only ; in the absence of a tiffin shed 400 girl students had to take their tiffin in the open even in the rains ; girls had to leave their homes at 6 in the morning, to come back to their homes at about 7 in the evening, as the main conveyance was bullock bandies.§ The Government Muhammadan College required affiliation in Mathematics and Philosophy for B.A. Examination ; the College was not affiliated in any Honours subject, and affiliation at least in Arabic, Urdu and Islamic History and Culture was immediately necessary. With about 13 lacs of Muslim population, Malabar had only one Muslim High School and the District was badly in need of another. There was no

* Madras Assembly Proceedings, Vol. V, p. 356.

† *Ibid.*, Vol. V, p. 315.

‡ *Ibid.*, Vol. VI, p. 106.

§ *Ibid.*, Vol. XI, p. 548.

proper Hostel accommodation in many places for Muslim students and in some places their hostels were nothing more than small huts in insanitary surroundings. But while the Government paid Rs. 25,000 in one year, provided Rs. 200,000 in the budget next year with the promise of Rs. 125,000 later for the Pachayappa's College,* provided money for other educational institutions,† the Muslim institutions received no consideration. With the greatest difficulty, the local Muslim organisations in Madras had been paying many thousands of rupees annually as scholarships and stipends to poor Muslim boys and there was need for more help and assistance, and yet not even a few stipends or scholarships were added to the number of stipends and scholarships now available to Muslim students in general and special colleges.

College Fees Raised

In the midst of these circumstances, the tuition fees in Government colleges were increased from Rs. 4 to Rs. 6 in the Intermediate classes and from Rs. 8 to Rs. 12 in the Degree classes, thus creating a further handicap in the way of Muslim students in higher collegiate education.‡

Anti-Hindi Agitation

But nothing created greater bitterness of feelings in the province than the proposal to introduce Hindusthani in elementary schools. Almost immediately after the Congress Ministry came to office, the Ministry decided as the first step to implement the spirit of the Wardha Scheme to introduce Hindusthani in elementary schools from Form I to Form III as a compulsory subject for study. They further decided to

* Madras Assembly Proceedings, Vol. X, p. 544.

† The Madras Christian College, Tambaram, was promised a total building and equipment grant of Rs. 16.38 lacs of which 10.47 was paid up to 1st September, 1937 and further payment was made this year.

‡ Madras Assembly Proceedings, Vol. VIII, p. 600.

modify the curricula of studies and syllabuses in elementary schools. It appears that at the beginning there was no clear indication as to whether the language was Hindi or Hindustani. In any case the proposal evoked a storm of popular protests all over the province and specially in Tamil-speaking areas. Widespread anti-Hindi agitations followed and the Government took recourse to the provisions of the Criminal Law Amendment Act and other penal laws to deal with the agitation. Men and women were prosecuted and convicted for shouting anti-Hindi slogans or for delivering anti-Hindi speeches. Up to 31st December, 1938, the number of convictions was 507, of which 215 persons had convictions of six months' to three years' rigorous imprisonment.* By the 31st of January, 1939, that is within a month the number rose to 752 including 36 women.† Each month added to the role of convictions. Local attempts were organised in some places to forcibly stop meetings arranged for the purpose of ventilating anti-Hindi feelings; when the Police prosecuted 30 Congress-men for rioting and obstruction at an otherwise peaceful anti-Hindi meeting, the case was withdrawn by orders of Government.‡

Hindi Language

This form of open agitation was almost entirely confined to the Hindu community as affecting the future of Tamil or other local languages. Bitter protests from various quarters were, however, voiced in the Madras Assembly where it was openly stated that the intentions of Government were not to introduce Hindustani but Hindi—a language which a distinguished speaker speaking before the Assembly described in the following terms :—

“ And what is the language itself? A language for which Mr. Gandhi himself says, a dictionary has hereafter to

* Madras Assembly Proceedings, Vol. X, p. 98.

† *Ibid.*, Vol. X, p. 376.

‡ *Ibid.*, Vol. XI, p. 102.

come into existence, a grammar has hereafter to be made, a hybrid language—a language which these people do not want, a language which you want to force upon the Tamils.’*’

Hindi and not Hindustani

The grievances of the Muslim community were on different grounds. As has been said before, from the first there was no clear indication as to whether it was proposed to introduce Hindi or Hindustani. The public declarations of the Ministry were of course all in favour of Hindustani but almost every step taken from the inception of the proposal tended to create a feeling that the real intention was Hindi and not Hindustani. Hindustani or Urdu is the spoken language of the Mussalmans in the major part of the province. The large number of existing primary schools specially intended for the Muslims were all Hindustani or Urdu schools. Books in this language were thus already there duly prescribed by the Text Book Committee. But the Government declared their intentions to prepare fresh text-books ostensibly with a view to standardise the language. It came out that in fact some persons belonging to the Hindi Prachar Sabha in Madras first prepared and compiled the proposed text-books.† When scales of pay were laid down for Hindustani teachers in Secondary schools, the qualifications were mostly in favour of Hindi teachers, *viz.*, “ Holders of Vidwan titles,” “ Graduates and Intermediates with Hindi as optional subject, etc.” The scheme was rushed through even before text-books as contemplated by Government were ready. The original proposal was to introduce the language in 125 schools;‡ it was not possible to introduce the scheme in more than 65 schools as people with requisite qualifications were not even available.§ Immediately an order was promulgated by Government to the effect that where Hindustani

* Madras Assembly Proceedings, Vol. X, p. 317.

† *Ibid.*, Vol. VI, p. 394.

‡ *Ibid.*, Vol. VII, p. 764.

§ *Ibid.*, Vol. VII, p. 374.

teachers with full qualifications were not available, persons trained by *Dakhin Bharat Hindi Prachar Sabha* would be appointed.*

Script Devnagri or Urdu

The Government decided that each book approved would be published in two scripts—Devnagri and Urdu, the first for Hindu students and the other for Muslim students. But in deciding as to whether a particular script should be read by Muslim students or not, local Muslim opinion was not to be consulted, no enquiry was to be made from the parents by the school authorities.† The parents themselves were to apply if they wished to change the script, which was usually Devnagri, introduced in these schools. It is well known that due to illiteracy and ignorance prevailing in rural areas, very few parents are able to make any such representation in the matter of education. To ensure that the subject-matter in the prescribed text-books may not contain anything inconsistent with Hindu or Muslim feelings, the Muslims proposed that the books to be newly prescribed should be approved by a committee of competent persons with 2 or 3 members from each community, but the proposal was not accepted by the Government. Rules were promulgated permitting teaching of Hindustani, both in Devnagri and Urdu scripts, but sufficient teachers were not provided for the teaching in Urdu script.

Muslims do not like Urdu Script

It transpired that in one district out of 1,056 Muslim students studying Hindustani under the new scheme only 325 were using Urdu script and when questioned as to the reason, the Minister replied, “probably they do not like Urdu

* *Ibid.*, Vol. VIII, p. 166.

† *Ibid.*, Vol. VIII, p. 360.

script.''* In some of the Board schools, especially intended for the Muslims, the Mus'im boys had to read in Devnagri script owing to the absence of provision for Urdu teacher. Attention of Government was drawn to this but without much effect.

Incomplete Schools

The Government also proposed to abolish all elementary schools with less than five standards. There is every likelihood of the products of such schools relapsing into illiteracy after some time—was the argument advanced on behalf of the Government. Most of these schools were in scattered, isolated and backward areas amongst people extremely poor in their financial resources. The abolition of these schools, however sound it may otherwise be, would hit the very class for whom education is most needed and for whom state-aid was in large measure called for. But instead of raising the status of such incomplete schools to that of complete schools the policy of abolishing these schools was a definite set-back to the cause of education in rural areas and especially among the Muslims.

Mother Tongue as Medium of Instruction

The situation was further aggravated when orders were issued for the introduction of mother tongue as the medium of instruction in all non-language subjects beginning with Form IV from June, 1938, in all high schools in areas which are not bilingual or multilingual.† Even here, the orders were promulgated with no consideration as to whether suitable staff for the teaching of all subjects was available or not. In fact difficulties were immediately felt and as many as 118 high schools had to be given one year's time to introduce it.‡ But in any case, it meant the introduction of Tamil or Telegu or

* Madras Assembly Proceedings, Vol. XI, p. 772.

† *Ibid.*, Vol. VIII, p. 772.

‡ *Ibid.*, Vol. VIII, p. 403.

Malayalam or Kanarese in general schools and not Hindustani. In fact, Telegu medium was introduced almost throughout the Andhra districts* which have a strong Urdu-speaking population. In the unilingual districts of other areas there are Urdu-speaking Muslims and especially in urban areas such as Trichinopoly, Tanjore, Madura, etc. The difficulty of the Muslim students in these areas was not even sympathetically dealt with. Speaking in the Assembly the Minister said :—

“ Muslim students ‘ should not find it more difficult to follow teaching in the language of the area in which they have lived and must continue to live than instruction imparted in English.’ ”†

Abolition of Arabic Munshis

We have referred to before the special importance of Arabic in the district of Malabar. Arabic Munshis had so long been provided in all Board schools in this area wherever there were 10 pupils ready to take up that language. In May, 1938, the District Board suddenly decided to raise the limit of the minimum number from 10 to 20.‡ Notices were immediately given terminating the services of several Arabic Munshis from Board schools. Protests were made on behalf of the Muslim community and representations were made to the Ministry but to no effect.

A case was brought to the notice of the Ministry that an Urdu Munshi was appointed to the Kauverypakkan Board School, but the Munshi was sent away. Muslim boys were almost being compelled to take Tamil instead of Urdu and they had to leave the school and go a very long distance to join another school with provision of Urdu-speaking.

* *Ibid.*, Vol. XI, p. 621.

† *Ibid.*, Vol. VIII, p. 723.

‡ *Ibid.*, Vol. VIII, p. 257.

Other Grievances

But apart from these, there were other grievances of the Muslim community. There is only one Government school for girls open to all communities at Vellore where almost the entire Muslim population had Urdu as mother-tongue. It has been one of the most important Muslim centres in South India for centuries past. There was no provision for the teaching of Urdu in this school and the Muslim girls studying there have therefore to take Tamil instead of Urdu.

The Vizagapatam Medical College, a Government college, has its fee rate at Rs. 200 per year. There are 5 free-studentships available in this college, but in the whole history of the college, not a single free-studentship had ever gone to a Muslim. Three of these free-studentships are available for backward and depressed classes and two for others. The matter was represented to the college authorities and their views were that Muslims are entitled only to such free-studentships as are specially reserved for them and cannot come either under the category of backward classes or under "others."

" Must set Equilibrium Right before we go further "

The speech of the Prime Minister at least raised some hopes among the Muslims when he made the statement that he would spend money like water on Muslim education if he could. He stated—" This is not my statement. I have been advised definitely—I may say on behalf of my party—by the whole of the Congress. The whole of the Congress will be behind us if we spend money like water or as much as we have for Muslim education, for the education of any particular class that stands in need of it, because in the case of any class that stands in need particularly of education, *we must set the equilibrium right first before we go further.*" We have stated before the net effect of this promise. The Prime Minister in the same speech stated that " if any proper good suggestion is made for the extension of Muslim education, it will receive all the consideration that is due on the background of what "

he stated. The speech was delivered on the 5th of March, 1938.

Memorandum of Southern Indian Muhammadan Education Association and its Reply

Soon after this declaration of the Prime Minister the Muhammadan Educational Association of Southern India submitted on the 22nd April, 1938, a long memorandum in 11 printed pages on the needs of Muslim education in the province. On the 10th of June, 1938, the Association received the following reply :—

“ I am directed to acknowledge the receipt of your letter No. 889G., dated 22nd April, 1938 (addressed to the Hon'ble the Prime Minister) forwarding a copy of the memorandum embodying the educational needs of the Muslims of this province and to say that *the Government are doing all they can for the advancement of education among Muslims.*” All that the promises of the Prime Minister conveyed took final shape in the one sentence italicised above.

Another Aggravating Factor

On a careful perusal of these facts, it will be seen that many measures introduced by the Congress Ministry in some way or other affected the interests of Muslim education in the province. The method and manner of carrying out much of their programme created bitter feelings among the Muslims and other minority communities; the feelings were further embittered when it came out that the Hon'ble Prime Minister, the Hon'ble Public Health Minister and the Hon'ble Minister for Agriculture sent congratulatory te'egrams to the Harijan Sevak Sangh for reconverting a hundred Christian families to Hinduism in Ramnad.*

* Madras Assembly Proceedings, Vol. XI, p. 976.

“ *My Father chastized you with Whips : I will chastize you with Scorpions* ”

A speaker in the Madras Assembly gave expression to these feelings in a language of forceful expression :—

“ How can I picture the position of the people themselves? To do this, one needs to go back to the days of Rehoboam, the son of Solomon, who told his complaining subjects that whereas the rule of his father was heavy, his rule would be far more crushing.

“ My little finger shall be thicker than my father’s loins. My father has chastized you with whips, but I will chastize you with scorpions.”*

* *Ibid.*, Vol. X, p. 216.

CHAPTER V

CENTRAL PROVINCE AND BERAR—HISTORY AND CULTURAL INFLUENCE OF ISLAM

Muslim Population

The province of Central Provinces and Berar as now constituted had according to the Census of 1931 a total population of 15,507,723 (excluding States), of which 682,854 are Muslims. The Muslims thus form only 4.4 per cent. of the total population in the province. For administrative purposes, the province has now been divided into four divisions and nineteen districts, with population strength as given in Table XI of the Appendix.

Urban Population

Unlike most of the other provinces there is a large Muslim population in the urban areas of the province. 307,597 out of 682,854 or nearly 45 per cent. of the total strength lives in urban areas. Table XII in the Appendix gives a list of the towns and Municipalities which have a Muslim population of over or near about 5,000; the total comprises a population of 156,850 Muslims. The remainder of the Muslim urban population, *viz.*, 141,747 lives in 96 towns and Municipalities of less than 5,000 Muslim population. This concentration of a large Muslim population in urban areas is a factor of considerable importance in a minority province with only 4.4 per cent. Muslim population.

Neo-Hinduism

In any discussion of the respective population strength of the various communities in this province, one must note the fact that for the last fifty years, the province had been the centre of a strong neo-Hindu movement. *Suddhi* and *Sangathan* movements have considerably relaxed the rigidity of caste exclusiveness and the Aborigines and the hill tribes, the untouchables and the depressed castes have all been now classed as Hindus. Missionary propagandism has also brought about a new attitude in the Hindu social order, further influenced by the needs of the new economic and political life of India to-day. A new theory, now finding stronghold in this province, claims everybody living in India and calling himself an Indian, whether Christian, Parsi, Muslim or professor of any other religion, as a Hindu. "The motive is apparently to substitute the term 'Hindu' for 'Indian' to represent India as essentially and predominantly Hindu,"* with the object of widening the boundaries of Hinduism, thus emphasizing "the aspect of Hinduism as a social and national system, rather than as an exclusive body of religious beliefs." This new orientation in the mental attitude of the educated Hindus has been the central and dominating feature of the public life of this province. The distribution of political power under the new constitution has generated a new struggle for numerical strength and even those who are in a position of an overwhelming majority have centred all their efforts either to reduce the smallest minority groups to a nominal numerical strength or to gain further accession by an attempt to bring in others within their ranks and invariably to minimise their importance in the life of the province.

History of Gondwana

Over a great part of the Central Province proper, "the dawn of the epoch of authentic history may be placed at a

* Census Report, 1931, Vol. I, page 330.

period not much more than three centuries ago. To the people of Northern India, it was known as Gondwana, an unexplored country of inaccessible mountains and impenetrable forests, inhabited by the savage tribes of Gonds from whom it took its name. The Mussalman expeditions organised for the invasion of the Deccan thus ordinarily left the forests of Gondwana to the East and traversed the Narbada Valley through the pass commanded by the famous hill fort of Asirgarh.* During the Muslim rule in India, three Gond powers rose in the three different places of the Central Provinces—Garh-Mandla, Deogarh and Chanda, and these three powers united almost the whole of Gondwana under the sway of aboriginal princes. They made their submission to Delhi, but their subjection to the Mughal emperors was scarcely more than nominal.† The only important mention of these kingdoms up to this period was in 1398 when Narsingh Rai, Raja of Kherla took part in the wars between the Bahmani kings and those of Malwa and Khandesh, but was badly defeated by Hoshang Shah, King of Malwa. In 1564, a Mughal general defeated Rani Durgabati and a Subah was then established at Handia which included the western part of Hoshangabad. Saugor and Domoh were occupied by the Mughals during the sixteenth century and a fort and garrison were maintained at Dhamoni in the north of Saugor. Nimar formed no part of Gondwana and had for the two preceding centuries been included in the Farukhi kingdom of Khandesh, when in 1600 Akbar captured the forests of Asirgarh from the last of the Farukhi kings and annexed Khandesh. At a later period when Berar also had become a Mughal province, Ashti and Paunar in Wardha and Kherla in Betul were the headquarters of Muhammadan officers during the reign of Jahangir. Towards the end of the seventeenth century Bakht Buland, the Chief of Deogarh went to Delhi and entered the service of Aurangzeb. He became a Mussalman in his reign and was acknowledged as the

* *Imperial Gazetteer*, Vol. X. pp. 11-12.

† *Ibid.*, Vol. X, p. 13.

Raja of Deogarh. "Appreciating the advantages of the civilization which he there witnessed, he determined to set about the development of his own territories."* To this end he invited Hindu and Muslim artificers and husbandmen from Delhi to settle in his territories† and later founded the city of Nagpur. His kingdom extended the modern districts of Betul, Chhindwara, Nagpur and portions of Seoni, Bhandara and Balaghat. His successor, Chand Sultan, removed the capital to Nagpur which he made a walled town. The existence of the Mughal rule contributed to the stability of the Gond rulers. But "when on the ruins of the empire arose the predatory Maratha and Bundela powers"‡ the Gond Chiefs succumbed to their organised attacks.

Berar

For near about five centuries during Muslim rule, Berar played a most important part in the history of Muslim India. In 1294, Alauddin Khiliji in his expedition to Devgiri marched through Chanderi (now in Gwalior State) and Ellichpur (in district Amraoti). The ransom which he received included the cession of the revenues of Ellichpur, though still remaining under the Hindu administration. Successive expeditions to the South, to Devgiri, Warangal, Dvarasamudra under Malik Kafur marched into these places through Berar throughout the reign of Alauddin. In 1316 following the death of Alauddin, the king of Devgiri rose in rebellion. Kutubuddin Mubarak Shah marched against him and defeated him in 1317-18; the entire dominions of the Raja of Devgiri which included Berar were thereupon annexed to the Delhi empire. Thus Berar came to be in Muslim possession which it has remained ever since.

* *Imperial Gazetteer*, Vol. X, p. 13.

† *Ibid.*, Vol. X, p. 206.

‡ *Ibid.*, Vol. X, p. 14.

Berar as a Bahmani Province

When Mohammed-Bin-Tughlak transferred the capital of the empire from Delhi to Daulatabad (Devgiri), Berar gained considerably in importance and received a large Muslim settlement from the North. Many others came in its train in quest of fortune and settled here. The Amirs of Deccan rebelled towards the end of Mohammed-Bin-Tughlak's reign and in 1348, the Bahmani kingdom was established by Hasan Gangu Zafar Khan under the title of Alauddin Bahman Shah. He divided his kingdom into four provinces, of which Berar was the northernmost and strategically the most important of all the provinces. Situated in the centre of the territories of the Muslim Sultans and other independent chiefs, lying on the way from Delhi to Deccan, it occupied a pivotal key position and throughout the later Muslim history, forts, fortifications and military stations were built as protective and defensive measures.

Imadshahi Dynasty

With the decline of the Bahmani kingdom, the provincial governors rose in rebellion and in 1490, Imad-ul-Mulk, the Governor of North Berar proclaimed his independence and annexed South Berar. After his death in 1504, his son, Alauddin Imad Shah waged fruitless wars against Amir Barid of Bidar and Burhan Nizam Shah of Ahmednagar. After his death in 1529, his son Darya Imad Shah succeeded to the throne and reigned until he died in 1560. Burhan Imad Shah, his infant son, was raised to the throne of Berar. The capital of the Imad Shahi Dynasty was throughout this period at Ellichpur and also at Burhanpur. In 1568, Tufal Khan, the minister of the king rose in rebellion and imprisoned Burhan at Narnala and declared himself independent king of Berar.

Berar as a Nizamshahi Province

In 1572, Murtaza Nizam Shah of Ahmednagar invaded Berar, put an end to the Imadshahi Dynasty of Berar and

annexed Berar as a part of the Nizamshahi territories of Ahmednagar.

Berar as a Mughal Province

In 1595, Sultan Murad, fourth son of Akbar marched with a strong army under Khan-i-Khanan Abdur Rahim Khan, son of Bairam Khan and one of the best generals and politicians of the time, and besieged Ahmednagar, but, raised the siege in 1596 on receiving the formal cession of Berar. On the annexation of Berar to the Mughal empire Sultan Murad founded a town about 6 miles from Balapur and made it his residence after naming it as Shahpur. The province was then divided among the Mughal nobles. After Murad's death in 1598, Ahmednagar was again besieged in 1600 and captured by the Mughal army and Daniel, the fifth son of Akbar was appointed Governor of Ahmednagar, Khandesh and Berar with Burhanpur as the Mughal capital.

Rise of Malik Amber

In the meantime Malik Amber had been rising in power in Ahmednagar. The next twenty-five years record a continuous struggle between Malik Amber and the Mughals for the supremacy of the South. The Mughals first sent a strong army from Berar to check his progress and after bitter struggles on both sides peace was made between Malik Amber and the Mughals. Owing to an internal quarrel a Mughal army was sent from Berar by Khan-i-Khanan under the command of Abdur Rahman but the Mughal army was utterly defeated by Malik Amber. Once again Khan-i-Khanan came with a large army but a treaty was soon concluded and the Mughal army retired to Burhanpur.

Khan-i-Khanan Viceroyalty

Prince Daniel died in 1605 and Khan-i-Khanan became the Viceroy of Deccan at Burhanpur. The Mughals were then occupied in the North due to rebellion of Prince Khusru

following the accession of Jahangir to the throne of Delhi. Malik Amber once again launched an offensive war against the Mughals. He regained much of the territories occupied by the Mughals. In the mean time Khan-i-Khanan was called by Emperor Jahangir to Agra but soon came back with a reinforced army. The situation of the Mughals in the absence of Khan-i-Khanan was almost critical and even Khan-i-Khanan when he returned was not able to retrieve the situation owing to discord and disagreement among the Mughal generals

Prince Parvez

In 1609, Prince Parvez was sent as the Governor of Berar and Khandesh. A treaty not at all favourable to the Mughals was made between Malik Amber and the Khan-i-Khanan who retired to Burhanpur in 1610. Khan-i-Khanan was then recalled to Agra. But the Mughal army continued to suffer reverses. The Berar Division of the Imperial army went in conjunction with other contingents under the leadership of Raja Man Singh, Amir-ul-Umara Asaf Khan and other veteran Mughal generals on a concerted plan of attack from various directions, but the plan failed owing to rash progress of some Mughal generals and the Berar army had to retreat and joined Prince Parvez at Adilabad, 21 miles south-west of Burhanpur.

Defeat of Malik Amber

News of the disaster of the Mughal army reached the Emperor and once again Khan-i-Khanan Abdur Rahim Khan was considered the most suitable person to lead the Mughal army. He was sent to the Deccan in 1612. Soon after his arrival, Amir-ul-Umara Asaf Khan died of a lingering illness at Burhanpur and was buried at Nihalpur. Raja Man Singh also died within a year. Khan-i-Khanan Abdur Rahim Khan was able to get the complete unified control of the Mughal army and soon after Malik Amber was badly defeated with a heavy loss

Rise of Malik Amber again

But the Mughal army was also tired and did not follow up their victory. Malik Amber soon revived from the shock and succeeded to strengthen his position. Prince Parvez was recalled to be made Governor of Allahabad and Prince Khurram was now sent to Deccan as the Governor and he reached Burhanpur on 6th March, 1617. By tactful diplomatic negotiations he soon succeeded to isolate Bijapur and Golconda, allies of Malik Amber and Malik Amber offered submission in 1617 after the Mughal provinces were restored back to the Mughals. The Khan-i-Khanan was again appointed the Governor of Khandesh, Berar and Ahmednagar. Prince Khurram left Deccan leaving a strong contingent of the Mughal army behind. In 1619, Malik Amber rose again and after occupying the lost territories moved towards Berar conquering all the places on the way. Bijapur and Golconda which had offered submissions to the Mughals broke away from their peace terms. After making alliance with Adil Shah of Bijapur and Qutub Shah of Golconda, Malik Amber laid siege in 1620 to the fort of Burhanpur and devastated the surrounding territories.

Prince Khurram

Prince Khurram, now named Shah Jahan as a mark of royal recognition of his success in the Deccan was sent to the Deccan again to restore the prestige of the Mughal army. He soon arrived at Burhanpur and Malik Amber soon after raised the siege and retreated to the south. Shah Jahan halted only for 9 days at Burhanpur and then renewed his activities further south and was victorious all through his march till peace was again concluded between Shah Jahan and Malik Amber in 1621. The Mughals gained all the territories back and received a heavy compensation from Malik Amber.

Mahabat Khan

In the meantime dispute occurred between Malik Amber and Ibrahim Adil Shah over bordering territories. Both appealed to General Mahabat Khan, then in virtual charge of the Deccan. Mahabat Khan was then staying at Dewalgaon, 60 miles south of Burhanpur. The Mughal General decided in favour of Adil Shah. Adil Shah sent an army of 5,000 soldiers to join Mahabat Khan under Mulla Muhammad Lari to help the Mughals. Mulla Muhammad Lari proceeded towards Burhanpur where he was cordially received at the Mughal Camp.

Sarbuland Rai

In the mean time Mahabat Khan had to go to Northern India to check the progress of Prince Shah Jahan, then a rebel against the Emperor and Sarbuland Rai was placed in charge of the Deccan affairs with his head quarters at Burhanpur, with Asad Khan Mamuri posted in charge of the defence of Ellichpur. Taking advantage of the absence of the Mughal generals Malik Amber attacked Adil Shah and Mulla Muhammad Lari with his forces left Burhanpur to help Adil Shah. A small contingent remained at Burhanpur and Mulla Mohammad Lari with a strong contingent of the Mughal army went to help Bijapur. Malik Amber was supported by Shahji, the father of Sivaji and other Maratha Generals. In 1624, the confederate army was defeated by Malik Amber and the Mughals had to take shelter with heavy losses as fugitives in Burhanpur and other places.

Siege of Burhanpur

Once again in 1626, Malik Amber sent a strong detachment of 10,000 cavalry under the leadership of Yaqut Khan. He went as far as Malkapur and plundered all the surrounding Mughal territories and thereafter laid siege to Burhanpur. About this time, Shah Jahan the rebel prince

offered friendship to Malik Amber and in pursuance of the arrangements made, he marched to join Malik Amber. The prince accordingly moved towards Burhanpur and encamped at Lalbagh in the suburb of Burhanpur. Prince Parvez and Mahabat Khan came in time from the north to help the besieged Mughals. Shah Jahan and Malik Amber retreated to the south and in the mean time Shah Jahan opened negotiations with his father for pardon and an understanding was arrived at.

Death of Malik Amber

In 1626, Malik Amber died and for the time being the Mughals were again left with the supreme position in the south without any opposition. Jahangir died in 1630 and Shah Jahan became the Emperor. Berar was now in undisputed possession of the Mughals.

Viceroyalty of Aurangzeb

In 1636, Mughal Deccan was divided into four subahs, one of which was Berar with Ellichpur as its capital and Gawilgarh its principal fortress. Aurangzeb was made the Viceroy of these four subahs.

Aurangzeb as Emperor

After the accession of Aurangzeb to the throne of Delhi, Aurangzeb marched in his Deccan campaigns to conquer Bijapur, Golconda and to check the rise of the Marathas. Berar was then a prey to constant Maratha raids. In 1680, it was overrun by Shambhuji, son of Shivaji. In 1698, Rajaram, the half brother and successor of Shambhuji aided by Bakht Buland, the Gond Raja of Deogarh who had embraced Islam, devastated the province.

Death of Aurangzeb

Aurangzeb restored order in the Deccan but he died in the Deccan in 1707 and immediately after the whole of Berar was

again overrun by the Marathas and other neighbouring chiefs. The Marathas claimed to levy Chauth and Sardeshmukhi and ruined Berar. In the days of the Mughal disintegration this was conceded to the Marathas in 1718 by the Syed brothers.

Asaf Jah

In 1719, Asaf Jah, appointed the Viceroy of the Deccan under the title of Nizam-ul-Mulk proceeded to the Deccan, but the court intrigues at Delhi inspired Mubariz Khan, Governor of Khandesh, to oppose him. In 1724, a battle was fought at Shakarkhelda in Buldana district in which Mubariz Khan was utterly defeated. Berar thus came to the possession of Asaf Jah and to celebrate the victory the place was named Fateh Khelda.

Marhatta Struggle

Soon after the Bhonsla Rajas of Nagpur forcibly collected the revenues of Berar and posted Maratha troops all over the province. Struggle for Maratha supremacy in Berar commenced in 1737 and it ended only in 1803 after the defeat of the Maratha confederacy at Assaye and Argaon. The right to Berar was formally ceded by the Bhonsla Rajas and in 1804 made over to the Nizam. Once again Berar was plundered by the successive raids of the Bhils, the Pindaris and the other local chiefs. Rebellion of the local chiefs became the order of the day but all these rebellions were successfully put down.

Berar as an Assigned Territory

In 1853, Berar was assigned to the British Government for administration and management. In 1903, there was a further treaty between the British Government and the Hyderabad State and in October, 1903, Berar came to be in the administration of a Chief Commissioner. Later it was administered with, but not part of the Central Province. On

the 1st of April, 1937, Berar was made a part of the new province of C. P. and Berar with the inauguration of the new constitution.

Muslim Influence in the Province

With this long period of Muslim rule, the cultural influence of Islam on the province of the Central Provinces and Berar was varied and manifold. With successive Mughal armies came and settled many thousands of Hindus in this province. The Kunbis came from Gujerat and the Deccan, the Gujars, the Malis and other classes came from the north. People came from Rajputana and Marwar. The Banjaras with their vast droves of bullocks came as carriers of grain with the army Commissariat; the Charans, another division of the Banjaras came in large numbers. It is said that they had 1,80,000 bullocks in one batch and 52,000 in another, all carrying provisions and army supplies during the marches of Asaf Khan into the Deccan; they settled all over the Deccan after the campaign was over.* Artificers came from Delhi and Agra; cultivating classes came from different parts of India; the Bhil and the Rajput chiefs were subsidised to repress the hill-robbers; towns and cities were established; forts and defences were constructed; water supplies were arranged by works of no mean engineering skill; mosques, palaces and buildings were raised; new arterial roads were constructed; wells and caravenserais were built and shady trees were laid out; road-posts and guide posts were raised; industries and trade grew up.

Agriculture and Cattle Improvement

Healthy bullocks were necessary for the agricultural development of the province; sturdy bullocks were the only means of quick conveyance in a country of rugged formations and rapid slopes, broken by isolated peaks and straggling

* *Lyall's Berar Gazetteer*, pp. 195-196.

hill-ranges. The breeding of bullocks was encouraged and the Berar bullocks came to be famous "all over the Dakhan for beauty, strength, activity and endurance" * and not many years ago much sought after for the Hyderabad subsidiary force and the contingent bullock batteries. The trotting bullocks of Wardha were famous animals. The Nimari cattle was one of the distinctive breeds of the province. Speaking at the time of the Mutiny, Captain Medows Taylor says:— "The province of Berar contains the finest draught cattle in India. The Umarda and the Khamgaon breeds were fine trotters for army movements." The breed of horses was also improved and "the Dakhan horse is notorious for its hardy constitution and endurance. In hilly tracts, ponies are greatly used and the Dakhani pony is truly a wonderful animal" † able to get on even with a crushing burden in a long journey and could make a stretch of long distances. Fruit cultures were introduced on an extensive scale.

Irrigation and Water Supply

Mr. Russel speaking in the year 1908 said :

"There is considerable evidence that besides fostering rights of property connected with the land, the Mahomedan rules of Nimar paid attention to the duties of a government in the promotion of agricultural improvement." ‡

To get plentiful supply of water, channels were excavated, conduits were built, masonry weirs were constructed and catchment basins were dammed. The Mughal water works are still monuments of fine engineering skill in this province.

"The construction of a considerable number of tanks was undertaken" by the Muslim rulers, of which one at Mahalgauwa near Zainabad in the district of Nimar was still intact in the year 1908, "while others as on the Utabli river

* *Lyall's Berar Gazetteer*, p. 80.

† *Ibid.*, p. 83.

‡ Russel—*Nimar District Gazetteer*, p. 160.

in Asir and the Sukta and Abua in Khandwa were traceable by their remains.”* They were undertaken in the interests of the agricultural population and were of great benefit to them and to their crops.

Industry and Trade

Tavernier found a prosperous silk and cotton industry all over the province. “A prodigious quantity of Calicuts, very clean and white, dyed in various colours and with flowers”—veils, scarfs, bed-covers, handkerchiefs, and other fabrics were “transported into Persia, Turkey, and Muscovia, Poland, Arabia, to Grand Cairo and other places.† Time was when the looms of Burhanpur were busy with elephant cloths and royal robes and tapestries that were literally worth their weight in gold.”‡ The manufacture of gold and silver threads as fine as human hair, finally woven into ‘Kalabattus’ was renowned all over the world. It is said that one *tola* of metal was made into a length of over 1,000 yards. Silks were imported from Bengal and even from China.

There was a considerable volume of hand-made paper industry. Ain-i-Akbari describes the city of Burhanpur as abounding with handicraftsmen. The dyeing industry of Saugor was once famous and there was considerable quantity of dyed articles exported in former times. The new needs of the country brought in new arts in the province—newer uses of casting of guns and cannons, silver, gold, copper and other metals, pottery, new artistic designs and models in every branch of human activities.

Agriculture and Revenue Administration

Agriculture was in thriving condition. In Akbar’s time, according to Ain-i-Akbari, the wheat of the upper Nerbudda

* Russel—*Nimar District Gazetteer*, p. 160.

† Tavernier.

‡ Dewar’s *Silk Industry of the Central Provinces*.

Valley supplied the whole Gujerat and the Deccan.* The Mughals introduced a system of irrigation which was in vogue in Afganisthan and other Muslim countries.† The Muslim governments always attempted “to protect the tillers of the soil” and never “abandoning the cultivator to the mercy of a feudal lord; the lands must have prospered still more under the wise administration of Malik Ambar.”‡ The Subah of Berar is described in the Ain-i-Akbari as highly cultivated,§ Balapur was mentioned as one of the richest Parganas of Subah Berar.|| The administration of the major part of the Central Provinces was practically left with the local Hindu chiefs, owing only nominal suzerainty to the Delhi kings. In Berar, “the Mahomedans appear to have left the Hindus in undisturbed possession of the soil. And although hereditary revenue authorities, the Deshmukha and Deshpandias, who were the chief officers of districts with much influence and profit are said to have been instituted by the early Mahomedan kings, yet in Berar, these places and perquisites have from time immemorial been in the hands of the Hindus.” ¶

Thevenot and Tavernier

Jean Thevenot travelling in India in 1666-67 found “all the country round Burhanpur as rich and well peopled. He guesses that there are few such wealthy parts of the empire as Khandesh and Berar. He takes Balaghat to be one of the Mughals’ finest provinces and he is evidently impressed by the flourishing condition of the country.”**

Tavernier’s travels through the Deccan give one the idea of a prosperous people in this province. He found extensive

* *Hoshangabad District Gazetteer*, p. 187.

† *Russel’s Nimar District Gazetteer*, p. 110.

‡ *Lyall’s Berar Gazetteer*, p. 118.

§ *Ibid.*, p. 127.

|| *Ibid.*, p. 163.

¶ *Ibid.*, p. 119.

** *Ibid.*, p. 127.

cotton cultivation in Subah Berar.* Mr. Bullock in his report on North Berar for 1854-55 states that even as late as during the reign of Alamgir, "the land was fully cultivated and the population abundant and vigorous instead of being scanty, ill-fed and weakly as they are now."†

A New Synthesis

A new synthesis began in the cultural life of this province under the patronage of the Mughals and other Muslim rulers. Hindi language developed beyond measure and with it a new revival in Hinduism began. Abdur Rahim Khan Khanan, who later became famous in the Deccan was not only a poet in Persian, but also in Hindi. "His Hindi verses specially those on morals (*Niti*) are very much admired and he was a poet of a high order. Amongst the several works he produced is the *Rahim Sat Sai* in which some of his best poems are found."‡ On one occasion Abdur Rahim Khan, who was the special patron of Ganga Prasad, a famous Hindi poet of his age, "is reported to have given him as much as thirty-six lacs of rupees for a single verse."§ Notable Maratha families held high positions in the Muslim courts. Janardan Swami, the Guru of Eknath, was a Minister of the Muslim king at Daulatabad, who observed every Thursday as a Court holiday to enable Janardan to worship his deity.|| Despant, another Marathi poet, was a revenue officer in the court of the king of Bedar.¶

Aurangzeb's Benefactions to Hindu Temples

The much maligned Aurangzeb also extended his benefactions to Hindu institutions. The famous temple of

* Lyall's—*Berar Gazetteer*, p. 127.

† *Ibid.* p. 253 foot-note.

‡ Keay—*History of Hindi Literature*, p. 36.

§ *Ibid.* p. 37.

|| Nadkarui—*History of Maratha Literature*, p. 47.

¶ *Ibid.* p. 64.

Renuka at Nandura in the district of Buldana enjoyed an annual allowance granted by Aurangzeb as noted by Sir Alfred Lyall in the year 1870.*

Urdu

The result of this new synthesis was the development of Urdu in this province. In fact early Urdu developed more in the Deccan than in the North. Hindi was not then what is called modern literary high Hindi and barring the script, there was greater affinity between Urdu and Hindi. It was the influence of the Fort William College which was responsible for the creation of modern high Hindi. In fact all over India, Urdu was then "the vehicle of polite speech amongst those who did not know Persian."† But the development of this common language did by no means mean the deterioration of the local languages; the rich treasures of the Indian languages are still the literatures of the Muslim period.

High Hindi

The direction of the Fort William College produced "a literary language for Hindi speaking people which could commend itself more to Hindus." Persian was abolished as the court language and English was gradually brought in as the official language. The unity of national life through a common language, the Urdu, was suddenly cut off and India was divided by the feuds of the local languages. No doubt English was substituted for Urdu as the common language of India, but was at best confined to a sprinkling of people. In any case, in Hindi, "the result was produced by taking Urdu and expelling from it words of Persian or Arabic origin and sub-

* Lyall's *Berar Gazetteer*, p. 174.

† *Ibid.*, p. 174.

stituting for them words of Sanskrit or Hindi origin.” * It was thought that they were thus restoring in Hindi the “ Khari Boli ” which was the language from which Urdu sprang, in all its original purity and using it for literary purposes. This however was hardly the case, for though Urdu sprang originally from this dialect, it had also assimilated many words of Punjabi and Rajasthani, as well as those of Arabic and Persian origin. † In fact Urdu by this time had also assimilated words from every language in India, ancient or modern, to suit the needs of Indian life. The new Hindi evolved was really a new literary dialect. Almost the same process was at work in Marathi, Bengali and other Indian languages making the problem of Muslim education in all the provinces of India more and more difficult with the introduction of the mother-tongue as the medium of instruction.

Urdu in 1870

Urdu was the court language of Berar and was “ understood and even spoken imperfectly throughout the province ” of Berar ‡ and in the Central Provinces districts. The Marathi in the district of Bhandara was “ largely mixed with Urdu,” and Urdu was generally understood throughout the district with the exception of a portion of the villages in the Southern parts of the Dangarli Tehsil; § “ in Jubbulpore, Urdu was commonly understood and was the language of the courts;” || in Nagpur “ Urdu (excepting amongst the women) was generally understood, the language of the country people was not pure Marathi, but a patois consisting of an ungrammatical mixture of the two languages,” ¶ Urdu and Marathi: the language spoken in Saugor was a dialect of Hindi. ** The

* Keay's *History of Hindi Literature*, p. 88.

† *Ibid.*, pp. 88-89.

‡ Lyall's *Berar Gazetteer*, p. 224.

§ Grant's *C. P. Gazetteer*, p. 63

|| *Ibid.*, p. 225.

¶ *Ibid.*, p. 323.

** *Ibid.*, p. 438.

same was the case with other Hindi speaking districts ; “the common language of Nimar was a dialect composed of Hindi and Marathi with a good many Persian words ;* the Kurmis of Betul spoke the Hindusthani language ;”† the language of Chhindawara generally prevailing in the montane portion was a mixture of Hindi and Marathi.‡ Central Province was first constituted a province only in 1861-62 and such was the place of Urdu in the province of the Central Provinces and Berar in 1870.

Forgotten Pages of History

But these are now forgotten pages of history, and the contributions of the Muslims to the cultural and economic development of the province have almost been obliterated to-day from the pages of history. People in fury and passion are not even in a mood to remember the role of the Muslims in the history of the country and the development of its resources. “ Described in the *Ain-i-Akbari* as highly cultivated and in parts populous, supposed by M. De Thevenot in 1667 to be one of the wealthiest portions of the Mughal Empire,” the province fell on evil days with the disintegration of the Mughal Rule. Ravaged by the Marathas, plundered by the Pindaris, raided by Bhils and harried by brigands from the neighbouring places, the injuries caused to the province were deep and wide. The revenue officials rose in revolt with the weakening of the Delhi Rule. The cultivators threw up their land, trade was cut off and the country was ruined beyond measure. The revival only came in recent years, when *Pax Britannica* succeeded to re-establish law and order in the land, a fact equally forgotten in the din and controversy of the political life to-day.

* Grant's *C. P. Gazetteer*, p. 384.

† *Ibid.*, p. 48.

‡ *Ibid.*, p. 166.

CHAPTER VI

HISTORY OF MUSLIM EDUCATION IN THE CENTRAL PROVINCES AND BERAR

Language Difficulties

The continuous stream of the Mussalmans from the North coming to and ultimately settling in this Province almost throughout the Muslim rule in India and more specially during the days of the Great Mughals, as outlined in the previous Chapter, explains the large concentration of the Muslims in the urban areas of the province. Even in recent times Muslim merchants and industrialists, notably the Bohras and the Kutchi Memons, immigrants of good social standing, came from different parts of India and permanently settled in this province.

For historical reasons, the Mussalmans of the Central Provinces and Berar have generally Urdu as their mother tongue. When the Department of Public Instruction laid the first foundations of the modern educational system in these provinces, the structural designs of school organisations were based on either Hindi or Marathi, with English as a new language. Persian Dufter had been abolished; the court language was changed from Urdu to Marathi or Hindi. The Mussalmans had therefore to contend against the difficulties of language in the public schools of these provinces. The difficulties were specially aggravated in the higher stages of school instruction and though the Mussalmans were anxious to have education, many of them could not go beyond the lowest primary stages.

Other Disadvantages

With the introduction of the English system of education the Mussalmans of these provinces, as in other provinces, did not really accept the English system of education, though English education came to be the only means of admission to public services. The Muslims had their indigenous schools, the Madrassahs and the Maktabs. They did not easily surrender their own system of education, even for the sake of immediate material advantages. But the inevitable had to be accepted and it was accepted probably sooner in this province than in many other provinces, mainly due to the fact that the influence of modernization had been felt much quicker in urban than in rural areas.

But the province had no University of its own; Government Colleges were started much later than most other provinces and missionary institutions had no attractions for the Muslim students. In spite of an early start, the Muslims of the province were, therefore, at a real disadvantage.

C. P. Education in 1872

In reply to Lord Mayo's famous resolution of 1871, the Chief Commissioner of the province stated that though the Mussalmans were only 2.5 per cent. of the total population, there were 3,294 Muslim pupils in Government schools out of 46,993 total pupils, and that in private schools the number was 1,519 out of a total of 36,543. The Muslims were thus 7 per cent. of the total school population in Government schools and near about 4 per cent. in private schools. "In the higher schools specially, their attendance is good. At Kamthi, Badnur, Burhanpore and Hinganghat there are so many Muhammadan pupils that Colonel Keatinge has ordered a class, for the teaching of one of their classical languages, to be opened in the Zilla Schools of these towns." "As a class, they are alive to the advantages of education. Where there is in any school a sufficient number of them, they receive instruction in Urdu." "Colonel Keatinge further

thinks that every encouragement should be given to Mahomedan students at the Universities to study their classical languages.”*

Berar Education in 1872

But while the condition of Muslim education in the Central Provinces was satisfactory, it was not so in Berar which was then governed as Assigned Districts. The revenue administration of Berar to meet the cost for the maintenance of the irregular force under the treaty of 1800, following decades of plunders, raids and rebellions, brought Berar almost to a condition of ruin and bankruptcy. The Muslims were worst affected. “The Mahomedans of the Assigned Districts are but few in number and depressed in social and intellectual condition relatively to the other classes of people.” But there was another reason. “The circumstance of Marathi forming the official language of the province, as well as, of course, the vernacular of the masses of its people, has not been without its own effect in thinning the number of Mahomedan youths who resort to the Government schools.”† But the Muslims were keenly alive to the needs of English education. Lord Mayo’s resolution brought the question of Muslim education to the notice of all education authorities and measures were taken up to encourage Muslim education in Berar.

Next twenty years in the Central Provinces

The Muslim education in the Central Provinces improved beyond measure within the next twenty years. In the Central Provinces, the proportion of the Muslims in Government employ was reported in 1882 “to be ten times as great as that of the Hindus and the share of judicial offices held by

* Letter No. 1502-81, dated the 23rd April, 1872, from J. W. Neill, Esq., Assistant Secretary to the Chief Commissioner of Central Provinces.

† Letter No. 10, dated the 16th April, 1872, from Major W. Tweedle, First Assistant Resident, Hyderabad,

them to bear a still larger ratio to their numbers. In the schools, while the Hindus are only 3.46 per cent. the Mussal-
mans are 8.35.’’*

When the resolution of the Government of India on the recommendations of the Indian Education Commission was forwarded to the Local Governments, the Chief Commissioner of the Central Provinces in his letter dated the 30th June, 1884, did not find it necessary to adopt any special measures in aid of the Muslim education on the ground that nothing was really required in those provinces. The educational authorities were, however, directed to keep a watchful eye on any localities where the Muslim population was large and backward.†

Urdu Schools

The Department of Public Instruction realised about this time that the mother-tongue of the Muslims of the Central Provinces being Urdu, Urdu Schools were necessary in the province, even though “ a knowledge of Urdu is not of much use to them for obtaining Government employment, as Marathi is the court language of the country around.”‡ A few Urdu Schools, mostly primary, were started though the Muslim community had in some cases to pay for the Urdu teachers. In 1882-83, an Urdu class was added to the village school at Atner (District Betul) and the local Muslims had to pay for the master’s salary.§ The same year a new English primary school was started at Burhanpur “ under the patronage of Shaikh Abdul Ali, the head priest of the Borah sect of the Mahomedāns,”|| and a fine building for the school was soon constructed through local efforts.

* Indian Education Commission Report, p. 504.

† Syed Mahmood—History of English Education in India, p. 173.

‡ Report on Education, C. P. 1882-83, p. 12.

§ *Ibid.*, p. 13.

|| *Ibid.*, p. 20.

Educational Institutions in the Province

There was at this time only one Government College in the Province, the Jubbulpur College, teaching up to F.A. standard and for higher studies the students had to go to the United Provinces or Bombay or Calcutta. The only other college, also teaching up to the F.A. standard, was a Mission College at Nagpur. There was only one Government High School in the province, the Jubbulpur High School. There were 4 other non-Government High Schools in the province, but 3 of them were missionary institutions.

The Government maintained 38 middle schools, 39 English primary schools and 852 vernacular primary schools but they were mostly Marathi or Hindi Schools with provision of Urdu teaching in only a few of them. The extent to which education received encouragement from the Government at this time will be understood from the fact that the Sambalpur Government High School, a general school, was started in the year 1884-85 with only 7 students.

Local Efforts

Local efforts were, therefore, made among the Muslims to start schools of their own to suit their special needs, and the Anjuman-i-Islamias of different places took the lead in this matter. The Anjuman-i-Islamia, Jubbulpur, was started on 16th September, 1876, with aims and objects of "education of children, establishment of orphanages, superintendence of religious institutions, diffusion of trade and improvement of handicraft, collection of a public library, establishment of a work house and general local informations." It had 150 paying members at the start. Reference to this Anjuman in the report of Education for the Central Provinces for the year 1877-78 is an interesting reading :—

"The Association is also called a Burial Society. Twenty unclaimed corpses of Mahomedans were buried by the Society during the past year. I have never heard of any

Hindu cremation club. I wonder no such societies exist in these provinces. For every Hindu firmly believes that if his funeral rites are not properly performed his disembodied spirit wanders as a disconsolate ghost. Hope deferred makes the heart sick, so after a time the ghosts get savage and play malignant tricks. Hindus everywhere believe this. I have had two schools almost deserted because of ghosts. I should have imagined that Hindus would have been more prone to form charitable funeral rite societies than Mahomedans to undertake the benevolence of a Burial Club.”*

A primary school was soon started by the Anjuman-i-Islamia, Jubbulpur, and was raised to the standard of a middle school in 1884-85; the Anjuman constructed an excellent building for the school and provided all instructive appliances; the Anjuman-i-Islamia, Damoh, started a Muslim primary school. An Urdu primary school was started at Mandla. In 1884-85, similar schools were started at Sohora and Murwara through private efforts; a Mahomedan school had been started at Narshingpur called Fatih-i-Am school; a school for Muslim girls was started at Narshingpur; there were special Muslim schools at Bhandara, Ashti, Kamptee, Nagpur, Pauni, Ramtek, Seoni, Badnur, Chhindwara, and Atner.

Urdu Classes

While local efforts amongst the community achieved this result, Government also made provisions for the teaching of Urdu in Saugor, Narshingpur, Sohagpur, Burhanpur, Hosangabad and Kamptee Zilla Schools. The Head Masters of the Narshingpur Zilla School and of Raipur were Muslims. A Muslim student, the son of the Head Master of the Narshingpur Zilla School passed his B.A. Examination of this year. †

* Report of Inspector General of Education, C. P., p. 77.

† Report on Education, C. P. 1884-85, p. 81,

Dr. Sinclair and Berar Education

In 1886, Dr. Sinclair, the Director of Education, Berar, noticed the total absence of Muslims in the schools of the province which were all Marathi schools. With the permission of the Resident, he decided to open Urdu schools in Berar. To obtain suitable type of trained teachers, a Normal School was opened in Akola in July, 1869, with both Marathi and Urdu branches. Thirty scholarships were created for the Urdu students under training in the Normal School. Three Anglo-Urdu Schools were started in 1867-68 and four more between 1872 and 1874. Four special scholarships were sanctioned in 1869-70 for the study of Urdu.

Two Muslim Teachers were appointed in Akola High School and one in the Amraoti High School in 1871-72. A Deputy Inspector of Urdu Schools was sanctioned for Berar in 1873.

Anglo-Urdu Schools Closed

Unfortunately Dr. Sinclair after a lingering illness died in 1875 and soon followed a change of policy. All the Anglo-Urdu Schools were closed. Two of these schools, *viz.*, Akola and Amraoti were, however, reopened in 1883, while a third was reopened in Ellichpur in 1889. In the meantime, the Persian Classes of the Akola High School were transferred to the Amraoti High School in 1885. Objections were raised in 1878 against the maintenance of separate Urdu Schools and it was proposed to amalgamate the Urdu schools with the Marathi Schools. But the proposal was ultimately dropped.

Nothing further Necessary

The Mussalmans were gradually coming forward to join the schools existing in the province. "In the Haiderabad assigned districts, the Mussalmans are said to hold their full share of the higher appointments; while in schools, their

proportion is stated to be larger than that of Hindus.’’* Nothing further was proposed for Berar as regards the recommendations of the Government of India in their Education Resolution of 1884 on the ground that special provisions had already been made for Muslims and the percentage of Muslims in the schools were larger in proportion than that of the Hindus. †

Berar from 1887 to 1892

It appears that in Berar there were 68 Muslim primary schools for boys in 1887 and 8 Muslim primary schools for girls. “ Until the end of 1891, all the schools were under Government or Municipal management, but most of the Government schools were transferred to District Boards in the beginning of 1892. In 1886, these schools were placed in charge of a Muhammadan Deputy Inspector; special standards have been prescribed for them, Urdu being the medium of instruction, but since 1887, Marathi, the official vernacular, has been a compulsory subject of study in all but the lower classes.” ‡

Local Contributions

The system in force in Berar at this time for the opening of high school classes in Anglo-Vernacular Schools was that a local contribution of Rs. 300 must be paid in advance each year by the people. Mr. F. S. Bullock, the Commissioner of Berar, tried to get such high schools started in some Anglo-Urdu Schools. Through his influence, the Municipality of Ellichpur undertook to pay the money from 1897. The money was paid till December, 1901, and then stopped. The Muslim community had to pay with difficulty for some years. Application was then made to the Director of Public Instruction for maintaining the high school classes from public revenues.

* Indian Education Commission Report, p. 504.

† Syed Mahmood—History of English Education in India, p. 173.

‡ Second Quinquennial Review of Education in India, (Nash), p. 333.

Jubbulpur Anjuman School

It was about this time that the Anjuman-i-Islamia in different places vigorously pursued the cause of education all over the province. Their efforts led to further progress of Muslim education, a record "creditable to the Anjuman-i-Islamias who are the main supporters of Mahomedan education in these provinces."* The Anjuman-i-Islamia Middle School, Jubbulpur, was raised to the standard of a high school in 1891-92 with 7 students in the high school classes. The existence of a Muslim middle school called Anjuman-Hami-i-Islam School, Nagpur, is also noticed in the education report of the year 1892-93.

Berar in 1896-97

In Berar, the number of Urdu schools increased to 88 in 1896-97 of which 13 were girls schools. Three of these were maintained by Government, 73 by District Boards and 12 by Municipalities.

*Ignorance led to abolition of Persian Dufter
and of Urdu as Court Language*

Objections were again raised in 1892 to the existence of Urdu Schools in Berar. It was opposed on all sides and the proposal was again abandoned. As the Commissioner of Berar stated: "the instincts and objections of the Mahomedans I believe in this case to be true and well-grounded. It is too late to regret it of course. But it was pure sentiment and in a large measure ignorance that led to the original abolition of the Persian Dufter and Urdu as the Berar Court language; and from one point of view it was a retrograde step." †

* Third Quinquennial Review of Indian Education (Cotton), p. 348.

† Commissioner's Review on Berar Education Report—1892-93.

Excessive Expenditure

In 1897, the expenditure on Urdu Schools was considered excessive by the educational authorities of Berar on the ground "that Urdu is not the language of Berar, that it is not used in the courts or spoken by the people and that the proportion of Muhammadans in the population is only 7 per cent."* The view was not favoured by Mr. J. S. Cotton in his Indian Quinquennial Review for the reasons " (1) that Berar is politically a Muhammadan State, (2) that the result of these Hindusthani schools has been to make the Muhammadans of Berar (next to those of Madras) the best educated in all India—the proportion of the school-going age under instruction is 24·0 per cent. compared with 12·5 per cent. for the population generally, (3) that they exceed their proportion of passes at the two primary examinations and also at the Matriculation, though they fall slightly behind at the middle and (4) that Muhammadan officials and private gentlemen attest their interest in these schools by allowing them to be held in their own houses and by subscriptions and donations."†

Marathi Compulsory

In 1896, Marathi was made compulsory from Standard II in Berar schools, the number of stipends for Urdu students in Akola Normal School was reduced from 15 to 10 and while two teachers were added to the Marathi side, one was reduced on the Urdu side.

Amalgamation Proposal

In 1898, the question of amalgamating some of the Urdu schools with Marathi schools was again raised; the District Boards were consulted but they opposed the scheme and it was ultimately abandoned.

* Third Quinquennial Review of Indian Education (Cotton), p. 349.

† Third Quinquennial Review of Indian Education (Cotton), p. 349.

An experiment was made in 1899 to amalgamate 8 District Board Urdu Schools with Board Marathi Schools. The number of Muslim boys immediately decreased; only one school had Muslim students sufficient for the maintenance of an Urdu teacher, but even there the Muslim boys soon found it impossible to follow the teaching in other subjects. The scheme had to be dropped and Muslim Schools were restored.

Berar in 1902

In 1902, there were 82 Urdu public schools in Berar; three were Anglo-Urdu and the rest primary. "All Muslim pupils of secondary schools of Berar and 10 per cent. of Muslim pupils of primary schools were exempt from payment of fees. Seven Government High School scholarships were also specially reserved for Muslims."*

The Muslims of Berar were also fully alive to the needs of education for the youths of their community. "Subscriptions were raised to meet the wants of poor boys. In some places, extra assistant masters were entertained by liberal-minded gentlemen for some months. Several Muhammadan gentlemen have also helped the cause of education by lending houses for the use of schools."†

Central Provinces and Berar

Berar was amalgamated in 1903 with the Central Provinces for purposes of administration though still maintaining in form a separate entity. In 1905, the Anglo-Urdu classes attached to the Akot Municipal School and maintained by the Municipality were closed, and later opened again at the expense of Government; Anglo-Urdu classes were also opened at Basim, the local Muslims having defrayed the expenses of the said classes for several years past in the local Urdu primary school. In October and November, 1906, Anglo-Urdu classes

* Fourth Quinquennial Review of Indian Education (Nathan), pp. 379 and 381.

† *Ibid.*, p. 382.

were opened at Balapur, Karanji and Malkapur. In the meantime, the secondary school course in the Central Provinces was lengthened by one year in 1904-05; it previously consisted of ten classes above the infants' class and it was increased to eleven.

At this period, there was only one Government College in the Central Provinces and Berar; there were two other colleges in the whole province, the Morris College, Nagpur, and the Hislop Mission College, Nagpur.

Difficulties of Muslim Education

The difficulties of Muslim education were stated by the Director of Public Instruction as follows:—

“ The task of supplying suitable education to the Muhammadans in the Central Provinces and Berar is a very difficult one. Their number being so few, it is exceedingly expensive to give them separate schools and they do not like to attend Hindi or Marathi schools because, if they want their children to learn anything, it is Urdu and not Hindi or Marathi. In Berar where the Muhammadans are most numerous something has been done by the establishment of Anglo-Urdu classes attached to Marathi schools in addition to the few existent Anglo-Urdu schools.”*

Distress, Famine and Mortality

The province was unfortunately visited by a cycle of bad years commencing from 1893. Four years of poor harvests were followed by an all-round failure in 1896. Severe famine prevailed throughout 1897 with heavy mortality. Direct expenditure on famine relief went up to a crore and a half rupees. Again in 1899 occurred the most complete failure of crops ever known. The outturn of crops did not exceed even a quarter. Terrible famine prevailed from October, 1899, to

* Report on the State and Progress of Education in C. P. for 1905-06, p. 27.

November, 1900. The whole country was in the grip of severe epidemic mortalities. Direct and indirect expenditure on famine relief was near about 6 crores of rupees in the Central Provinces alone. Berar was almost in the same condition as the Central Provinces. Acute distress in 1896 and total failure of rain in 1899 were followed in 1900 by a severe famine. Except in Wun district the failure of crops was complete and mortality was equally severe. The Muslim community was hard hit and it took a long time before recovery came. Education suffered in consequence and there was a general fall-off in the Muslim school population.

Absence of Religious Education

One obstacle in the progress of Muslim education was the fact that the general schools made no provisions for religious education at any stage. "The education of Muhammadans is advancing slowly. Owing to the importance which the community attaches to religious education and to the consequent necessity of separate schools, progress cannot be rapid."* "The community being small and scattered, it has been difficult to provide them with separate schools and their primary education thereby suffering, only few have been able to proceed to the secondary and higher stages. The general poverty of the Muhammadans is another serious obstacle as well as the question of religious teaching in schools."†

The Muslims have all along laid great stress on teaching of Koran and religion during the school-going age. It was only when the question of discipline came to be an educational problem that the education authorities realised the importance of religious teaching in schools. The Director of Central Provinces and Berar stated, "I firmly believe that so long as our teaching of morality and discipline in Indian

* Resolution on Report of Education, Quinquennium ending 1906-07, p. 7.

† Quinquennial Report of Education, C. P. and Berar, ending 1906-07, p. 4.

schools has no sanction in religion, we may go on talking about school discipline but we shall never have it.”*

Different Educational Wants

It was about this time that the education authorities also realised that the educational wants of the Muslim community are not the same as those of the remainder of the population amongst whom they live. “ In the case of a young Muhammadan, the teaching of the mosque must precede the lessons of the school. He enters school later than the Hindu. He must commonly pass some years in going through a course of sacred learning before he is allowed to turn his thoughts to secular instruction. The years which the young Hindu gives to English and Mathematics in a public school, the young Mahomedan devotes in a Madrassa to Arabic and the law and theology of Islam.”† The Muslim population of India “ differs from the rest of the community in religion, tradition, ideals, manners, the language of its sacred and classical literature,” and for a Muslim, the changes of official language to English, of court language to local vernaculars of the area meant much more than with the Hindus.

Need of Separate Schools

“ The chief difficulty which besets the education of Muhammadans in the Central Provinces is the necessity for the provision of separate schools. The Muhammadans are numerically so inconsiderable that they are usually compelled to read in Hindi or Marathi schools. For instance, in Nagpur Circle, where there are over 3,000 Muhammadans being educated, the special Urdu schools number one English middle and some six primary schools, which certainly do not total over 500 boys. But the provision of separate schools, which alone are of real value for a community so small and so

* Fifth Quinquennial Review of Indian Education (Orange), p. 83.

†. Sixth Quinquennial Review of Indian Education (Sharp), p. 245.

scattered, is naturally very expensive. This applies still more to Anglo-Urdu schools : and it is for this reason that the great majority of Muhammadan boys never go beyond the primary stage. In the five years before 1902 only 12 passed University Examinations, and even now there are only 11 at College."* The result was that, though the percentage of Muslim boys at school compared with those of school-going age was twice as high as among Hindus, there was an invariable and a gradual fall-off in numbers in higher classes and only a very few joined the University stages.

Berar in 1907

The position in 1907 was better in Berar than in the Central Provinces. " There are now 100 primary schools with 6,000 scholars, against 80 with 4,000 scholars at the beginning of the quinquennium. A separate deputy inspector of Hindusthani schools was appointed in 1873, and also a sub-deputy inspector in 1903. Provision is also made for training : the Training School at Akola has a Hindusthani side, but as it has only one class and no practising school, this is not by any means adequate. It should be put on the same footing as the Marathi side of the school. The trained masters, moreover, are paid low salaries when they go out into the schools, for these suffer badly from lack of funds, being sometimes left out in the cold in matters of finance. Apparently in Berar the Hindusthani schools got no benefit whatsoever from the special grant made by the Government of India for the improvement of primary education. It would therefore be a great advantage if a separate budget provision were made for Hindusthani schools. In Berar Anglo-Urdu education has made good progress : where there were four Anglo-Urdu schools with 135 scholars in 1902, there are now eight (five of them being Anglo-Urdu classes attached to Anglo-Marathi schools) with 261 scholars. Still this is not

* Report of Education in the Central Provinces and Berar for quinquennium ending 1906-07, p. 34.

satisfactory when one takes into account the small effect produced upon the bulk of the Muhammadan population. Out of a total number of 6,000 boys at school practically only one passes the Matriculation annually. This is ascribed to the difficulties experienced by Muhammadan boys in studying along with Hindus and under Hindu teachers in the two high schools of Berar. In other respects, Berar is doing fairly. Girls' schools have increased by 62 per cent. during the quinquennium and are becoming more popular."*

The New Orientation

A new orientation came almost with the beginning of the year 1907. The All-India Muslim League had its birth in Dacca in December, 1906, and a new awakening was almost immediately visible all over India. A Muhammadan Educational Conference was held at Amraoti in 1909 under the presidency of Khan Bahadur Nawab Salamullah Khan of Deulghat, in the wake of an extraordinary movement in favour of education amongst Muhammadans. "The recent Berar Muhammadan Educational Conference held at Amraoti was a signal instance of this movement, large sums being subscribed for the advancement of Muhammadan education."† Increased enthusiasm and greater efforts for education were visible everywhere in the province. The Central Provinces and Berar Muslim League was started in the year 1910, with Rajah Azam Shah as the President and Khan Bahadur H. M. Malak as Secretary and with branches in every district of the Province. In December, 1910, the All-India Muslim League and the All-India Muslim Educational Conference held their annual sessions at Nagpur. Distinguished leaders of India, "His Highness the Aga Khan, Mr. Syed Nabiullah, Prince Ghulam Mohammed, Hon'ble Mr. Syed Shamsul Huda, Nawab Nasirul Mamalek, Khan Bahadur Mirza Shujaat Ali Beg, Hon'ble Nawab Syed Mohammed, Mr. Yakub Hasan,

* Report of Education, C. P. for quinquennium ending 1906-07, p. 35.

† Report of Education, Central Provinces and Berar, 1908-09, p. 22.

Nawab Gholam Ahmed Khan Kalami, Hon'ble Mr. Fazulbhoj Karimbhoj Ibrahim, Hon'ble Mr. Ibrahim Rahimutullah, Hon'ble Maulvi Rafiuddin, Mr. Kazi Kabiruddin, Raja Naushad Ali Khan, Mr. Syed Wazir Hasan, Mr. Shaikh Zahur Ahmed, Mr. Syed Aziz Meerza, Mr. Muhammad Yakub, Maulana Mohammed Ali, Sahebzada Aftab Ahmed Khan, Syed Raza Ali," among others, came to Nagpur on this occasion.

Its Effect

All these led to a new awakening and a new revival in the field of education and the Muslims of this province under the leadership of Khan Bahadur H. M. Malak did much to put in greater efforts in the cause of education. The Muslims in Berar placed houses at the disposal of the school authorities ; others raised funds to support poor Muslim boys whilst at school.* The Anjuman High School at Nagpur made a promising start in 1907-08. Urdu branches were established at Hinganghat, Katol and Ravi. In Chanda district two Urdu Primary schools were opened. In the Chhattisgarh Circle the number of Muhammadan girls receiving education more than doubled. In the Jubbulpore Division the numbers increased in all stages of education. The Mandla Municipality contemplated attaching special masters to the Branch School to teach Urdu. The Jubbulpur Anjuman was already maintaining a High School. Anjumans at Murwara and Damoh in the Jubbulpur Division were maintaining three schools. In the Nerbudda Circle the Inspector described the Muhammadan community as being by no means a backward one. In Berar there was an increase of 15 per cent. in the number of pupils, and the long expressed desire of the people for a Muslim High School was at last complied with. The Commissioner of Berar recommended the raising of a 2nd grade Anglo-Urdu school to the 1st grade. The staff in the Anglo-Urdu classes at Akot, Basim, Balapur, Karanja and Malakpur was increased and a new class added. The same was

* C. P. Education Report, 1907-08, p. 19.

done in the District Board school at Darwah. Proposals were submitted to the Government for an adequate supply of scholarships to the above schools. A good deal was also done by private persons to assist poor students.*

Unsympathetic Local Bodies

Unfortunately Muslim schools had to suffer from want of sympathy from local bodies who were responsible for education in primary and middle schools. "Mr. Bathurst, Deputy Commissioner, Akola, notices a difference of opinion between the Hindustani Deputy Inspector and the District Boards as to the amount of money which should be allotted to Muhammadan Education." "The Marathi Deputy Inspectors naturally look after their own schools and have more influence with the Boards than the Hindustani Deputy Inspectors." †

1909-1910

A Government High School for Muhammadans was opened in 1909-10 at Amraoti and it was decided to convert the Urdu class in the Amraoti Normal School into a separate Muhammadan Normal School and to attach an Urdu class to the new Normal School to be opened at Khandwa. ‡

A private Middle School in Nagpur was subsidized and raised to the rank of a High School. Anglo-Urdu classes were attached to six of the Berar Anglo-Marathi Government schools. The Anjuman High School at Jubbulpur received a larger grant. Urdu Primary Schools were opened in many parts of the province. §

Effect of a Muslim High School

The establishment of a Muslim High School at Amraoti immediately increased the number of Muslim students in High

* Report on Education in the Central Provinces and Berar, 1908-09, p. 21.

† Report on Education in the Central Provinces and Berar, 1907-08, p. 19.

‡ *Ibid.*, Government Resolution, 1909-10, p. 6.

§ *Ibid.*, Director's Report, 1909-10, p. 4.

school classes and thus justified the contention of the Muslims that their failure to take advantage of the opportunities for higher education was due to the want of distinctively Muslim schools.

Alien Atmosphere

The Director of Public Instruction of the Central Provinces and Berar stated :—“ When one finds so many Muhammadan boys going to primary schools and so few of them continuing their studies to higher standards it suggests the conclusion that the early liking for study which certainly exists in Muhammadan boys is quenched by their having to study in the somewhat alien atmosphere of a school which is practically Hindu.”*

Other Measures

Of the Anglo-Urdu classes attached to Marathi Middle English Schools in Berar, the only case of failure was at Basim and the advisability of transferring the establishment to Khamgaon was being considered.

A Persian teacher was appointed to the Kamptee High School, and an Urdu teacher to the Bhandara Middle English School. The Anjuman High School at Nagpur opened a 7th class and applied to the University for affiliation.

The Amraoti conference held in the beginning of the year made various proposals to Government, the most important of which was that a separate budget allotment for primary schools should be made by local bodies. “ This is under consideration, and, if granted, will no doubt improve the existing Muhammadan schools, but the further proposal of the conference to establish Muhammadan schools in new places is feasible only if the new Urdu Normal school sanctioned for Amraoti proves a success.”†

* *Ibid.*, 1909-10, p. 33.

† *Ibid.*, 1909-10, p. 34.

The New Awakening

The new awakening by this time reached the rank and file of masters and pupils and there was increased enthusiasm for education visible everywhere. The superiority in attendance of the boys at the Muhammadan School, Amraoti, as compared with the Hindu High schools was noticed by the Director of Public Instruction. The Divisional Inspector stated that he was "particularly struck by the absolute change visible in the tone and appearance of the Muhammadan teachers and boys in the Anglo-Urdu School. The teachers looked brisk and alert instead of effeminate and half-asleep and the boys went through their physical exercises with the brightness and energy of French cadets. As I happened to be making a special study of the teaching of mental Arithmetic in our schools I set the classes in this school the same examples as I had set in the Hindu schools, and of all the schools I saw in my tour the boys of this school did the best."* The efforts of the Bohras of Burhanpur in the face of much opposition to obtain primary and secondary education were also highly commended by the Director of Public Instruction.

Unsuitability of Text-Books

Unfortunately the text books in use in schools were "neither satisfactory nor popular. These are mere Urdu rendering of the Hindi books and not adapted to the class using them."†

1912-20

Building was begun for the Government Muslim High School at Amraoti in 1912-13. In 1913-14, the Morris College was provided with a Muslim Hostel. From this year, a sum of Rs. 10,000 out of the Government of India recurring

* *Ibid.*, 1909-10, p. 34.

† *Ibid.*, 1910-11, p. 7.

grants was set apart for Muhammadan education, most of which was devoted in the year 1913-14 to the construction of the Muhammadan High School Hostel at Amraoti.

“ The Muhammadan High School Hostel at Amraoti was completed in 1914-15 and the construction of the High School begun. A contribution of Rs. 30,000 of which half was a special grant from the Government of India and the remainder was added by the local Administration, was sanctioned at the close of the year for the construction of a building for the Anjuman High School, Jubbulpore. Proposals were also made during the year for the expenditure of the recurring Government of India grant of Rs. 10,000 for Muhammadan education. These proposals which were approved include an increase in the staff of Muhammadan Deputy Inspectors, additional scholarships for Muhammadan pupils and additional provisions for teaching of Urdu and Persian in Government High schools. The carrying into effect of these proposals was, however, temporarily deferred owing to the financial situation, but the grant meanwhile was available for non-recurring expenditure on Muhammadan education.”*

The Amraoti Muslim School building was finished in 1915-16 and was opened by the Hon'ble Chief Commissioner of the province; a site for the new building for the Anjuman High School, Jubbulpore, was selected and the foundation was laid by the Hon'ble the Chief Commissioner after whom the school was henceforth named; an additional post of a Muslim Deputy Inspector for Berar and two posts of Persian teachers were created from the Government of India grant. In 1917-18 the Bohra community of Burhanpur raised the standard of their middle school to a High English School. The construction of the new building for the Robertson High School, Jubbulpore, was finished in 1917-18.

A new feature was coming in the school education of the province. Olympic games were named Shri Hanuman Jayanti Sports. Hanuman Akhadas were being opened for

* *Ibid.*, 19-14-15, p. 11.

country sports. Most of the secondary schools arranged their own Ganpati, Nagpanchami and Hanuman Jayanti celebrations.

The report of 1918-19 mentions the name of a well-managed Mehdi-Bag School, Nagpur, maintained by the Mehdi-Bag community. The institution was unaided and unrecognised ; six Urdu schools were opened this year.

The Hakimia Coronation School at Burhanpur was raised to the standard of a full-fledged High English School in 1919-20. The school, generally confined to boys of the Bohra community, " attracted boarders from Zanzibar, East Africa and elsewhere."*

Heavier Burden on Muslim Students

With gradual revision of school curriculum and reorganization of University studies, Muhammadan students were feeling other difficulties in the educational system of the province. " Looking a little more closely at the courses that the Muslim child has had mapped out for him it will be found that owing to the customs to which his community through the greater part of India conforms he suffers greater disabilities in modern education than does any other boy. Not only does he not begin his ordinary secular education until he has learnt to read the Quran in Arabic, that is, at about the age of seven, but he has to learn the language of his province in addition to the language of his home—this latter being, except in large parts of Bengal and in Malabar in South India, Urdu. He has thus, very early in his life, to be trilingual through Urdu, the language of his cradle, Arabic the language of his religion and some Indian vernacular, the spoken and recognised language of the district in which he lives and if he goes on to higher education, he also requires a knowledge of English—four languages in all. The Muhammadan from Bengal and the Mopla from Malabar together with the Muhammadan in the Urdu-speaking parts of North India have an easier task ;

* *Ibid.*, 1919-20, p. 16.

the former do not speak Urdu in their homes ; they speak the language of their district or province so that they require only a knowledge of Arabic, of their vernacular (Bengali or Malayalam) and of English—three languages while the Muhammadan from North India requires no knowledge of another vernacular than Urdu. Urdu, Arabic and English suffice for him. The Hindu has a much lighter task. He does not require a knowledge of his ancient language (usually Sanskrit) while his cradle tongue is usually the language of the district in which he lives, so that a knowledge of a single vernacular and of English usually suffices for him. Other languages he learns not because they are necessary for him in the course of his everyday life but as a mental and cultural training.’’*

Boycott Movement

In 1922 the Muslim schools suffered to a certain extent from the boycott movement and in the same year the difference amongst the Bohra community at Burhanpur was responsible for the deterioration to a certain extent of the Hakimia Coronation High School, Burhanpur.

Nagpur University

The province had hitherto no University of its own. In 1922-23 the Nagpur University Bill was passed by the Legislative Council and the University was inaugurated on the 4th of August, 1923.

High School Board

The same year a High School Education Act was passed and the Act was brought into operation from the 7th August, 1923 providing for the constitution of a School Board consisting of 22 to 29 members with the Director of Public Instruc-

* *Quinquennial Progress of Edn. in India* (Littlehailes), p. 235.

tion as the ex-officio Chairman with a view to regulating and supervising High School education and prescribe courses for middle school classes. The High School Education Act was brought into operation in August, 1923 and the High School Board was immediately brought into function. It consisted of 32 persons, of whom there was one Muslim Headmaster and one Muslim member.

Vernacular Medium

Vernacular was also introduced as the medium of instruction in the majority of schools with effect from 1922-23. Whereas the general vernacular was either Hindi or Marathi, Urdu was confined to only one Government school, namely Government High School at Amraoti. It affected the Muslim population immediately, there being no provision for Urdu teaching except in the Muslim High Schools and the Government Muslim School at Amraoti.

Other measures

Rigorous rules were framed for the recognition of Middle Schools or for the conversion of Middle Schools to High Schools. The Local Self-Government Act was passed some time before and the local bodies were entrusted with the full control, management and maintenance of vernacular schools or primary schools. A Curricula Committee was also appointed in 1921 and a new curriculum was devised for High Schools. The Retrenchment Committee in the mean time recommended that no Middle Schools should be maintained unless it contained a minimum of 60 boys in six classes.

Effect of Vernacular Medium

The introduction of Vernacular as the medium introduced other complicated problems. As the Director's report of 1923-24 states, the Hindi character takes a much longer time

to write. The province of the Central Provinces was linguistically not homogeneous and in the Hindi-speaking districts there were a large number of teachers whose mother tongue was not Hindi. The Urdu-speaking boys in the high schools were faced with the alternative of studying through the medium of a vernacular with which they were not familiar or of migrating to schools which provided instruction in English or their mother-tongue. The view at this time was that there should be only one medium in a school.

Local Bodies

In the year 1923-24 further power was given to local bodies and the power of inspecting their own schools was handed over to some of the District Councils.

Persian Professors

An Assistant Professor in Persian in the King Edward College, Amraoti, was sanctioned in 1923-24 and in 1924-25 another temporary post was created for the Morris College, Nagpur, for teaching Persian.

Qadiria School and Khamgaon School

In the year 1925-26, recognition was granted to open classes IX and X to the Qadiria High School at Burhanpur. The school received a permanent recognition in 1929-30. Permission was also given to the Anjuman High School at Khamgaon to open class IX in the year 1928-29 and class X in 1929-30.

Local Board Administration

In the mean time the administration of schools by local boards showed continued personal activities. In one District Board there were 105 transfers and new appointments out of

412. In Bilaspur, two School Boards claimed the right to function in 1928-29. Whereas the District Council prevented the summoning of one Board, the Civil Court stopped the functioning of the other Board and the affairs of the schools were managed without any School Board during the whole year. The teachers were being used more and more for extraneous purposes. Discipline in schools was seriously affected by the civil disobedience movement specially in Board Schools. In some cases through irresponsible teachers or some committee members, boys generally took part in *prabhat ferries*, observed hartals; Congress flags were hoisted in many school buildings and the Head Masters of schools were permitted to take part in political gatherings at the instigation of the District Councils.

The Muhammadan schools were unaffected by the civil disobedience movement and this created to a certain extent conflict of feelings between the two communities.

In 1931-32 discipline in colleges suffered owing to frequent hartals and in August, 1932 Government colleges had to be closed. The Hislop College was also closed later as the result of picketing by women. The colleges remained closed for about two months. The aided schools were also affected; their work was constantly interrupted by hartals and civil disobedience; the contagion spread up to primary schools.

The Director of Public Instruction's report of 1931 states that "the services of local board teachers were utilised to an alarming extent for purposes of political propaganda and electioneering to the serious neglect of their legitimate duties and there were excessive numbers of transfers of teachers from school to school. Greater dilatoriness was observed in the payment of salaries of teachers and the work of District Inspectors in most cases was stultified." As the Inspector of Schools, Nagpur Circle, remarked in the report of 1931-32, "the teacher's best energies are devoted to matters outside the school walls and this is particularly so in urban areas. He makes usually an indispensable election agent and his prospects in his profession vary according to the election results. He seeks his reward not for his efficient work as an

honest school-master but as a useful election agent and flatterer of persons in power.”

Senseless transfers where the same teacher was brought back within a few weeks, even two weeks, were more and more noticed in Board School's.

Girls' School.

In 1931-32 a private Anglo Middle Urdu School for girls was started in Amraoti, the first of its kind in the province and in 1932-33 the school was taken over by Government provisionally.

Other measures

In 1932-33 the University decided that instructions and examination in Marathi, Hindi and Urdu will be through the medium of Hindi, Marathi and Urdu. The curriculum was again revised for high schools in 1932. Qadiria High School, Burhanpur, received provisional recognition as a full-fledged High School in the same year.

Decline in School Population

There was a decline in the numbers enrolled in high and Anglo-Urdu middle schools of Berar in 1934-35 due to “ the fact that the general economic depression, from which other communities seem to be slowly but gradually showing signs of revival, still persists in the case of the Muhammadan community.” “ While the increase in enrolment in the primary stage indicates willingness on the part of Muhammadans to profit by the facilities of free education provided for them, they are unable because of their poverty to send their children for higher education and also because expenditure has to be incurred on books and fees.”

1934-35

“ The Anglo-Urdu High School, Amraoti, showed good results in the high school certificate examination, and obtained

the best percentage of passes of all schools in the Berar Circle. Hakimia and Qadiria High Schools at Burhanpur were well managed, and secured satisfactory results. The Anjuman high schools at Jubbulpore, Nagpur and Khamgaon also indicated general improvement.

“ The Anjuman Anglo-Urdu Middle School, Yeotmal, and Government Anglo-Urdu Middle School, Darwha, showed improved results in the high school entrance and scholarship examination.”*

Economic Depression

The number of high school and middle school scholarships reserved for Muslims was halved in the year 1933 owing to financial stringency. The general economic depression hard hit the Muslim community. The Khamgaon High School for which a fine building was constructed at a cost of a lakh of rupees, Rs. 66,000 being paid by Government, slightly deteriorated in 1936, but revived next year, but its financial condition was even then none too well. The number of scholars in all the four Urdu classes attached to Akot, Balapur and Malkapur Anglo-Vernacular Schools had a large decrease by the end of March, 1937. The local Anjumans that used to defray some part of the expenses of education ceased to function primarily owing to general economic depression of the people, and “ the prevailing unemployment of the educated classes gradually felt in the community to some extent deadened the zeal for making further attempts to collect funds for the purposes of Education.”†

Progress of Muslim Education

The progress of Muslim Education as discussed in this chapter will appear from Table XIII in the Appendix.

* Report on Education in the Central Provinces and Berar, 1934-35, pp. 46-48.

† Quinquennial Report of Education ending 31st March, 1937, p. 98.

CHAPTER VII

THE VIDYA MANDIR SCHEME

History of the Scheme

The Budget introduced on the 10th September, 1937, soon after the Congress Ministry came to office in the province of the Central Provinces and Berar, first announced the proposal of the "Vidya Mandir Scheme." The province had not enough money to solve the baffling problem of primary education; the Vidya Mandir Scheme was therefore devised by the Ministry, as "way to the spread of free and compulsory mass education within a fixed period." Illiteracy will vanish; unemployment will be relieved; there will be undreamt-of and unique opportunity of rendering service to the motherland; the Congress Government will solve the problem of illiteracy. In one measure, the people will be relieved from their poverty and misery and will become nationally-minded, and the official publication therefore outlined the scheme with "Vande Mataram" as its concluding words.

The new Assembly had been convened on the 30th July, 1937, and the same day the Congress Party at a meeting appointed a Committee with the Minister of Education as its Chairman to prepare a scheme of primary education. The Committee met on the 31st August and approved of the scheme of the Vidya Mandir. It was discussed at a meeting of the Federation of Recognised Educational Institutions held at Amraoti on 5th November, 1937, and at a meeting of the Education Standing Committee and the officers of the Department on the 14th November, and finally accepted by the Congress Parliamentary Party of the Central Provinces and Berar on the 14th December, 1937. The detailed scheme was

published in January, 1938. The name itself "Vidya Mandir" was considered "as attractive in more ways than one" and "a source of inspiration to the 99 per cent. of the village population."

So far, the scheme prepared contained everything except the syllabus; the Wardha Syllabus which we have discussed in another Chapter had already been before the country and so the syllabus was the least part needed. The provincial revenues were not enough and so the proprietors of the Mahals and estates, owners or holders of Maths, temples, mosques and other religious or charitable institutions, merchants, traders and Sahukars, Government pensioners and all others who can and who have the will, will come forward in their generosity and make a voluntary offer; if they fail, the representatives of the people in the new democratic constitution have the newly granted law-making power and there were broad hints to make it obligatory for them to do so by laws duly framed for the purpose.

Outline of the Scheme

The outline of the scheme published by the Government was as follows :—

- (a) "Every village or group of villages within a radius of a mile having no schools and where about 40 boys and girls of school going age are available shall have a 'Vidya Mandir.'"
- (b) "Education shall be through the medium of the mother-tongue."
- (c) The Vidya Mandir "should make the children realise the problem of village life," "should reflect on all the characteristics of the village life" and "must have a national outlook," preparing "the village boys and girls for life's struggle in relation not only to the village or the town or the districts or the province, but to the country as a whole."

- (d) " It shall be an important social centre where teachers, parents, boys and girls shall meet and discuss and solve the problems with which they are faced—national, social as well as educational."
- (e) " Agriculture, Hygiene, Sanitation and all things, which make up for the happiness of life in individual and nation as a whole, shall be taught there."
- (f) " It shall be established on a voluntary basis first and, if proved successful, it would become a statutory obligation on each village or group of villages to have a ' Vidya Mandir.' "
- (g) It will be generally a one-teacher-school on about Rs. 15 per mensem.
- (h) The primary and the main source of income will be from voluntary grant of lands sufficient to yield a net income of Rs. 200 per year.
- (i) The Agriculture Department shall take direct charge of the land and its cultivation for first few years.
- (j) The Government shall meet the capital outlay for a fixed number of schools.
- (k) The teacher shall work double-shift if the number of students increases beyond the average figure of 50 and goes even up to 80.
- (l) The teacher shall be required to sign a pledge to be on probation for five years and if confirmed to serve for 20 years more.
- (m) The teacher shall be the ex-officio Secretary of the Vidya Mandir Trust, maintain its regular accounts, shall do social service, village uplift work, physical uplift and welfare of children, be the keeper of village library and museum, give national outlook to all village activities and shall perform such other duties as may be prescribed from time to time.

- (n) The Medical, Public Health, the Co-operative, the Veterinary and all Departments of Government shall concentrate their attention on the works of the school.
- (o) Facilities will be given to have a free supply of forest produce, where available, for building materials and in any case building should not cost more than Rs. 200 to Rs. 250.
- (p) The non-recurring expenditure to carry on agricultural cultivation for Vidya Mandir lands will be about Rs. 725 to Rs. 1,900 excluding cost of annual cultivation.
- (q) “ Subjects of study shall be related to the environments of children and shall have an industrial and agricultural bias.”

Syllabus Committee

On the 17th of March, 1938, a Committee was appointed with Dr. Zakir Hussain, M.A., Ph.D., as the Chairman, and consisting of 9 members including the Chairman, the only other Mussalman member being Dr. Mohammad Ashraf, M.A., Ph.D., for the purpose of preparing a syllabus for the Vidya Mandirs and for the training of teachers according to the new syllabus.

The Wardha Scheme was accepted as the basis of the Vidya Mandir syllabus and the syllabus as finally accepted only implemented or supplemented the Wardha syllabus with only minor changes here and there. The Committee's report was submitted towards the end of the year 1938.

Note of Warning by Dr. Zakir Hussain

Dr. Zakir Hussain, the Chairman of the Syllabus Committee gave a note of warning against the name Vidya Mandir in the following terms :—

“ The name Vidya Mandir which is proposed to be given to some of the schools in the province has been a subject of

keen controversy for months. Without wishing to enter into the merits of the question I wish to point out that there is a strong feeling against the use of this name among a section of the people in as well as outside the province. I have taken pains to assure myself that the feeling is genuine and sincere. It would be unfortunate indeed if the insistence on a new name should be allowed to thwart the central idea which the Committee steadily had in view throughout their labours, namely the framing of a syllabus of basic national education which should help the pupils to become in the words of the Hon'ble Education Minister 'helpful citizens of a United India' believing in the future destiny of their motherland as 'the home of a united co-operative society based on love, truth and justice.' No syllabus can serve this purpose in an atmosphere surcharged with suspicion and distrust. The ultimate success of any new educational effort will depend on removing the distrust.'

"Besides the name, it should, in my opinion, be made plain beyond the shadow of a doubt, that in putting the new syllabus into operation, in the preparation for instance of new text-books, in the provision of facilities regarding the medium of instruction for the various language groups, every attempt will be made to see that the interests of no section of the people are neglected."

Muslim Protests

From the very beginning the scheme and specially its name evoked a storm of protest from the Muslim community. In giving the first outline of the scheme in January, 1938, Government admitted that for centuries past "two sets of parallel schools were found in existence in the land—Parishads, the Tols and the Pathsalas of the Hindus on the one hand and Maktabs and Madrassahs of the Muslims on the other"—institutions by which "education was widely diffused at the time when the Britishers came to India." Yet, the scheme did not take any note of the special Muslim needs or of the facilities available to Muslims in the existing Muslim schools of the province.

Madhya Prant Wa Berar Vidya Mandir Samity

On the 20th January, 1939, a society named " Madhya Prant Wa Berar Vidya Mandir Samity " was registered under the Societies Registration Act, Act XXI of 1860, and in February, Government issued a circular to all Heads of Departments to the effect that " such of the Government servants under your control as are desirous to become members of the Samity should be permitted to do so." On the 24th January, 1939, a Muslim deputation waited upon the Prime Minister and the Minister for Education, when the Prime Minister announced his decision that " the Government had nothing more to do with the Vidya Mandir Scheme and it was going to be entrusted " * to the above Society for trial. A Press Communique was also issued to the effect that " the Vidya Mandir Scheme is in charge of a private institution registered under the name of Madhya Prant Wa Berar Vidya Mandir Samity. " †

Prime Minister's Conference

In February, 1939, the Prime Minister convened a conference of the Muslim members of the Assembly in which Nawabzada Liakat Ali Khan, Honorary Secretary of the All India Muslim League was also present. The Prime Minister agreed to the principle of a separate scheme under the name of Madinatul Ilm for the Muslims. ‡ But it appears that nothing further was done by Government to implement the terms of the agreement.

Vidya Mandir Bill

On the 16th of August, 1939, the Central Provinces and Berar Vidya Mandir Bill was introduced in the Assembly to

* C. P. Assembly Proceedings, Vol. VI, p. 786.

† C. P. Assembly Proceedings, Vol. VI, p. 784.

‡ C. P. Assembly Proceedings, Vol. VI, p. 784.

make statutory provisions for the constitution and management of the Vidya Mandirs and was referred to a Select Committee. The Select Committee's report was presented on the 1st November, 1939, when the resignation of the Congress Ministry was practically a decided fact. The Bill was bitterly opposed in the Assembly by Mr. T. J. Kedar, the Vice-Chancellor of the Nagpur University, Mr. B. G. Khaparde and by a few other Hindu members. The entire body of the Muslim members opposed the Bill, but it was passed by the Assembly the following day in the teeth of opposition and among others who opposed the passing of the Bill was also Dr. N. B. Khare, the ex-Prime-Minister of the Province.

Objections against the Bill

The nature and extent of the objections against the provisions of the Bill were as follows :—

(i) The Bill does not provide for the courses of study or indicate the nature of the curriculum.

(ii) It is humanly impossible for one teacher to teach 50 or 60 boys of different standards of attainments in six or seven classes or to work double shift.

(iii) The name gives a communal and sectarian outlook to the whole scheme. " Scores of other words were suggested; " " the names like Pathsala, Vidyalaya, Vidyagriha, Vidyapith, Padhai-garh, Talingarh, were summarily rejected; " " the choice fell deliberately and advisedly on ' Vidya Mandir.' " * " The Government was not prepared to make even the slightest change in the name of the scheme or the basic principles of the scheme." †

(iv) The elected members of the Managing Committee will be selected on the basis of adult franchise with joint electorates which will make it impossible for the Muslims to get a single member of their own choice, even where the

* C. P. Assembly Proceedings, Vol. VII, p. 23.

† C. P. Assembly Proceedings, Vol. VII, p. 22.

school is an Urdu School and the grant of lands is from a Muslim.

(v) It will not be possible to give education in these schools to all communities and any provision for separate schools will worsen the communal bias amongst the different classes, foster disunity, keep the people divided, divide the Muhammadan and Hindu boys from the very start and keep the Muhammadan and Hindu boys away from each other.

(vi) There could be no objection to the scheme if started as an experiment in few places. But to extend the scheme to the whole of the province, taking its success as granted, is to court a great disaster, if a failure comes.

(vii) The teacher, "the central figure and the hero of the drama," will have to work in the same village, "from his youth to his old age, without the hope of any increment, any promotion and without any change of environment."*

(viii) The Bill makes no provision for due payment of the teacher's salary "if the land does not yield good crops," "if the fields are not fertile and gods are not propitious and rain does not come in time."†

(ix) Adult franchise will ruin the managing committees of the schools, and create village dissensions.

(x) The Muslim schools will be run by people elected by a joint electorate based on adult franchise and who will not understand the Muslim requirements.

(xi) There was no provision for opening a single Muslim School in the official programme of Government, though Government agreed to have Madina-tul-Ilm scheme for the Muslims. Nor was any training college provided for Urdu medium teachers.

* C. P. Assembly Proceedings, Vol. VII, pp. 44-45.

† C. P. Assembly Proceedings, Vol. VII, pp. 44-45.

Better Such Schools are Throttled

As Mr. T. J. Kedar tersely put it in the Assembly :—
 "The scheme is the eighth wonder of the world."

"I have no love for this Vidya Mandir scheme which to be plain enough in my opinion is a tom-foolery." "The boys will have in front the charkha and the takli and at the back a lump of cotton; on one side there is truth and on another non-violence. He will achieve his objects by hands and mouth. If this is going to be the ideal of the students, better such schools are throttled."

The Congress Ministry resigned soon after and thus terminated for the time being the Vidya Mandir scheme as an *Executive Government* policy.

We have not discussed the Wardha syllabus or the slightly modified or expanded Wardha syllabus accepted for the Vidya Mandir scheme, as it is proposed to discuss this as a separate All India issue in another Chapter. All that need be mentioned is that the Zakir Hussain Syllabus was soon after its publication sent to the local authorities with instruction to introduce them as soon as possible.*

* C. P. Assembly Proceedings, Vol. VI, p. 371.

CHAPTER VIII

THE CONGRESS MINISTRY IN THE CENTRAL PROVINCES AND BERAR

“ Vande Mataram ”

Like other Congress Provinces, the Congress Ministry came to office in July, 1937. The new Assembly was convened on the 30th July, and the Speaker was elected on the following day. The Speaker took his chair amidst cheering cries of “ Mahatma ki jai ” and “ Vande Mataram ” from the Congress benches and immediately after at the instance of the Chief Minister, “ Mrs. Anusuyabai Kale came to the rostrum and sang the ‘ Vande Mataram ’ song, all the members standing.”*

Gandhi Jayanti, Tilak Punya-tithi and Congress Membership, etc.

Soon after the Congress came to office Gandhi Jayanti and Tilak Punya-tithi were declared as public holidays.† Instructions were also issued that all officials should stand when “ Vande Mataram ” is sung. A circular was issued that “ Government see no objection to local bodies allowing their employees to join political organisations, e.g., the Indian National Congress.”‡ The Government Servants’ Conduct Rules were amended permitting attendance at a political gathering provided no active part was taken.§

* C. P. Assembly Proceedings, Vol. I, p. 8.

† C. P. Assembly Proceedings, Vol. VI, p. 229.

‡ No. 7865-1138-D-XIII of 1937, L. S. G. Dept., dated the 11th November, 1938

§ C. P. Assembly Proceedings, Vol. VI, p. 326.

The manner in which the local bodies with full power over schools within their jurisdiction wished to give effect to these orders and circulars were left to the discretion of these bodies. Government no doubt made it clear, though much later, that they did not intend that any compulsion should be used by the local bodies. But the fact stands that when the local bodies one after another openly issued orders compelling teachers, students and members of the school managing committees belonging to all communities to give effect to these circulars and orders, the Government did not take any prompt step to put a stop to the activities of the local bodies.

*Muslim students with folded hands during
Puja and Songs.*

It appears that Khan Saheb Abdur Rahman Khan, M.L.A., visited the Vidya Mandir Training College at Wardha and found Muslim boys standing with folded hands when "Vande Mataram" was sung. A Muslim pleader appointed on behalf of the Crown in a criminal case went in connection with the case to a place called Apni in the district of Nagpur, and found the Muslim students of the local U. P. School standing with folded hands while Saraswati Puja was being performed in the school. He found a Muslim student able to repeat "every detail of the Puja ceremony with the requisite recitals." The Saugor Municipality passed a resolution about this time enforcing the singing of the "Vande Mataram" in the Municipal High School.

"Gandhi Puja"

A circular in Urdu No. 446, dated the 24th September, 1938, was issued by the Chairman of the Chandwar Local Board, District Amraoti, to the Head Masters of Urdu schools under the Board to celebrate the birthday of "sadaquat aur adam tasheed (satya aur ahimsa) ka tamam alam ko paigham denewala azim-ul-martabat hasti" Mahatma Gandhi, to worship the picture of Mahatma Gandhi, "Mahatma Gandhi

ki taswir ki puja ki jae ” and “ Wunke Buland Nazrecon ke mutalak hazereen ki nek hedayet dee jae ” and to communicate the manner of celebration immediately after such functions to the Chairman.

“ Gandhi Jayanti and Flag Worship ”

On the 21st of September, 1938, the President of the Dhamangaon-Nagar Area Committee issued a circular to the Head Master of the Urdu School requesting him to participate in the Gandhi Jayanti week with his students, asking him to join the Jayanti procession with his students from Tilak Chauk to Gandhi Chauk where flag worship would take place.

Administration come in the hands of the Congress

The President of the Jalagaon Taluk Board in the Buldana District issued a Circular No. 670, dated the 4th October, 1938, to the Head-Masters of all Urdu schools informing them that “ the administration of all local Boards has come in the hands of the Congress ” and directing them in view of their election manifesto that all teachers and members of the School Committee should enlist themselves as Congress members by 31st October, 1938, that all schools under the Local Board should hoist the Congress flag before November 1, 1938, and to meet the expenses from game fees or from fee fund and that all teachers, Committee members should exert to sell Gandhi caps to be kept in stock with the Head Master.

Gandhi Cap

The President of the Chikhli Local Board issued a Circular No. 1377, dated the 13th October, 1938, to the Head Masters of Urdu schools directing them that “ all the teachers and students in all the schools under the Board should wear Gandhi caps in the schools ” and “ they are not allowed to attend the school in any other cap. ” They were also directed

to immediately enforce the circular and to report having done so. The Secretary of the Khamgaon Local Board issued a Circular No. 1549, dated October 19, 1938, to the Head Masters of the Urdu schools informing them to hoist the national flag on Local Board schools and directing the teachers and students to purchase Gandhi caps by March 31, 1938.

The Chairman of Buldana District Council also issued a Circular No. 3458, dated October 29, 1938, to all the schools directing the teachers and students to wear Gandhi caps or khadi turban and clothes of pure khadi always in the school from 1st November, 1938, to hoist the National Flag in every school building from 1st November, 1938.

Situation in the Central Provinces and Berar

These circulars were issued to the Urdu schools and also to all other schools within the local areas. Most of these matters came to be the subject of press agitation, public protests and Assembly Questions. In September, 1938, an attempt was made to raise this issue in the Assembly through an adjournment motion, but this could not be done as the motion was not admissible. The Amraoti District Muslim League in its meeting on 6th November, 1938, passed resolutions protesting against these orders of local bodies. Representations were made to His Excellency the Governor in October, 1938. The situation was described by a speaker in the C. P. Assembly in the following terms :—

“ The mania of *Bande Mataram* has entered the brains of the Congressmen to the extent that it has taken the place of ordinary salutation, in ordinary routine letters it has taken the place of *Namaskar and Pranam*. I cannot understand the reply of the Government that the singing of *Bande Mataram* is optional and permissive. The Congress itself is developing and encouraging a separatist tendency and it does not want that we should exchange our ordinary greetings in our social life. The Muslims find themselves in a position where it is not possible for them with a clear conscience to

attend all the functions where Bande Mataram is the slogan of the majority.”

“ The local bodies intoxicated with power and relying on the support of the Government are embarrassing the Muslim staff and students under them. It is the actual working and the spirit of the administration that counts and not the rules.

“ The Muslims by ideology are opposed to Bande Mataram. Let the followers of truth and non-violence realize this and give up the hide and seek policy of permissive and optional orders.

“ The Local Bodies consistent with the policy and programme of the Congress have issued instructions to the Muslim students and staff to adapt themselves to changed circumstances, to put on Gandhi caps, to enrol themselves as members of the Congress, to bow before the Congress flag and even worship the image of Gandhi.”*

The circulars were issued in September and October, 1938. They were not isolated cases occurring in isolated instances. But no attempt was made to put a stop to these. It was only on the 20th March, 1939, by which time the circulars had been given effect to, that Government issued a circular that there should be no compulsion as to the worship of Mahatma Gandhi and in matters of this kind in educational institutions.

One must also realise the difficulties of teachers and students belonging to a minority community, living in surroundings where they have to depend in many matters upon the grace of the majority, with chances of being thrown out of employment or turned out of schools, losing their stipends, scholarships and, above all, the good will of the teachers, to be marked and singled out in standing out of school functions and school congregations. On the other hand, Government over and above again declared its policy of leaving the execution of these circulars to the discretion of local bodies. Placed in

* C. P. Assembly Proceedings, Vol. V, p. 140.

power, it is always easy to victimise; it is extremely difficult for the victimised to prove the motive.

No more Urdu Schools

Almost about the same time, a new policy of no more Urdu schools or the abolition of Urdu schools was running through the veins of some of these local bodies; grounds of economy and many other reasons can be always cogently put forward, if one wishes to, to cover the real motive behind such acts. The Amraoti District Council decided to open 200 primary schools; 24 villages applied for Urdu schools and were prepared to give necessary buildings and furniture; only three Urdu schools were started.* The Betul District Board made a programme for the introduction of compulsory primary education in all Hindi schools, with the help of Government aid; not one Urdu school was provided under the new scheme and yet there was no more than one Urdu school in the whole district.

Urdu Vidya Mandir

The Warud Municipal Committee at Amraoti changed the name of all schools to Vidya Mandirs and the name of the Urdu school was changed to Urdu Vidya Mandir; school registers were required to be kept in Marathi; the matter was brought to the notice of Government but no action was taken. †

Abolition of Urdu Schools

The only Urdu primary school at Betul which had been in existence for 40 years was amalgamated with the Hindi school; the local Anjuman had to take over the Urdu classes. No Urdu school thus remained in the rural areas of Betul.

* C. P. Assembly Proceedings, Vol. II, p. 421.

† C. P. Assembly Proceedings, Vol. III, p. 327.

The matter was brought to the notice of Government by Government replied that this was a matter entirely for the local bodies.*

Inadequacy of Urdu Schools

One would have expected some better provision made for the Muslim primary education in rural areas; there was only one Urdu school in the whole district of Mandla, only one in Drug and in Balaghat, two in Bilaspur, three in Chanda and in Bhandara, five in Raipur, six in Sagar and in Chinhdwar; eight in Hoshangabad.† Yet nothing was done in these matters.

Attitude of Local Bodies

The general attitude of the local bodies will be understood from a few instances. There is an Anglo-Urdu School at Darwah run by the local Municipality. Since the foundation of the school, Haji Mohammad Ishaq, the founder and the Secretary of the local Anjuman, rendered help to Muslim boys through the Head Master in form of fees, books and even sometimes supplied clothes. From July, 1931, to March, 1936, the Anjuman paid Rs. 2,284-12 for the poor students of the school. Haji Mohammad Ishaq had his sons still reading in the school; but the Municipal Committee nominated Mr. Ramaotar Raghunandan Dube for the Urdu School in place of Haji Md. Ishaq who thereupon ceased to be a member of the Committee.‡ In the Frazerpura Urdu Boys' School, Amraoti Camp, the Senior Deputy Inspector remarked as follows :—

“ It is nothing but the misfortune of the Muhammadan children of these quarters, that the school has not yet been taken over by the Camp Municipality as its regular school. The important question of taking over this Urdu teaching

* C. P. Assembly Proceedings, Vol. V, p. 938.

† C. P. Assembly Proceedings, Vol. III, p. 1016.

‡ C. P. Council Proceedings, Vol. XII, p. 490.

institution of Frazerpura is unnecessarily being postponed by the Municipality.”*

In the Manora Urdu School at Akola, the Committee consisted of 7 persons, five of whom did not know Urdu. †

Urdu in Assembly Rules

When the draft rules of the Assembly came up for consideration, an amendment was sought to be made that Urdu should be considered as one of the recognised languages, in which a member may be entitled to speak if he does not know English or is not able to speak English well. It is of course true that such speeches were allowed in the house, but the Muslims wanted to provide it in the rules, when specific provisions were being made for the recognition of Marathi and Hindi. The amendment was strongly opposed and ultimately rejected on the ground that the necessary consequence of the amendment, if accepted, would mean that Urdu speeches will have to be printed in the Assembly Proceedings in Urdu script and that the Bills will have also to be published in the Urdu language which would involve heavy cost which the Government was not prepared to accept. Yet pages after pages of the Assembly proceedings including lengthy speeches of the Ministers and others were published in Devnagri script, making it difficult for all who do not know the script to understand the contents.

Nagpur University Bill

A private Bill was introduced in the Assembly to provide, among others, for the election of five persons as members of the Nagpur University to be elected by the Muslims and the Depressed Class members of the Legislature. In

* C. P. Council Proceedings, Vol. XIII, p. 342.

† C. P. Assembly Proceedings, Vol. III, p. 874.

discussing the question it was stated by one member in the Assembly :—

“ I have been a member of this University for five or six years and whenever there was a question concerning the Muslims, we hardly had any voice in the matter and our proposals were always turned down because so far as the question of Muslim culture or language was concerned, we met with extremely unsympathetic response in the University.”

Another member stated :—

“ I know of persons who have been appointed as setters or examiners in Urdu or Persian who did not know even a word of the language or the subject.

“ The University has prescribed books in Urdu, Arabic or Persian which are out of print and I specially want to draw your attention to one particular book which is taught as compulsory text-book which is proscribed throughout the Islamic world by the Royal orders of His Majesty the Khalifa.”

It appears that the Bill received a good support from various quarters. The Chief Justice of Nagpur High Court, the Director of Public Instruction, the Secretary of the Federation of recognised educational institutions in C. P. and Berar and others supported the Bill. The Bill was bitterly opposed by the Government and the motion for reference of the Bill to a Select Committee was rejected. It appears from the Division list that 13 Hindu members supported the Bill apart from the Muslim members of the Assembly.

Termination of Lease of Anjuman-i-Islamia Press

Years back the Anjuman Islamia, Jubbulpur, in order to stabilise the position of the High School which was the only school with Urdu medium in the northern districts of C. P. and other primary schools which they were managing started a Printing Press. The Government of the day encouraged this and Government settlement and revenue forms and other

works were being printed for the last fifty years in this Press. The press was well equipped and fitted with up-to-date machines. The work began without any agreement but in 1923 the Government proposed a lease which was first entered into for a term of five years but with a clause in the agreement for the renewal of the lease from time to time at the option of the press, "so long as the work is done satisfactorily." This proviso was purposely added with a view not to jeopardise the interests of the school at any future time. The lease was renewed for 10 years in 1929 and would, in normal course, have continued till 1939 with the option of fresh renewal at the instance of the press. There had never been any complaint of the works being done in any unsatisfactory manner. But a notice was served notifying that the lease would be terminated on 31st October, 1938, even one year before the full term of the lease. Representations were made to the Government with no effect.

Urdu allowed as an Exceptional Case

While recognising that Urdu is the mother-tongue of the Mussalmans of C. P. and Berar, the Government did not admit the necessity of providing the necessary facilities for the provision of Urdu as the medium of instruction. "Hindi and Marathi are recognised as medium of instruction in schools. In exceptional cases, Urdu has been allowed to be used as medium of instruction but obviously this could not be the rule," was the reply of the Minister for Education under the Congress Government.*

Girls' Urdu Normal School

The education of Muslim girls made very satisfactory progress within recent times in the primary stages. The need of Urdu-knowing mistresses was being keenly felt throughout the province. The only provision that existed was the Urdu section of the Jubbulpur Government Normal School. An Urdu Normal School in Berar was urgently

* C. P. Assembly Proceedings, Vol. I, p. 512.

necessary, as the Jubbulpur Normal School could not adequately meet the demand. 48 applications were still pending in the year 1936-37 from applicants who could not be admitted. If a new school was started, 103 female teachers were likely to join was the statement of the Government in the year 1937 * Yet there was no provision made for this.

Muslim Girls' School

There was not even one Government Middle School for Muslim Girls in C. P. The position of Girls' Schools in the whole province was as follows, *viz.*, there were 2 High Schools and 3 Middle Schools directly managed by the Government and 10 High Schools and 9 Middle Schools aided by the Government. Out of these 24, excepting one Government Urdu-English Middle School at Amraoti and an Anjuman Urdu-English Middle School at Jubbulpur, there was no other Urdu school for girls, high or middle, in the whole province.

In the year 1937, there were 10,306 Muslim girls in primary schools out of a total of 73,960. The percentage is over 14 per cent. Considering the poverty and backwardness of the community, this was extremely satisfactory and needed special encouragement for higher education among Muslim girls. In the absence of any facilities, the number of Muslim girls gradually falls off and in the year 1937 it was only 163 in the secondary schools out of 5,738 girls reading in such schools. The percentage thus goes down to 3 per cent.† in the secondary schools from 14 per cent. in the primary schools. In spite of repeated representation, no step was taken in this matter.

Urdu Schools

The number of Urdu Primary Schools in the province is given in Table XIV of the Appendix. The figures show the inadequacy of Urdu schools in most of the districts.

* C. P. Assembly Proceedings, Vol. I, p. 689.

† C. P. Assembly Proceedings, Vol. I, p. 117.

Muslim Schools

No other province can probably show a better record of all what the Muslim community, a very small minority, backward and poverty stricken, has done in C. P. and Berar. The Muslims are running 5 high schools, about a dozen Anglo-Vernacular schools and 22 Urdu Middle Schools in the whole province.* Yet very little was done to encourage their efforts.

Urdu and Persian Committee of Courses for High Schools

This committee is appointed by the High School Board. The Committee consists of 6 gentlemen, three Hindus and three Muslims and there were various complaints received by us against the courses prescribed.

Services

The position of Muslims in educational services was extremely unsatisfactory. During the year 1935-36, 32 teachers were appointed in the Subordinate Educational Service of which only one was a Muslim and he was a B.Sc. The Amraoti District Muslim Educational Conference was held under the presidency of Nawab Siddique Ali Khan, M.L.A., on the 19th of January, 1936, requesting Government to appoint an Assistant Lecturer in Urdu in the King Edward College, Amraoti, to have an Urdu High School for girls at Amraoti and an Urdu Normal School for girls at Amraoti.† In the provincial service out of 6 Head Masters and 3 Superintendents of Normal Schools, there was no Muslim; out of 74 posts in the collegiate services, there were only 6 Muslims—five for Urdu, Persian or Arabic teaching and only one as a Demonstrator in Zoology in the Science College. Most of these matters were represented over and over again, but without any effect.

* C. P. Assembly Proceedings, Vol. III, p. 1016.

† C. P. Council Proceedings, Vol. XII, p. 63.

Vidarbha

Centuries of history are of no moments when political passions envelope all reasons. Such was the case when the Assembly passed a resolution that the Marathi areas of the province should be constituted into a separate province and be called "Vidarbha." While the Muslim members were in favour of the first part, they opposed that the name "Berar" should be eliminated from the pages of history.*

* Assembly Proceedings, Vol. IV, p. 622

CHAPTER IX

NAGPUR UNIVERSITY

Regulations of the University

Under the regulations of the Nagpur University, every student for the Intermediate Examination is required to take up five subjects, *viz.* :—

(A) Composition in Hindi, Marathi, Urdu, Guzarathi, Bengali, Oriya or Telugu. (B) English. (C) Any three of the following :—(1) Mathematics. (2) Sanskrit, Pali, Arabic, Persian or Latin. (3) Hindi, Urdu, Marathi, French or German. (4) History and Allied Geography. (5) Logic. (6) Economics. (7) Civics and Public Administration in India. (8) Military Science. (9) Geography.

For I.Sc. the first two subjects are the same as for I.A., while the other three subjects are Science subjects.

For B.A., the subjects are :—

(A) General English. (B) Any three of the following :—(1) Special English. (2) Sanskrit, Pali, Arabic, Persian or Latin. (3) Marathi, Hindi or Urdu. (4) French or German. (5) Pure Mathematics. (6) Applied Mathematics. (7) History and Allied Geography. (8) Economics. (9) Philosophy. (10) Political Science. (11) Military Science.

For Honours, a student must take up any three of these subjects.

Difficulties of Muslim Students

Even a cursory perusal of the regulations will show the inherent difficulties of the Muslim students. A Hindu student can easily take up for the Intermediate-in-Arts (1) Hindi or

Marathi composition, (2) English, (3) Sanskrit, (4) Hindi or Marathi language, (5) History or Civics or Logic or Economics.

Modern Hindi or Marathi has such a large admixture of Sanskritic words that it is comparatively easier for him to take up Hindi Composition, Hindi language and Sanskrit, or Marathi Composition, Marathi language and Sanskrit; the grammars, words, synonyms and methods in Sanskrit, Hindi and Marathi have affinity with one another; the outlook, environment and themes have common grounds in all these languages.

The Muslim student has to contend against heavier burdens and difficulties. The Arabic is one of the stiffest languages of the world. Its grammar is most elaborate and complicated. Persian has a great deal of Arabic words instilled into it and a student reading Persian has to know something of Arabic too.

The Muslim student does not get the same care and attention in the college owing to inadequacy or absence of the staff. The Morris College has two teachers in Sanskrit and one in Arabic and one in Persian. The Robertson College has got two teachers in Hindi but only one in Urdu, one teacher for Sanskrit but one teacher for both Arabic and Persian. The King Edward College has got two teachers in Sanskrit but only one in Persian. All these three are Government colleges. The City College has got two professors in Sanskrit but only one, a Hindu teacher, in Persian. Again in most of the colleges, Government or non-Government, the same teacher has to teach both Urdu and Persian or Persian and Arabic. Generally, the staff in Arabic, Persian and Urdu is of lower grade including even Government colleges. The Morris College has a Professor in Sanskrit but only an Assistant Professor in Persian. In Robertson College, there are two teachers in Hindi—one Assistant Professor and one Assistant Lecturer—but only a temporary Assistant Lecturer in Urdu. In the Amraoti College there is an Assistant Professor in Marathi but only an Assistant Lecturer in Urdu.

Often times, a Muslim student is at a great disadvantage in colleges, due to the fact that every college is not affiliated in Urdu and Persian or Arabic, while every college is affiliated in Sanskrit and Marathi or Hindi ; even where there is affiliation, there is no teacher in parity with Sanskrit, Hindi or Marathi. His choice is therefore much more limited and he has a heavier burden in his University studies.

The comparative position of these subjects is noted below :—

Arabic

Only one college, *viz.*, Morris College, Nagpur, is affiliated up to M.A. in Arabic. But there is only one Assistant Professor to teach Intermediate, B.A. and M.A. classes.

Only one other College, *viz.*, Robertson College, Jubbulpore, is affiliated up to B.A. but there is no staff for this. The Persian teacher has to teach, in addition, Arabic.

Both these are Government colleges. There is no other college for the teaching of Arabic.

Persian

The Morris College is affiliated up to M.A. There is only one Assistant Professor for teaching Intermediate, B.A. and M.A. classes. The Robertson College is also affiliated up to M.A. There is only one Assistant Professor for teaching Intermediate, B.A. and M.A. classes and he is in addition the teacher in Arabic (up to B.A.) for which there is no special staff. The King Edward College is affiliated up to B.A. and there is one Assistant Professor for this purpose.

Among private colleges, the City College, the Hitakarini College, Chattisgarh College and the Central College for Women are affiliated up to B.A. and there is one teacher in each college for the purpose. The teacher in Persian in the Hitakarini College, Central College and Chattisgarh College has in addition to take up Urdu classes (up to B.A.) as there is no special staff for the purpose.

Urdu

Both the Robertson College and the King Edward College are affiliated in Urdu up to B.A. and there is only one Assistant Lecturer for the purpose in each of these colleges.

Four private colleges, *viz.*, City, Hitakarini, Central and Chattisgarh Colleges are affiliated in Urdu up to B.A. but there is no staff for the purpose. In the last three colleges, the Persian teacher, and there is not more than one in any of these colleges, has to teach both Persian and Urdu up to B.A.

Sanskrit

As against these, the Morris College has one Professor and one Lecturer ; the King Edward College has two Assistant Professors ; the Robertson College has one Assistant Professor in Sanskrit. Among private colleges the City College has two teachers, and Hislop, Hitakarini, Central, Wasudeo, Chattisgarh and Sitabaldi Colleges have one teacher each.

Marathi

In Marathi, the Morris College has got one Assistant Professor, the King Edward College has one Assistant Professor. The Hislop College has got one Professor, one Assistant Professor; the City College has one Professor and another part-time teacher ; the Central, Wasudeo and Sitabaldi Colleges have one teacher each.

Hindi

The Robertson College has one Assistant Professor. one Assistant Lecturer ; the Hitakarini, Wasudeo and Chattisgarh Colleges have one teacher each in Hindi.

The Marathi Lecturer was appointed in the Government King Edward College, Amraoti, in the year 1932-33 with only 27 students taking up Marathi. But in the year 1932-33,

there were 44 students with Urdu as their mother tongue ; the number was 50 in 1933-34 ; 42 in 1934-35 ; 46 in 1935-36 ; and 50 in 1936-37. But yet there is no provision for an Urdu teacher and when a question was asked in the Assembly, the Government only promised to provide an Urdu teacher when funds would permit.*

It appears that in the year 1936-37 the number of students with Urdu as their mother tongue was as in Table XV in the Appendix.

Yet the provision for teaching Urdu in these colleges was most inadequate even in 1936-37 and there was no teacher for Urdu in most of these colleges though there was adequate provision for the teaching of Marathi or Hindi. There was no teacher of Urdu in Morris College, Hislop College, College of Science, Robertson College, King Edward College, City College in the year 1936-37.† Only King Edward College, Amraoti, was provided with a temporary Urdu teacher in 1937-38 and the post of Assistant Lecturer in Urdu created in 1939.

Muslims in the University Bodies

It appears from a memorandum placed before our Committee that in the University of Nagpur, there is not a single Muslim teacher or ministerial officer, not even a menial servant, excepting a Law teacher in the University Law College. There are 136 members in the Court of the Nagpur University and there are only four Muslim members.

There are only two members in the Academic Council out of 46 and excepting the Faculty of Arabic and Persian, there is no other Muslim member in any of the other Faculties, and this Board contains both Hindus and Muslims.

* Council Proceedings, Vol. XII, p. 463.

† Nagpur University Calendar, 1937-38.

College Staff

The Government Colleges have got no Muslim teacher in any of the general subjects other than Persian, Arabic or Urdu and excepting one Demonstrator in Zoology in the College of Science. The teaching staff of the other colleges in the province is practically without any Muslim excepting one teacher in the University Law College, a Professor of Politics in the Chattisgarh College, Raipur, appointed only last year, and a few Persian, Arabic or Urdu teachers.

Laxminarayan Trust

One of the complaints that we received at Nagpur was in connection with the endowment of the late Rai Bahadur Laxminarayan. He left properties worth about Rs. 40 lakhs to the University of Nagpur and in terms of the Will the whole of the estate, movable and immovable, subject to such bequests as he has made, was bequeathed to the Nagpur University and earmarked for the teaching of Applied Science and Chemistry to the Hindu students of C. P. and Berar, with instruction that the authorities shall not spend this amount for any other purpose, and must scrupulously carry out his desire. A Technological Institute to be financed from this fund was started by the University but under the terms of the endowment Muslim students shall not be permitted to join this institute. This will no doubt develop the teaching of Applied Science in the Technological Institute but the Muslims shall be out of it. We have discussed further about this Trust and the University in Part II of our report.

Admission to colleges

It will be realised that admissions to colleges are generally made on consideration of examination results; yet the fact must be admitted that Muslim students have still to contend against heavy odds and as such

one cannot expect the same results in public examinations. It is well-known that there was no such competition at the time the Universities were started in India and every one who wanted to read in colleges was not only admitted but given various special facilities. These special facilities are no longer existing to-day. A good number of Muslim students is refused admission at least in some of the best colleges and these students have to migrate to colleges which have not the same educational arrangements and equipments or to places away from their homes where they find difficulties of accommodation. To give only one instance, in 1936-37 the Morris College admitted only 15 Muslim students out of 21 applications in the first year I.A. class.*

* C. P. Proceedings, Vol. II, p. 542.

CHAPTER X

MUSLIM EDUCATION IN BOMBAY AND SIND

Presidency of Bombay

Sind was included within the Presidency of Bombay till the 1st of April, 1937, when it was constituted an autonomous province with the inauguration of the new constitution. It will, therefore be convenient to make a survey of Muslim education of both Bombay and Sind together and in this Chapter the term Presidency includes both Bombay and Sind while the term ' province ' will mean either the province of Bombay or of Sind as the case may be.

Province of Bombay

The province of Bombay as per census of 1931 had a population of 17,916,318, of which 1,583,259 were Muslims. The Muslims thus form 8.84 per cent. of the total population of the province. The province has a total urban population of 4,126,843, of which 805,399 were Muslims.

Sind

The total population of Sind was 3,887,070, of which the Muslims were 2,830,800. The Muslims thus form 72.8 per cent. of the total population of the province. The total urban population in Sind was 699,307, of which 293,401 were Muslims. The Muslims thus form 42 per cent. of the total urban population. Compared with the total Muslim population, the large bulk of the Muslims live in rural areas and only about 10 per cent. live in the urban areas.

Linguistic Divisions

The Presidency is divided into four distinct linguistic divisions, namely, Gujarati, Marathi, Canarese and Sindhi. But the Muslims in the province of Bombay, except a small section in rural areas, have generally Urdu as their mother-tongue. The statistical figures of the Urdu speaking population in the Presidency are not available from the census report; the census report only gives the figures of those speaking Western Hindi language, which according to the Census Report includes "Hindusthani, Kanauji, Baghati, Beghati, Braj, Musalmani, Urdu, Bundeli, Bangaru, Mathuri, Kirad" and of course includes Hindi proper. There is no doubt about the fact that even in areas where the Muslims have the local regional language as the main medium of speech, Urdu is much spoken by the Muslims as a second language.* In Sind, Sindhi is said to be, according to the Census Report of 1931, the mother-tongue of the Mussalmans of Sind, though in urban areas the Muslims have Urdu as their mother-tongue. This is due to the fact that the Muslim rule in India came earliest in Sind and the province is geographically separated almost on every side from its neighbours by wide expanse of desert areas.

Distribution of Population

Table XVI in the Appendix gives the distribution of population in the Presidency.

Muslim Urban Population

Unlike most of the other provinces, the province of Bombay has a larger percentage of Muslims in the urban areas of the province, the percentage of Muslim urban population being 50·8 of the total Muslim population and 19·5 per cent. of the total urban population of the province. It may be

* Census Report, 1931, Bombay, Vol. III, Part I, p. 325.

noted here that over 50 per cent. of the total Muslim population in the following districts lives in the urban areas, *viz.*, West Khandesh (50 per cent.), Nasik (66 per cent.), Poona (64 per cent.), Sholapur (53 per cent.), Bombay Suburban (82·5 per cent.), Ahmedabad (76 per cent.), Panch Mahals (80 per cent.), Surat (56 per cent.), Dharwar (62 per cent.). The percentage is between 40 and 50 in the districts of Thana (43 per cent.), East Khandesh (49 per cent.) and Belgaum (47·5 per cent.). Bombay is of course entirely an urban area. These figures show that out of 21 districts in the province the Muslims live more in the urban than in the rural areas in ten districts and in three districts they are almost equal. Historical reasons, trade and business purposes are responsible for this large concentration of Muslim population in the urban areas of these districts.

Muslim Education till 1871

There is very little of importance to note in the history of Muslim education in the Presidency of Bombay till 1871, when Lord Mayo's Government invited the attention of the various Local Governments and Administrations to the question of taking measures for the more systematic encouragement of secondary and higher education among the Mussalman of India. But English schools and colleges had been started even earlier than Lord Macaulay's celebrated minute of 1835. The presence of a flourishing mercantile class directly benefited by the new order of events largely contributed to the growth of a new desire amongst the people to start English schools and colleges.

The Bombay Native School Book and School Society was formed in Bombay in the year 1823, for the promotion of education amongst the people. The Society within a few months of its start obtained a Government grant of Rs. 12,720 per annum. The Elphinstone School was started by the Society in 1824. In November, 1827, when the Hon'ble Mr. Mountstuart Elphinstone was about to resign his office as the Governor of the Presidency, the Society convened a public

meeting which resolved to subscribe an endowment fund in honour of the Governor for raising the status of the Elphinstone School to a college. A sum of Rs. 2,29,656 was collected by public subscriptions and by the time two Elphinstone professors were appointed in 1835, the fund accumulated to Rs. 4,43,901. The interest of this endowment was augmented by an annual grant from Government. Other institutions were also started during this period to encourage the growth of education amongst the people.

Successor to a Brahmin Government

But the general attitude of the Government in the organisation and encouragement of education in the Presidency was that they had succeeded to a Brahmin Government in the Presidency. While the Government of every other province in India were freely encouraging missionary efforts in education, the Government of Bombay were hesitant to utilise their agencies for such purposes, lest this might alienate the orthodox Marathas. "The circumstance of only having lately succeeded to a Brahmin Government, by making it dangerous to encourage the labours of the missionaries, deprives the cause of education of the services of a body of men who have more zeal and more time to devote to the object" of promoting education "than any other class of Europeans can be expected to possess."*

Sanskrit, the Grand Storehouse

The early history of the Poona Hindu College gives an indication of the prevalent notions and the policy of the Government. The Poona College was established by authority of the Bombay Government on the 7th of October, 1821, at an annual charge of about Rs. 15,250 to the East India Company with the objects "of the encouragement and improvement of the useful parts of Hindoo learning," and "to

* Hon'ble Mr. Elphinstone's Minute of Education, dated 13th December, 1823.

preserve the attachment of learned Brahmins who had suffered severely by the change of Government and who had considerable influence over the feelings and conduct of the people at large." Owing to the management of the institution being lax and negligent, a committee was appointed by the Government in 1834 to enquire into the working of the Poona College. The Committee took a very unfavourable view of the institution and recommended its abolition. The Government of Bombay, while agreeing with the Committee that "the college had fulfilled no purpose but that of perpetuating prejudices and false systems of opinions" * decided to maintain the college on a reformed plan. "One main ground of retaining the institution was the importance of the preservation and cultivation of the Sanskrit language with reference to the improvement through it of the vernacular languages that are derivatives from it. . . . It was argued that Sanskrit is as essential to students in India as Latin is to students in Europe. It is the language of the laws and literature as well as of the religion of the country. And as English, it is allowed, is necessary in the present circumstances of this country, to furnish ideas to the native mind, so is Sanskrit equally necessary to ensure the right expression of those ideas in the vernacular tongues. By the abolition, therefore, of the study of Sanskrit literature would be lost a powerful aid in the diffusion of true science." †

In the wake of such reasons behind Governmental decisions, Persian was abolished as the court language of the country throughout India. Vernacular languages of India were gradually introduced as the media of instruction in schools and special encouragements were given for the growth of vernacular literatures under the new scheme of things. Translation Departments became an important branch of educational activities of Government and these works were almost everywhere in India placed in charge of eminent Sanskrit scholars from Europe or of men who believed Sanskrit

* Selections from Educational Records, Part II, p. 156.

† Selections from Educational Records, Part II, p. 157.

to be “ the grand storehouse from which strength and beauty may be drawn for the vernacular languages.”

Elimination of Arabic and Persian words

The resulting effect was too often achieved by the simplest method of eliminating Arabic or Persian words already familiar to the common people of India from the vernacular languages and substituting in their places words from Sanskrit lexicon.

The new creative activities in the languages of India were inspired by eminent European scholars who had no doubt made deep studies of the Shastras and the classics and were intimately familiar with grammar and lexicon, but whose contact with the local languages was not with the spoken tongue in all its rich varieties of idiom and expression but only with deeply learned pandits and Sanskrit scholars. Thus came in the scholastic influence of Sanskrit in the local languages of India and particularly in the Marathi and other regional languages of Bombay.

Muslim Education

Very little was done for Urdu which would have been the only means of reaching education among the Muslims. In fact, the existence of the peculiar needs of the Mussalmans in education was not known till Lord Mayo's resolution brought it to the notice of the local Governments and even then it took many years before the problems of Muslim education in its proper perspective were realised by the educational officers of Government. From the point of view of Muslim education, therefore, there is nothing much to note till the year 1871.

Education Despatch

In pursuance of the policy enunciated in the educational despatch of the 19th July, 1854, the Board of Education

which was constituted in Bombay in 1840 was abolished in 1855 and as a first step towards carrying out the new education policy a separate Department of Education was constituted. Mr. Claudius James Erskine of the Civil Service was appointed to be Director of Public Instruction in the Presidency.

University of Bombay

By Act XXII of 1857, a University was established and incorporated at Bombay with the Right Hon'ble John Lord Elphinstone, Governor of Bombay, as the first Chancellor and the Hon'ble Sir William Yardley, Chief Justice of the Bombay Supreme Court, as the first Vice-Chancellor. There were five Indians in the first Senate of the Bombay University, one of whom was a Muslim, "Mohamed Yusoof Moor-gay Cazeer of Bombay."

Language Difficulty

The organisation of education in the Presidency during the period was on the basis of giving English education to the people along with Marathi, Gujarathi, Canarese or Sindhi either as medium of instruction or as an independent study. Muslims had generally to contend against the language difficulties in the urban areas, as also a large part of the rural areas, where they had Urdu as their mother tongue. Previous to 1870-71, a boy preparing for Matriculation was allowed to choose between his vernacular and a classical language. In 1870-71, a classic language was made compulsory in the High School classes and the Director of Public Instruction recommended that whether a student takes up a classic or not for his matriculation there should be compulsory examination in the vernacular for the Matric.; but the proposal was not accepted by the University.

Education in 1864-65

As an instance we may give the following details of governmental activities in education for the year 1864-65 :—

(a) There were two translation sections in the Education Department, Marathi and Gujarathi at an annual cost of Rs. 10,982-9-3.

(b) The Book Department which included printing of books and encouragement of literature mainly in Marathi and Gujarathi cost Rs. 1,06,702-3-10.

(c) Major Thomas Candy was the Marathi Translator and Mr. T. B. Curtis was the Gujarathi Translator of the Education Department.

(d) About 47,000 Marathi, 100,000 Gujarathi books were printed and published for sale.

(e) The only languages taught were English, Marathi, Gujarathi, Sanskrit and Latin both in the Elphinstone and Poona Colleges, the only two colleges in the Presidency. There was only one Muslim student in the Elphinstone College and none in the Poona College. The Government spent Rs. 55,163-3-7 for these colleges from public revenues.

(f) There were nine Government schools of the Higher class teaching up to the University standard. English was of course taught in all schools. Marathi was taught in six schools, Gujarathi in one, Canarese in one, Sanskrit in six and Sindhi in one of the schools. There was no provision for the teaching of Arabic, Persian and Urdu in any of these schools, even though there were 70 Muslim students in these schools of which 17 were in Elphinstone school, 13 in Hyderabad (Sind) school and 23 in Karachi school. Apart from receipts from fees, endowments and public contributions, Government spent a sum of Rs. 74,022-15-9 per annum for these nine schools.

(g) There were 21 first grade Anglo-Vernacular schools in the province of Bombay. The number of Muslim pupils in these schools was 95 out of 2,144. Marathi was taught in

ten schools, Gujarathi in 4, Canarese in 2, Portuguese in one and Sanskrit in three schools. Some of these also were pure English schools. There was no provision for teaching of Arabic, Persian or Urdu in any of these schools. A sum of Rs. 27,144-5-6 was spent for these Government schools from public revenues.

(h) There were three first grade Anglo-Vernacular schools in Sind. The number of Muslim students in these schools was 64 out of 300. Marathi and Sindhi were taught in all these schools, Gujarathi in one and Arabic-Persian in only one. A sum of Rs. 444-7-5 was spent from public revenues for these three schools.

(i) There were 102 second grade Anglo-Vernacular schools in the province of Bombay. The number of Muslim students was 831 out of 14,758. There was no provision for Urdu, Persian or Arabic in any of these schools. The languages taught were Marathi, Gujarathi, Canarese and Sanskrit. A sum of Rs. 37,840-6-6 was spent for these schools. There were no such schools in Sind.

(j) There were 825 Vernacular schools (primary schools) in the province of Bombay. Only 17 of these were Urdu schools. There were 2,307 Muslim students in the vernacular schools out of 43,891 pupils. Excepting the seventeen Hindusthani schools, the other schools were generally Marathi, Gujarathi or Canarese schools. Government spent a sum of Rs. 93,269-14-3 for these schools.

(k) In Sind, there were 55 vernacular schools (only a few of these being purely English teaching schools). Thirty-six of these had Arabic-Persian and 39 had Sindhi taught in these schools. There were 774 Muslim pupils out of 1,608 pupils. Most of these schools were Government schools in name, almost the entire expenses being met from fees and public subscriptions. Government spent only Rs. 5,267-7-4 for these schools.

(l) There were three sections in the Grant Medical College—an English class preparing for University Medical Examination for the degree of Licentiate of Medicine, student

apprentices class for Assistant Apothecaries examination and a vernacular class whose subjects were taught through the Marathi language only.

During the session 1864, there were 23 students in the English section, of which two were Muslims. There were 32 students in the Student-Apprentices class. This section consisted of students who were Europeans, and Anglo-Indians and intended for military service. In the Vernacular section there were 24 students and owing to the teaching being through Marathi language, there was no Muslim.

Local Educational Cess

Soon after 1864-65 one-third of the anna levied for local purposes to each rupee of land assessment was earmarked as an educational cess and spent for the purpose of primary education; this sum was Rs. 720,326-12-6 in 1870-71. It is interesting to note that under rules framed for disbursement of the educational local cess fund, a whole year's income was to be accumulated as a reserve fund and in fact the balance in hand on 31st March, 1871, was a little over 8 lakhs.

The Director of Public Instruction in 1870-71 records that the local education cess fund which was originally intended for the educational needs of the contributing villages and in the little area in which it was levied, was spent for the whole province including urban areas, the Municipalities contributing only about Rs. 36,000. He recommended the introduction of a town school rate.

Muslims must learn Regional Languages

The general attitude of the Education Department during this period was that the Muslims must come alongside with the other students in joining the general institutions and learn the regional languages in their own interests. This was the age in which there was an effort to re-establish the languages of India (but not Urdu) making Sanskrit as

the basic language. Sanskrit was considered, as has been noted before, as the grand storehouse from which strength and beauty should be drawn for the vernacular languages of India and the purity of the local languages was to consist in the exclusion of Mussalman words. The higher educational institutions taught the regional languages but neither Urdu nor Arabic nor Persian. The Urdu primary schools were only a few in number. Urdu was universally known in Sind; the people of Sind both Hindus and Muslims were anxious to learn Persian or Arabic but according to the report of the Director of Public Instruction, Sind vilages which supplied the bulk of the Muslim population were thinly populated and scattered far and wide and as such rendering them to group together for educational purposes was a matter of extreme difficulty.

Lord Mayo's Resolution

On the 7th of August, 1871, the Government of Lord Mayo issued a resolution upon the condition of the Muslim population in India as regards education, and desired that more systematic encouragement should be given to the classical and vernacular languages of the Muslims in all schools and colleges.

The Resolution was circulated to all Local Governments and Administrations for their opinion "as to what measures should be adopted towards promoting this object, by modifying the methods and means through which teaching should be given, so as to make the higher branches of it more accessible to Mahomedans without altering the essential principles of our public instruction." "Whether the creation of a vernacular literature might not be aided by the State, and whether more ample recognition should not be given in the University courses to Arabic and Persian were matters on which advice and propositions were particularly invited." The Resolution of 1871 made no direct men-

tion of primary education, but the provincial Governments considered this question also among others in submitting their report and recommendations.

University Reply

The Resolution was forwarded to the University of Bombay and their reply was that "the University having recognised Arabic and Persian as classical languages for graduating in Arts, consider it has done all that it can do, with its present means, for the encouragement of higher education among the Mahomedan population on this side of India." The Syndicate however recommended that "Government should find itself in a position to found in one of the colleges recognised by the University a professorship of the Arabic language and literature."

Director's Reply

The Director of Public Instruction reported that the Mussalman students were in proportion of about 1 to 10 in Gujarat, 1 to 22 in Deccan and Konkan, 1 to 12 in Khandesh and Ahmadnagar, 1 to 13 in the Canarese country and 1 to 3 in Sind in Government schools; that in Government colleges the Mussalman pupils were only 14 out of 627 and that "in the list of University graduates there are one Muslim M.A. and two B.A.'s."

As regards higher education the Director of Public Instruction stated that the University last year placed Persian on the list of languages in which examination is held for its degrees. Up to that time there was no staff whatsoever for the teaching of this language except a low paid Reader in Persian and Arabic in Elphinstone College. An Assistant was given to the Persian-Arabic teacher "to meet the wants of a much enlarged class of both Parsis and Mahomedans. But this agency is quite insufficient to teach

Persian and Arabic as classics are taught.” In 1870, a proposal was sanctioned for a European Professor of Persian and Arabic on a salary of Rs. 300 rising to Rs. 500. Persian teachers were also appointed in the Elphinstone and Surat High Schools.

There was “ a large and promising class of Mahomedans under training as teachers in the Ahmedabad Training College. They learn Urdu and Persian. There is also a Hindusthani class containing 11 students in the Poona Vernacular Training College and a similar class of 10 students in the Belgaum Vernacular Training College.

The Director further pointed out that the Mussalmans in urban areas “ speak Urdu and not the vernacular ” and therefore “ require special schools.”

As regards Sind, the Director of Public Instruction stated that “ the vernacular is Sindhi but a knowledge of Persian is the distinguishing mark of a gentleman among the middle and upper classes, for Persian was the language of the court for some centuries before the introduction of British supremacy. Persian may therefore be considered the special classic of Sind. . . . It is still the medium of correspondence between educated persons.” So great was the desire to learn Persian that it was included as a voluntary subject in the higher vernacular schools in Sind and steps were taken for preparing a suitable curriculum of Persian instruction for the purpose.

The Director specially desired that Government “ will give us means of organising the primary education of towns in which chiefly the Hindusthani-speaking Mahomedans are found.”

Reply of Bombay Government

The Government of Bombay forwarded the report of the Director of Public Instruction to the Government of India and considered “ that it is of great political importance that the advantage of instruction in the languages, literature

and science of Europe and America should be extended as freely as possible to the Mussalman population." "The geographical position of this Presidency, and its commercial and political relations with the nations and tribes who inhabit the lands bordering on the Red and Arabian Seas and on the Persian Gulf render it expedient that means should be taken to promote the study of Persian and Arabic languages." In the opinion of the Government of Bombay proper organisation of the teaching of Arabic and Persian languages and literature, "as well as the gradual increase of tuition in the Persian language in schools in Sind and other parts of Western India are the first steps to be taken with a view of stimulating the progress" of the Mussalman population.

Decisions of Government of India

The reports of all the provinces were considered by the Government of India in their Resolution No. 7-238/247, dated, Simla, the 13th June, 1873. In reviewing the report of the local Government, the Government of India stated that where the mother-tongue of the Mussalmans was different in speech and in written character from the country dialect, as it was in large parts of Bombay, the difficulties in which the Muslim students found themselves, more or less excluded from following out their education into the upper classes, even though they frequent the lower schools in good number, by the absence of any adequate provision for the distinctive course of instruction which the customs of their society require, had not been satisfactorily surmounted. We have already, in another chapter discussed generally the final recommendations of the Government of India to foster education among the Mussalmans all over India.

Measures taken in Bombay

A new policy was hereafter followed in tackling the problems of education in all the provinces. In Bombay, the number of Urdu schools was considerably increased and

Mussalman Deputy Inspectors were appointed to inspect them.

Anjuman Islamia

The most promising feature in connection with the progress of Mussalman education during the next decade was "the formation and recognition of the Anjuman Islamia, Bombay, started with the object, among others, of establishing a net-work of schools." The Anjuman was started in the year 1870. Special rules were framed for its assistance and it received a fixed subsidy of Rs. 500 a month from Government. By the end of the year 1880-81, the Society's first school was fairly started, and the Society continued to further expand its operations.

1885-1886

In 1885-86, the number of Muslim students was as follows, viz., 24 in Arts colleges, 7 in professional colleges, 1,638 in secondary schools and 55,872 in primary schools. Thus the percentage of Muslim students in primary stages exceeded the proportion of the community to the whole population, but there was a rapid decline of the proportion in the higher stages. Still the progress in comparison with earlier years was rapid. The number of college students in 1881-82 was only 7 and it rose to 24 in 1885-86.

Indian Education Commission

The Indian Education Commission appointed in 1882 reported in 1883, among others, on the problems and measures relating to Muslim education. One of the general recommendations of the Commission was that the Government should gradually withdraw from the management of schools and colleges. Some of the recommendations of the Commission to give special encouragement to the Mussalmans were not much favoured in some of the provinces. The reports of

the local Governments in 1872 made it clear that the inevitable consequence of the Mussalmans in most provinces speaking a language different from the language of the majority compels measures to be taken for provision of separate schools for the Muslims with Urdu medium and that the question of language was closely connected with the problem of Muslim education in a Presidency like Bombay. But it seems that by the time the recommendations of the Commission were considered by the provincial Governments this was completely forgotten.

Criticisms in Provinces

The recommendations of the Education Commission were criticised by the provincial Governments on the following grounds :—

“ First, it was not to the interests of the Muhammadans themselves that they should be offered special facilities for learning Hindustani and Persian instead of the vernacular of the country in which they were to be employed.

“ Secondly, it was still less to the interests of Muhammadans to establish special schools for their benefit. The spirit of exclusiveness or separatism has been the worst foe of the Muhammadans; and it was a duty incumbent on the Government to repress and discourage rather than to foster it. Muhammadan boys could not begin too early to learn the lessons of tolerance and emulation in association with those amid whom their lives were to be spent.

“ Lastly, it was unfair to other sections of the community to establish scholarships for the special benefit of the Muhammadans while these last were also allowed to compete on equal terms for the State scholarships that were open to all. There was danger lest sympathy with the Muhammadans might result in unfairness to other classes.” It was on these grounds that the recommendations of the Education Commission were attacked

Decision of Government of India

The Government of India in a Resolution of July, 1885, reviewed the recommendations of the Commission and the criticisms made by the local Government and it seems that most of the special measures proposed by the Commission were not accepted by the Government of India on the ground that "it is only by frankly placing themselves in line with the Hindus, and taking full advantage of the Government system of high and specially English education that the Muhammadans can hope fairly to hold their own," and that "care must be taken to avoid unnecessary widening of the line between Muhammadans and other classes of the community." The Governor-General in Council was satisfied as to the measures hitherto taken in the provinces and ordered a special section of the annual reports on Public Instruction, precise and detailed, to be devoted on Muhammadan education and only declared a liberal provision of scholarships to be an essential part of the accepted policy of giving the Muslims facilities for securing a better education.

Memorial of the Anjuman Islamia, Bombay

The Anjuman Islamia some time after, submitted a memorial to His Excellency the Governor to the effect that the recommendations of the Education Commission had not been acted upon in Bombay and that the Mussalman community had been neglected by the Department of Public Instruction. The charges were traversed by Mr. Lee-Warner, the acting Director of Bombay. According to him, throughout the Presidency, "Muhammadans occupied a larger place in the attendance at public schools than they did in the population." "The recommendations of the Commission," Mr. Lee-Warner urged, "did not apply with any force to the Muhammadans of Bombay, although where special remedies were needed they had been applied. A Muhammadan Deputy Inspector had been sanctioned for Hindustani schools in each Division; and in every Division, except one, for which a qualified officer could not be found, a Muhammadan graduate had

been appointed. In the Training colleges improvements had been effected which, though short of what the circumstances required, had succeeded in attracting an increased number of Muhammadan candidates for the posts of school-masters. Lastly, a material addition had been made to the number of schools, already considerable, opened for the special benefit of Muhammadans.”* Mr. Lee-Warner also challenged the wisdom of the policy of separation of schools. In the Presidency of Bombay excepting Sind, the Muslim community “formed small colonies in the midst of the Hindu population and the sooner Muhammadan boys took up the vernacular and qualified in the subjects taught to the people amongst whom their livelihood must be earned, the better for their own interests.” “It was certainly a fact that in many places they preferred the study of their own classical languages to such an acquaintance with English and Vernacular as would alone enable them to compete with the races among whom they lived.” “The final conclusion was that it was not true kindness to the Muhammadan community to dangle before them impracticable schemes of separation; that the desire for special schools should at least not be fostered by the Department; that the Department should urge and encourage Muhammadans to resort freely to public schools and should open special Hindustani schools only if the demand for them was genuine and strong.” †

In any case certain further measures were commended as suitable for Bombay and they were as follows :—

- (i) the establishment of an aided Muhammadan college in the town of Bombay;
- (ii) the reservation of a fixed proportion of scholarships tenable in colleges and secondary schools ;
- (iii) recognition of the claims of poor Muhammadan boys to free studentships;

* Croft's Review of Education in India, p. 319.

† Ibid., p. 320.

- (iv) the establishment of special primary and even of special Anglo-Vernacular schools in large centres of Muhammadan population where genuine demand for them existed;
- (v) an increase of scholarships for Muhammadans in Training colleges; and
- (vi) perhaps some concession in regard to the rules reserving high revenue appointments for graduates of the University and certainly some changes in the public service examination.

Nash's Review

Mr. Nash made a review of the Progress of Education in India during the quinquennium 1887-88 to 1891-92 and found that though there were 60,972 Muslims in the public institutions of Bombay in 1886-87, the figures rose to 97,186 in 1891-92. The percentage of Muslim pupils to total scholars in public institutions was 17·2 whereas the Muslims formed 16·2 per cent. of the total population in the Presidency. But the figures in the higher stages of education were not very large.

There were 35 Muslims in Arts colleges, 9 in professional colleges and 2,117 in secondary schools in 1891-92. The proportion, therefore, was a rapidly decreasing figure higher in the scale of education. The increase in primary stages was due to the fact that teachings in rural Mosque schools were accepted as public institutions subject to the acceptance of the Departmental rules as to annual inspection, and were encouraged to introduce secular subjects in their courses, so that with the reading and writing of the Koran, Sindhi, Persian and Arithmetic were introduced in these schools and the scope of their teaching was thus widened to enable them to be entitled to Departmental grants. In 1890-91 the Inspector reported that almost all the indigenous schools in Sind that were worth aiding had been gathered in and the schools have begun to improve in efficiency. The range of teaching had been widened and there was a tendency

for the boys to join the local board schools after finishing the courses in indigenous schools. Even Hindu children attended the Mosque schools. It is of interest to note that a number of migratory schools were started by an Akund named Dad Muhammad in the hills of Kohistan and other wild parts of the Karachi district and they were mostly attended by the hill tribes who generally led a pastoral life except during certain seasons. In 1891-92 there were 33 of these schools with 1611 pupils with 8 schools of a similar class in another district with 189 pupils.

5 Muslims passed the Entrance, 6 F.A., 3 B.A., and 1 medical examinations in 1886-87. The number increased in 1891-92 to 21 in Entrance, 7 in F.A., 1 in B.A., and 2 in medical examinations.

About this time the Sind Madrassah High English School was started as an aided school.

Out of 65 middle scholarships 18 were reserved for Muslims and 6 were open to Muslims and other backward classes, one of these 24 scholarships being given to each district.

Four scholarships were created by the endowment fund of Khan Bahadur Kazi Shahabuddin, C.I.E., tenable for four years, the stipend being Rs. 10 a month for the first two years and Rs. 15 a month for the last two years.

1892-1897

The policy of gradual deprovincialisation of schools was being given effect to during this quinquennium. Plague and famine very seriously affected the strength of the school population for all communities. In fact colleges had to be closed for some time and some of the schools were converted into plague hospitals.

The number of Muslims increased in 1896-97 to 106,225 in public institutions and 32,130 in private institutions.

29 Mussalmans passed the Matriculation, 21 Intermediate, 1 B.A., 1 M.A., 2 Law and 1 Medicine in 1896-97;

5,860 passed the lower primary departmental examinations, 3,048 the upper primary and 50 the middle examinations.

There were in 1896-97 29 students in Arts colleges, 21 in professional colleges and 1,902 in secondary schools.

The Mir of Khairpur created a number of good scholarships of the value of Rs. 25 a month for Muslim students attending an Arts College in Sind.

But the department was following a policy not conducive to the best interests of Muslim education. As the D. P. I., remarked, "I do not see much prospect of real progress and improvement until the community gradually recognises the necessity of adapting itself to the education given generally in the Presidency. Thus where the official vernacular is Gujarathi it is obvious that a boy who spends some years in studying Urdu is at a disadvantage as compared with other boys and if he enters the secondary school at all, he does so at an age when he cannot go through a full course that leads up to higher education. The desire for the Koran is legitimate, but the prejudice in favour of Urdu and Persian affects the progress of Muhammadans in primary schools and retards the general advancement of the whole community."

1897-1902

The progress of education was again greatly retarded by plague and famine during this quinquennium. An experiment was tried of allowing Koran reading in Urdu Municipal schools in Bombay in the hope that this would make the schools more attractive. The Mullahs appointed to teach were to be approved by the Joint School Committee and the reading of the Koran must not occupy hours which should be devoted to ordinary school work.

A Muslim Education Conference was held at Surat in 1901 and at Bombay in 1902. These Conferences were organised by leading Mussalman gentlemen to popularise education in the community and to raise funds wherewith to

help poor and deserving students. H. E. the Governor attended the Conference at Bombay and manifested the greatest sympathy with the movement.

Boarding Houses were established at Karachi, Larkana and Mirpurkhas and a Muslim Educational Conference was held at Hyderabad in January, 1902.

Two Muslims passed the M.A. Examination, 6 B.A., 21 Intermediate, 31 Matriculation, 7 School Final, 62 Middle and 1,934 Upper Primary examinations in 1901-02.

1902-07

In 1902-03, a bold and drastic course of striking off from the registered list every Mullah school in Sind teaching only the Koran and refusing to teach secular subjects was adopted. New standards were laid down for grants-in-aid.

There were 1,05,807 Muslim students in public schools, of whom 95 were in Arts Colleges, 50 in professional colleges, 3,826 in secondary English schools and 1,01,241 in primary schools.

One Muslim passed the M.A. Examination, 9 B.A., 39 Intermediate, 72 Matriculation, 14 School Final, 109 Middle and 2,553 Upper Primary examinations.

1907-12

Urdu schools by this time were started in fair number and out of 20,000 Muslims in primary schools in Northern Division, nearly half were reading in Urdu schools. In the Southern Division, the number of Urdu schools rose from 120 to 206 with 11,893 pupils.

There were 1,39,464 Muslims in public institutions in 1911-12, of which 146 were in Arts Colleges, 37 in professional colleges, 5,543 in secondary English schools and 1,32,986 in primary schools.

Two passed the M.A. Examination, 15 B.A., 15 Intermediate, 79 Matriculation, 45 School Final, 143 Middle and 3,058 Upper Primary examinations.

1912-17

In 1916-17 there were 1,25,048 Muslim students in public institutions of all classes, of which 157 were in Arts Colleges, 58 in professional colleges, 4,992 in secondary schools and 1,18,951 in primary schools.

Two passed M.A., 23 B.A., 19 Intermediate, 72 Matriculation, 28 School Final, 479 Middle and 3,189 Upper Primary examinations.

1917-22

At the request of the community, the Bombay Government introduced two special sorts of Urdu standards for primary schools in 1918. In the one, the medium of instruction is Urdu, the local vernacular being taught as the second language. In the other, the medium is the local vernacular and Urdu is the second language. Of the 840 Urdu primary schools in the Presidency proper, 505 adopted the former system and 295 the latter.

Special Urdu classes were attached to vernacular Training Colleges in the Presidency.

In 1921-22 there were 1,58,225 pupils in recognised institutions, of which 233 were in Arts Colleges, 22 in Law, 40 in Medicine, 9 in Engineering, 3 in Commerce and 2 in Forestry totalling 91 in professional colleges, 3,942 in secondary English schools and 2,033 in Middle English schools.

20 passed the B.A. Examination, 25 Intermediate, 120 School Final, 1,352 Middle and 496 Upper Primary examinations.

1922-27

The difficulty of Muslim students was much better realised in this quinquennium. "The Mussalman student has very early in his life to be trilingual through Urdu, the language of his cradle, Arabic, the language of his religion, and some Indian vernacular, the spoken and recognised language of the district in which he lives, and if he goes on to higher education, he requires a knowledge of English,—four languages in all."

In addition to the existing schools in the Broach district, central Urdu schools were started in the districts of Ratnagiri, Kolaba, Thana and Sholapur, to increase the number of trained Muslim teachers.

In 1924, a special committee was appointed by Government to consider the position and future of Mollah schools in Sind. The committee recommended that the Mollah schools should be placed directly under the District School Boards.

Other special concessions were given to Muhammadans for the encouragement of their education. 42 scholarships were reserved in Arts Colleges, 9 scholarships in Engineering Colleges, 3 scholarships at the College of Commerce, 6 scholarships at the Law College and 12 scholarships at the Victoria Jubilee Technical Institution. 15 per cent. of all the places in Government secondary schools were reserved for Mussalman and 22 per cent. of the number of Muhammadan pupils in Government secondary schools were awarded free studentships. In addition, 637 reserved scholarships were awarded for Muhammadans in secondary schools in the Presidency proper. Muhammadan girls were admitted without the payment of fees into all District Board, Local Board and Municipal primary schools and a number of special scholarships were reserved for Muhammadan girls reading in primary schools. In Sind, there were 12 Government scholarships in Arts Colleges and in addition 22 other endowment or local board scholarships for Muslims. In Government high schools 30 per cent. of the Sindhi Muhammadan students were ad-

mitted without payment of fees and in addition there were 700 Government scholarships for Muhammadans reading in secondary schools.

There were 1,85,460 students in recognised institutions of which 318 were in Arts Colleges, 41 in Law, 37 in Medicine, 5 in Education, 22 in Engineering, 14 in Agriculture, 13 in Commerce, totalling 132 in professional colleges and the rest in secondary and primary schools.

1927-32

There were 2,32,672 students in recognised institutions, of which 583 were in Colleges, 76 in Law, 62 in Medicine, 5 in Education, 33 in Engineering, 16 in Agriculture, 16 in Commerce, totalling 208 in professional colleges and the rest in Arts Colleges.

1932-37

In the year 1937 there were 497 students in Arts Colleges and 172 in professional colleges.

The students in professional colleges were distributed as follows, *viz.*—48 in Law, 82 in Medicine, 3 in Education, 13 in Engineering, 7 in Agriculture, 18 in Commerce, 1 in Technology.

There were 20,545 Muslims in secondary schools from Class VI to end of High School course and 1,44,434 in primary stages from Classes I to IV. There were 26,818 students in special schools.

Ismail College, Andheri

This is the only Muslim College in the province of Bombay and owes its existence to the munificence of Sir Muhammad Yusuf Ismail who gave a donation of 8 lacs of rupees to the hands of Government for promotion of higher education of Muslim youths. After considering various

alternatives, the Government set apart a little over 2 lacs of rupees for scholarships and stipends and decided to devote the balance to the establishment of a first-grade Muhammadan college. The College is run as a Government institution and is open to all communities though preference is given to Muslim students. It received affiliation in 1930 and it appears from the University calendar of 1936-37 that out of 19 teachers there were only 7 or 8 Muslims.

CHAPTER XI

THE WARDHA SCHEME

Mahatma Gandhi's preliminary outline of the Scheme

Almost immediately after the Congress Ministries accepted office in the different provinces, Mahatma Gandhi began to discuss in the columns of the " Harijan " the problems of primary education and put forth his ideas of future mass education in the country. " Education should be self-supporting." The child's education should begin " by teaching it a useful handicraft and enabling it to produce from the moment it begins its training." Primary education " should be equal to the present matriculation less English."* " All syllabus should be woven round vocational training."† " The course of primary education should be extended at least to seven years." " All training should be given through a profit yielding vocation "; " vocations should enable a pupil to pay for his tuition through the products of his labour." " Primary education should equip boys and girls to earn their bread by the State guaranteeing employment in the vocations learnt or by buying their manufactures at prices fixed by the State." " Higher education should be left to private enterprise and State Universities should be purely examining bodies, self-supporting through fees charged for examinations." The whole process of education should be given through some handicraft or some industry and primary education to be centred round *Takli* and the entire scheme of education should be so framed as to inculcate the doctrine of non-violence

* " Harijan " dated 31st July, 1937.

† " Harijan " dated 18th September, 1937.

amongst students with special emphasis on the romance of *takli*. Such is the outline of the scheme of education first propounded by Mahatma Gandhi.

Wardha Conference

On the occasion of the Silver Jubilee celebrations of the Marwari Education Society at Wardha, a conference of "nationally minded educationists" was convened at Wardha to discuss the plan of education which Mahatma Gandhi had been propounding in the columns of the "Harijan." The conference met on 22nd and 23rd October 1937 at Nava Bharat Vidyalaya, the Marwari High School being so renamed a short time ago. It was open only to those who were specially invited for the purpose. Any educationists wishing to attend the conference were required to apply to the Secretary, Marwari Education Society, with their names and addresses and such particulars as would enable the management to decide whether they could afford to issue the invitation. The conference was opened by Mahatma Gandhi with an inaugural speech lasting for about 85 minutes. Mahatma Gandhi at this conference discussed the problems of mass education in India and outlined his scheme of National Education. "The present system of primary education is not only wasteful but positively harmful. . . . The remedy lies in educating them by means of vocational or manual training . . . The whole process of education should be imparted through some handicraft or industry. . . . The remedy lies in imparting the whole art and science of a craft through practical training and there-through imparting the whole education. . . . Primary education should centre round *takli*. . . . The expenses of a teacher should be found through the product of the manual work of his pupils. . . . The State is bound to find employment if needed for all the pupils thus trained. . . . The plan of education is based on non-violence." Such in brief is the outline of the scheme adumbrated by Mahatma Gandhi at this

conference. Mother tongue should be the medium of expression but education should be given to the vocation and training through profit yielding vocation and primary course to cover a period of seven years to include general knowledge up to the matriculation standard minus English.

Criticisms of the Scheme

The scheme was criticised at the conference on the following grounds among others. There would be scarcity of trained teachers and of books showing correlation of education with various processes of the craft chosen; there is always an inherent danger in making education self-supporting and teachers under such a system might "exploit the labour of poor boys" and thus become slave drivers with a tendency to over-work the students. Takli might prove even worse than books and while cramming has been the undoubted evil in the present system of book education, self-supporting education might prove worse than the remedy proposed.* There is always a danger of unjust competition with artisan labour and it would be detrimental to the economic well-being of India to keep the machines at a distance in the modern age. Instead of the present evil of cramming, the evil of overwork and undue extraction of labour from the students will silently but surely creep in.† The idea of making education self-supporting by marketing the products of the school children will be service and not education. Every student in a school cannot be expected to take interest in the same handicraft chosen at a school.‡ While education should embrace fullest study of national culture, it is difficult to frame a suitable scheme with 7 years of child education which can include realistic studies of national culture and history with a system of craft education.§

* Dr. Zakir Hossain's speech at the conference.

† Prof. K. T. Shah's speech at the conference

‡ Prof. K. T. Shah's speech at the conference.

§ Hon. Dr. Syed Mahmud's speech at the conference.

Vidya Mandir

The Hon'ble Pandit Ravi Shankar Shukla, the Chief Minister of C.P., explained at this conference his scheme of the Vidya Mandir which would in all essentials follow the scheme outlined by Mahatma Gandhi except that sufficient lands would be attached to every school, so that the income of the lands may be sufficient to meet the pay of the teacher. Educational facilities would be provided in every village or a group of villages within one mile radius. The medium of instruction under the Vidya Mandir scheme should be through the mother tongue and the students should be taught to realise the problems of village life and be trained to take an active part in it. One of the chief aims should be the welfare of the village community in general. The study should include agriculture, hygiene, sanitation and every other course of benefit to the rural people. The name ' Vidya Mandir ' would be a source of inspiration to the villagers in general and such Vidya Mandirs will be started where there is grant of land sufficient to give the teacher a living wage of Rs. 15 per month. An area of 11 to 30 acres of land would be necessary for each school and a sum of Rs. 1,000 to Rs. 2,000 would be required as capital expenditure to have a school started. The Vidya Mandir will generally be one-teacher school and it would be first an optional scheme but ultimately made obligatory on each village or a group of villages to have a Vidya Mandir. He further explained that the number of students in one-teacher school should be between 40 and 50 and even if the number goes up, say, to 80, there should be double shift work for the teacher. The teacher should be appointed on probation for 5 years and thereafter confirmed and he will have a life insurance policy for Rs. 500. The teacher shall be the Secretary of the Vidya Mandir Trust, shall participate in village uplift work and shall take up social service in the village and the subjects of study should have an industrial and agricultural bias. He further emphasised that such a scheme would be the panacea for all communal bickerings and hatred in the country.

Wardha Scheme

After discussions, a resolution was finally passed at the conference to the effect that free and compulsory education be provided for 7 years on a nation-wide scale, that the process of education throughout this period should centre round some form of manual and productive work, that the medium of instruction be the mother tongue and that the system be so devised as the school products might cover the remuneration of the teachers. The Hon'ble Mr. B. G. Kher, the Chief Minister of Bombay, explained the essentials of the scheme as follows : that the scheme introduces non-violence in the field of education, that education should be imparted through some handicraft, that education should be self-supporting and universal and that the State should guarantee employment to all the educated boys.

The conference was held on the 22nd from 8-30 to 11-30 in the morning and from 2-30 to 5-30 in the afternoon and met again the following day from 8 to 11 in the morning and from 2 to 5 in the afternoon. The conference was generally of opinion that experiment should immediately be taken up on the lines of the scheme proposed and a Committee was appointed under the chairmanship of Dr. Zakir Hussain to prepare a planned syllabus on the lines of the resolutions passed and to submit their report within a month.

Religious Instruction

To the question as to what is the place of religious instruction in Wardha scheme, Mahatma Gandhi answered as follows :—

“ We have left out the teaching of religions from the Wardha scheme of education because we are afraid that religions as they are taught and practised to-day lead to conflict rather than unity.” But he was of opinion that truths common to all religions could and should be taught to all children, not through words, not through books, but

through the daily life of the teacher. He considered it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, "if they are taught either that their religion is superior to every other or that it is the only true religion" and "the necessary corollary to this would be that there should be either separate schools for every denomination with freedom to each to decry every other or that the mention of religion must be entirely prohibited."

Zakir Hussain Committee

The Committee appointed to draft the curriculum consisted of "Dr. Zakir Hussain, Chairman, Sj. E. W. Aryanayakam, Convener, Sj. K. Gulam Saiyidain, Sj. Vinoba Bhave, Sj. Kaka Saheb Kalekar, Sj. Kishorlal Mushruwala, Sj. J. C. Kumarappa, Sj. Srikrishnadas Jaju, Sj. K. T. Shah and Srimati Asha Devi with power to co-opt more names." The members of the Committee present at Wardha had a preliminary discussion with Mahatma Gandhi on the 24th October and thereafter met at Wardha on the 2nd and 3rd of November and on the 22nd, 23rd and 24th of November and reported on the 2nd of December, 1937. The Committee generally accepted the scheme devised by Mahatma Gandhi and named it as the Basic Education Scheme.

Conditions of Basic Education

In reporting the curriculum and courses of study the Committee was of opinion that two conditions should be carefully observed: first, "that the craft or productive work chosen should be rich in educative possibilities," "should find natural points of correlation with important human activities and interests" and "should extend into the whole content of the curriculum;" secondly, "the teachers and the educationists who undertake this new educational venture should clearly realise the ideal of citizenship inherent in it," so that "the new generation must at least have an opportunity of understanding its own problems and rights and obligations."

While the Committee accepted the self-supporting aspect of the scheme, it was of opinion that even if the scheme is not self-supporting in any sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction. The Committee sounded a note of warning so that the economic aspect in the working of the scheme might not be stressed at the sacrifice of the cultural and educational objectives.

Basic Education Scheme

The outline of 7 years Basic Education scheme was recommended as follows :—

(1) Some basic craft and reasonable skill in the handi-craft to enable the pupil to pursue it as an occupation after finishing the full course ;

(2) Teaching of the mother-tongue ;

(3) Mathematics ;

(4) Social studies which will include a course in History, Geography, Civics, current events and “ a reverential study of the different religions of the world showing how in essentials they meet in perfect harmony ; ”

(5) General Science which will include Nature Study, Botany, Zoology, Physiology, Physical Culture, Chemistry, Knowledge of the Stars, Stories of Scientists and Explorers :

(6) Drawing ;

(7) Music and

(8) Hindusthani in both Urdu as also in Hindi script.

Recommendations of the Committee

The Committee recommended that provision should be made for the training of teachers in the teaching of crafts and in the subjects to be studied in Basic schools. The teacher's salary should, if possible, be Rs. 25, but in any case not less

than Rs. 20 and every school should have a school garden and a play-ground.

A graded syllabus of Basic Education was prepared on these lines and a detailed syllabus prepared in all the subjects.

Excluding the value of land, the capital expenditure for each school according to the Committee's report was roughly about Rs. 4,000 with an additional provision of Rs. 900 to meet recurring expenditure for a year. The Committee expected that this would give a fair income to the school to maintain the institution in accordance with the scheme, the average income for a year would be approximately Rs. 260 for a school while the teacher's salary would be Rs. 300 per annum.

The full course of study of Hindusthani should be such as may enable the pupils to make short speeches and to carry on conversation, to write simple personal and business letters and to read simple books, periodicals and newspapers at the end of the course.

Social studies will include history of Indian national movement and history of the textile industry of India, and will include study of current events such as Satyagraha movement as a world force, Harijan movement, social reform among Mussalmans and movements for the revival of Indian culture and national education.

Wardha Scheme in Provinces

The scheme was reported on the 2nd of December, 1937 and soon after the Ministries in the various Congress provinces took up the task of implementing the Wardha scheme in various manners. The extent to which the scheme was pursued in the different provinces will appear from the following summary covering a period from January, 1938 to October, 1939.

Central Provinces and Berar

A training school was opened at Wardha on the 21st April, 1938, to train 160 teachers for the Vidya Mandirs and

the first batch of pupil teachers completed their training in December, 1938, and were sent out to 160 District Council schools in the districts of Wardha, Nagpur, Raipur and Jubbulpur. By April, 1939, nearly 98 Vidya Mandirs were opened in the different districts of the Central Provinces. The rest of the teachers were absorbed in the District Board schools and practising schools attached to the Normal schools. Provisions were made for short training of teachers under the Basic Scheme and all the District Inspectors of the province attended a three weeks short training course organised by the Hindusthani Talimi Sangh at Wardha and all the Assistant District Inspectors of Schools went through a refresher course at the Vidya Mandir training school.

United Provinces

In March, 1938, the Government of the United Provinces appointed a primary-secondary reorganisation committee and in its interim proposals the committee recommended to the Government the adoption of the system of Basic Education and the organisation of the training of teachers as the first step in this programme. Two training schools were opened by Government in August, 1938, one at Allahabad for the training of men graduates and the other at Benares for the training of women teachers, though the Benares School was later on transferred also to Allahabad. Dr. I. R. Khan was appointed the Principal of the Basic Training College and the Special Officer of Basic Education and was placed in charge of the new experiment. In September, 1938, a Basic school was attached to the Training College at Allahabad as a practising school and certain handicrafts were introduced. From January, 1939, a fresher course was also organised at the Basic Training College to train a select number of District Board teachers. The report of the Reorganisation Committee was published in March, 1939, and Basic Education was accepted as the official policy. From 1st May, 1939, 7 refresher training centres were opened at the headquarters of the Inspectors of Schools, namely, Meerut, Agra, Bareilly, Allahabad,

Benares, Lucknow and Fyzabad to give short refresher training courses in Basic Education to 250 teachers from the District Boards and Municipalities in each of the circles. The refresher course was conducted for three months and after training 1,750 selected District Board and Municipal schools were provided with these trained teachers. The proposal was to continue the short training courses and further training arrangements were made.

Bihar

In Bihar, Basic Education was introduced as an experimental measure and not as official educational policy of Government and a Board of Basic Education was appointed with the then Hon'ble Minister of Education as chairman. The Patna Training school was converted into a District Training centre in September, 1938, to train 60 pupil teachers and thereafter the second batch was admitted for training in July, 1939. A compact area in Bettiah Thana in the Champaran district was selected for experiment and 35 new schools were opened in April, 1939, with the help of the 60 newly trained teachers. A Literature Sub-Committee was appointed for directing the preparation and publication of necessary literature of Basic Education.

Bombay

In the Bombay Presidency, Basic Education was introduced as an experimental measure in select compact areas. A Special Officer of Basic Education was appointed in November 1938, and a Board of non-official members with Sj. Narahari Parek of Harijan Asram, Sabarmati, as chairman, was appointed to help the Special Officer, and to advise Government on matters relating to Basic Education. Four compact areas in the three linguistic provinces of Maharashtra, Gujarat and Karnatak were selected for the experiment and three centres were started in February, 1939, in Loni (Maharashtra), Ahmedabad (Gujarat) and Dharwar (Karnatak) to train the

required number of teachers. The training centre of Ahmedabad was transferred later to Katargram in Surat district and a new compact area for Urdu schools was selected in East Khandesh and a new training centre for Urdu was opened in Jalgaon. The experiment was conducted through the retraining of existing primary school teachers and gradual conversion of existing District Board schools. From June, 1939, Basic Education was introduced in three classes in 59 schools in the four compact areas and in 28 isolated schools. The academic work was controlled and checked by the Education Department and the administration was under the control of the local authorities. Supervisors were appointed for the inspection of these schools specially.

Orissa

A Basic Education Board with S. J. Gopabandhu Chaudhuri as chairman was appointed to take necessary steps for the introduction of Basic Education. A compact area in Jajpur Thana in district Cuttack was selected as the first field of experiment and a training centre opened in May, 1939, in the centre of the compact area. 27 teachers completed their training in December, 1939, and 15 Basic Schools were opened in the compact area in February, 1940.

Madras

A Basic Training school was opened at Coimbatore in July, 1939, and the training centre at Andhra Jatiya Kalasala was officially recognised also for the training of teachers. In the meantime, the Madras Government introduced Hindusthani as a compulsory subject for study, though not for examination, in all primary schools by revising the existing curriculum.

Kashmir

Kashmir introduced the Basic Education scheme and a training centre was opened at Srinagar and trained 102

teachers on Basic Education and two experimental Basic Schools were opened at Jammu and Srinagar. The trained teachers were sent to the Basic Schools which were started.

Other places

The Jamia-Millia Islamia of Delhi also opened training centres of Basic Education. The Masulipatam training centre was also officially recognised by the Government of Madras as a training centre. The Vedehhi Asram, district Surat, Gujarat, also took up the work of training of teachers. A small experiment was also made at Mysore. The Tilak Maharashtra Vidyapith, Poona, opened four schools round Saswad near Poona. Friends' Settlement at Rasulia in Hoshangabad started two schools. The Vijay Vidya Mandir of Rajpipla and Rashtrya Gramshala in Thamna (Gujarat) also introduced the Basic scheme. The Basic School at Segaon also took up training works.

Central Advisory Board of Education

The Central Advisory Board of Education at its meeting held in January, 1938, appointed a Committee with powers to co-opt to examine the scheme of educational reconstruction incorporated in the Wardha Scheme in the light of the Wood-Abbott report on General and Vocational Education and to make recommendations. The Committee consisted of—

1. The Hon'ble Mr. B. G. Kher, Premier and Education Minister, Government of Bombay.—*Chairman*.
2. The Hon'ble Dr. Syed Mahmud, Minister for Education, Government of Bihar.
3. The Hon'ble Pandit R. S. Shukla, Minister for Education, Government of the Central Provinces and Berar.
4. Lady Grigg.
5. Rajkumari Amrit Kaur.
6. Dr. Sir Zia-ud-Din Ahmad, C.I.E., Ph.D., D.Sc., M.L.A.

7. Mr. W. H. F. Armstrong, I.E.S., Director of Public Instruction, Punjab.

8. Mr. Syamaprasad Mookerjee, Vice-Chancellor, Calcutta University.

9. Dr. Zakir Husain, Principal, Jamia Millia Islamia, Delhi.

10. Khan Fazl Muhammad Khan, Commissioner and Secretary to His Exalted Highness the Nizam's Government, Department of Technical and Vocational Education.

11. Mr. J. E. Parkinson, C.I.E., Educational Commissioner with the Government of India.

The Committee co-opted only one person, *viz.*, Mrs. Hansa Mehta, Parliamentary Secretary to the Hon'ble Mr. B. G. Kher. The Committee met at Simla on the 28th, 29th and 30th June, 1938, and recommended that the scheme of Basic Education as contemplated in the Wardha Scheme should first be introduced in rural areas and that the medium of instruction should be the vernacular of the people.

As regards language, the Committee recommended that it is desirable that there should be a common language for India which should be Hindusthani with both Urdu and Hindi scripts with option to children to choose the script and with provision for teaching in both the scripts and that every teacher should know both scripts, *viz.*, Urdu and Hindi. The Committee was further of opinion that the Wardha Scheme of Basic Education is in full agreement with the recommendations made in the Wood-Abbott report so far as the principle of learning by doing is concerned. Such activity in the opinion of the Committee should be of many kinds in the lower classes and later should lead to a basic craft, the produce of which should be saleable and the proceeds applied to the upkeep of the school. Certain elements of cultural subjects which cannot be correlated with basic craft must be taught independently. No teacher should receive less than Rs. 20 per month. The basic schools should be started only when suitably trained teachers are available. English should not be introduced as an optional subject in basic schools and the

State should provide facilities as at present for every community to give religious teaching when so desired but not at the cost of the State. The report was signed by all the members of the Committee except Dr. Zakir Husain, who could not sign the report on account of illness though he approved the report. This report was placed before the Central Advisory Board of Education at their meeting held at Simla on the 6th, and 7th May, 1940, and the Board generally adopted the major educational issues in the recommendations. A further Committee was appointed consisting of—

1. The Hon'ble Mr. B. G. Kher, Premier and Education Minister, Government of Bombay.—*Chairman.*
2. The Hon'ble Qazi Ataullah Khan, Minister of Education, Government of the North West Frontier Province.
3. Rajkumari Amrit Kaur.
4. Mrs. Hansa Mehta, Parliamentary Secretary for Education to the Hon'ble the Prime Minister, Bombay.
5. Dr. Zakir Hussain, Principal, Jamia Millia Islamia, Delhi.
6. Pandit Amaranatha Jha, M.A., Vice-Chancellor, Allahabad University.
7. Dr. W. A. Jenkins, D.Sc., I.E.S., Director of Public Instruction, Bengal.
8. Mr. W. H. F. Armstrong, I.E.S., Director of Public Instruction, Punjab

with powers to co-opt to consider certain issues which emerged in the discussion of the first report, specially the co-ordination of the basic system of education with higher education and the ways and means to finance it. Three members were co-opted in this committee, *viz.*,

1. The Hon'ble Mr. C. J. Varkey, Minister of Education, Government of Madras.
2. The Hon'ble Pir Illahi Baksh Nawaz Ali, Minister of Education, Government of Sind.
3. Mr. J. C. Powell Price, I.E.S., Director of Public Instruction, United Provinces.

The main conclusions of the Committee were that basic education should comprise a course of 8 years from the age of 6 to 14, covering two stages, *viz.*, junior stage covering a period of 5 years and the senior stage covering a period of 3 years and that transfer of children from the basic school to other form of post-primary education should be allowed after the conclusion of the junior basic stage. The post primary schools should be of various types and should provide a variety of courses which while preserving an essentially cultural character should be designed to prepare pupils for entry to industrial and commercial occupations as well as to Universities.

All-India Muslim Educational Conference

It may be noted here that the All-India Muslim Educational Conference submitted the following resolutions to this Committee relating to the Wardha Scheme :—

Part I—(*General*)

(1) This conference is of opinion that Government should provide compulsory and free basic education throughout the country. This basic education should cover in the case of boys a minimum period of 8 years, *i.e.*, from the age of 6 to 14 and in the case of girls a minimum period of 6 years, *i.e.*, from the age of 6 to 12.

(2) The Conference is of opinion that the provision of educational facilities for the boys and girls should be separate but if for financial and administrative difficulties it is difficult to make provision for separate education, girls below nine may be educated in mixed schools but there should be separate schools for girls above nine years of age.

(3) The entire basic education should be imparted through the medium of the mother tongue of students, namely the medium of instruction for the Muslims of Northern India should be Urdu. In the Provinces where Hindusthani language is not spoken, the Provincial language should be the

medium of instruction ; but every student may be taught Hindusthani as Secondary Language. As regards the script, adequate arrangements should be made so that Muslims may learn this language in Urdu script. What is meant by ' Hindustani ' language is the language generally spoken and understood by an average educated Muslim and Hindu of Northern India and Deccan.

(4) (a) In this scheme of basic education some suitable vocation or handicraft should be given central importance and the rest of the education should aim at the maximum possible adjustment of the economic and physical environment and the vocation of the child.

(b) In the matter of selection of a vocation this conference is of opinion that the factors of educational possibilities and environment should be given full consideration.

(c) In the selection of a basic vocation for girls, special consideration should be given to the fact that their needs and inclinations are different from the boys.

(5) In the Provinces the special educational facilities existing for the Muslims should continue and the foregoing principles of the new basic education should be introduced in the present schools where children of this age are educated but their religious and cultural characteristics should be maintained intact.

(6) Provision should be made for training a sufficient number of Muslim teachers for such schools as mentioned in the resolution No. 5. In this connection the Conference is of opinion that Government should establish a training class under the supervision of the Muslim University Training College which might train teachers for the new scheme.

(7) This conference is of opinion that it is necessary for the general educational machinery that Government should encourage private efforts in connection with the basic education.

(8) While legislating for the compulsory education, consideration should be given to the fact that if the parents can make any other satisfactory arrangements for the education of their girls, such girls may be exempted from attending Government basic schools.

(9) As regards the Advisory Committees or Boards which will be set up in connection with the introduction of basic education, it should be given consideration that the representation of Muslims on the Provincial Committees should be at least that much which they enjoy in the Legislative body of the province; and in the districts that proportionate representation which is fixed for them in the Municipal and District Boards.

(10) Since the introduction of universal compulsory education, the present non-Government institutions which are catering for religious instruction will not be able to discharge their functions effectively; and because without religious instruction, the entire education, according to the Muslims, would be defective and incomplete, in the opinion of this conference it is very essential that arrangements should be made for the compulsory religious education during the school hours for the Muslim students in all the basic schools.

(11) In this connection this committee feels duty-bound to state that the attempts in public schools to create precedents like "Bande-Matram," etc., have caused great anxiety to the Muslim Public as these things wound their religious feelings.

Part II—(*Secondary Education*)

(1) This conference is of opinion that it is very essential to have proper co-ordination between basic and higher education so that students if they like may continue their studies after the basic education.

(2) This conference is of opinion that in the establishment of school for secondary education due concession should

be made for the differing aptitude of the boys, which manifests itself generally at the age of twelve. Therefore those students who are anxious to have secondary education should be given the opportunities to join, after having received basic education for five years, the secondary schools which may be in accordance with their special aptitude.

(3) If such secondary schools are to be started by private or educational bodies, such efforts should be encouraged, and the Government should give financial aid.''

The question was further considered at the Calcutta session of the All-India Muslim Educational Conference 1939, by which time the Conference had further informations on the actual working of the basic schools and the Wardha Scheme; the Conference disapproved the Wardha scheme of education without any reservation.

CHAPTER XII

MEMORANDA AND EVIDENCE

Preliminary Remarks

It is a matter of great regret to us that in spite of our issuing a few thousands of questionnaires, we received so few replies. Even those who have replied have often failed to deal with the specific points raised in our questionnaire. More often we have received their opinions and views than facts and data. To give an instance, almost all of them state that text-books in schools and colleges are objectionable from the Muslim point of view; yet they did not place before us in most cases the names of the offending books or the offending passages in such books. Amidst the multiple problems for our investigation, it was not possible for our Committee within the time at our disposal to go into the many thousands of text-books in use in schools and colleges to find out the nature and character of these text-books. But in spite of these features, we have received very valuable data and materials from these correspondents.

We also gained much information from various sources during our tours. We took evidence, discussed the various problems of Muslim education with every section of educational interests; we visited numerous schools, colleges and madrassahs and tried to collect facts and data from many hundreds of leading Muslims spread all over India including States. We propose to give in this chapter a summary of the important points raised and discussed and the data we received from these varied sources.

In doing so, we only wish to make it clear that except where it is specially noted they contain views and statements

of and materials supplied by those who sent their memoranda in answer to the questionnaire issued or appeared before us during our tours. The time at our disposal did not permit us to examine these points in details and we narrate them here as they were placed before us and as the view-points of those who appeared before us or sent their memoranda or with whom we discussed these problems. Yet we are satisfied that they present to us a picture and perspective of the general condition of Muslim education and show the difficulties and problems of Muslim education in India. We have tried to omit as much as possible the points which we have discussed in other chapters though it has been impossible to avoid overlapping in many cases.

The United Provinces

Basic education has been introduced in selected schools in each district. Compulsory education has also been introduced in many districts in selected areas. There are three Training Colleges for Graduates, two Under-Graduate Training Colleges, one Basic Training College in the United Provinces and one Normal School in each Division of U. P.

Primary education must have a vocational bias but not at the cost of intellectual and cultural growth of the child.

The present curricula are totally unsuited for Muslim girls and they should have a thorough education in Islamic history, culture and religion and receive such instructions as may be useful to them in their household work.

Primary education in U. P. is mostly conducted by the local bodies wherein Muslim representation is very meagre. In some villages Muslim students are asked to give up Urdu and teachers of primary schools are forced to learn Hindi instead of Urdu. Persistent efforts were made by the Congress Ministry and the local Hindu organisations to crush Urdu out of existence from these parts of India. Urdu text-books are not generally selected in U. P. unless their Hindi version is submitted with the original text-books. The Urdu

language is being debased through newspapers, radio and text-books.

In the United Provinces the curriculum and the syllabus and the common language reader are not satisfactory from the Muslim point of view. Text-books in Urdu need revision and text-books in History and Civics should be written by Muslims in larger numbers. The text-books in Urdu are not carefully selected. An instance was pointed out where one Urdu school text-book contains a statement that Jahangir had bestowed his empire for a cup of wine and *kabab*. Books selected for school libraries, often purchased by the teachers themselves, are mostly unsuitable for Muslim students.

Muslim secondary schools in U. P. are generally in the hand of politicians and not educationists. Once the school becomes financially well-placed, the management ceases to maintain any connection with the Muslim public; party factions and favouritism deal a death blow to the progress of Muslim schools. Acute party difference is one of the baneful features of Muslim schools. Muslim schools are subject generally to "constant rise and fall as regards the efficiency of tuitional work and finances" and "Muslim schools without any exception have yet to justify their existence for they do not turn out a stuff any way different from the production of Government schools."

There are many Oriental institutions in U. P. It is necessary that modern subjects like mathematics, history and geography should be introduced in the Oriental institutions to bring them in touch with the world of to-day. Few of the existing ones are good while many are injurious to Muslim social order, as they follow no unified policy and are not coherent in policy and programme either among themselves or with the modern Muslim institutions. Urdu must be the medium of instruction in all Oriental institutions.

Higher studies and research in Islamic history and culture are rare in this province. Some useful work is being done at Azamgarh, Nadwa and Lucknow. Oriental schools, studded as they are all over U. P., no doubt remove illiteracy but have not otherwise achieved anything remarkable so far.

The Theology curriculum in schools should avoid controversial points and should be so framed as not to wound the susceptibilities of any sect.

Since the recent reorganisation of primary and secondary education in U. P. the language and cultural books taught are in many cases detrimental to Urdu and Islamic mentality. Language courses do not provide any Islamic education which should be separately provided for. There are absolutely no facilities for the higher studies of Islamics in general institutions. There is practically no scope for the cultural study of Islam within the frame-work of Indian Universities and a special department for Islamics is necessary in all Universities.

The Agra Board sanctioned a sum of Rs. 100 per mensem as grant to a Muslim Girls School. Though the decision had the unanimous support of the whole Board, and money was provided in the revised budget of the Board, it was disallowed by the Commissioner of the Division.

The Muslims get very little share out of the fund for rural reconstruction. Muslim institutions generally suffer from paucity of education grants in comparison with other communities within municipal areas.

The Muslims feel a great difficulty in getting admission to some of the colleges.

Muslim Head Masters and Principals cannot be elected to Secondary Education Board on account of joint electorate. The total population in the rural areas of the Bareilly District is 1,07,119 of which 32,427 are Muslims. The District Board Education Budget is Rs. 1,75,035, of which only Rs. 9,470 is spent for Muslim schools and Maktabs. There are 194 primary schools, of which 40 are Maktabs and in addition there are 8 Islamia Madrassahs.

There is no Muslim teacher out of 29 in the Bareilly Government School excepting the recent appointment of a Muslim Head Master and the Muslims so long felt great difficulty in getting admission.

The process of disintegration of Muslim workers has been going on for some time past and all the improved institutions and modernised technical and vocational institutions do function that the Muslims cannot take advantage of them.

Agra is an important centre for leather industry and the Muslims have invested over Rs. 4 crores in leather industry at Agra and there are about 20,000 Muslim workers. There was a leather school at Agra run by the Government but it was transferred to the Dayalbagh and the Government School was closed. The Muslims applied for admission to the Dayalbagh school but were refused.

The Punjab

In the Punjab, the Department of Industries ever since the inauguration of the Reforms of 1920 had been in the hands of the non-Muslims and only recently a Muslim has been appointed the Director of Industries. There are two Deputy Directors, both non-Muslims; there is no Muslim in the rank of Industrial Surveyors and Industrial Inspectors. There are 26 Head Masters of Industrial Schools, and only 5 are Muslims.

Industrial schools are often not located in Muslim centres. No student can be admitted to an industrial school who is not a Matriculate or has not passed the Anglo-Vernacular final and as such sons of hereditary artisans, carpenters, weavers and such other classes, most of whom are Muslims, do not get any benefit of modern industrial education and training, as they cannot afford the expenses of such preliminary education. The Muslim students have also other difficulties in getting admission to such schools. The Punjab was at one time famous for superior craftsmanship. But due to lack of modern designs the finished articles of craftsmen to-day have no modern appeal and they are fast losing their places. These classes also lack funds to meet expenses of up-to-date materials in the preparation of their articles. These Muslim craftsmen and artisan classes are thus being slowly displaced. The old families of hereditary

craftsmen are fast dying out and it is time to make an enquiry and field researches to find out the extent of the displacement of these skilled workers. At Batala, Ludhiana, Jullunder and many other places there is rapid decline of these classes and the pressure of the new economic order of to-day is markedly felt amongst the Muslims. We were told that the new Hosiery school at Ludhiana has gradually been supplanting the old Muslim workers. In short, the new re-organization of industrial education in the province has visibly affected the Muslims.

There are no special facilities available for the Muslims in other technical and scientific lines and the Punjab Muslim is deplorably backward in this respect. There is not even a bank worth the name run by the Muslims, nor an industrial enterprise of any magnitude, whereas the Punjab Hindu and the Sikh have made rapid strides in industrial lines, specially through Sir Gangaram's Trust and through easy banking facilities available to them.

The Muslims do not join Mechanical Engineering and Civil Engineering courses because of the absence of suitable openings.

In Ludhiana there is great scope for hosiery and textile industry and the annual average business is about a crore of rupees, but there are hardly one or two Muslim firms worth the name in the business. Hindu students of the local Government college have started about two dozen industrial firms but there is not a single Muslim doing so.

In the Punjab Agricultural College, the number of Muslim students who took up B.Sc. Agriculture from 1930 to 1939 is given in Table XVII of the Appendix.

Muslims find great difficulty to get employment in technical and professional services. Medical Colleges and schools have only a meagre percentage of Muslims in them in comparison to their population figures.

Text-books written by non-Muslim writers mostly contain highly objectionable matters about the great men in Islam. Muslims find great difficulty in getting their books accepted by the Text-Book Committee.

In 1937 the Punjab Advisory Board for Books recommended to the Government a text-book entitled "Jugraphia-i-Jahan Numa" in four parts written by Principal M. R. Quraishi of the Malerkotla College as suitable for the middle classes, but the Government issued orders in 1937 that the text-books previously prescribed should be continued and no new text-books considered or adopted. So, the recommendation of the Advisory Board was ineffective. This was the first time that a Muslim author's book in geography was recommended by the Text-Book Committee; the book was not ultimately accepted in spite of the fact that there are not more than 3 or 4 approved books in geography for the whole province though in other subjects the number of approved books is fairly large.

The present system of selection of text-books is most unsatisfactory with complaints of a good deal of jobbery on account of the strong influence of some of the publishing firms who have a sort of monopoly as text-book publishers and Muslim publishers fare very badly.

Muslim girls in Government and Board Schools in Rawalpindi have to join Prarthana. Adequate facilities are not given to Muslim female teachers to be trained, and 5 per cent. of the non-Muslim population in Rawalpindi gets more facilities in girls institutions than 95 per cent. of Muslim population. On the other hand, the grant-in-aid system so works that the Muslims themselves cannot start any girls school of their own, as schools started after 1934 do not get any Government aid.

There is a considerable number of Muslim girls available in the Punjab but a large number of them are unable to get admission in training institutions.

"In spite of the fact that Muslims constitute 56 per cent. of the entire population their share in the grant-in-aid given to secondary schools hardly comes up to 19 per cent. The grant-in-aid awarded to Muslim Schools is therefore hardly sufficient to enable the management to effect necessary improvement and to keep the institution running efficiently.

It is very unfortunate to note that during the last ten years—during this long period we were very fortunate in having Muslim Ministers of Education in this province—but in spite of that no new Muslim School was brought on grant-in-aid list where as it is a standing monument to the bravery of a Hindu Minister of Education that he brought 13 new Hindu Schools on the grant-in-aid list in the very first year of ministry and as for Muslim Schools he regretted his inability to help them for no funds were left at his disposal with which to help the Muslims.”

“ Take only the case of Government grants in the Punjab. The Hindus and Sikhs have been getting and are still in receipt of the lion’s share of the total amount available. The least that Government should do is to declare that grants will be allotted not on the basis of the number of schools run by a community or on the basis of expenditure incurred by such schools, or the number of scholars reading in them, but on the basis of population of each community in the province. Muslims should be exempted from the operation of the Punjab rule that no new institutions are to be given Government grants.”

“ The Muslim Schools are hopelessly divided in management and often times teachers in Muslim schools are mere mercenaries, not missionaries.”

“ The management of Muslim schools is generally unsatisfactory because the managing body is often party-ridden or is ruled by a clique or a dictator.”

“ Individual members of the managing bodies of Muslim Schools in the province are seldom united in their views regarding the maintenance and management of their schools. There are fights and fights among them on the subject of appointing a favourite teacher or dismissing another who happens to have incurred their displeasure. Great misfortune is this that teachers are turned out not on the merits and demerits of their services but solely to make room for others who are related to one or another member of the managing committee. With the exception of a very few high schools

Muslim High Schools generally cannot show a single instance wherein a Muslim Head Master might have been allowed to stick to his post for 10 years or more."

"The lot of individual teachers serving in Muslim Schools is extremely pitiable. They have no security of tenure."

"At present, unfortunately, whatever instruction is imparted under the caption Diniyat is nothing but jejune trash dished out by dry-as-dust Maulvis. Even where an honest effort is made to do some justice to this subject, 'formalism' is stressed to the complete exclusion of 'spirit.'"

"Curriculum and syllabus of theology in Muslim schools is in a very unsatisfactory condition throughout the province. Inclusion of theology in the syllabus of these schools is more for the purpose of hood winking the general public and securing general support from them for their secular work. This kind of theology should either be abolished altogether or placed on a sound footing so that students taking up this course should become really torch bearers of Islam theoretically as well as practically. We should have special examinations for theology for all Muslim schools on a uniform standard. Success in such examinations should be compulsory and should be made a condition precedent to promotion to the next higher class in secular education. At present nothing of the sort is ever done in schools. Hence students and teachers show no earnestness in pursuing this all important subject in the right spirit and the right manner."

The Islamia High School at Qadian is teaching theology all through according to their tenets. Theology teaching is an essential part of the curriculum and is better organised. Beginning from the 5th class, the Holy Koran translation with brief commentary is finished in the 10th class and to a certain extent Hadis is taught. Lectures and discourses are also given from time to time on topics of Islamic interest.

Government should have direct control over primary education instead of leaving it to local bodies.

There are two military schools in the Punjab, one at Jullundur and another at Serai Alamgir near Jhelum. Admission to the Muslims is open in the last one only.

The advent of the Sevasamiti Dal and the Mahabir Dal and other similar organisations of the non-Muslims is creating a new spirit in the Province.

The system of Government grant to District Board schools is defective. An attempt has been made recently to change the medium of instruction into Hindi in some schools.

The cost of higher education often acts as a deterrent factor, specially in science. As an example, the average expenditure of a student in Government College, Ludhiana, is about Rs. 40 for a boarder and Rs. 20 for a day scholar. The number of students in science classes is very low, the main reason being that the overwhelming majority of science teachers is non-Muslims. The total number of Muslim Science teachers in Government colleges of the Punjab is 59, of which only 9 are Muslims, 31 are Hindus, 15 are Sikhs and 4 are Christians.

The Punjab College of Physical Education has only two Muslims on the staff and the number of Muslims is not satisfactory. In the Government College at Ludhiana there are 22 teachers excluding Oriental teachers, of which 6 are Muslims. The number of students is 497 of which 141 are Muslims.

The problem of residence of Muslim students is rather acute in towns like Lahore. There are the Ahmadiya Hostel and the Muslim Rajput Hostel but most of the boarding houses are very unsatisfactory.

“ At present the Punjab University is completely Hindu-ridden. The Muslim element in the Senate and the Syndicate and the Boards of Studies is voiceless. The destinies of the University are in the hands of a powerful Hindu *clique* which comprises high officials. The Muslim representation in the University is, with some brilliant exceptions, poor in quality. The teaching staff of the University, especially on the science side, is almost entirely Hindu.

No Mussalman student has a chance of flourishing in this most important field. All the fruits from the University, in the sphere of examination as well as administration, are being reaped by the Hindus."

The registered graduates elect their representatives on the Senate of the Punjab University and no Muslim has ever been elected to the Arts and Science Faculties. Government nominate some Muslim members, but some of them have no interest in matters educational.

Of the four important posts in the University, *viz.* Registrar, Assistant Registrar, Controller and Assistant Controller, only the Assistant Registrar is a Muslim. The University runs three colleges, *viz.*, the Oriental College, the Law College and the Hailey College of Commerce. In the Law College there is only one Muslim teacher on the permanent staff, on the part time staff the representation is 25 per cent. In the Hailey College of Commerce, there is just only one Muslim. There are in addition 12 University Professors and Readers in various subjects, none of whom are Muslims.

The University curriculum is stiffer in Arabic and Persian than it is in Sanskrit or Hindi.

Even the Arabic courses in our colleges do not comprise the study of the *Quoran*. Not even selections from this life-giving book are included.

Almost the entire perspective in the Punjab will appear from the following extracts from a memorandum submitted to us.

"The jurisdiction of the Punjab University extends over the province of the Punjab and Frontier and includes Kashmir and the Mussalmans in this area form more than 80 per cent. Yet, in the Boards of Studies and other administrative bodies in the University, the Mussalmans are in a very inadequate number. In 1932, the Punjab University Enquiry Committee was appointed which reported in 1933. But no action was taken on this report. Since the publication of the report, the condition of the Muslims in the University may

be said to have improved slightly in one sense and deteriorated in another. It has improved in the sense that Muslims have begun to exert themselves a little and their names have begun to appear on the Senate and various Boards of Studies. But in another sense it has deteriorated inasmuch as political and not academic considerations have begun to determine the choice of the Government in the matter of nominations to the Senate of the University. Since the inauguration of the Unionist Government in 1937, nominations to the Senate have been made from among the members of the Unionist Party not for academic but for political reasons.”

“ Dean Farrar’s book entitled *Seekers After God* was prescribed for the Intermediate Examination. *Eothen*, by Kinglake was prescribed for the B.A. candidates. This book sneers at Islamic customs and beliefs and seems to take malicious pleasure in making a fling at the Mussalmans when and wherever he happens to meet them. Another book, *Where Three Empires Meet*, by Knight, was prescribed for B.A., and the author holds the Kashmiri Mussalmans to ridicule almost in every chapter of his book and is never tired of telling his readers that they are cowards and liars and past-masters in the art of deceit, duplicity and chicanery. Not long ago Joseph Hell’s *Islamic Civilization* was prescribed for Islamic History students but it was expunged from the list of prescribed books as it contained a hellish denunciation of the Prophet and of the doctrines that he preached. Even in 1940, a book called *Roll of Honour* has been prescribed for the B.A. Examination. It contains a chapter which is full of offensive remarks about the character of the Mussalmans of Egypt and Sudan. On representation the offending chapter was omitted for the University examination. The book *Thrice Told Tales* for the Matriculation Examination (1940) has four stories which from the Muslim point of view are not at all satisfactory. No wonder that our young men know more about Hinduism and its culture than about our own traditions and culture.”

“ The Muslim institutions are no better. The arrangements for the teaching of religion, its principles and its prac-

tices are anything but satisfactory. We have no syllabus, no text-books and even no teachers for the teaching of these subjects. The few periods that are set apart for this purpose in the time-table exist mostly on paper only. No real work is done in them and they are the dullest of all the periods in the curriculum of our institutions. The teacher is the dullest and most uninteresting of all the members of the staff, and he is held in the least esteem and regard by his colleagues and students alike. His knowledge of men and affairs is limited and his outlook on life is narrow. He cannot go beyond a number of set principles and dogmas. He cannot think beyond a few steps of himself. Even the governing bodies of our educational institutions do not take this subject seriously. They tolerate it because it enables them to justify the existence of their institution and appeal to the people for funds. If a student gets plucked in religious instruction examination, he is not detained and our Muslim institutions are only institutions in name."

"In schools, there should be grounding in the fundamental principles of Islam, while in the colleges teaching of religion should be on broad principles supplemented by lectures on Islamic history by scholars of eminence in accordance with the framed scheme."

"Sometime ago, in Government schools in the Punjab, additional teachers were kept for the purpose of imparting religious instruction probably paid by the local Anjumans but the scheme failed owing to lack of interest on the part of the Anjumans and partly owing to the hostility of non-Muslim elements in schools."

"The history course in the Punjab University consists of two parts carrying 75 marks :

- (a) Hindu period and
- (b) the Pathan period up to 1526.

Till recent times the practice was to set half the questions out of the Hindu and the remaining half out of the Pathan period. But since April, 1939, a departure was made and 4

questions were set out of the Hindu and only two out of the Pathan period. The implications were that students had to give twice as much time to Hindu history as they would have to give to the Pathan period. The text-books will correspondingly have double the number of pages for the Hindu period in comparison with the Muslim period. This has actually been the effect and the books on history have been put on the market which give only one-third space to the Pathan period. Then, there is a further question as regards the nature of questions set for the University examination and the nature of teaching. Questions on the Hindu period mostly pertain to the origin, growth and spread of the religious movements among the Hindus. Even questions on their doctrines and the points of difference between them are set in the University examination. We have to teach our students all about the Vedas, the Ramayana, the Mahabharata, the Gita, the various systems of Hindu Philosophy, the rise, spread and teachings of Jainism, the rise, spread and teachings of Buddhism and the causes of its decline. All details have to be given about the Rig Vedic religion, how it underwent a change in the Epic period and in what respects it differs from the religions of Mahavira, Buddha and that of the Puranas. We have further to teach them the system of attaining salvation as prescribed by Rig Veda and in what respect it differs from the systems prescribed by Mahavira, Buddha and the Puranas."

" Even the history of the great Hindu sovereigns is the history of the interest they took in the spread of a particular set of doctrines about their subjects. We have to tell our students what the Dharma of Asoka was and what steps he took to spread it. Similar things have to be taught about Kanishka and the students have to be told how this sovereign made Buddhism a universal religion. Passing on to Harsha we have to describe how he wavered between Hinduism and Buddhism and when we come to the Gupta sovereigns we have to teach how they tried to revive Hinduism and its practices. Then, we are confronted with the problem of the origin and development of New Hinduism under the Purannic age and

discuss in what respects it differs from the old Hinduism. Purely political history of ancient India does not cover more than a couple of chapters and the rest of it is history of Hindu religion in its various aspects.”

“ The position of Islamic History in B.A. is much worse. Islamic History sometime back was introduced as an alternative subject in the B.A. Examination and the position then was :—

Paper I.

- (a) Moghul Period from 1526 to 1707.
- (b) British Period from 1707 to 1919.

Part II.

- (a) History of England or
- (b) History of Europe from 1485 or
- (c) Islamic History from the Orthodox Caliphate to the fall of Baghdad in 1358.

But this state of affairs did not last long, and the curriculum was changed.

At present the two papers in B.A. history are :—

Part I.

- (a) Moghal Period (1526 to 1707) ... 30 marks

Or

- (a) Islamic History (up to the end of Omayyad period) ... 30 marks.
- (b) British period ... 50 marks.

Part II.

- History of England or
- History of Europe ... 70 marks.

Thus a Muslim student has either to read Mughal History or Islamic History which carries only 30 marks out of 150.”

“ The position of Islamic History in M.A. is also unsatisfactory. Those who have examined necessary papers in history will show how Muslim rulers and administrators are

depicted as blood sucking vampires and fiends of cruelty. The general impression which they give is that the Muslim rulers came to India simply to destroy the Hindus and their culture and to convert the people to Islam at the point of the sword. Most of these views are often shared by the Muslim candidate themselves. Partly it is due to the desire of getting sympathy from non-Muslim examiners. An incident is given in which a Hindu student in M.A. class taking up Aurangzeb as his thesis had fared badly in the hand of an examiner as he gave a favourable view of Aurangzeb's administration.

The nature of the question papers set will be seen from the following :—

1. " The religion of the Hindus in the first or Vedic epoch was the worship of nature leading up to Nature's God. Discuss it. (1936)
2. Discuss the causes of the rise and growth of Buddhism in India. How would you distinguish Hinayanism from Mahayanism? (1934)
3. Bring out the main points of agreement and difference between Buddhism and Brahmanical Hinduism. (1936)
4. Describe the measures adopted by Asoka to promote and universalize the cause of Buddhism. (1935)
5. State clearly what Asoka meant by the term " Dharma " and show how his notion of Dharma influenced his Imperial policy. (1936)
6. What do you know of the life and religious conceptions of the Indo-Aryans in the Vedic age? (1938)
7. Give an account of the early career and teachings of Lord Buddha and point out the distinction between the Mahayana and Hinayana forms of Buddhism. (1938)
8. Sketch the character and achievements of Kanishka. Why is his reign specially celebrated in the history of Buddhism? (1938)
9. Describe the political and social causes which led to the spread and decline of Buddhism in India. (1939)

10. Give an estimate of the achievements of Asoka. What place does he occupy in the history of Buddhism, and why? (1939)

The questions on Muslim period are more or less of war, conquest and nothing more.

Bihar

The book named *Siano-ki-Pothi*, the first book of the mass literacy movement, has passages tending to "demussalmanise" ignorant Muslims. The control of Middle and Primary schools is in the hands of local bodies not always very sympathetic to the Muslims.

There is a Superintendent of Islamic Studies in the Bihar Educational Service, 5 officers in the Subordinate Educational Service and 1 to 3 Inspecting Maulvis outside the grade in each district to look after the interests of Muslim education in the province. But they have no independent power.

In one instance, a Middle Vernacular school on Middle vernacular basis with a majority of Muhammadan teachers and pupils had the privilege of enjoying Friday as a weekly holiday. It was converted into a Middle English School and the Vice-Chairman of the District Board at once ordered that the school should be closed on Sunday instead of on Friday.

The primary schools and middle schools should be in the hands of Government. There is one Medical School in Darbhanga, in which 25 per cent. of the seats are reserved for Muslims.

There is a Madrassah Examination Board and there are a number of Madrassahs in the province. Those who pass the examination are entitled to be appointed as teachers of Arabic, Persian and Urdu in High English schools. The Madrassah Shamsulhuda at Patna is under the direct control of the Superintendent of Islamic Studies.

The Text-Book Committee in Bihar has no proper Muslim representation,

The number of admission in the technical schools at Tatanagar for the last three years has been very small. On one occasion a date for interviewing candidates was fixed on the *Id* day at about 10 a.m. near about the prayer time on the representation of the local Anjuman this was changed to 2 o'clock but on the same day.

A large number of Muslims are refused admission in the schools at Tatanagar owing to want of accommodation.

There is no provision for teaching through the medium of Urdu in any school at Tatanagar High School or M. E. School, though there are arrangements for teaching through the media of Hindi and Bengali in the schools. Out of 20 aided schools there are only two Urdu schools.

The total number of Muslims in all the schools at Tatanagar is 1,225 and 3,689 were refused admission. The following statistical informations were received, *viz.*, there are 6 M.E., 6 U.P., 13 L.P., 8 night schools and 1 night girls' school managed by the Company. The aided schools numbering 20 are mostly communal schools; the Muslims cannot now start any Urdu school as communal schools are no longer encouraged.

Generally Urdu books are prescribed by the Government of Bihar; the language in these books is a mixed language, not suitable for the Muslims, and unless these books are taught, the schools are not recognised.

There is no provision for the teaching of Persian in High schools at Tatanagar. The teachers are mostly non-Muslims, who generally mispronounce Urdu and Arabic words.

Bengal

The present system of education in all its stages is detrimental to Islamic culture and traditions. Books written by non-Muslim authors and meant exclusively for non-Muslims have been selected for classes consisting both of Muslim and non-Muslim pupils. The existing facilities for research and

higher studies in the arts and sciences have scarcely been availed of by Muslim students. Muslim authors experience considerable hardships in getting their books approved.

In view of the demussalmanising tendency among the Muslim pupils, it is essential to maintain Muslim primary schools and *maktabs* where the rituals and broad outlines of the essentials of Islam should be taught. For the same reason, Oriental institutions are also necessary.

The present condition of residence of Muslim students is not satisfactory in all cases. Hostel is the proper place for the teaching of Islamic principles.

In Bengal there are two different controlling agencies for the Secondary Education—Dacca Board of Secondary Education and the Calcutta University. Though the former body is fairly representative, yet as almost all office-bearers and ministerial staff from the junior assistant to the Chairman belong to the Hindu community, Muhammadan interests suffer. As regards the Calcutta University, Muhammadans are not adequately represented in the Senate and Syndicate.

The syllabus and text-book in Bengali and History are prejudicial to the interests of Muhammadans.

By the introduction of Free Primary Education Act, the special types of Muslim primary schools are going to be gradually replaced by ordinary primary schools. But there should be provision for religious instruction in free primary schools.

Urdu and Bengali should be made compulsory in the oriental institutions in alternate stages, *i.e.*, up to some stage Bengali and up to another stage Urdu.

Bengali spoken or written by the Muslim educated men is not regarded as the standard Bengali. There should be perfect freedom for use of Arabicised or Sanskritised words.

Contributions of Muslims in the recent growth and development of vernacular literatures of the province are not so satisfactory. The work of the Text-Book Committee is unsatisfactory.

The Text-Book Committee of Bengal sadly lacks as members Muslim Head Masters of Government High Schools. The constitution of various administrative and controlling Committees and Board should bear 50 per cent. Muslim representatives.

Secondary schools should largely be State controlled. At least power of recognition should rest with the State. Religious instruction should form a subject of study.

It would certainly be a good idea to include some Islamic studies in the language syllabuses. It may not be a whole paper, but text-books may be so compiled as to include extracts from books on Islamic culture in whatever language the student is studying.

Religious teaching should be a compulsory subject for Muslim students in schools but not necessarily in colleges.

Two potent causes of de-Islamisation are :—

- (1) Intimate contact with other cultures.
- (2) Impression of un-Islamic or anti-Islamic ideas in the literatures on tender minds which are not yet capable of judging things.

The principles of Islam must be learnt at home and leisure periods during school hours should be utilised by Muslim students in the observance of Islamic practice like *Namaz*.

The paucity of Muslim students in science classes is due to their poverty and due to the lack of opening for them in future life.

British Beluchistan

The Muslims form 99 per cent. of the total population in British Beluchistan. It is a most backward province from the point of view of education ; literacy in this province is probably the lowest in the whole of India. The Province is centrally administered and excepting three government high schools, at Sibi, Loralai and Pishin there is no other Govern-

ment High School in the province. There is no College in the whole province. There is no Government high school for girls though there are Hindu and Sikh girls schools in Quetta open to all communities and imparting education besides other languages in Urdu too. All communities in Quetta including the Muslims have their own high schools for boys and the Islamia High School at Quetta has over 800 students. We received a note about the condition of Muslim education in this province and it appears from that note that the Education Department of the province recently issued an order to the Sikh and the Hindu Girls schools instructing them to impart education to their students in their language; in other words the Hindu school will have to do it through Hindi and the Sikh school through Gurmukhi. Whilst the Government have no girls school of their own and the Muslims too have none of their own and while the Hindu and Sikh schools had so long provision for teaching in Urdu, the Muslims girls of these schools under this order will have either to leave the school or to accept Hindi or Gurmukhi instead of Urdu.

It was further stated that the Government is also spending about $1\frac{1}{2}$ lacs of rupees for constructing a primary school and that in contravention of the provisions of the Beluchistan Education Code, the school is being located just opposite the Islamia High School and this will adversely affect the Muslim school. Very recently an order was issued to the effect that boys who fail for two consecutive years in the same class will be expelled from schools. This is no doubt a hard rule for a backward province; those who will fail in the first primary standard will be thrown out of the school and will have never a chance of literacy again in any other school. It is said that Government have also recently informed the local high schools to close down their high classes ostensibly to start a high school of their own. This will affect the Islamia High School as it will the other schools, though not to the same extent, and all communities have jointly and separately protested against this. But it is feared that Government may otherwise threaten withdrawal of grants to the existing high

schools. The Muslim high school has provision of religious education and this cannot be done in a Government High School, and this will be a great discouragement for a province like this where people will never come to any high school unless there is provision for religious education there.

The Education Code was also prepared without consulting any of the local bodies or local people and it is reported that all communities have protested against the Code. It is further stated that the major part of the education budget in the province is spent for establishment and salaries and adequate amount is not spent for actual teaching purposes.

Out of total population of 4,63,000 only 8,841 are in schools of which 5,818 are in mosque schools and the Government spent a sum of Rs. 3,32,292 in 1937-38 and this includes the pay of the Superintendent of Education, 3 District Inspectors of Schools and the Inspectresses of Schools, establishment and staff.

It is a hopeful sign of the times that the Muslim leaders of the Province are trying their best to start a college of their own and this will be a great step forward.

N. W. F.

There are very few openings to-day for Muslim Agricultural Graduates.

The Frontier Province is very backward in industry and the Frontier Government spends only a sum of Rs. 14,000 for this purpose.

Basic education is very good, but schools are too expensive and products of schools cannot be sold without Government aid. The scheme is too ambitious and requires considerable modifications in the way of reducing the number of subjects and also shortening the duration.

There are very few Muslim students in Science and technical lines as there are so few opportunities of employment if technical or industrial subjects are studied.

Religious education is provided in the Islamia College and School. The period is 8 years in school namely from Class III to Class X and four years in the University. The Islamia College maintains a College, a Collegiate School and an Islamia High School.

The constitution of the Governing Body of the College has been the subject-matter of local criticism and dissatisfaction. Vacancies in governorship of the College are elected by the rest of the Governors. There are 100 Governors who elect 20 Trustees from amongst themselves and these Trustees again elect 9 Managing members who manage the College and the School along with 5 ex-officio members, *viz.*, the Deputy Commissioner, Inspector General of Police, Inspector-General of Hospitals, Chief Engineer and D.P.I. The Hony. Secretary is elected by the Governing Body from amongst the Governors and the budget is passed by the Trustees. The Secretary is ex-officio a Trustee and a member of the Managing Committee. The Principal of the College is not even a member of the Managing Committee and as such the institution suffers in ways more than one.

There was complaint against the language which is now spoken through the radio and objections were raised against the nature of text-books, one of which was mentioned as "Prem Pachisi."

Orissa

In almost all Government High Schools in Orissa Hindi has been introduced in all classes and Muslim boys are induced to read and write Hindi. Muslim students are compelled to read through the medium of Oriya although the mother-tongue of the Muslims in Orissa is Urdu. There is provision for Bengali-reading students who are even in a smaller minority than the Muslims in Orissa.

Orissa Muslims have no position in the Patna University and there is not even a Muslim member there.

In 1938 vernacular was introduced as the medium of instruction in the secondary stage of education. There was

representation by the Muslim members of the Orissa Legislative Assembly to the Chancellor of the Patna University showing how Muslim students would be adversely affected by the recent regulations of the University as regards the medium of instruction and the medium of examination to be operative in schools under the control of the Patna University. The Muslims of Orissa have generally Urdu as their mother-tongue and Muslim students would thus be compelled to learn Oriya as there is no provision of teaching through Urdu in any Orissa School. It is true that students whose mother-tongue is not Oriya were thereafter permitted to write their answers in the University examination in English, but as the instructions in classes are given in Oriya the Muslim students inevitably suffer in consequence.

Only one Muslim girl passed the Matriculation during 1938-39, from the Ravenshaw Girls' School, but she had to take up Oriya as her second language even though Urdu was her mother-tongue. Though Urdu is the mother-tongue of the Muslims in Orissa, there is no provision for the teaching of Urdu in any school or college. Formerly Ravenshaw Collegiate School had a section to teach Urdu but this was abolished. Urdu text-books of the Patna University are not suitable. Recently the Patna University of course permitted Muslim candidates of Orissa to write their answers in Urdu, but in the absence of provision for the teaching through the Urdu medium it has not met the needs of the Muslim students.

Muslim primary schools are being closed every year on the ground of efficiency, while Oriya medium was enforced by the Congress Government in schools under their control. There is only one school in the province started and managed by the Muslims but the number of non-Muslims on the roll is greater than the Muslim students and the teachers are mostly non-Muslims. The school has suffered owing to local party politics amongst the Muslims with frequent changes of staff and the number of Muslim students has fallen. There is only one Muslim member in the Text-Book Committee and there was no Muslim representation in the Committee appointed by Government to revise the primary school syllabus.

The local bodies manage primary and middle schools and with joint electorates in Orissa there are very few Muslim representatives in local bodies.

Mussalmans do not get adequate facilities in Engineering, Medical and vocational schools and colleges.

There is a Hindu Women Training School at Cuttack which does not admit Muslim women students. There is only one Girls' School in Orissa and there is no arrangement for the teaching of Urdu or Persian in the higher classes.

Orissa has one Senior Madrassah and 5 Junior Madrassahs and they get very inadequate grants.

There were formerly two schools for the training of teachers, one of which has been abolished. Government manages a Sanskrit College but the Madrassah at Cuttack receives a very inadequate grant.

Orissa Muslims suffered when the province was amalgamated with Bihar and is now suffering from the fact that the Government are enforcing the Oriya language. Local efforts are being made for the Muslims to start a High school of their own on a better footing including a girls school but unfortunately it has not been very successful as yet.

Madras

The Madras University for purposes of affiliation do not recognise other University degrees amongst the teaching staff of the Colleges.

The advertisements issued by the Public Service Commission specify only the qualifications of the local Universities. This is a great handicap to the Muslims who either through want of suitable accommodation or of facilities for the teaching of Persian or Arabic have to read in Universities outside the province including the Aligarh Muslim University.

The Muslim students with Urdu as their mother-tongue have in many cases to suffer from the disadvantage of being taught through the medium of the regional languages in the secondary schools of the province. This is specially so in

schools run by the local bodies and almost every where excepting in a few schools, the Muslim students have to accept the local language, which is not their mother tongue, as the medium of instruction. In the Telegu area almost all the Muslim elementary schools are Urdu primary schools. But these students going for secondary education have to switch off to the medium of the Telegu language. And there is no Urdu medium High school in this area.

During the last few years a number of Muslim elementary schools stopped working and Muslim schools lying in outlying areas were abolished in pursuance of the policy to concentrate schools, but no provision was made for the Urdu speaking students of the abolished schools.

There is a separate Board for the encouragement of orthodox Sanskrit education but there is no such board for Arabic.

There are several Madrassahs in this province to which endowments are attached. In spite of these endowments, these institutions are not in a prosperous condition, nor do they serve much useful purpose. They no doubt send out a number of Moulvies every year but these Moulvies are neither fit to properly expound the faith of Islam nor are they able to stand upon their own legs for their livelihood.

The tendency of the syllabus introduced by the Congress Government was to instil in the minds of the pupils reverence and regard for the great men of only the Hindu community with undoubted demussalmanising effect on the Muslim students.

Muslim schools and colleges have generally failed to take any effective steps to train Muslim students in a proper Islamic atmosphere and environment. On the other hand a recent circular of the Madras Educational Department insisting on 5 hours of secular studies every day in schools created a serious difficulty in the case of Muslim schools which include religious instruction in their time table, inasmuch as these schools will have to abandon religious instruction with school hours to make up 5 hours of secular studies.

Central Province and Berar

The middle and high schools are administered under the High School Education Act by a High School Education Board consisting of about 30 members with the Director of Public Instruction as the ex-officio President. The Board includes both elected and nominated members. Government nominates 5 Head Masters and some other members from private educational bodies. Seven members are elected by the University and 2 by the Legislative Assembly. There is practically no Muslim representation on the Board except one Head Master of a Muslim school nominated by Government. The High School Education Board elects Committees of courses in different subjects. While there are Hindu members in the Urdu and Persian Committee, there is no Muslim practically in other committees.

There are four colleges in C.P. where science is taught, 3 Government and 1 private institutions. The total strength of their staff is about 100. Out of these, there are only 5 Muslim teachers all of whom excepting one Demonstrator in Zoology, are teachers in Persian, Arabic or Urdu.

Some of the Hindi and Mahrathi school text-books contain offensive references to Islamic heroes.

Formerly Urdu schools were inspected by persons with knowledge of Urdu, but latterly Inspectors have come who do not know Urdu at all.

Muslim students do not find it easy to get admission in the Science Colleges.

There should be no difference between *Ilm-i-Din* and *Ilm-i-Dunya*. *Dars-i-Nizamiyah* was a wonderful curriculum. It served its purpose so well that people began to think that it should be worshipped rather than used. It ceased to be dynamic and elastic. It was made rigid. The result is that instead of pushing the people up, it is pulling them down. Oriental institutions should be brought up to the line of modern educational institutions.

Bombay and Sind

In Bombay there is sufficient number of Urdu primary schools but barring two schools, there is no adequate provision for the teaching of Urdu in secondary schools and the Muslims of Bombay find themselves lost by changes of language.

The Ismail College was started in 1930, but barring this college there is no provision for Arabic within the Bombay Presidency in any of the other colleges. There are 4 Persian professorships in four Government colleges and though there is provision for professors in Indian languages there is no college affiliated in Urdu except the Ismail College.

The heads of Muslim schools in the Bombay Presidency are generally non-Muslims and the provision for Urdu teacher in Municipal primary schools is inefficient. The text-books are unsatisfactory and it is said that a number of teachers in Municipal Urdu schools cannot write Urdu script. They write in Gujarathi. The medium of instruction even in some of the Muslim High Schools is Gujarathi and the staffs of Muslim schools throughout Bombay and Gujarat are mostly non-Muslims. There is no Muslim as the head of any school and even the Bombay Anjumani High School has a non-Muslim Head Master.

In Government Resolution No. 6485, dated the 25th April, 1939, the teaching of Hindustani has been made compulsory in Government or Government aided schools. For sometime, this was not extended to the Urdu schools but from 1940 the Department was insisting that the teaching of Hindustani should be compulsory in Urdu schools also. The grammar which was prescribed for Hindustani is purely a Hindi grammar and other text-books prescribed in Hindustani were objectionable from the Muslim point of view.

Thus an attempt is being made to introduce a new language called Hindusthani which is not Urdu and the Education Department in fact interprets Hindusthani as different from Urdu. Urdu text-books are generally unsatisfactory. The condition of Muslim girls school is very unsatisfactory.

There are a number of Urdu schools run by the Municipal committees but some of the teachers cannot even write Urdu scripts and write in Gujarathi.

In Sind, Sindhi authors and writers generally use many Persian and Arabic words, but there is a recent tendency to deliberately use Sanskrit words.

There are many indigenous Madrassahs in Sind but the method of teaching and the ideas about Islam had deteriorated.

In Sind there is not a single Muslim secondary school for girls.

The working of the local school boards in Bombay is not satisfactory from the Muslim point of view.

There is no oriental institution worth the name in the Bombay province.

Books were introduced under the Wardha scheme and the singing of the Bande Mataram song and the teaching of Hindi were made compulsory in some instances. Muslim students are sometimes forced to sing Bande Mataram song or other prayers standing before the photos of Vidya Devi or Gandhiji.

There is no suitable representation of Muslims in the Text-Books Selection Committee in subjects other than Urdu. There is an Urdu Text-Book Committee which selects Urdu Text-Books for Bombay.

The two Muslim colleges in the Presidency are the Ismail College in the suburbs of Bombay and the Bahauddin College at Junagadh State. The Ismail College is the only college which offers courses of study in Arabic.

In the Dufferin Training School, the number of Muslim boys is rather small.

One correspondent is of opinion that there is nothing in the present system of education to demussalmanise the Muslims; the State should not help any religion or must help all religions and it is desirable that the work of preserving our

religion and culture and all teaching should be done by ourselves. He is opposed to any religious instruction in schools and colleges.

There is a school for naval training in an isle near Bombay where Muslims get good facilities, owing to its being helped by a Muslim donor Sir Mohammad Yusuf.

There are very few research facilities. The Islamic Research Association, Bombay, does some work in fostering research work in Islamic subjects.

Urdu is not recognised as the second language in the Bombay Presidency.

There should be a vocational bias at the primary stage of education.

There is an unemployed Muslims Bureau in Bombay.

Ajmer

Prarthana in Hindi is compulsory in girls schools and also in Municipal and Government schools and Muslim students have also to join this.

There is no adequate provision for the teaching of Urdu in Gir's Schools. One primary school teacher in a Municipal Muslim School does not know how to write in Urdu.

There are two general hostels, one of which is attached to the Government College and the other to the Government High School where Muslim students reside along with the students of other communities. The local Government Is'amia High school has no hostel accommodation.

There is the K. G. Military School managed by Government in Ajmer and recruitments to this school are made under rules framed by Government in respect of certain classes only. The Muslims of Rajputana are not among those classes and are not therefore admitted. In the Ajmer Government College, there are only two Muslims including a professor of Persian and the rest numbering 20 are all non-Muslims.

Bahawalpur

We visited Bahawalpur and saw the Oriental College there. It was the general opinion here amongst all that religious education should be compulsory and curriculum in Oriental School's should be revised. We saw the Sadiq Egerton College and also the Collegiate School, the local Madrassah and other Muslim institutions. The school here gives practical training in hosiery, weaving and carpentry. There are 50 boarders in the college who are given free lodging and boarding.

The Principal of the College stated that according to the University regulations Islamic History was a subject for B.A. till 1932, but now it is either Islamic History, or English History or European History. Emphasis was placed here on the need of a public school suited to Muslims in a good climatic condition.

Bhopal

We visited Bhopal. There are two types of primary schools here, namely, pure vernacular schools and Anglo-Vernacular schools. In the pure vernacular schools there are two sections—the lower and the upper. The lower is of four years duration and the upper is of two years duration. The medium of instruction is through Urdu. The Intermediate and School Board of Rajputana control the education in Bhopal and there is one member nominated by the Agent to the Governor-General. The Maktabs here are generally run by untrained teachers. There are some controlled and some private Maktabs. The State subjects, and not Muslims only, suffer great difficulties in getting admission into the Medical and other colleges. There should be no examination standard for the Ulemas but they should have training in Islamic life to set up standards. The evidence here was that there should be no Diniyat as text-book study.

Travancore

At the time of the visit of the Touring Committee at Travancore, there was acute party feelings among the local Muslims, which affected the interest of Muslim education in various ways and an attempt was therefore made to reconcile the different groups amongst the Muslims and the Committee succeeded to unite the Muslims of all shades of opinion in the State. A Committee was appointed during the visit of the Touring Committee to collect funds for an endowment fund with a view to have an Arabic chair in the University and we are glad to note that a sum of Rs. 14,000 has been collected so far as we have seen in the newspaper report.

Cochin

It was brought to our notice that the position of Muslims in the State service is unsatisfactory. Out of 291 posts carrying salary between Rs. 60 to Rs. 100 there are only 2 Muslims ; out of 166 in the scale of pay from Rs. 100 to Rs. 150 there are only 4 Muslims ; out of 85 in the scale ranging from Rs. 150 to Rs. 200 only one is Muslim ; out of 31 in the scale of Rs. 200-300 only one is Muslim and out of 44 with pay above Rs. 300 there is no Muslim. Thus out of the total 617 appointments only 8 are Muslims, though the Muslims form 8 per cent. of the total population in the State. There are 550 posts carrying pay Rs. 40 to Rs. 60, of which only 5 or 6 are Muslims.

It was also reported to us that the facilities given in the past for Muslim education were being curtailed.

Oriental institutions attached to the Mosques where only religious instructions are given is a common feature even though their importance is fast decaying.

It had been customary to appoint Quran teachers in schools where there is sufficient number of Muslim pupils. Formerly instructions were used to be given during class hours.

Lately a change has been effected by the Education Department by which the Quran teaching is to be conducted previous to or after regular class hours.

A Muslim Inspector for the purpose of supervising students reading Quran and Arabic in the State schools is an urgent necessity. Though Government admitted the justice of the claim, yet no appointment has so far been made.

Muslim students who take up Arabic as their second language in High School classes are handicapped when they come to College classes as no facilities are available for continuing their studies.

The only Muslim High School in the whole of Cochin State has not yet been given any grant-in-aid.

Kashmir and Jammu

At Jammu we took the evidence of a good number of representative men there. There are 15 high schools in Jammu, 10 Government schools, 2 aided schools and 3 unaided schools. There are 450 primary schools. Primary schools consist of 5 classes, mostly one-teacher schools, and the pay of the teacher varies from Rs. 20 to Rs. 25 or Rs. 20 to Rs. 35. At best, there are 30 to 40 or 50 Muslim schools. Under the new regulations, teachers must know both Urdu and Hindi. High Schools are predominantly non-Muslim and are not located in Muslim places except one High School. The Jammu Millia text-books are not suitable. We were given a memorandum by which we were informed that the number of Muslims in education services in Kashmir is very small. We were informed that the new Urdu books contain a large number of Hindi words not very intelligible to the people. There is a military school at Jammu which is not open to the Muslims but only to Dogra Rajputs. Arabic, Persian and Urdu are taught in the College but there is no Professor, only a Lecturer who is also a teacher for Arabic and Persian though there are Professors for Punjabi and Gurumukhi. There is a separate Lecturer for Hindi but not for Urdu. Prarthana is a compulsory thing even in all Muslim schools. Maktab

grants of Rs. 10 per mensem have been stopped but not the Patshala grant.

While there are good schools in areas with Hindu population, the Muslim areas have very few schools.

An attempt is being made to follow the Wardha scheme of basic education in Kashmir. Though the population of Kashmir is preponderatingly Muslim, the position of the Muslims in educational services is most unsatisfactory. Out of 33 posts in the College there are only 7 Muslims, all in junior grades and the teachers in primary schools and middle schools are mostly Hindus. The new text books which are being introduced under the basic training scheme contain a large proportion of Hindi words and Hindi script is being introduced in various places; summons in judicial courts are being published in Hindi script. Court notices in three or four districts of Jammu are in Nagri-cum-Urdu scripts. The revenue and judicial stamps have now Hindi script, even though the largest bulk of the people do not know the script. There are other difficulties of the Muslim students in University education. It was reported to us that an attempt is being made to introduce a prayer in all schools including the Muslim schools in the name of "Prarthana" not suitable for Muslim students. Out of the total grant of Rs. 17,991 for girls schools, the Muslim girls schools received only a sum of Rs. 1,586 which has been still further reduced.

There are other difficulties in the way of the Muslims in Kashmir. In a country where the best craftsmanship in the world is confined to the Muslims very little step has been taken to modernise and train up the artisan classes.

It was reported to us that the Maktab grant which was formerly given has been stopped in many places.

In fact the Muslim schools in many places are not properly equipped. We met a number of non-Muslim journalists and we discussed the question of the new Hindi language. Their news papers are being still published in Urdu script. It may be interesting to note that Persian was the court language in Kashmir up till 1880 and thereafter Urdu was introduced as the medium of instruction as the court language.

It is only in recent times that an attempt is being made to replace the Urdu language. From 1939, four schools have introduced Urdu and Nagri scripts. The Kashmir Legislative Assembly is now called the 'Proja Sabha,' the Speaker of the Assembly is called 'Proja Sabha Pramukha,' the Chief Minister is called 'Pradhan Amatya,' the Executive Council is called 'Amatya Mandal' and the members of the Legislative Assembly are called 'Sabhasad.' The warrant of State appointments and sanads are now being given in Hindi. It was admitted by a number of local Hindu gentlemen that Kashmiri language was mostly written in Persian script even up till 25 years ago. The Kashmiri Pandits were renowned scholars, poets, literateurs in Persian and Urdu. The Devanagri script was introduced for the first time only 25 years ago. In fact so small is the demand for Hindi that a newspaper in Hindi called 'Mahavir' started some times back had to be stopped for want of circulation. The schools are mostly situated in scattered areas. The local Anjumans are running several high schools in Srinagar—the Islamia High School, the Imamia High School, the Hamadani High School and we visited all the schools and were struck by the enthusiasm of the local people. There is also a Muslim High School at Islamabad. 3 middle schools, one Oriental College and 8 primary schools at Srinagar are also run by one Anjuman.

Jaipur

It was reported to us that the Muslims find difficulties in getting admission in schools and colleges. The Muslim population is $2\frac{1}{2}$ lacs out of 26 lacs, but they have no adequate facilities and encouragements for their high education. There is a Persian Professor up to the Intermediate standard in the College but no Urdu staff. There is no provision for Urdu and Persian in girls schools. There is a Sanskrit Board of Examination. But the Arabic and Persian Board has been abolished. The State does not allow to open any school even for primary education without permission, even when started in a Mosque. The local Muslims are trying to start a Muslim

High School, but the State authorities were not prepared to recommend the opening of such a school unless the Muslims created an endowment fund of a lac of rupees and provide adequately equipped building for the school. Urdu still is the court language, but a perceptible influence has for some-time been at work to replace Urdu language.

Gwalior

We visited Gwalior. The Muslims there are about 6 to 7 per cent. of the population, but in towns like Lashkar, Murar and Gwalior, the Muslims are 25 per cent. The State order is to employ 33 per cent. Muslims in State services. There is no provision for Arabic teaching in any school and Persian is only taught in Ujjain and Lashkar Schools. Urdu teacher has been provided in the Victoria College from this year; there is no provision for Urdu in Madho Intermediate College at Ujjain. The primary schools generally follow Hindi medium except Anglo-Urdu Schools. The language is Urdu but the script is Dev-Nagri. Common prayer is insisted, sometimes the Bande Mataram. In one school separate prayers were in vogue but now stopped. Prior to 1902 Urdu script was used but for some time past an attempt is being made to introduce Devanagri script though the language still remains Urdu. The number of Muslims in the teaching line is very meagre. There is no Muslim boarding attached to the college though boarding is provided for other communities. One difficulty was specially brought to our notice, *viz.*, that though Muslim students in schools are allowed to leave during the Jumma prayer time, the classes go on. This was formerly the practice in the local college but now the college classes are suspended. There is no Muslim High School in the State but the local Muslims run a number of primary schools. It is not permissible to introduce Diniyat in school hours but outside the school hours. Attempts are now being made to translate all laws into Hindi with Hindi terminology and a Codification Committee has been appointed for the purpose. Hindi words have been introduced in courts, in official works;

for example Majlis-Aam is called 'Proja Sabha,' Majlis Kanun is called 'Samanta Sabha.' We visited the Gwalior College. There are 47 Muslim students out of 674 in the college and of which 12 are science students. Though Muslims are very poor and backward in education they are not recognised as backward for scholarship purposes with the result that the scholarships intended for the backward communities go only to the Rajputs and the Marathas. Out of 39 teaching staff in the college there are only 5 Muslims; one in Persian, one in Urdu, one in Geography, one in Civics and History and one library assistant.

Manipur

Manipur Muslims are educationally backward, financially bankrupt and administratively a non-entity. Nothing has yet been done by the State for their general advancement.

From the Muslim point of view the control and administration of secondary schools in the State are quite unsatisfactory inasmuch as there are no Muslim representatives on the managing committees, except in one case.

The existing syllabus and subjects for studies are not suitable as there are no arrangements for classical teaching.

The Muslims in the State want Urdu for both the medium of instruction in secondary schools and the medium of examination for the matriculation examination of the University.

The Muslim Lower Primary schools provide for Islamic classical teaching, but there is no examination held in the classical subjects although the course covers a period of about 4 years.

No special scholarships and stipends are sanctioned for the Muslims.

Almost all the Muslim localities are situated at a distance from the town—centre of education—the distance being 7 to 30 miles. There are no hostels in towns for Muslims.

Other Provinces and States

We regret, we have not received sufficient materials to attempt any survey of Muslim education in other provinces and States. We need only state that we visited Hyderabad and Mysore and as far as we have been able to judge, there is no special point of importance for us to note as to the specific problems of Muslim education in these places. The Mysore Mussalmans have all along devoted themselves to the furtherance of Muslim education and the State so far has helped the development of Muslim education in every possible way. We have in another place referred to the unique features of the University education in Hyderabad. The translation Bureau has done remarkable service to the cause of Urdu language and literature. There are local Muslim organisations to constantly watch the progress of Muslim education and several educational organizations are at work to better the condition of Muslim education in this State.

PART II
REVIEW AND RECOMMENDATIONS

UNIVERSITIES

There are eighteen Universities in India including the States and for the purpose of survey of Muslim education, the Universities of India may be divided into two distinct groups, *viz.*, the Northern zone and the Southern zone. The Southern zone comprises the Universities of Bombay, Nagpur, Madras, Andhra, Annamalai, Osmania, Mysore and Travancore, the last three being in Indian States.

The Osmania University is unique in the University development of India, as it is the only University in the country where the entire scheme of studies including post-graduate courses is through the medium of an Indian language, the Urdu, with English as a subsidiary language for study. Twenty years back it was hardly possible for the educationists in India to visualise the success of any scheme embracing the highest University studies through the medium of any Indian language. Today it is an accomplished fact and it has proved beyond controversy or question that the Urdu language is capable of giving expression to the most complex scientific and technical ideas in terms as expressive, precise and accurate as is possible through the English or any other European language. Osmania scholars are carrying on researches and higher studies in the multiple branches of arts and science. A new lead has been given to University studies and the Osmania University represents the new orientation of University education in India.

It is not necessary to make any detailed reference to the two other Universities in the Indian States, the Mysore and the Travancore. The Travancore University has no provision for the teaching of Arabic, Persian or Urdu, but there is adequate provision for such teaching in the Mysore University. The number of Muslim students in these Universities

is not very large. The bulk of the Muslim students in the South come within the jurisdiction of the five other Universities in the Southern zone, and the most striking fact that emerges out of our survey is that Arabic, Persian and Urdu have not the same place in these Universities as other language studies.

A second language is a compulsory subject for study in the Annamalai University for the Intermediate and the Degree examinations, both Arts and Science, and for this purpose the University recognises various languages including Hindi, German, French, but not Arabic, Persian or Urdu.

A second language is a compulsory subject for study in I.A., I.Sc. and B.A. examinations of the Andhra University, but Arabic, Persian or Urdu is not recognised for the B.A. Honours Degree. While Arabic and Persian are recognised for I.A. and I.Sc. examinations and for B.A. Pass Degree, there is no provision for the teaching of Arabic or Persian in any of the colleges within the jurisdiction of the Andhra University. Though the colleges within this University are mostly affiliated in Urdu, the staff provided for the teaching of this language is always inadequate in comparison with other languages. One college has five teachers in an Indian language and only one for Urdu; there is nowhere more than one teacher in Urdu, though other languages have two, three and even more teachers.

Persian is not recognised in the University of Madras for B.A. Honours Degree. Urdu and Arabic are recognised for the purpose, but there is no college affiliated up to the B.A. Honours standard; even for the pass course, there is no college affiliated excepting the Mahomedan College, Madras. Only four colleges out of 21 are affiliated up to B.A. Pass Course in Urdu. Excepting the Mahomedan College, Madras, there is no other college affiliated in Arabic or Persian even up to the Intermediate standard. Out of 31 colleges teaching the Intermediate standard only 7 colleges are affiliated in Urdu.

Though Arabic, Persian and Urdu are recognised as languages in the University of Nagpur, the same feature of the inadequacy of staff in these languages is almost the general

feature in the affiliated colleges, including even the Government colleges. More often one teacher has to teach both Persian and Arabic or both Urdu and Persian or Arabic; often the pay, status and emoluments of the Arabic, Persian or Urdu teacher are not the same as the teachers of other languages. Even in Government colleges only one Assistant Professor has sometimes to carry on the entire teaching work in one of these languages all through the Intermediate, B.A. and M.A. Classes. One Government college only a few years back had a Marathi teacher provided with only 27 Marathi students; the same college had no Urdu teacher even when there were 50 students with Urdu as their mother-tongue.

Almost the same feature prevails in Bombay, though the situation is slightly better. Barring the Ismail College, there is practically no provision for the teaching of Arabic or even Urdu in any other college. In one College there is only one Lecturer for the teaching of both Arabic and Urdu up to the B.A. Honours Course. No doubt there is provision for the teaching of Persian in a number of colleges mainly because of the Parsis taking up this language.

A cursory glance of these facts, details of which have been given in the chapters containing our survey of Muslim education will make it clear that generally speaking these five Universities in the Southern zone have no adequate teaching facilities in Arabic, Persian and Urdu, and these languages have not so far received the same consideration as the other Indian languages. A Muslim student in the South has little or no opportunity to take up higher studies in these languages and facilities are not available for post-graduate studies or researches in these languages.

We plead for the due recognition of these languages in all these Universities in the highest educational interests of the country as a whole. Not until many decades ago, Persian was the Court language of India and the history and the annals of India for near about six hundred years, a period much nearer to the present phase of modern Indian history than any other period, can only be studied through the medium of the Persian language. The

annals of the South, the cultural history of the Deccan, the deeds and achievements of her heroes and warriors, from the days of Alauddin Khilji to the fall of Tipoo Sultan, have not yet fully come before the public gaze and the national life of India will undoubtedly gain if there were more Persian scholars devoted to the task of knitting together the forgotten threads of South Indian history. Again, the Muslim in the Southern zone is a minority community and the cultural safeguard of the minorities has been the accepted creed of all shades of political opinion in the country. To a Muslim, whether in India or elsewhere, Arabic is the language of his religion and of his cultural heritage. A Muslim will soon cease to be a Muslim if he forgets or is made to forget or is placed in an environment which leads him in the long run to forget this language. On the other hand, Urdu, apart from its status amongst the languages of India, is unquestionably the mother-tongue of the vast bulk of the Muslims in the South. This is a fact which must be accepted on the study of the materials presented in our report. We do not deny that there is a section of the Muslim population in the South with local languages as the mother-tongue ; but even the worst critic will admit that a vast bulk of the Muslims in the South still retains Urdu as their mother-tongue. In the early stage of University education in India, Indian languages had very little place in the scheme of University studies. To-day the mother-tongue is an important part of the University curricula and the Muslims of the South have therefore the right to claim that Urdu should be given adequate recognition, in fact as well as in theory, within the framework of University education in India.

The Northern zone comprises the Universities of Aligarh and Benares, Delhi, Punjab, Allahabad, Agra, Lucknow, Patna, Calcutta and Dacca. We may in this survey of ours exclude the first three Universities—the first two for the distinctively specialised features of their own and the University of Delhi for the reason that it is still in its early stage of development and has only to function within the limits of Delhi and its constituent colleges. Speaking generally of the

other seven Universities in the North, we find that Arabic, Persian, Urdu are generally recognised for purposes of University teaching and though facilities are not always available for highest post-graduate studies in these subjects at every place, there are opportunities for such studies within the limits of the present curricula in most of the Northern provinces at some place or other. We have only to state that there is no college within the jurisdiction of the Patna University affiliated for M.A. studies in Arabic and the only college in Orissa—the Ravenshaw College—is not affiliated in Arabic at all nor has any college in Behar and Orissa separate teaching staff for Urdu other than the teacher in Persian or Arabic, even though Urdu is recognised for Pass and Honours examinations as an independent subject as well as a vernacular which is a compulsory subject for study up to the B.A. Examination.

We may refer to one special feature in the evolution of University education in India affecting the Muslims specially and in doing so we do not in any way intend to convey an impression that we object to the scheme of education as such. The introduction of the mother-tongue as the medium of instruction and examination for the Matriculation Examination, the regulations prescribing Indian languages as compulsory subjects for study in the Intermediate and B.A. Degree examinations have very adversely affected the Mussalmans in places where the Mussalmans have Urdu and not any of the local languages as their mother-tongue. We wish to make it clear that we welcome the mother-tongue within the framework of University education as an educational necessity. But it is only fair that the Muslims should have free and unrestricted opportunities to take up their mother-tongue and should not be forced to take up any language which is not their mother-tongue. They should not be compelled to take up Hindi, Telegu, Tamil, Gujrathi or any other local language where Urdu is their mother-tongue, and others should not determine as to what the mother-tongue of the Muslims is. This is unfortunately so in Madras, Bombay, C. P. and Orissa.

The Patna University has introduced the mother-tongue as the medium of instruction and examination for the purpose of the Matriculation examination, but Muslim students in Orissa are compelled to read through the medium of Oriya although the mother-tongue of the Muslims in Orissa is Urdu. It is true that on the representation of the Muslim community the University has permitted the students whose mother-tongue is not Oriya to write their answers in English, but this is wholly unsatisfactory from the academic point of view. If instructions in classes are given through Oriya, it is difficult for the Muslim students to compete on equal terms if they have to write out their answers in English. Recently one Muslim girl passed the Matriculation Examination from the Ravenshaw School. She had to take up Oriya as her second language in the Intermediate. Again, the Government College at Ajmere has no provision for Urdu teaching. Similar instances are there in various provinces in India.

A critical study of University education in India will show that within the framework of his University studies a Muslim student today has very little opportunity to come into contact with Islamic history and culture and it has been the unfortunate mistake almost everywhere in India to think that mere provision of linguistic studies of Persian, Arabic or Urdu is all that is needed for the Muslim student. But even the provision for the linguistic studies of Arabic, Persian and Urdu is not adequate and enough in all the provinces. The University regulations may permit the study of these subjects and the colleges may not be affiliated. A college may be affiliated but the staff provided is not adequate and there is a singular lack of post-graduate studies in these languages in very many places. The curriculum prescribed is often not at par with the curriculum in other subjects. In one University, a student for the B.A. Honours Sanskrit course has to read the history of Sanskrit literature, the Vedas, the Upanishads, the Vedic grammar, ancient Indian inscriptions. The same University in providing for the Arabic

Honours course has nothing more than questions on poetry and prose texts, unseen passages, history of Arabic literature with only a meagre outline of Islamic history. A Muslim student is thus at a disadvantage even while studying the Arabic literature. The Sanskrit student has opportunity to come into contact with his culture and religion, whereas the curriculum hardly provides any such scope for a Muslim student.

Again, the curriculum in some of the general subjects like philosophy or history also creates an initial disadvantage for the Muslim student; for example, in the curriculum of philosophy in one University a student has opportunity in one compulsory paper to read either modern philosophy or ancient Indian philosophy. In one of the Honours papers he may read either general philosophy or Sankhya philosophy. The curriculum in the M.A. course in philosophy will show how the Muslim student has absolutely no opportunity to come into contact with his own philosophy. The curriculum is distributed as follows :—

Paper (1) Ancient and Mediaeval European Philosophy.

Paper (2) History of Modern European Philosophy.

Paper (3) Contemporary Philosophy.

Paper (4) Indian Philosophy (which is nothing more than the study of the philosophy of the Rig Veda and the Upanishads, of Gita, of Vedantas, including the history of ancient Indian Philosophy).

Paper (5) Logic.

Papers (6) and (7) Any one of the following subjects, *viz.* (1) Psychology, (2) Ethics and Social Philosophy, (3) Philosophy of Religion and (4) a Special Branch of Indian Philosophy, which includes the Nyaya-Vaisheshika Group, the Sankhya-Yoga Group, the Vedanta Group and the Rauddha-Jaina Group; and

Paper (8) Essay.

The comparative study of the curriculum in M.A. Sanskrit and Arabic Courses will explain the whole situation in a nutshell. The following is the distribution of papers in M.A. Sanskrit :—

Paper (1) Veda.

Paper (2) Grammar.

Paper (3) Philology.

Paper (4) History and Geography and History of Ancient India and History of Sanskrit Literature

and *Papers (5), (6), (7) and (8) have to be selected from any one of the following groups, viz. :*

- (A) Dharma Sastra,
- (B) Artha Sastra and Niti,
- (C) Prakrit,
- (D) Poetics and Literature,
- (E) Philosophy,
- (F) Epigraphy;

in other words, the range of subjects which a student has an opportunity to study in Sanskrit is a study of the Vedas, of the history of the language, of the history and geography of ancient India, studies of the Dharma Sastras, of Buddhism and Jainism, of Vedanta, of economics of ancient India including Manu and Kautilya, the Prakrit inscriptions, inscriptions of Ancient India, palaeography and the entire system of Hindu philosophy. On the other hand, the Arabic curriculum is distributed in such a manner that it consists only in the study of literature, prose and poetry, prosody, grammar, literary history of the Arabs with very elementary knowledge of Islamic history or Islamic philosophy; Diwan, Muallaqat, Maqamat, Loghat mostly cover the entire curriculum.

We have, in Chapter XII of our survey, narrated in details the critical study of a Muslim Professor on the history curriculum of the Punjab University. The Muslim student

is at a comparative disadvantage almost everywhere in India, and in studying subjects like history, philosophy or literature, he hardly comes into contact with Islam, unlike any other student who invariably comes into contact with some phase or other of his own history and culture in such studies.

A critical examination of the different courses and syllabuses of studies prescribed for the various University examinations will also show that a student of history has opportunities to know fully the history of ancient Greece and Rome, of Germany, France and Austria, of England and the United States, of Europe and America, of Ancient India in all its phases including colonial expansion. Enduring contributions have been made by the Department of Ancient Indian History and Culture of the Universities of India and through other studies and researches in this subject. It has created a new intellectual ferment all over India and a vast amount of researches has been done in the Vedic, Epic and Pauranic periods of ancient Indian history. There have been critical studies, literary, philosophical, religious and social, on Hinduism and Buddhism, Jainism and Vaishnavism. Studies in historical geography of ancient India, in archaeology and fine arts, in the political, social and economic life of ancient India, in the growth and development of religious and philosophical thoughts in ancient India, in ancient astronomy, mathematics, philosophy and literature, in history, travels, epigraphy and iconography, in philology, linguistics, arts and architecture, have been devotedly organised and zealously pursued.

While there are opportunities within the Universities for studies of such widely varying and multiple subjects, there is no opportunity for the study either of the creative thoughts in Islam, or of the culture of Islam, its traditions and past, its place in world history and its significance in the texture of Indian life. A Muslim student is ignorant, even in outline, of the history of Islam or of the renaissance of the modern Islamic States and has very little opportunity to familiarize himself with the heritage and culture of Islam in India or abroad. All that has so far been provided in the Universities

is an extremely meagre study of the history of Islam, either as an almost fragmentary part of the study of general history or as a very small complement to the linguistic studies of Arabic and Persian.

It is an undoubted fact that in Islam and in its history and culture, there is an empire of knowledge, vast in extent and variety, requiring years of devoted study and researches for full exploration and understanding. To the Muslims, it is a fascinating heritage ; to the Hindus and other communities, it means studies leading to better cultural understanding of Islam. Yet there was no scope for such studies within the framework of the Universities in India. Mere linguistic studies of Arabic and Persian were all that the Universities provided against a fully equipped, widely organised intellectual studies of every phase of cultural life of ancient India.

The University of Bombay has recently introduced Islamic culture as a subject for the M.A. Examination, but as far as we are aware, the necessary staff for such studies has not yet been provided. Only the University of Calcutta, within the last two years, has made an extensive programme for a comprehensive post-graduate study of Islamic history and culture and the subject has also been included for the B.A. and the Intermediate examinations. It has also provided a sum of Rs. 25,000 annually from its own funds for the provision of post-graduate studies in Islamic history and culture. Already the Department has about 20 students in the sixth year and about 40 in the fifth year M.A. Classes. The Government of Bengal has recently sanctioned a sum of Rs. 10,000 annually for this Department and the University of Calcutta now proposes to appoint the necessary staff for the Post-Graduate Department. No college, not even any Government college, excepting Azizul Huque College, Bogra, has yet taken affiliation in Islamic History and Culture for B.A., but it is understood that some colleges would have done so this year but for war emergency conditions. But excepting these and at Dacca, where there is some provision for the cultural study of Islam and Islamic history, and barring the Muslim University at Aligarh, where a student has other

manifold opportunities to come into cultural contact with the history of Islam, even though the subject is not studied here as an independent subject, there is singular lack of opportunities for a Muslim student to carry on any higher researches and studies in Islamics.

We take this opportunity of showing in Appendix F the new organisation of studies in Islamic History and Culture in the University of Calcutta, as we feel that provision for such studies should be made in the other Universities of India. The Government of Bengal should also take early steps to have the Government colleges affiliated in Islamic History and Culture for the B.A. examination.

The Calcutta University scheme has been drawn up on the following general principles :—

- (a) At the Matriculation stage, a student may have elementary grounding in the outlines of the history of India and of England as a compulsory subject.
- (b) At the Intermediate stage, a student, if he takes up history as one of his subjects, may read the history of England in greater detail, a subject so obviously necessary for him ; he will study in addition either the history of Greece and Rome or the history of Hinduism and Islam outside India.
- (c) At the B.A. stage, he may, if he chooses history as one of his subjects, study either the history of Europe, or Indo-Islamic and world history, or Islamic history and culture, or Ancient Indian and world history.
- (d) A student for the M.A. Course, may either take up the subject of general history or the subject of " Islamic History and Culture." This will give him the opportunity for intensive studies and research in Islam and Islamic philosophy, critical

and comparative, Islamic culture with special reference to the Indo-Islamic period, the history of Islam in India and outside, Islamic political and social institutions including art, architecture and numismatics, law, jurisprudence and legal development, theology and its allied branches and other subjects aiming at the elucidation of a great period in world's history and civilization with special reference to the rôle of Mussalmans in Indian History.

As will be seen from the details in Appendix F, the new M.A. curriculum of the University of Calcutta provides for the teaching of the following :—

Religion : Theology and Philosophy

1. Principles of Islam with special reference to the Quran and the Practices in Islam (Paper V, Group A).
2. Collection, arrangement, historical references and geographical history of the Quran (Paper VII, Group A).
3. Hadith—their history and interpretation (Paper VII, Group A).
4. Theological Development in Islam (Paper VI, Group A).
5. Islamic Philosophy and its development (Paper VIII, Group A).

Cultural Studies of Islam Outside India

6. Social institutions in Islam (Paper V, Group B).
7. Islamic Political institutions (Paper VI, Group B).
8. Geography in relation to the history of Islam and Muslim contributions to geographical ideas and interpretations (Paper IV).
9. Fine Arts and Architecture under Islam (Paper VII, Group B).
10. Science and Literature under Islam (Paper VIII, Group B).

11. Epigraphical studies of Islamic Inscriptions (Paper VII, Group G).
12. Numismatic studies of Muslim Coins (Paper VIII, Group G).
13. Development of Arabic and Persian Scripts (Paper VII, Group G).

Cultural Studies of Islam in India

14. Public Administration—Military organization, Revenue system, Administrative organisation, Judicial Administration and Education during Muslim rule in India (Paper V, Group E).
15. Economic and Social history of India during Muslim rule (Paper VIII, Group E).
16. Architecture, Sculpture, Painting and Calligraphy in India under the Muslims (Paper VII, Group E).
17. Epigraphical studies of Muslim Inscriptions in India (Paper V, Group G).
18. Numismatic studies of Muslim Coins in India (Paper VI, Group G).
19. Influence of Islam in the rise and development of Indian languages (Paper VI, Group E).

History of Islam Outside India

20. Rise of Islam and the Caliphate (Paper I).
21. History of Turkey (Paper VII, Group G).
22. History of Central Asia including Iran (Paper VI, Group C).
23. History of Arabia, Syria, Iraq, China and the East Indies (Paper VIII, Group C).
24. History of Spain, and Northern Africa including Egypt (Paper V, Group C).
25. History of Modern Islamic States :—Modern Turkey, Modern Iran, etc. (Paper III).

History of Islam in India

26. History of Islam in India (Paper II).
 27. The Khiljees and the Tughlaks (Paper VII, Group D):
 28. Humayun and Sher Shah (Paper VII, Group D).
 29. Akbar and Aurangzeb (Paper II).
 30. Mysore Sultanate (Paper VI, Group D).
 31. Sultans, Subahdars and Nawab Nazims of Bengal (Paper V, Group D).

Law

32. History of Islamic Law in India (Paper V, Group F).
 33. History of Islamic Law Outside India (Paper VI, Group F).
 34. Muslim Law as administered in British India (Paper VII, Group F).
 35. Comparative study of different schools of Islamic Law (Paper VIII, Group F).

It may be noted that though for the present provision has been made for the study of Mysore Sultanate in one paper, the scope of the curriculum includes the study of dynastic rulers of Muslim India and the Board of Studies may from time to time select the history of Muslim dynastic rulers of Hyderabad, Sind, Guzrat, Jaunpur, Bahmani Kingdom, etc.

The scheme further includes the creation of Research Fellowships, and two Research Fellowships of Rs. 125 each per month have already been created. The Research Fellows may carry on their researches on any subject within the scope of the curricula, and an indication was given some time back that subjects like the following may be suitably pursued for research purposes :—

36. Place of Saints and Savants in the spread of Islam in India with historical and biographical sketches.
 37. Muslims of Bengal and their place in the Urdu and the Persian literature of India.

38. Grants and Endowments by Muslims and Muslim rulers, their nature and character, with special reference to benefits to Hindus and Hindu institutions.

39. Critical study of the Bengali Literature and its reaction on Muslim thought, religious and social.

40. Hindu-Muslim relationship under Muslim rule in India.

41. Muslims and Medicine.

42. Muslims and Mathematics, Physics and Chemistry.

43. Comparative study of Islamic Philosophy.

44. Indo-Islamic contact and its influence on Indian culture.

45. Influence of Islam in the evolution of world civilization and modern thoughts.

The list enumerated above is enough to show the scope and possibility of post-graduate studies and researches in this subject. It may be noted that the Calcutta University curriculum does not in any way connote that students must necessarily have knowledge of Arabic or Persian, though knowledge of these languages will be necessary for those who will take up research works. In order that the benefit of this Department may reach all sections of students, the curriculum has been so arranged that a student will be able to pursue the study of this subject, just as he may do in subjects like History or Philosophy, through the medium of the English language. And for the province of Bengal this will be an undoubted advantage.

We have so far narrated the difficulties of the Muslim students in the University life of India, but we must in this connection also mention the fact that there has been a growing tendency among the Muslims to join more the arts than the science classes, and there are very few students almost everywhere in India in engineering, medical and agricultural colleges or in other technological or industrial institutions. It will be a disaster to the Muslims if they are not

active participants in the future industrial, scientific and technical life of India, and we earnestly plead that steps should immediately be taken to encourage more Muslims to join these classes.

It has been brought to our notice that in some medical and engineering institutions, the admission tests adversely affect the Muslim students, apart from many extraneous features which create difficulties for the Muslims to secure admission. On the other hand, there is no doubt that the cost of medical, engineering and technical education stands in the way of many meritorious Muslim boys pursuing such studies.

It is also a fact that Muslims do not get adequate opportunities for employment in medical, engineering and technical vocations, as also in the teaching line in educational institutions. There are very few Muslims in general teaching line though there is no dearth of suitable and qualified Muslims for such employment. The figures of Muslims as teachers of history, philosophy, economics, mathematics in the Universities and Colleges tell a dismal tale. In C. P. there are about 100 teachers in the four Science colleges—three Government colleges and one private college. Excepting four teachers in Arabic, Persian or Urdu, there is practically no Muslim in general subjects excepting only one Demonstrator in Zoology. In the Lucknow University, there are only six or seven Muslim teachers out of about 130 excluding the staff in languages. In the Punjab University the higher administrative posts have no Muslims, and out of 12 University professors and readers in general subjects, there is no Muslim. Almost similar, if not worse, is the case in every other University in India. No doubt this is due to the fact that there are so few Muslims almost everywhere in India in the Senate and the academic bodies of the Universities and in the governing bodies of Colleges.

It is also a fact that there are many colleges where Mussalmans are not admitted. There is only one girls' College in Delhi but no Muslim girl can be admitted as a

resident student there. The Hindu institutions, of whom there are so many in the Punjab and U. P., are often run on lines in which Muslims do not find any congenial atmosphere for many reasons. And even in some of the Indian States there is discrimination adversely affecting the Muslims and we were painfully surprised to learn in an Indian State that the State authorities imposed the condition of an extensive building provision and an endowment fund of a lakh of rupees for a proposed Muslim High English School.

The question of higher education among Muslim girls is not free from difficulties. On the one hand the present-day University curriculum almost everywhere is not exactly suitable for the Muslim girls. On the other hand the Colleges with adequate *Purdah* arrangements are very few and even where they exist, they lack teaching arrangements in Islamic languages. Residential accommodation for Muslim girls is almost non-existent, and especially so in the medical, technical and teachers' training institutions. While it must necessarily take some time to evolve a University curriculum suitable for Muslim girls or to make provision for separate *Purdah* Colleges in the provinces we are of opinion that, until that is done and at least for those who wish to send their girls to the existing institutions, there should be a central Muslim girls' hostel at every important centre of education open to students of different colleges. The hostel should be cheaply run with training in Islamic ideals of life. It should not be difficult in such hostels to give training to resident boarders in household duties as in subjects like domestic hygiene or domestic science. We wish to emphasise these points very strongly, as we consider it essential that the educated Muslim girls instead of being drifted to modernization with all its tendencies of disintegration of Muslim social order should be trained in the cherished ideals of Islamic womanhood.

In course of our survey of the problems of Muslim education in India, our attention has been drawn to a distressing matter in the sphere of University education. Universities were established in India to provide facilities for the education

of students of all creeds and communities. In fact it is this common feature in the education arrangements which created many difficulties for the Muslims in early schools and colleges. Yet the Muslims cherish this as a sound educational ideal and decades of experience and wisdom have sanctified this as the highest ideal of University education. The Aligarh Muslim University Act incorporates this provision in Sec. 8 of the Act, and in fact the University has a large number of Hindu students with adequate provision for their special teaching and other requirements. The Benares Hindu University Act in Sec. 4 incorporates a similar provision, making the University open to persons of all classes, castes and creeds, and in fact the Technical and Engineering Colleges at Benares are availed of by Muslim students also. This has also been the common feature almost in every other University in India, and excepting in cases of granting scholarships and stipends to any particular community or class the Universities in India so long followed the principle of not accepting any trust or endowment involving any University to make provision for special teaching arrangements open only to members of one particular religious creed. Unfortunately there has been a departure from this salutary principle in the Nagpur University. Late Rao Bahadur D. Laxminarayan of Kamptee made an endowment of about 32 lacs of rupees in moveable and immoveable properties including cash and securities in favour of the Nagpur University for the teaching of Applied Science and Chemistry open only to Hindu students of C. P. and Berar. The University of Nagpur accepted the trust and the University has recently started the Laxminarayan Technological Institute open only to Hindu students and there is no other provision within the framework of the University for such teaching facilities for students of any other community. A new Degree of Bachelor of Science in Technology open only to the students of the Laxminarayan Institute has also been created by the University and the Academic Council of the University is to appoint a Technological Advisory Committee to explore, among other duties, the ways and means of bring-

ing the industrialists of the Province into closer touch with this Institute. The University has further decided to observe a day as the Commemoration Day in connection with this trust and by order of the Executive Council, teachers and students of all Colleges in Nagpur are to assemble on this day "to pay their tribute to this great benefactor of the University." 30th September every year has been fixed for this purpose, and the University calendar notes that "30th September be marked as a red-letter day in the University calendar. All colleges in the University shall remain closed on that day."

We have examined the provision of the Nagpur University Act. Section 5 of the Act is as follows :—

"Sec. 5. The University shall be open to all persons of either sex, of whatever race, creed or class and it shall not be lawful for the University to adopt or impose on any person any test whatsoever of religious profession or belief in order to entitle him to be admitted thereto as a teacher or student, or to hold any office therein, or to graduate thereat, or to enjoy or exercise any privileges thereof, except where such test is imposed in any testamentary or other instrument creating a benefaction which has been accepted by the University."

We are not competent to judge whether the University, in terms of Sec. 5 of the Act, is permitted to accept such endowments, but we have no doubt that it is against the accepted notions of University teaching in India. Even if we hold that it is legal for the University to accept this restricted trust and start a Technological Institute open only to the Hindus, Ordinance 47 of the University by which the University has created a new Degree open only to students of a particular community and of a particular Institute is wholly beyond the scope of Section 5 of the Act. The trust makes no stipulation for creating such new Degrees. It merely requires teaching of Applied Science and Chemistry for Hindu students with stipulation of no other purpose. And the provision of making teaching arrangements does not in any way connote the obliga-

tion to confer any University Degree. The creation of a new Degree is an independent act of the University which cannot be protected by the enabling provision of Section 5 which merely empowers the University to accept a trust imposing a test of religious profession, but the trust imposed no obligation to create a Degree. We are therefore of opinion that whatever may be the legal views as to the acceptance of the trust, the creation of the new Degree, open only to students of one particular religious faith, is contrary to the provisions of Section 5 of the Nagpur University Act.

In raising this issue, we trust our intentions should not be misunderstood. We do not wish in any way to underrate the importance of the princely trust nor do we wish to take away the value from the munificence of the princely donor. There are many educational trusts in India like Sir Gangaram Trust in the Punjab in the interest of particular communities which are not open to others. It is not the munificence of the donor or the religion of the beneficiaries that is in question. But let not the Universities of India be parties to any sectarian education. In a land which is unfortunately divided in disputes, let us keep at least the Universities above all communal bickerings. Universities have so long kept away from such disputes and in fact it is for that reason that the Universities have such esteemed position in the hearts of all Indians. Equal teaching facility for all creeds has been their cherished ideal and the Universities have so long been the common meeting ground of all. Let us keep the Universities above any communal plane and the University life in India will thereby gain in vigour and vitality with this common goal. Mighty minds sowed the seeds of University ideals in India. Giants of men have for decades pursued these ideals. Premchand Roychand, Taraknath Palit, Rashbehary Ghose, Mohammed Mohsin are names of revered memories whose benefactions opened educational pursuits to all creeds and communities. It is unfortunate that with the march of times, India has been the battle-ground of political controversies amongst communities and creeds and this has no doubt created a tendency in recent times to attach

conditions of religious belief to educational endowments also. While it is beyond our limit to change the present-day political fronts of creeds and communities, it is time that the Universities should realise their responsibilities and not do anything to disrupt the future University life in India.

We recommend :—

- (1) That Arabic and Persian should be recognised as second language in all the Universities of India.
- (2) That every college admitting Muslim students should make provision for the teaching of at least one of these languages.
- (3) That where an Indian language is a compulsory subject for study, provision should in addition be made for the teaching of Urdu in places where the mother-tongue of the Muslims is Urdu.
- (4) That Urdu should be recognised as a second language for all those whose mother-tongue is not Urdu and adequate teaching staff should be provided for the teaching of Urdu in all colleges having Muslim students on their roll.
- (5) That the Government of Bengal should immediately take steps (a) to provide Urdu teachers in all Government Schools and Colleges, thus enabling the Muslim students, if they so wish, to take up Urdu as their classical or second language in the Matriculation, Intermediate and B. A. Examinations, and also (b) to affiliate the Government Colleges in Islamic History and Culture for the B.A. Examination.
- (6) That every University or College providing post-graduate teaching in any Indian language should provide for such teaching in Urdu, Arabic and Persian.
- (7) That the teaching staff provided for Arabic, Persian and Urdu should be adequate with pay and

emoluments not lower than the staff in any other language.

- (8) That in every University which has introduced the mother-tongue as the medium of instruction, the Muslim students should have teaching facilities provided in Urdu where Urdu is their mother-tongue.
- (9) That Islamic History and Culture should be recognised as an independent subject alternative to History for the Intermediate and B.A. Examinations in all Universities.
- (10) That Islamic History and Culture should be recognised as an independent subject of study in the M.A. Examination on the lines of the University of Calcutta and as distinct from post-graduate studies in Arabic, Persian or Urdu.
- (11) That there should be adequate research facilities in Islamic History and Culture in all Universities and post-graduate teaching Colleges.
- (12) That the curriculum in General History or Philosophy should be so modified as to include Islamic History or Islamic Philosophy, whenever such curriculum includes any study of Indian Philosophy or Ancient Indian History or any of its specialised branches and as alternative to such studies.
- (13) That the M.A. and B.A. curriculum in Arabic or Persian or Urdu should be so modified as to include the same range of studies as is provided in Sanskrit, Hindi, Tamil, etc.
- (14) That Muslim students should be specially encouraged to join the Science classes in larger numbers than today.
- (15) That a fixed percentage of seats should be reserved for Muslim students in all Engineering, Medical or Technical institutions, the percentage being the same as the percentage of Muslim representation in the provincial legislatures.

- (16) That there should be larger percentages of Muslims appointed in Medical, Engineering and Technical services and also in the teaching line.
- (17) That no University should accept an endowment to provide teaching institutions or facilities not open to students of all creeds, except such as may provide for scholarships and stipends to students of any particular creed or class.
- (18) That every University, or University College or Teaching Institution should be open to students of all classes and creeds and any admission test that may be provided should not be such as may create an effective bar against students of any particular class or creed.
- (19) That colleges and schools should be freely open to students of all communities and creeds, excepting such institutions as may be specially permitted otherwise by the University or the Board of Secondary Education or Government, as the case may be, for any special reason.
- (20) That the Senate and Academic Bodies of the Universities should have a larger percentage of Muslims in these bodies.
- (21) That every University should have an Advisory Board on Muslim education constituted on the lines of the recommendations of the Sadler Commission.
- (22) That the All-India Muslim Education Conference should at its annual conference appoint a small Committee consisting of not less than five or not more than seven members for every University area and that this Committee should present an annual report showing the condition of Muslim education in the University and should be instructed to watch the progress of Muslim education and to investigate the difficulties and problems that may arise from time to time.

CENTRAL ISLAMIC RESEARCH ORGANISATION

We are very strongly of opinion that the All-India Muslim Educational Conference should immediately take steps to constitute a Central research organisation for advanced studies and researches in Islamic history and culture with special reference to India. Gigantic efforts for the reconstruction of India and India's history have been going around us to-day and it will be a tragedy if Muslim scholars and University men do not fully participate in that work as much as in all other spheres of intellectual activities which are giving birth to the unmistakable signs of the pulsations of new hopes and new aspiration all over India. On them lies the special obligation to show Islam, its heritage and culture, its contributions to the making of India and India's history and to the evolution of modern world thoughts. Let it be remembered by all of us and by others that Islam ushered in a new world order amidst chaos and confusion. Let us not forget and let it not be forgotten by others that the Muslim rule in India is a glorious chapter in India's history covering a period of near about six hundred years. And let not the far reaching field and vast domain of Islamic studies, almost an empire by itself, lie almost unknown and unexplored. Work of such magnitude can only be taken up, pursued and encouraged if there is a central organization to direct and mobilise such works. We have our genuine appreciation for those who have individually taken up this work in some of the Universities of India. But their number is so few and above all the number of Muslims can almost be counted at one's finger's end. Yet this should be a fascinating work and study to Muslim scholars who have now to contend against many difficulties. While the Universities of India may

be the places where scholars of all creeds may carry on researches in this field, as in many other spheres of intellectual activities, it is necessary to specially encourage Muslim scholars of eminence to pursue such studies and researches in much larger numbers. We shall not exhaust the treasure house now lying sadly neglected and unknown. Let us appreciate the full significance of this great work if we only wish the Muslims to take their place in the future history of India. Where India received a new consciousness in her political life, where India had a new era of economic prosperity and cultural development under the Muslim rulers, Muslim history in India has been depicted in the past as episodes of bloody battles and incidents of iconoclastic destruction; determined efforts have been made by unsympathetic historians and scholars to depict it as black as possible. Let us make an effort on our part to wipe away the blots so unjustly brought against the history of Islam in India and let research workers be mobilised from all parts of India to bring home to all the solid contributions of the Muslim rulers, administrators, saints and scholars who made India their national home and devoted six hundred years of ceaseless efforts to make India and India's history.

It is only through a Central research organisation that the work of such magnitude can be taken up in a systematised and organised manner. We are of opinion that such an organisation should have the following objects :—

- (1) To organise advanced studies and higher research works on Islamics and Islamology.
- (2) To survey the existing literature in European and Eastern languages on Islamic subjects.
- (3) To analyse the tendencies of traditional and modern scholarships on problems connected with History, Religion, Philosophy, Science, Literature and Arts of Islamic Countries and people.
- (4) To prepare a comprehensive scheme of advanced studies and researches in Islamic History and

Culture with a view to expound the principles of Islam and its cultural heritage.

- (5) To encourage advanced studies of Islamic classical languages.
- (6) To establish a research library for Islamic studies, to preserve and collect manuscripts, records, documents and materials of value in studies of Islamic history and culture and to prepare a catalogue of such manuscripts, etc., existing or available in India or at any other place.
- (7) To publish the results of researches by Islamic scholars and to prepare a programme for fostering such researches.
- (8) To co-operate with the activities of the existing Research Institutions on Islamic studies.
- (9) To grant research scholarships, prizes and other financial assistance as may be deemed necessary to carry out the objects of the organization.
- (10) To adopt such other means as may be required to promote the interests of Islamic learning in India.

ORIENTAL EDUCATION

The evidence that has been placed before us in various parts of India invariably show that most of the oriental institutions—by which we mean Madrasahs, Dar-ul-Ulums and oriental institutions teaching through Arabic and Persian—are at present functioning under many disadvantages and difficulties. Yet in the best interests of the Muslims in India these institutions should be placed on such a footing that highest scholarship and academic attainments, in the Holy Quoran, Hadis, Tafsir and Fikah and in all that stands for Islamic scholarship may be the result of the working of these institutions. Thousands of Muslim students join these institutions and they literally follow the great dictum of the Prophet to go even to the distant lands in quest of knowledge. They spend years of study, often in extremely hard and struggling circumstances, away from their homes and provinces, in pursuit of Islamic knowledge and scholarship and no doubt in full realisation of their future in worldly life. It is difficult to find a parallel to such genuine devotion in pursuit of knowledge. We are very strongly of opinion that steps should now be taken to place highest Oriental education in India imparted in Madrasahs and other similar institutions on such a footing that their scholars may have opportunities to revive the culture and heritage of Islam in all its glory and lustre. This is pre-eminently a work and a duty that we owe to ourselves, and to the great faith that we belong. We recommend that the All-India Muslim Educational Conference should immediately take steps to constitute an All-India Board of Oriental Education. The Board should be empowered to co-ordinate the curricula, and the schemes of studies of all oriental institutions in India including States, to ensure that all teaching works and academic activities are placed on

sound lines, to encourage advanced studies and researches in all such institutions, to publish from time to time the results of such studies and researches, to frame and give effect to a co-ordinated plan of sound oriental scholarship in Islam in India. The Board need not go into the question of the internal financial working of such institutions unless the Board is in a position to give financial aids to such institutions ; it should arrange for inspection of all their academic works. In order that the Board may have the fullest co-operation and assistance of the Central Government, the Provinces and the States, as also of the managing authorities of such institutions, the constitution of the Board should be fully representative of these bodies. While the constitution proposed by us may be suitably modified and adjusted as may be necessary to give effect to these suggestions, we only venture to place the following tentative outline of the composition of a Board as envisaged by us, *viz.* :—

1. The Chancellor appointed by the Governor-General of India in Council.
 2. The Vice-Chancellor appointed by H. E. H. the Nizam of Hyderabad.
 3. Pro-Vice-Chancellor, appointed by the All-India Muslim Educational Conference.
- 4-15. Representatives of or from Indian States as follows :—
- | | | | | | |
|---------------------|-----|---|----------|-----|---|
| Hyderabad | ... | 3 | Junagarh | ... | 1 |
| Bhopal | ... | 2 | Rampur | ... | 1 |
| Bahawalpur | ... | 2 | Khairpur | ... | 1 |
| Other Indian States | | | 2 | | |

- 16-32. Representatives of Provinces, etc. as follows :—
- Punjab, Bengal, and U. P.—two each.
 Bombay, Madras, Orissa, C. P., Assam, Sindh,
 N. W. F., Bihar, Ajmere-Marwara, Delhi and
 British Beluchistan—one each.

- 33-50. Principals and Heads of Oriental institutions affiliated to the Board.
- 51-70. Twenty representatives of All-India Muslim Educational Conference.
- 71-81. One representative of the Muslim members of each Provincial Legislature.
- 82-83. Two representatives of the Muslim members of the Central Legislature.
- 84-96. One Muslim representative of the Faculty of Persian or Arabic or of the Muslim members of the Board of Oriental Education in each of the following Universities :—
- Calcutta, Dacca, Patna, Allahabad, Agra, Lucknow, Delhi, Punjab, Bombay, Nagpur, Madras, Andhra and Mysore.
- 97-98. Two representatives of Aligarh Muslim University.
- 99-100. Two representatives of Osmania University.
- 101-120. Ten eminent oriental scholars and Ulemas and ten eminent educationists to be co-opted by the Board.

The Board should have an Executive Council and also an Academic Council to carry on its work, should have power to confer Diplomas, Titles and Degrees at its annual Convocation, should frame a co-ordinated plan of oriental education and shall frame a syllabus and scheme of studies accordingly.

SECONDARY EDUCATION

In the portion of the Questionnaire dealing with the Secondary Education, the following issues were raised :—

1. The control and administration of Secondary schools,
2. The efficiency of Muslim High Schools,
3. Syllabus and subjects of study,
4. Managing Committees,
5. Medium of instruction and medium of examinations.

The response from the public to our questionnaire has been very feeble, so much so that from some of the provinces not a single person has given us the benefit of his or her opinion or experience. A dozen or so of persons, from all over India, who have given expression to their views, seem to agree generally on the following :—

1. That the control and administration of Secondary schools even in the majority Provinces is very largely in the hands of the non-Muslims and that there should be adequate representation of the Muslims on the Boards of Secondary Education or on the governing bodies of the Universities where the control of secondary education is still vested with the Universities.

2. That Boards of secondary education should be immediately created in provinces where such Boards do not exist, but with adequate representation of Muslims in such Boards.

3. That the Muslim High Schools are generally not being run on proper lines, either because of party politics, dictatorships or lack of funds.

4. That the present syllabus and text books are prejudicial to the interests of the Muslims and require immediate

change to include topics dealing with Muslim culture and history in literary readers, and that Islamic subjects of studies should be introduced in the syllabus. Provision for the teaching of religion in schools is also emphasised.

5. That the Managing Committees of all Secondary Schools should have adequate representation of Muslims on them.

6. With regard to the medium of instruction there does not seem to be unanimity even amongst the few opinions received. There are some who have advocated mother-tongue as the medium of instruction ; there are others who desire that English be retained as the medium of instruction. This retrogressive view has obviously been provoked by the determined efforts which have recently been made by a section of our countrymen to Sanskritise vernaculars like Hindi.

During our tour of some of the important provinces and States we had the opportunity of coming in contact with educationists and leaders of public opinion. We discussed with them the condition of the Muslim Education in their respective spheres and noted particularly the handicaps which hamper the growth and progress of Muslim Education and we have no hesitation in supporting the views expressed above, subject to this that we are on principle in favour of mother-tongue as the medium of instruction, and every effort should be made to provide facilities to teach Muslim students in their mother-tongue, specially in places where this mother-tongue is different from the regional language.

The Muslims all over India are genuinely anxious that the Secondary Education should be such as may be more congenial to the Muslims also. This desire on their part has been very widely expressed through the Press and the platform and this has been more expressed and pronounced in the provinces where the Muslims had any experience of the Congress rule and Congress activities. While the Secondary Education of the Muslims should generally be such as may be in harmony with the general scheme of Secondary education in the country, there are certain obviously special requirements which the Muslims have been specially anxious should be provided for.

Keeping this in view, we venture to give an outline of a scheme of Secondary Education which, while satisfying all the general needs of Secondary Education, will meet the special needs of the Muslims. We only place this scheme as a tentative proposal which will require further scrutiny and consideration and our scheme may be taken as such.

The Secondary Education should begin ordinarily for boys and girls at the age of twelve and should continue for four years. Of the total number of scholars who will undergo the six years course of Primary Education at anytime and in any province, it is surmised that not more than 33 per cent. will proceed to receive Secondary Education. The rest of them after completing the Primary stage will be compelled by circumstances or their aptitudes to join either some technical institute suitable to their attainments and age or will be called upon by their parents to help them in their professions. The Secondary Education will aim at equipping a scholar at about the age of 16, with sufficient education to be able to undertake either

- (a) The University Education,
- or (b) Technical and Professional Education,
- or (c) Government or public service,
- or (d) Private business or independent vocation.

The courses of studies for this stage should therefore be so designed as to give the scholar an education complete in itself and fairly wide so as to include such useful branches of knowledge, both social and scientific, which are required to acquaint him with the world in which he is expected to lead a happy, contented and intelligent life.

That it is possible to make, during the period of four years of proposed Secondary Education, the range of subjects both, intensively and extensively, well in advance of what is being achieved at the corresponding age at present, follows from the facts :—

- (1) that education at this stage will be imparted through the medium of the mother tongue of the scholar ;

- (2) that scholars will proceed to this stage after having passed through the specially designed course of compulsory primary education, which we have recommended, and consequently having acquired a better grasp, both practical and theoretical, of their subjects of study.

In order to keep alive craft activities, which are aroused by the Compulsory Primary course, it is proposed that provision be made in every Secondary school time-table, of at least three hours a week for craft work. The nature, quality and quantity of this work will have to be determined according to the needs and facilities which are available in the locality of a school.

It is proposed that there should be three types of Secondary schools in each province. It is not suggested that they should always exist as separate institutions. An institution may combine in it two or more of the features emphasised. The three types will be as follows :—

1. Secondary schools for Arts and Science.
2. Secondary schools for Commerce.
3. Secondary schools for Agriculture.

By a Secondary school for Arts and Science we mean an institution in which only Arts subjects or only Science subjects or both will be studied. A Secondary school for Commerce or for Agriculture is one in which the teaching of Commerce or agriculture is emphasised.

We are of opinion that in each town having a population of about 20,000 souls there should be one Secondary school; such a school may be run entirely by the Government of the province or managed by the public, but aided by the Government, provided that in latter case the managing committee of the school consists of Hindus, Muslims and other interests, if any, and that its doors are in fact open to all castes and creeds. We are of opinion that there should be adequate provision for the teaching of religion of the two major communities in such schools. If it is not possible to provide for such religious teaching in aided schools, the general view amongst the

Muslims is that there should be a Government Secondary school in each town and seats for Muslims be fixed according to a proportion with due regard to the demand for education by the Muslims in a town and the educational facilities available for them in that locality, and special provision should be made for religious teaching of the Muslim students. If, however, even this recommendation is not acceptable, the Muslims insist on getting from the Provincial education budget for grant-in-aid, a share proportional to their representation in the provincial legislature, so that they may make their own arrangements of Secondary Education in schools managed by them under the supervision of the Government.

A Secondary School will be a four class school, which may or may not have primary schools for compulsory education, attached to it. Imagining that each school, in order to be economic, will run three sections of 30 scholars each, in each class and will thus have 12 sections, and a total strength of 360 scholars, Appendix G gives a tentative outline of the scheme of a Secondary school as visualised by us.

It will be seen from this the Government shall have to provide a grant of about Rs. 11,000 per school. In some towns the schools may be of only Arts and Science, or schools for Commerce only or for Agriculture only and this will reduce the total annual cost per school. The total amount of expenditure on such schools in a province of 150 towns of 20,000 population each will amount to about Rs. 16,00,000. Even if 100 aided schools can be established on the lines suggested above, the Government expenditure will be only Rs. 11,00,000. If this is not possible in any circumstances, the Government should earmark a portion of the total grant-in-aid for Secondary Education for purposes of Muslim Education in the province in proportion to the number of Muslims in the provincial legislature.

In order to see that the system of Government Secondary schools is properly working and that the Muslims do not suffer from any prejudicial treatment in these schools, the cadre of the Department of Education in each province should include

a Muslim Assistant Director, Muslim Inspector and about three Muslim Assistant Inspectors, to inspect occasionally the Government and aided schools and report the results of their visits to the Department of Education.

In each Government or Government aided schools the number of Muslim teachers should ordinarily be determined in accordance with the proportion of Muslim members in the provincial legislature.

From what has been remarked about the aided schools, it should not be concluded that we are advocating the abolition of all denominational institutions, but we feel that no Government aid should ordinarily be given to a denominational institution, except in special circumstances, unless it agrees to admit students from other communities to the extent of at least 20 per cent. of its total strength as is the condition laid down for European schools. We further suggest that in case of the Muslim denominational schools, a non-official Provincial Board for Muslim Education be set up by the All India Muslim Educational Conference by allowing representation on it to Islamia Anjumans, Managers of Islamia Schools, Principals and Heads of Islamic institutions and any other Muslim educational body which has a provincial importance. This Board should be recognised by the Government. This Board will lay down rules and regulations for the proper conduct of these institutions and will evolve a uniform policy of management and will see that in all Muslim schools, a healthy academic atmosphere is maintained. The recommendation for instituting a Muslim Board is made in view of the almost unanimous opinion expressed before us in all provinces that the Muslim institutions are not generally working efficiently and that they are not yielding the results which were expected of them.

During our tours we had opportunities to see the working of a number of Muslim schools and our general impression is that most of these schools lack any distinctly Muslim feature. We have seen Muslim schools where the school walls show mottos and morals from every available source excepting from the Holy Quoran or other sacred books of the Muslims. They

contain names of every hero and warrior available in school texts, but not the great heroes of Islam. There is generally no effort to create an atmosphere congenial to Muslim requirements in residential hostels for Muslim students. Nor could we find anything in the nature of extra-curricular activities to create a healthy tone among students as Muslim students. No doubt most of them have some provision for teaching Diniyat, but even here instruction is given merely as routine class-room work than any rational teaching.

Boards for Secondary Education

As we have recommended before there should be a Board of Secondary Education in every province. The function of this Board will be

- (1) to lay down rules for the recognition of institutions.
 - (2) to lay down syllabuses and prescribe text books,
 - (3) to conduct examinations
- and (4) to have all powers which are necessary for the purpose.

The representation of Muslims on this Board and on the various committees which may be set up by the Board for laying down rules of conduct, drafting syllabuses, prescribing text books and appointing examiners, should be governed by the same principle as fixes the proportion of Muslim members in a Provincial Legislative Assembly.

Education of Girls

As regards the Secondary Education of Girls we are of opinion that there should be separate schools for Muslim girls only. The special needs of the Muslim girls have hardly been provided in any general girl school with Muslim and non-Muslim girl students. We realise the difficulties of the managing authorities of such schools and we have to find out a remedy of the present situation. We recommend that in each province a suitable number of Girls Secondary Schools be established by the Department of Education for Muslims Girls only and that if girls schools in addition to these are required the Muslim Community should establish them and place them

under the Provincial Muslim Education Board in the same way as boys schools are under that Board.

Medium of Instruction

Indian education has today reached a stage of evolution when the question of the medium of instruction and of examinations should not be a baffling problem to solve. Educationists all over the world and even in India today are agreed that mother-tongue should be the only medium of instruction and examination. But the real issue has become confused owing to communal mis-understanding and squabbles. People are now striving hard to create new vernaculars almost all over India. Under normal circumstances, vernaculars common to the two major communities living side by side for centuries, and the foundations of which were so well laid by centuries of good will and comradeship of our predecessors, should have immediately been agreed upon, except in so far as the Script was concerned. The imparting of education through the medium of vernacular would have then presented only the problem of technical terms and this would have been amicably settled by setting up a Board of philologists and scientists, on the lines of what has been recommended recently by the Advisory Board of Education and these could have been incorporated in the language commonly understood by the two communities in any Province. Let us hope that this is only a passing phase and a time will come when the two major communities which are at loggerheads with one another on this issue will realise the importance of mutual good will and toleration. But if no compromise is possible, the Muslims have no alternative but to insist that either English be still retained as the medium of instruction and examinations so that the Muslim students may not be compelled to accept a language which is not their mother-tongue as their medium of instruction, which however bad it may otherwise be from education point of view will not disintegrate their own language or create any other disintegrating influence on their culture and traditions, or that in each

Government or aided school, education be imparted to the Muslim scholar in his own mother-tongue. Except in Bengal and some parts of a few other provinces, this language is admittedly Urdu. This may mean that in some provinces there should be either double set of teachers or two different schools, one for the Muslims and one for the Hindus.

If neither of the above alternatives be acceptable we feel there is only one course open to the Mussalmans in India, in order that their cultural and religious identity be not jeopardised, and that is to part company with any joint system of secondary education and demand that they should be allotted their due share in the educational budget of a Province so that they may make their own arrangements for secondary education. We have in Appendix G given details of the scheme of Secondary Education as contemplated by us in this chapter and have also given an outline of the courses of study for secondary schools, and we further contemplate that during the last years of secondary school course each institution must arrange evening lectures on general topics; attendance at these lectures will be compulsory so that scholars may be trained in the habit of taking notes and of fostering an intelligent appreciation of all matters of general and public interest. There should be public examination at the end of the 4 years secondary course in the subjects which a student shall have studied in the last 2 years of the secondary stage. The nature of the questions set in these examinations will largely give a tone to our secondary education and every care shall have to be taken to see that the scholars have an intelligent grasp of the subjects and that cramming is discouraged.

Nothing has been said in this about extra-curricular activities of schools as that is a matter for each school to decide and it will vary from school to school. It will largely depend upon the enthusiasm and ability of the school staff. Nor have we said anything about physical culture which we regard as the most important feature of school life and there should be provision for this purpose in each school but not as a subject for study.

PRIMARY EDUCATION

Outline of the Scheme

In accordance with our terms of reference we studied the local conditions of places visited by us and have examined the present systems of education to gauge their effect on the social, economic and cultural life of the Muslims in them as also in other parts of the country. We have been at pains to investigate if any disintegrating influence or tendency has been at work. Our discussions with the leaders of public opinion and eminent educationists leave no doubt in our mind that "all is not well with the State of Denmark." We should, therefore, proceed now to the next step of formulating proposals to shape the future of Muslim education suited to the special needs of the Muslims and intended to improve the present state of affairs. But for this we cannot presume the unity of cultures.

In a broad outline we would recommend that there should be free and compulsory education with Urdu as the medium of instruction as far as possible, because we hold that Urdu alone can continue to enjoy the status of the lingua franca of India. It has however been suggested to us that Urdu should be the medium of instruction for the Muslims in the North West Frontier Province, the Punjab, Kashmir, the United Provinces of Agra and Oudh, Delhi, Central Provinces, Bombay, Mysore, Andhra and in such other Provinces and States where the local Muslims favour it; otherwise education should be imparted through the medium of the mother tongue of the scholar. This should be done through

1. Urban Primary Schools ;
2. Rural Primary Schools ;

3. Girls' Primary Schools,

and we should have

4. Industrial Primary Schools attached to or consisting of Muslim orphanages all over India for giving industrial education, and
5. Training schools for the training of teachers for Muslim Primary Schools. We should not however stop at that, but should also attempt the reorientation or
6. reorganization of the maktabas and Madrassahs of oriental learning correlating their studies, to some extent, with modern subjects.

For all these we should arrange for :

- (1) The preparation of Text-Books where required to embody changes suggested ; but
- (2) where financial considerations militate against their preparation a very careful selection of text books should be made out of those available.

It must be understood that in all these we must make provision for religious education for boys and girls. The above outline does not aim at duplication of institutions as our anxiety is to utilize the existing conditions and materials to the utmost. The existing Primary Schools, it is presumed, can very conveniently be turned into the different types suggested by us. Rural Primary Schools would thus continue to function as such under changed conditions. A detailed examination of the above outline *ad seriatim* as given in Appendix H would further explain our view point.

Preparation of Text-Books

We have recommended elsewhere that a Provincial Board of Muslim Education should be formed by the All-India Muslim Educational Conference which should have it possibly

Divisional Boards under it. There should be collaboration and co-ordination of work between these Provincial Boards as also between these boards and the Education Departments of the Government and the local Bodies. It should be the duty of this Muslim Board to watch the interests of Muslim education and advise and help Muslims in different parts of India about the problems of education of each locality. A Sub-Committee of the All-India Muslim Educational Conference called the Text-Book Committee including representatives of all the Provincial Boards should

- (a) examine through Inspectors at intervals, text-books in use to find out if any objectionable matter is being taught to the Muslims ;
- (b) commission the preparation of special text books for Urdu, Theology and Islamic History for the various grades of education ;
- (c) arrange with publishers the publication of these text-books; and recommend the same to the Government Text-Book Committees and other bodies for inclusion in the syllabus of schools, not managed by and for the Muslims ;
- (d) notify to the managers and Heads of Muslim institutions the Text-Books available on different subjects ;
- (e) help the different parties to purchase Text-Books either from a central Depot at Aligarh or, if possible, through Provincial Depots also.

Selection of Text-Books

The preparation of Text-Books is likely to take time. It is possible that in some cases delays will occur on account of paucity of finances also. We would, therefore, suggest an *ad interim* arrangement. The Text-Book Committee of the All-India Muslim Educational Conference can help in the selection of suitable text-books for the education of Muslims in the transition stage. The Provincial Text-Book Com-

mittees of Government should include representatives of the Provincial Boards to help in the selection of Text-Books for schools not managed by or for the Muslims provided that no Text-Book is prescribed, which is opposed by a majority of 2/3 of the Muslim members on these bodies.

Finances

We have not dealt with the financial aspect of the question of free and compulsory primary education. For a long time it was considered the first duty of a Government to finance education aiming at the literacy of the masses. When Central and Provincial revenues could not meet the demand of the " reformers " and the local bodies extended a helping hand, the Government was blamed for neglect and indifference. When education became a transferred subject in the provinces, there was a change in outlook. With the advent of autonomy, the question of self-supporting institutions and of charitable institutions cropped up. We do not propose to go into the merits and demerits of this policy. We realize, however, that the backward sections of the Indian population has to be educated with the help of the Government where private enterprise is unable to do so. There are over 2,56,000 Primary Schools in India. The percentage of Muslims is the minimum in literacy. It is hardly more than 6.4 per cent. as against 28 per cent. of the Christians; Muslims have not taken to education in larger numbers for want of facilities and absence of religious education. In Travancore facilities for the latter exist but financial difficulties militate against their entering schools, particularly girls' schools, in sufficient numbers to take advantage of the facilities provided.

The cost of primary education per head in India is about 1/18th of what it is in America, and 1/11th of what it is in England. This cannot be a great drain on Indian Finances under different Heads. Muslims must get what they deserve, and they must demand it. In Urban and Rural Schools therefore, the problem of finances is not difficult of solution. The girls' schools deserve greater attention. Private enterprise

alone, however, cannot do all. Our idea is not to overburden the Government, even when we ask for facilities for religious instruction, teaching of Urdu and through Urdu as already recommended. We do not grudge the same facilities to other sections of the people in India. No Government, whether British or Indian, should turn down this modest demand of the Muslims. By reorganization and co-ordination funds can be found for feeding the scheme for the education of girls.

Industrial schools can draw on the resources of orphanages and charitable endowments. Mussalmans should be only too glad to enforce a policy of "the maximum of utility and the minimum of expenditure" in these institutions.

Of course schools for the training of teachers have to be started in each Province and State for training teachers on the lines suggested by us. If the Indian States and Provincial Governments could co-operate with the All India Muslim Educational Conference 11 such schools could be started in 11 different Provinces and one at Aligarh to serve as a connecting link, it would not be difficult to achieve the object in view. One school would need

	Rs.
1. One Head Master	125-5-150
2. 3 Teachers	75-5-100
3. 2 Teachers	50-5- 80
4. 1 Physical Culture Teacher	40-4- 60
5. 1 Clerk	30-2- 40
6. 1 Peon	10- $\frac{1}{3}$ - 14
7. Contingencies	} 125
8. Rent, Misc. Charges	

Maximum total of the above $569 \times 12 =$ Rs. 6,828
a year.

Income : 100 teacher pupils will pay

Admission Fees 300 a year.

Monthly Fees at Rs. 5 per head	}	425×12	
less 10 per cent. freeships and	}		
10 per cent. half freeship	}	$= 5,100$	
		$5,400$	

For 12 such schools—we shou'd need $(1,428 \times 12 = 17,136)$.

Rs. 17,136 annually which is not a very large sum in view of what we aim at.

We are, however, alive to the fact that initial outlay for equipment, books and charts will make this figure jump up during the first two or three years. But it should not be difficult to find this money from charitable endowments which exist for educational purposes.

Schools of Oriental Learning

These institutions exist in large numbers all over India. It is necessary that the management of these institutions should join hands in bringing their studies into line with the changes suggested by us.

CONCLUSION

As we have stated before our task in surveying the conditions of Muslim education and in appraising the problems of Muslim education has been one of great difficulty ; it has been more so in formulating our recommendations in view of the circumstances that we have mentioned in our introductory remarks. But we have done our best and we wish to state again that what we have done is only the beginning of the work and we trust that the work will be taken up and pursued further by the All-India Muslim Educational Conference. Even if there be difference of opinion on any of the points which we have discussed or any of the recommendations that we have made, we trust they may at least be taken as basis for further discussion and consideration. We conclude once again emphasising that it will be necessary to continue the work which we have begun for some years more in the light of the data that we have collected and the recommendations that we have made.

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FAZL MOHAMMED KHAN
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Note—Signatures of other members not received up till the date the report was sent to the press for final printing.

* Subject to a note appended hereafter.

Note by Sir Shaikh Abdul Qadir

I am in agreement with the report generally speaking; but there are points here and there on which there is room for difference of opinion. As an illustration I do not agree with the recommendation that no Government aid should be given to a denominational institution except in very exceptional circumstances. I have also certain reservations to make which I shall communicate later.

ABDUL QADIR

Note by Principal W. H. Siddiqui

The details of studies in the syllabus of secondary and primary schools incorporated in the report require a more careful revision in the light of modern tendencies in education. I suggest that a Committee of Muslim educationists belonging to the Training Colleges in India be appointed at an early date to examine and if necessary, to overhaul them thoroughly before they are finally adopted for practical purposes. The syllabuses in Appendices G and H may therefore be taken only as tentative in their present form and they will require revision and modification by experts from time to time as the need arises.

W. H. SIDDIQUI

Note by the Hon'ble Sir M. Azizul Huque

I have signed the report, subject to the following remarks :

Disintegration of Muslim Culture and Social Order

There is no doubt of the fact that the present system of education with all its value and contributions to the economic, political and social life of India has had a disintegrating influence on the culture and social order of the Muslims. In coming to this conclusion, I do not for a moment intend to convey that this was in any way deliberately designed or that those who sponsored the measures that have gradually led to this consequence had anything but the best of motives and intentions. Yet the fact stands that this has been the undoubted result to-day.

Madras

The details we have discussed in extenso in our report will show that in spite of the facts admitted in official reports that "the existing scheme of instruction was framed with too exclusive reference to the requirements of Hindu students," that the system interposed certain obstacles which kept aloof the Muslims "either by using a language that is unfamiliar or machinery that is uncongenial," that the Muslims are "often exposed to all the disadvantages which affect a religious minority without wealth or superior influence," that in ordinary schools, the Muslims "are at a disadvantage in the lower classes where a Dravidian language is the medium of instruction," the Government of Madras did not for many years make any provision for the teaching of the

Muslims through Urdu medium in lieu of the current vernacular in ordinary schools of the province, on the ground that it would accentuate the difference between the two communities.

Bombay

Again in Bombay, in spite of the admitted facts that the Muslims in urban areas "speak Urdu and not the Vernacular" and therefore "require special schools," that Urdu is "the language of his cradle," that "the Muslim community forms small colonies in the midst of the Hindu population," that "they preferred study of their own languages," that "Persian was the distinguishing mark of a gentleman among the middle and upper classes" not merely among the Muslims but among the Hindus in Sind, it was considered not to the interests of the Muslims themselves that "they should be offered special facilities for learning Urdu and Persian instead of the Vernacular of the country." The community must "gradually recognise the necessity of adapting itself to the education generally in the Presidency." And the desire to have Urdu was deemed to be nothing more than a prejudice.

C. P. and Berar

In C. P. and Berar, in spite of the facts that "Marathi as the medium of instruction has thinned the number of Muslim youths who resort to schools," that "the mother-tongue of the Muslims of the Central Province being Urdu, Urdu schools were necessary," that "it was ignorance that led to the original abolition of the Persian Dufter and Urdu as the Berar Court languages," that "the Muslims do not like to attend Hindi or Marathi schools," that the Muslims in the ordinary schools have "to study in the somewhat alien atmosphere of a school which is practically Hindu," the Muslims had not enough schools to suit their needs and requirements,

Regional Languages and their Development

The Muslim population of India, as the official review records, “differs from the rest of the community in religion, tradition, ideals, manners, the language of its sacred and classical literature.” Any education system which did not recognise these factors must necessarily have a deteriorating influence on the Muslim culture and social order. But the situation was still worse. Almost simultaneously with the organization of public instruction in India efforts were going in all over the country to give new shapes to these regional languages. Beginning with the efforts of Sanskrit scholars to eliminate from the local languages of India Arabic, Persian and Urdu words that were generally accepted and commonly understood, and thereafter to substitute words from Sanskrit lexicon with a view to “commend these languages more to Hindus,” these languages through efforts of the last eighty years are in new shapes to-day. If there were no efforts to make these languages as they are to-day, if things were not imposed on these languages to give them the new Sanskritised forms, the Muslims would not probably have to contend against the problem, at least to that extent with which they are faced to-day.

Bengali Language

Any one who will study Bengali literature prior to 1860—and Bengal comprises the largest Muslim population in India—will be surprised to see the extent of Arabic, Persian and Urdu words and phrases that were current in the Bengali language. With the beginning of the new reaction Bengali of the fifties and sixties of the last century contained such stiff Sanskritised words and phrases that it is doubtful if any average Bengali, unless he is a good Sanskrit scholar, can even understand them. No doubt the language has thereafter been liquified to some extent in process of time. But it still contains many hard Sanskrit words specially in some of the school and college text-books.

Drive Against Urdu

I have mentioned Bengali only, but it is almost the same story in Hindi, Marathi, Oriya, Tamil, Telegu or other languages of India. And political furies have in recent times brought in newer efforts to further transform these languages to make the process complete and particularly to drive out Urdu from its recognised place among Indian languages or to Sanskritise this language and give it a new form. Provinces and States have with deliberation and passionate zeal been busy in this new attempt and have in some places successfully translated this into action.

What a Muslim reads in Literature

It is with this inherent disadvantage that the Mussalman student has to join the present system of education. But he has also to contend against the syllabuses, schemes of study and text-books. He reads literature and he becomes conversant with Dev, Devi, Avatar, Namaskar, Puja, the conception of life, birth and rebirth, the pantheon with all the doctrines of Veda and Vedanta, Purans and Gita. He knows about Ram, Sita, Lakshman, Judhithir, Arjun, Krishna, Buddha, Valmiki, Kalidas and Sankaracharjya with their life-stories and teachings. He hardly comes across the conception of Allah, Rasul, or the meaning and import of Namaz, Haj, Zakat, or the principles and doctrines of Islam in Quoran or Hadis. He hardly has any opportunity to know anything about his Prophet, the Caliphs, the saints, the scholars, the philosophers, the poets or the heroes of Islam. If he reads the Holy Prophet, he does so not in the nomenclature of a Rasul, but in its equivalent in a regional language which never connotes all what Resalat means.

What he reads in History

He reads history and he reads ancient India as a study of cultures in a picture of its inspirations and ideals. Within

even the shortest compass he knows the Indus civilization, the Rig-vedic age and the evolution of ancient Indian civilisation, the days of the Maghadan imperialism and Maurya empire, the stories of the Ramayan and the Mahabharat and the history of Asoka, Kaniska and Harsha. He studies ancient society and social organization, political organisation and its transformation, art and architecture, literature and science, administration and economic principles, education and philosophy of ancient India, the cardinal cults of Brahmanism, Jainism, Buddhism, Vaishnavism, Yoga, Bhakti, Nirvana and Moksha.

Picture of Muslim India

Coming to the mediaeval period he immediately falls into a narration of wars and conquest, slaughter and carnage, destruction and demolition of India's past, amidst patricidal and fratricidal struggles and disputes. Let me place here a summary of this mediaeval perspective from a book prescribed for the Matriculation Examination. It is almost taken word for word except that verb, mood, tense and voice have been changed here and there.

“ The teaching of Muhammad centered round the dictum, ‘ there is no god but God and Muhammad is his Prophet ’; before he died practically the whole of Arabia was brought under his control due to his considerable military and administrative ability. The standard of the Arabs was soon after firmly established from the banks of the Oxus to the shores of the Atlantic ocean. The success of the army of Islam is one of the miracles of world's history, but this success was less striking when it came into a conflict with the people of India who lived under simpler and healthier conditions of society, religion and administration. Sultan Mahmood organised the Turkish bands, and pilaged, burned and devastated the rich plains, cities and temples of the Indus and the Ganges Valleys. Sultan Balban was a terrible tyrant. Jalaluddin Feroz Khilji was always averse to the slaughter of fellow Muslims for religious reasons, but had lenity to-

wards Thugs, organised bands of criminals whose religion was robbery and murder. Alauddin dreamt of founding a new religion like the Prophet and surpassing Alexander by conquering the whole habitable world; his treachery, licentiousness, cruelty and vanity, his treatment of the Hindus with great severity reducing them to a state of abject poverty mixed with his considerable ability and capacity for civil administration. Muhammed Bin Tughlak is an enigma in Indian history, with vanity, lack of judgment, revolting cruelty, traces of incipient lunacy and yet a military leader. Firoz Shah Tughlak was a kind and merciful ruler, but his connivance at corruption and his culpable leniency destroyed the efforts of his own acts; his benevolence extended only to his own co-religionists and his fanaticism resulted in persecution of the Hindus with a ruthless hand. Sikander Lodi was a man of military talents but his character was sullied by relentless bigotry with his policy of wholesale destruction of Hindu temples. Humayun was incapable of a sustaining and continued policy, probably due to his excessive use of opium. Jahangir had a strange compound of tenderness and cruelty, justice and caprice, refinement and brutality, good sense and childishness; drink and opium wrecked his health and character. Shahjahan made a lavish display of gold and colours amidst agricultural and industrial classes groaning under heavy taxation." Then follows the story of Aurangzeb, the breaker and destroyer of everything in India—empire, art, music and temples. The picture concludes with a narration of the agonies of the decaying Mughal court. No doubt all these are interspersed with mention of a few good deeds here and there but the other brush is so deep-coloured in general outlook and perspective that nothing else catches the eyes. Even exploded stories are recorded with a subtle pen as if the others are not enough. " Tradition records that Alauddin was captivated by the beauty of Padmini, the Guhila queen. If so the Sultan was balked of his prey; for when the fort fell and her husband was killed, the invaders found that she had burnt herself in fire." Let it be remembered that this is what a student in

the most formative period of his life has to read in a school. It is bound to create communal discord and deep-rooted hatred. No wonder the Muslim culture and social order have disintegrated under this system of education and India has not yet been able to solve the Hindu-Muslim problem.

Remedial Measures

How can we stem this tide and keep Islam in tact in India? Let us remember that what we have to devise as remedial measures must not only be a symptomatic cure but a pathological treatment and must be devised and taken up immediately, as our grounds have been lost in a slow process of disintegration for near about 80 years. Sometimes it strikes one almost as a baffling problem to solve, specially when one sees round, both among ourselves and among others. Political issues have further aggravated the complexities of our problems which are wholly educational and too often one meets to-day with unjust and unfair criticism with motives impugned even for the best of proposals and intentions.

The consensus of opinion among educationists is that there are two and only two alternatives. Either the present system of school and University studies must have such syllabuses and themes that the Hindus, the Muslims and all other creeds and communities can meet on an essentially common platform with no influence, tendency or bias in favour of the one or the other. Or, educational India must be a federation of two or more distinct types of educational organizations, each trying to develop its own culture and heredity, but in a spirit of catholicity and good will to others. I do hope and pray that wisdom and sense will still prevail and there will be a common and unified plan and programme of education. But if it so happens that the Muslims have no other alternative but forced to evolve a system of their own in harmony with their cultural needs and requirements, there is no reason to hold that this will lead to any untoward future so long as the map of India is kept in the forefront of all and India remains the background of our hopes and aspirations.

Heterogeneous-homogeneity, unity in diversity have been the tread of modern social evolution and individual development of different cultures, all aiming at a common goal, only lead to better understanding, real harmony and ultimate unity of different races and cultures. If this contingency comes, Muslim India must look up to the Aligarh Muslim University to shape and mould the future of Muslim education and educational organization in India. It should be the thinkers and leaders of Muslim India and India as a whole to discuss this question further and Providence alone knows the future.

Aligarh Muslim University

It is with such perspective of to-day and contingent outlook of the future that I entertain my hopes and my feelings about the Aligarh Muslim University and its place in the history of Muslim Education in India. And here I am afraid most of us do not often realise our duties and responsibilities in the matter. It is time that we should make all efforts to develop this University much further than what it is to-day. India to-day needs more of industrial, technical and agricultural researches; Technology and Science Departments require immediate attention. The University requires a Military College. It needs a full-fledged department of Islamic History and Culture with adequate facilities for post-graduate studies and researches, and this alone requires, on a modest estimate, a sum of Rs. 75,000 annually. It has to co-ordinate the research works of Muslim scholars in India and has to publish their works. Muslim history of India has to be written in its true colour and this alone is a gigantic task. There is need for greater expansion of the laboratories and they require the best of equipments and appliances. Compared with the other Universities in India, the teachers here have now to do longer hours of work and most of them are not as well paid as those in other places and the staff requires further strengthening. It is a matter of pride to Muslim India that in spite of the comparatively lower salaries here, Aligarh can claim a band of eminent scholars and educationists

of whom any University can well be proud. But let us also do our duty to them and pay them at least as much as others of equal calibre get elsewhere. Education to-day is a matter of national existence and national vitality. In spite of what the community and its leaders have done in the past, the University is in need of more funds and adequate finance, so that it may grow on the lines indicated above. We may legitimately ask ourselves as to whether we have done all that we can and should towards this national institution of ours, the dream of Sir Syed, the work of Vikarul-mulk and Mohsinul-mulk and future hope of Muslim India.

Nagpur University

I have no doubt in my mind that the creation of any University Degree open only to students of one particular religious profession as detailed in our Report is in violation of all University ideals and beyond the scope of the Nagpur University Act. I look at this question from the point of view of not merely Muslim education but education in general. The All-India Muslim educational Conference will be doing a great service to the cause of education if it takes up the question and is able to get an authoritative decision on this matter.

Board of Oriental Education

I am of opinion that the Board of Oriental Education as we have recommended should, as early as possible, take all necessary measures to constitute an All-India Oriental University. With a large Muslim population it is only fit and proper that we should aim at the creation of an Al-Azhar in India. With Deoband, Nadwa and Azamgarh, with Madrassas aiming at a high standard of oriental education in Hyderabad, Bahawalpur, Delhi, Ajmer, Vellore, Calcutta, Sylhet and numerous other places, it should not be difficult to have an Oriental University with highest standard of Islamic scholarship. If the Imam of every mosque of any

importance is a suitably trained teacher and becomes the centre for the training of Muslim boys and girls, it will solve the greatest problem of the Muslim mass education in India. And it will offer the greatest scope of employment to the products of the Oriental Madrassas apart from many other avenues which will undoubtedly be open to men of scholarship.

Language Problem in Bengal

We are in the midst of a language problem in Bengal. Under the regulations of the University of Calcutta, a student must take up a major Vernacular language and a second language as compulsory subjects for studies. For the major Vernacular, it is the mother-tongue of the student—Bengali, Urdu, Assamese or Hindi, and generally speaking this is Bengali. For the second language a Muslim student has the choice among others, to select either Arabic, Persian or Urdu. And the problem is—what he should select.

At present very few students take up Urdu as the second language, as most of the schools, Government and non-Government, have provision for the teaching of either Arabic or Persian. The vast bulk of Muslim students take up either Arabic or Persian. In the Matriculation Examination of 1939, 5,335 candidates took Arabic, 4,055 took Persian and only 682 students took Urdu as their classical languages; only 909 students had Urdu as their Vernacular.

Bengali is the mother-tongue of the Muslims of Bengal excepting in a few places like Murshidabad, Hooghly and Dacca and in Calcutta. They must necessarily take Bengali as their Vernacular. But as second language, should they take Arabic or Persian or Urdu? They cannot take all three or even two. It must be a choice and the choice must necessarily mean a sacrifice of two others. There is a section of opinion in the province in favour of the average Muslim student taking up Urdu instead of either Arabic or Persian, unless he wants to pursue or need Arabic or Persian in his higher University or post-graduate studies. If he takes up Urdu he is immediately in contact with an All-India language

and the Muslims of India can then claim Urdu as one common language known to all throughout India, and probably Muslim India as a whole will gain by this. In any case, there is no reason why there should not be larger number of schools with provisions of Urdu teaching and it may be expected that a large section will take up Urdu instead of Arabic or Persian. I am, therefore, of opinion that the Government should at least have a number of their schools and, if possible, selected aided schools provided with Urdu teachers. And with a judicious selection of such schools distributed all over Bengal, it will be possible to have better provision for the teaching of Urdu without sacrificing Arabic and Persian. Probably the better solution would be to co-ordinate the primary and secondary curricula for purposes of these language studies. Assuming that primary education is to cover a six years course with four years for the secondary stage, I would correlate the two as follows :—

Primary—1st, 2nd, 3rd, 4th, 5th and 6th—Arabic.

Secondary—1st, 2nd, 3rd and 4th—Urdu or for those who wish to pursue Persian or Arabic for high University or post-graduate studies Persian or Arabic.

In the primary stage, Arabic will be a compulsory subject of study which will meet the needs of his religious education and this subject will be studied in addition to all other subjects which a student in ordinary schools is expected to read. This may be a little more burden in comparison with non-Muslim students, but this cannot be helped. For those who will take up Urdu for the four years of his secondary education it will be no additional burden as Sanskrit is invariably taken up at this stage. In secondary schools with primary classes, Urdu may begin a year earlier, as is sometimes the case in Sanskrit also.

Muslim Schools

The details of the scheme and syllabus of secondary education as given in Appendix G will probably require further

scrutiny and consideration and the scheme presented may be taken as the basis for such further consideration. In any case, I am of opinion, for reasons which we have given elsewhere in our report, that whatever may be the nature of the curriculum, whether the scheme outlined by us in our report is accepted and given effect to or whether the existing syllabus of studies is followed, the Muslim schools must have a new reorganisation of their teaching and methods of works. The justification of a Muslim school is not because Muslim students join such schools or Muslim teachers are appointed, but because Muslim India wants a type of schools with environment and outlook in harmony with the special requirements of the Mussalmans even while following the syllabuses and schemes of studies now prevalent in the various provinces and States. If a Muslim school is just like any other general school with no special feature of its own, it hardly deserves the name, the Muslim school.

In my humble opinion every Muslim High School must have a special period of, say, half an hour every school working day when the Head Master should give a discourse on Islam to the students of all the high classes, the top four, met together in one congregation. While individual Head Masters may chalk out individual lines, it would suit the average school, if the Holy Quoran is read out in the language of the students or in English, whichever may be feasible, and the students are explained with all historical and geographical references and contexts. From time to time, the theme selected should be the fascinating tales, stories and lives of Muslim saints, scholars and heroes. The world has yet to find a parallel to the story of Caliph Omar going over to receive the key of Jerusalem covering long distances through desert and mountain only with one camel to share between the Caliph, the King and the conqueror, and his servant. Can we find greater achievement in world history than Hazrat Khwaja Moinuddin Chisti settling in the foothills of the Aravali ranges, unfriended, unaided and unsupported amidst the sturdy heroes of Rajputana at Ajmer, now a place of sanctity and pilgrimage to the Muslims? Where can we find greater courage in man

when Aurangzeb spread out his prayer mat in the face of the invading army? The history of Islam is replete with such instances and let them be known to our students at the age when their character and life are moulded. It should not be difficult to find half-an-hour each day out of the total working hours ; but if impossible within working hours, let it be outside these hours. Above all, teaching like this should not be text book teaching in routine rules and methods. Let each teacher find out a line of his own and impress the spirit of Islam on every student. Again if a Muslim school has to select mottoes for school walls, let them be from the great fountain head of Islam—the Holy Quoran, or from the Hadis. Let the entire outlook of the school be Muslim all round and let every Muslim student in a Muslim school go out of the school inspired by the spirit and ideals of Islam.

Religious Education

As regards the religious education or Diniyat in Muslim schools, it must have a better planning for reasons we have explained in our report and I am of opinion that a special committee should be appointed by the All-India Muslim Educational Conference only to examine this one important question, *viz.*, to examine the existing curricula followed in Muslim schools and to prepare a suitable curriculum for the purpose. Muslim opinion is almost unanimous that there should be some religious education in schools, and it is necessary that there should be a definite lead given in this matter. I should prefer it to be done by an expert body. But whatever the curriculum may be, let not the theology teacher be the most ill-paid teacher of a school. Again, we cannot have any improvements until we have a few schools for the special training of the theology teachers. A start may at once be made by one such school attached to the Aligarh Muslim University Training College. This Theology Training School should be only for the training of the Theology teachers and may safely be a short course vacation school at the start, so that the many theology teachers in the existing Muslim High schools may have opportunities of being trained.

Future Organization of Muslim Schools and Colleges

May I humbly state that we are at a stage in the history of education in India when we must devote our attention more to the type and standard of the output than to mere mass-production. Is it possible to have at least one Muslim school and one Muslim college in each province, where the results instead of being estimated by the quantitative outturn of the University successes, will be judged by their qualitative value in the life of India and of the Indian Mussalmans? Can we have a school and a college where men will be trained to be leaders of men, pioneers of industry and dynamic movers of thoughts—men trained for devoted works, unquestioned sacrifice, missionary zeal in the cause of Islam and India. We are in need of such schools and colleges. To attain this object, the school and the college must be entirely residential and must envelop and mould the entire life of the students thereof along with University or school texts or courses. Life in such an institution will begin with morning congregational prayer as enjoined in Islam, followed by a military drill. Day time will be devoted to class works and special tutorial works. Afternoon should be devoted to some practical work—work in the field or in the garden, in laboratories or workshops to prepare ink, chalk, oil, scent, soap, pencil, paper, shoes, duster, cloth or anything of practical value including shorthand, typewriting—as a diversion and hobby in schools and more systematized in colleges. Some may play games and others will take up one or the other of works of practical value. Evenings will be devoted to occasional lectures of interest, on general knowledge or on topics of political or economic interest. Once every week, the students must devote some time in social service of some type or other. The students living as they all do in hostels must grow at least some part of their food requirements—vegetables or poultry, or any other thing possible. All students must be medically examined and attended to, so that they may have sound health. Every student must do his own work, cleanse his own room, as far as possible wash his own clothes, run the common mess and

participate in arranging the common dining room of the students. The students must have a co-operative society of their own, run it themselves ; books, stationeries and all the normal requirements of the students must be purchased through this society. What is said here about schools will be applicable mutatis mutandis to colleges. I regret, the time at my disposal does not permit me to elaborate the scheme in details. But probably this outline will be enough to explain my view point.

Primary Education—Wardha Syllabus

I regret, I have not been able to consider carefully the proposals and the recommendations contained in the chapter on primary education and Appendix H of our report. The chapter reached me in the first week of February and I was fully occupied thereafter with the printing of the report and its proof corrections along with other duties entrusted to me by the Committee, in the midst of the Assembly session and the war-emergency measures in the University. I had thus no time to go through the details of this chapter and the syllabus. I wish I had a little time to discuss this question more fully. But I have to leave India within the next few days. If the Almighty Allah in His infinite grace and mercy is so pleased I may later discuss this question further. But for the time being I am signing this report with the following observations :

There is absolutely no doubt about the fact that Muslim India as a whole is opposed to the Wardha scheme of education. I have discussed with the Muslim educationists and the leaders of Muslim public opinion all over India to understand the reasons behind this opposition and as far as I have been able to judge, it is mainly due to the following :

Firstly : There is no provision for religious education and training in the Wardha scheme. Mahatma Gandhi made it fully clear in his exposition of the scheme that it will be fatal to the growth of friendly spirit among the children belonging

to the different faiths if the teaching of religion is included within the Wardha syllabus. In coming to this conclusion Mahatma Gandhi seemed to have only visualised the possibility of either separate schools for every denomination, each with freedom to decry every other, or the entire prohibition of the mention of religion in schools. One has to be extremely cautious in expressing his views when pitted against the views of sages and saints. Yet I have no hesitation to state that Mahatma Gandhi is entirely wrong and I have absolutely no doubt in my mind that it is possible to teach a religion in utmost catholicity and toleration, entirely free from any spirit of decrying any other faith. Any body who knows anything of Islam, its toleration and its catholicity must admit that the religion of Islam can be taught in a spirit of utmost toleration. I do not claim to have much knowledge of the details of other religious faiths, but I have no doubt that other religions can also be taught in exactly the same manner. Supposing a Muslim child is taught that he must pray five times a day, that it is his duty to fast in the month of Ramzan, that there is no god but God and that God is merciful and kind, if he is also taught how to pray, how to observe his religious practices and he is further taught the moral lessons and teachings from the life of the Prophet, of the saints and the heroes of Islam, can any one say how and where this creates any religious antagonism or hostility? If religion has been the greatest movement in human history and is the ultimate source of solace, comfort and bliss to men, one fails to see how and why any evil will ensue if a child is taught the principles and practices of his religion. Whatever the reasons may be, Muslim India as a whole is opposed and definitely opposed to any system of education which does not provide religious teaching in schools and it is much better to face facts than to argue with it.

Secondly : The Wardha scheme to all intents and purposes must inevitably mean a scheme of one uniform pattern and type, even though the framers do not intend it to be so. The curse of the present system of education is that every school runs more as a machine than as a human institution

with inevitable tendency to kill the individual personality of the child and the student. Yet it is the same feature which dominates the Wardha programme. All the students in one school must take interest in the same vocation as the same craft chosen for the school. The sons of the farmer, the blacksmith, the craftsman, the potter, the mason, the milkman, the shepherd, or the gardener must all be made to learn through the romance of Takli. In fact the scheme as given effect to in many places was centred round Takli, Charka and the cotton.

Thirdly : While it is conceivable that the entire education of a child, in history, geography, arithmetic, science and mathematics may perhaps be taught through one basic craft or vocation, if it be only possible to get the teacher of the requisite type and standard, it is futile to expect that the average teacher who will at best be paid Rs. 20 or Rs. 25 per month all through his life—and in some of the provinces the teachers do not get even Rs. 10—will be able to organise such a system of education through craft and vocation. Can any one get a Montessori or a Kindergarten teacher on a salary of Rs. 20 or Rs. 25 anywhere to-day?

Fourthly : There is a great danger if any scheme of education is organised to make it self-supporting, and it is futile to hope that the State must find employment if needed for all the people taught.

Fifthly : The method and the manner in which the scheme was rushed through and even forced in some of the provinces created a genuine feeling of suspicion throughout Muslim India. In fact Dr. Zakir Hossain in his note on the Wardha syllabus for C.P. recorded a note of warning on this very point. The C. P. Government was determined at all cost that the schools following the Wardha syllabus must be called the 'Vidya-Mandir.' The Muslims of C. P. were bitterly opposed to this name and for very good reasons. Dr. Zakir Hossain definitely warned that the central idea behind the scheme should not be thwarted through insistence on a name. Various names were suggested, so that the schools under this scheme might be the common ground of all. None were

accepted and the name ' Vidya-Mandir ' was forced upon even the unwilling sections of the people. Mahatma Gandhi may have been the original sponsor of the Wardha scheme, but Dr. Zakir Hossain supplied veins, arteries, flesh and blood to the scheme. He was the Chairman of the Committee which gave shape, colour, pattern and design to what had merely been a vague outline before. He is a teacher, not by profession in the ordinary acceptance of the term, but as a missionary choice with life-long sacrifice. It was in his Jamia Millia that the teachers were sent from various parts of India to get basic training. But even a warning from him was of no weight or consideration to the powers in C. P.

Sixthly : The Wardha scheme provided the teaching of Hindusthani as a common language all over India. But the new Hindusthani readers were in fact something more than what Hindusthani had so long been meant and understood and these readers were forced upon the Urdu-speaking children and the Muslims. Almost simultaneously efforts were being made to drive out Urdu from its recognised place in many provinces and States. This was aggressively so in U. P. where a new official language was being evolved in Urdu script, to an extent that it was not even possible for a large section of the Hindu community to comprehend its meaning. States which never permitted the Congress to get any foot-hold within their territories most readily accepted the lead of the Congress in accepting the Wardha syllabus and the Wardha scheme of education, some of which were equally and almost simultaneously zealous to neo-Hindusthanise their official languages and terms. Whatever may, therefore, have been the intentions and motives of the designers, the Muslim community had enough reasons to hold that there was something more behind at least in the minds of those who were giving effect to the Wardha scheme at various places.

Seventhly : Mahatma Gandhi was opposed to have religious education in any form in Wardha schools, but the cult of non-violence must be the essence of all teaching in these schools. Again there may be Puja of Mahatma's picture, or of *Bharat-Mata* or of goddess Saraswati, and the ' Vande-

Mataram ' may be sung with folded hands in Wardha schools. School functions and ceremonials may begin with Vedic rituals and forms. But the Muslim student must not know how to pray to God, as that will be religious education !

Eighthly : Wardha schools were planned as national schools and as such the Indian national movement was to be an integral part of teaching in these schools. The followers of the Wardha scheme took this as an opportunity to preach the Congress cult and to introduce the Gandhi cap in schools. There was genuine misapprehension that this new teaching would inevitably lead to inculcating the same brand of " nationalism " with which India has been too familiar to-day in some of the " nationalist " newspapers.

We have tried to enumerate the main grounds behind the opposition of the Muslims to the Wardha schools, apart from other common grounds of objection which we have discussed or referred to in our report. But one must not be rash to conclude that the Muslims object to any scheme of primary education that may be planned on sound educational ideals. No educationist will deny that elementary education must be planned to correlate education with the environment of the child, that child-education must be organised giving craft, vocation, garden, toys, games, play, amusements and everything that interests the child-mind a large place within the framework of education. I had the honour in 1935 to evolve a scheme of primary education for the province of Bengal and this was the basic plan of the entire scheme, even though some of the " nationalists " including a section of the " nationalist " press did not hesitate to brand me as a communalist in condemning the scheme as another communal measure. I have seen a number of the Punjab primary and middle schools, and craft and vocation are given due prominence in the Punjab education. In fact, all over India there has always been a tendency to evolve primary education with emphasis and bias in favour of vocation, craft or art. I admit that the basic training school at Allahabad, the Jamia Millia at Delhi or the training schools at Srinagar have introduced some of the basic features at their best, and incidentally all these institutions are

in charge of Muslim educationists. But even this does not take away the strength of the Muslim objections to the Wardha scheme and programme. The opinion of the All-India Muslim Educational Conference at the inception of the scheme and its complete disapproval at a later stage will be enough to explain that it was more the method and the manner in which basic schools were being organised all over India rather than the original planning of the scheme that created genuine apprehensions in the minds of the Muslims.

With such decided views of the Muslim community, we have to examine the question as to whether we need a separate scheme of primary education congenial to Muslim needs and requirements. As I have said elsewhere, I am not afraid of any separate education system. It will in no way lead to any disaster if the scheme is well-planned and soundly devised. I am also aware that circumstances are leading up almost day to day to a situation which, if it goes on at the same speed, will compel the Mussalmans ultimately to evolve a separate system not so much as a matter of choice, as of enforced necessity, unless wisdom even now prevails elsewhere. Forced to this position, it will not do to evolve only a separate system of primary education, but it must mean a corresponding separation in the secondary education and in the University education. But, circumstanced as we are to-day, I have my doubts as to whether we should or can actually begin for at least some time to come an altogether separate system of education as distinct from the general system, even though it would be wise even now to be ready for such contingency. While I would, therefore, recommend the formulation of a separate scheme of education, not for immediate introduction but only as a contingent necessity if and when occasions arise, we should for the time try our best to adjust the existing system of education in all stages to ensure that Muslim interests are in no way jeopardised and that a Muslim student may have opportunities within the present frame-work of education to know his religion, culture and history. If this view is accepted, the Muslim community everywhere in India should immediately try to adjust the system of primary education

now prevailing in the different provinces and States, or in other words it is not necessary for this purpose to frame a separate curriculum in arithmetic, history, geography, elementary science, art, craft, English or any other general subject but to have immediate provision for the teaching of theology and Islamiat which will include the reading and teaching of the Quoran and Akhlaq, etc., in conjunction with the existing syllabuses of primary and other studies. I am, therefore, of opinion that we should immediately formulate a graded syllabus for theology and theology teaching for the Muslims in schools.

I have no doubt that it will be possible even now to bring about such an adjustment in our primary schools. In fact, the Muslims almost throughout India have still retained their Muktabs, Urdu schools and mosque schools; there is also a good number of Muslim High Schools all through India; all of them have invariably some form of theology teaching. Unfortunately too often it has no planned basis and these schools should, therefore, get a lead from Muslim India as to the line this training should take. Possibly one unified scheme may not suit the whole of India. The scheme of primary education differs from province to province and State to State. Some adjustment may be necessary in filling up the details. But all must have one common factor for the Muslims, *viz.*, the provision of a graded scheme of religious teaching.

I hesitate to express my own opinion as to how this religious teaching should be provided and I shall accept any suitable scheme that may be prepared by the experts, but as a humble suggestion of mine I would suggest that whatever may be the nature of theological or religious teaching, there must be a very large element of teaching through stories, biographies, examples and precepts. And I would only suggest that from the lowest class, the Holy Quoran may be the basis of all theology teaching—reading, reciting, lessons in moral principles with historical and geographical references.

In view of what I have stated above I do not wish to enter into the details of the scheme of primary education as enumerated in Appendix H, though on the surface it looks as if the curriculum is rather heavy in one or two places, as for example, in the Class VI curriculum for the Urban schools where the subjects are English, Arithmetic, Geography, History, Art, Craft, Urdu, Arabic, Persian, Theology and Akhlaq.

The other point which I wish to note is that primary education must be through the mother tongue and English should have no place at least for the first four years of the primary classes; English may come in later, particularly in the Urban schools but it will be wrong from the education point of view to have English earlier.

I am also of opinion that for primary schools there should be one composite reader in each class embracing all subjects, as far as possible, such as Literature, Geography, History, Elementary Science and if possible Arithmetic. This should be feasible from Class III to Class VI. Too many text-books add to the cost of education and the child gets nervous from the beginning and I may note that this has been introduced in some of the countries of Europe with success.

Text-Books

The defects of the present system of education—primary, secondary and University—as affecting the Muslims have been very greatly aggravated through the nature and character of the present-day text-books, and I believe, it may be possible to prepare text-books suitable for the Muslims even within the present curriculum. To give a concrete example, supposing a boy has to read a language-reader in the primary school; one may write the text-book with stories, tales and lessons from the Hindu point of view or from the Christian angle, or one may write the same text-book with stories, tales and lessons from Muslim religion and Muslim history; it is also possible to prepare a text-book acceptable to all creeds and communities. The same thing is true in history. One

may write a school history primer in a manner which may be totally unsympathetic to the Muslims or in a manner which may also be suitable for the Muslim students in its approach, outlook and presentation. Just as I was writing this note, I received a letter from a correspondent who had drawn my attention to a text-book prescribed by a Provincial Text-Book Committee for use in Class VII of the High schools which contains the following passage—" Though Hossain Shah was a Mahomedan, he was very tolerant." This is not the only instance; there are hundreds of such text-books in use in schools all over India. Some of the text-books in schools and colleges are saturated with Muslim hatred; some language-readers give atrocious stories and sometimes a staggering creation. I came across a language-reader which mentions that the gate of the Tajmahal has the name " Ram " engraved on it. I have said elsewhere about the nature of history text-books in general. I shall, therefore, very strongly recommend that the All-India Muslim Educational Conference should immediately appoint for each province and for each State a number of small committees, each entrusted with the duty of examining the text-books in each subject taught in schools and colleges of each province and State. And this should, in my opinion, be immediately done, by the Central Standing Committee of the Conference in order that no further time is lost to get these books expunged from the list of approved books.

Touring Committee

As the Chairman of the Touring Committee, I feel, it is my duty to express my deep gratitude to my colleagues Haji Abul Hasan, Khan Bahadur Prof. A. Majid Kureishy and Dr. Abdul Aziz Puri for their devoted help and ungrudging assistance in all the works of the Touring Committee. I am aware of the amount of time they had to give and the volume of labour they had to undertake during our tours. Owing to paper shortage due to war emergencies it has not been possible to incorporate in this report the day to day engagements which we had to attend to during our long tours

without break and without any rest, and this will never appear again before the public gaze. For Professor Kureishy, it has been something more than mere questions of time and labour ; he had to make a financial sacrifice ; as the Provost of Sir Syed Hall at Aligarh, he was in receipt of a special allowance and he had to resign this post owing to bad health which was the result of the first tour, and this has been a permanent loss to his emoluments. Engaged in heavy teaching work in the University, he had to spend his entire vacation in tours with rushing programme of work everywhere and he had a breakdown of his health. Every member of the Committee had his health impaired and it was a marvel to me that Haji Abul Hasan at his age was able to bear the tours all through with the geniality of his temper and temperament. To add to our woes Dr. Puri had to undergo a major operation last year and had to remain in hospital for about three months and all our work had to remain in abeyance.

Criticism at the Poona Conference

The members of the Touring Committee had thus to take up their works amidst many personal difficulties and it is a matter of painful regret that they were criticised at the last Poona Conference for not being able to finish their reports within one year—a humanly impossible task. Excluding the time which kept us engaged in our own places and offices, it was in fact only a period of not more than four months of which we spent three months in tours. Criticisms for honest, devoted and even exacting works are not rare in public life and one must be prepared to bear such criticisms and forget all in the true spirit of Islam. But I am frank enough to state that my heart completely broke down for one criticism which was made at the Poona Conference. I was asked to preside over the Bombay Presidency Muslim Educational Conference at Hubli in the midst of our tours and the members of the Touring Committee were also requested to attend the Conference. We all arrived at Poona accordingly but unfortunately Professor Kureishy fell suddenly ill after our

arrival at Poona, and Mr. Ahmed Haroon Jaafar kindly arranged immediate medical treatment and attendance. It was impossible for Prof. Kureishy to leave his bed and he had to remain at Poona and Haji Abul Hasan Saheb had also to stay back with Prof. Kureishy to look after him. Dr. Puri and myself went to Hubli to attend the Conference. This was well-known to every body at Poona and yet the criticism at Poona Conference was that some of the members of the Committee went to Mahabaleswar for sight-seeing instead of going to Hubli. I could not imagine greater travesty of facts. None of the members of the Committee had ever been to Mahabaleswar and our tour programmes were before the public. One can bear criticism on facts, but when criticisms completely unfounded are made on a public platform likely to create a wrong impression, it must break one's heart. The cruel tragedy of the whole situation was that at the time the criticisms were being made at Poona Professor Kureishy was in a state of complete break-down of his health, and I was too ill to move out of my bed. Dr. Puri could not also attend the Poona Conference as he had to preside over another Educational Conference which he had previously accepted. For two years we have worked with devotion and zeal, with God overhead and in the cause of Islam without least regard to our health. May I be permitted to state in all humility that for two years we have most loyally and devotedly borne almost the entire burden of the Committee's work in circumstances well-known to all. As the Speaker of the Bengal Assembly my work is always more than one's limited capacity. The extent of the work of the Vice-Chancellor of a University like Calcutta, an Honorary post, can only be realised by one who has done this work and I had to bear the additional heavy work as the Vice-Chancellor as this gave me an opportunity to organise a fully equipped department for the cultural and historical studies of Islam in the University of Calcutta, a scheme which I first placed before the University in 1929 and could successfully carry through only in 1940 by the grace of Allah. I need not narrate the other works which I had to do in addition. For men like Prof. Kureishy and Dr. Puri en-

gaged all through the year in heavy teaching duties,—and we in India hardly ever realise the exacting duties of a teacher—and do not pay our teachers enough—the vacations are the only time when they get a little rest, look to themselves and to their personal and family affairs. After a strenuous record of meritorious educational service, it was no mean responsibility for Haji Abul Hasan to join a Committee touring all over India day after day and week after week. Yet when Nawab Kamal Yar Jung Bahadur, the President of our Committee was pleased in pursuance of the Resolution of the Conference to require our services in the cause of Muslim education, we had no choice but to accept. But we made our limitations and difficulties well-known to all concerned, and we have tried to do our best even in sacrifice of our health. We attended every meeting called by the Chairman. We had to draft the entire report, a bulky volume, as best as we could. To be criticised in these circumstances on entirely baseless allegations in an open conference is the least that we expect for little what we have done.

May I also state one other fact? Our North-India tour was programmed to begin on the 22nd September. We made it well-known before we started in our tour that it would be impossible to finish our report by the following December. Prof. Kureishy was too ill owing to break-down of his health, Dr. Puri could not get leave to join the North-India tour and there was no time for us to meet together and to draft our report after due deliberations. Before we started in our North-India tour, we had even no information that the Conference-session was at all going to be held in December and we understood from all the talks that we had that the next session would in all probability be held sometime later. In fact we had no information that the session was being held at Poona till we received a letter from Mr. Ahmed Haroon Jaafar, dated Poona, the 5th November, which had been sent to my Calcutta address and then redirected from there. I received this letter in the midst of our tour at Bhopal on the 10th November and it was in this letter that we were informed for the first time that the Working Committee of the All-India

Muslim Educational Conference had accepted the invitation of the Governing Board of the Bombay Presidency to hold the session in Poona during the Christmas holidays. This letter also enclosed a circular issued by the office of the All-India Muslim Educational Conference announcing that our committee would present our report at Poona. We had sent no such intimation either to the office of the All-India Muslim Educational Conference or to Poona as will appear from the following extract from the letter of Mr. Ahmed Haroon Jaafar :

“ I am sorry I have not received any reply from you to my last letter nor a copy of your tour programme.” I did not receive this previous letter obviously because I had been out on tour from six weeks before. The letter from Poona, dated the 5th November, 1940, either on the basis of the circular of the All-India Educational Conference or of some other information received from a source not yet known to us, states “ I am glad to note that you and your Committee will attend the session and present your report.” None of us in the Touring Committee gave any such information to the organisers of the Conference at Bombay that we would attend the session and present our report. We could not possibly do that as our tour was programmed to finish on the 22nd November, and thereafter there was no time for us even to meet together, as immediately after our tour I had to attend the session of the Bengal Legislative Assembly and Prof. Kureishy was still too ill to attend any work. It must necessarily take some time after our tours to collect and collate our materials and data before we could draft any report. In the mean time, the fact that we were going to present our report at Poona was broadcasted all over India, and Prof. A. Majid Kureishy who had returned to Aligarh with slightly better health and who is also the Joint Secretary of the All-India Muslim Educational Conference made enquiries from the Conference office as to the basis of their notifying to the public that our report was going to be presented at Poona; he was told that this was done on the basis of an interview which we gave to the Press at Bhopal. In fact in a letter to me

No. 721/2173, dated the 9th December, 1940, signed by the Head Assistant of the All-India Muslim Educational Conference, the necessary reference was given as the message of the Associated Press from Bhopal, dated November 10, and published in Hindusthan Times of November 12, 1940. But as I have stated before, the letter of Mr. Ahmed Haroon Jaafar issued from Poona on the 5th November enclosing the circular of the All-India Muslim Educational Conference shows that this had been notified at least some time before the fifth November and as such a message of ours of the tenth of November could not have been the basis of the circular issued before November 5th. I feel it my duty to explain these facts to remove the misunderstanding at Poona session for which we were in no way responsible. And I do so, not in any spirit of criticism or complaint, but only in explanation of the circumstances which ultimately led to the criticisms at Poona.

Our President

In conclusion, our special gratitude is due to our President, Nawab Kamal Yar Jung Bahadur. He has borne the entire expenses of the Committee, has helped us in every possible way, and we can never forget his kind and generous hospitality, his personal care and attention to the needs and comforts of the members of the Committee. It was his zeal and devotion to the cause that always inspired us in our works and we have cheerfully borne the arduous responsibilities that were placed upon our shoulders. Muslim India owes a deep debt of gratitude to him for initiating a great measure of everlasting benefit to the Muslims and to the cause of Muslim education in India. This enquiry has brought to light the difficulties which stand in the way of our education; it has placed before the public our problems and our sufferings. Time comes in the history of a people when there must be a critical analysis and intensive survey to find out where it exactly stands. Since the days of Sir Syed, and the start of the All-India Muslim Educational Conference, much water has flown down the rivers of India. We are in the

threshold of a new era and new pulsations are visible all over India. The world is in a new state of ferment and amidst agonies and sufferings of to-day, man is looking forward to a brighter tomorrow. Amidst this perspective of India and the world, Nawab Kamal Yar Jung Bahadur saw a vision and gave us opportunities to get data and materials for a new start. If we are not able now to go forward, we go much behind and the world is moving on every day. If we are not dynamic in our actions, we get stagnation leading us to decline and decay. Will Muslim India rise to the height of the occasion in the name of Islam and take up a new life in the new shape of things existing and yet to come?

M. AZIZUL HUQUE.

APPENDIX A

LETTER OF THE PRESIDENT

The 4th January, 1940.

MY DEAR

You are probably aware of the fact that as the President of the last session of the All-India Muslim Educational Conference held in Calcutta, I specially emphasised in my presidential address the importance of a cultural background in the system of education of our children and I also suggested that the question of formulating the views of the Muslims of India on the type of education that would best suit our children should be immediately taken up by the All-India Muslim Educational Conference. I felt that in every system of Education the Muslims should attempt to preserve the distinctive features of their culture and consolidation of the Muslim social order, I further suggested that all these and other allied matters should be entrusted for investigation to a Committee and that a body of educational experts should also tour round the different parts of the country, consult each of the local educational, social and economic authorities before formulating their views and submitting their report.

The question was further discussed at the open session of the Conference and while disapproving the Wardha Scheme, a resolution was unanimously passed appointing a Committee with myself as the Chairman to formulate a comprehensive scheme of education to suit the requirements of the Muslims of the various provinces. By another resolution, the Committee was constituted as follows:—

Nawab Kamal Yar Jang Bahadur (President), Sir Abdul Qadir (Lahore), Allama Abdulla Yusuf Ali (Lahore), The Hon'ble Mr. Azizul Haque (Calcutta), Dr. A. F. Rahman, Dr. K. Shujauddin (Lahore), Khan Fazl Mohammad Khan (Hyderabad), Haji Moulvi Abul Hassan (Ghazipur), Maulana Syed Tufai Ahmad (Aligarh), Dr. Abul Aziz Puri (Aligarh) and Prof. Abdul Majeed Kureshy (Secretary).

The resolution was moved by Nawab Sadar Yar Jang Bahadur and was supported by the Hon'ble Mr. A. K. Fazlul Huq.

I shall be grateful if you will kindly accept the membership (and the Secretaryship) of the Committee.

As the report of this Committee will have to be submitted at the next meeting of the All-India Muslim Educational Conference and a very large volume of work lies ahead before the Committee, I am anxious that the Committee should meet at an early date. The Committee will immediately have to consider the plan and programme of work for the Committee, to appoint local committees, to collect statistical matters and other data and to consult experts on the various questions relating to curriculum, text books and other educational problems affecting the Muslims of India.

A meeting of the Committee appointed will, therefore, be held at Hyderabad on the 26th of January next. I shall be grateful if you will kindly attend the first meeting of the Committee.

An early reply is solicited.

Yours sincerely,

APPENDIX B

QUESTIONNAIRE

Contributors are requested to reply to all or any of these questions and are specially requested to state the following in sending their replies :

- (a) Name in full, with University Degrees or other distinctions and titles.*
- (b) Present official or other position.*
- (c) Short statement of experience on which answers are based.*
- (d) Address in full, including post office, district and province.*

GENERAL

1. In your opinion, does the present system of education in any of its stages—primary, secondary or University—act to the detriment of the preservation of Islamic culture and traditions? Is there anything in the present system which tends to “de-Mussalmanise” Muslim students, or in any way encourages the disintegration of the Muslim social order?

2. If your answer is in the affirmative on any of these points, please give your reasons with specific reference to syllabus, course of study, curriculum, text book or any other point or points which you may wish to raise.

3. Are there opportunities within the framework of the University or the school curricula for Muslim students to be acquainted with Islam, its principles and practices, and to get a true perspective of its culture and history? If there are such opportunities, are they sufficient to give an Islamic background to Muslim students? Please give your suggestions having regard to the fact that most Muslim students have to read in general schools and colleges and to follow general curricula and courses of studies.

4. To enable Muslim students to take up a reasonably full course of modern studies such as History, Civics, Economics, Geography, Mathematics or other Science subjects, which they cannot do at present except by foregoing all contact with Islamic studies, do you think it

would be advisable to insist on some contact with such studies throughout in a Muslim college as an addition to its University interests, with its internal teaching and its own examination and certificates for such Islamic studies? Could anything be done similarly to help Muslim students in "general" colleges?

5. Do you think that the courses of studies in Persian, Arabic or Urdu for University or other public examinations should include some Islamic studies in addition to the language study, *e.g.*, where there are three papers in the B.A. pass course, is it possible to have two papers in language and one paper in Islamic studies?

6. To what extent have the existing facilities for research and higher studies in the arts and sciences been utilised so far by Muslim students? If they have not been properly utilised, what are the reasons?

7. Please give the names of Muslim scholars or educationists in your province, the results of whose research and studies have been published within the last ten years; please mention also their publications.

8. To what extent have higher studies and research been undertaken and done in the diverse subjects of Islamic History and Culture by Muslim or non-Muslim scholars and what facilities and opportunities are there for such study and research and for the publication of their works? Do proper facilities exist in the special Muslim institutions?

9. To what extent have Muslim schools and colleges, apart from their general teaching work, taken steps to train Muslim students in an Islamic atmosphere and environment or to help Muslim students to know Islam and its principles?

10. Has anything been proposed or done in recent years through any new experiment or departure in the curriculum, courses of studies and organization or any change in the rules and regulations governing schools and Universities, which has prejudicially affected or may affect the future of Muslim education or may otherwise affect Muslim interests?

11. Do you advocate religious teaching as a compulsory subject for Muslim students in schools as also in colleges, and if so, up to what stage? How would you provide this, so that it fits in with general curriculum and syllabus? In what form would you propose to give such religious teaching and what alternative provision, if any, should be made for those who object to a particular type of religious teaching?

12. Have any efforts been made anywhere to give religious instructions to Muslim boys in Government schools through non-official agencies and if so, with what result?

13. Has anything been done with a view to spread Islamic literature among the masses in the vernaculars of your province?

14. What has been the influence and contributions of Muslims in the recent growth and development of the vernacular literatures of your province? Do you notice any "de-Mussalmanising" tendency in such literatures? If so, to what extent has it been due to the paucity of Muslim authors?

15. What is the present system of selection of text books and are you satisfied with it or with the work of text book committees, where they exist? Could you specifically mention with reference to concrete cases if Muslim interests have in any way been prejudicially affected or Muslim authors have met with any difficulty in getting their books selected as text books?

16. There are some who hold that the solution of many of the academic and other problems of India lies in the introduction of Roman script for all the Indian languages. What are your views on this?

17. Are you in favour of the Naskh type or the Nastaliq type for the printing of Urdu books? To what extent have efforts for the introduction of the Nastaliq type been successful?

18. What improvements would you suggest to better the present system of education as affecting the Muslims by changes in

- (a) the law about the constitution of various administrative and controlling committees and boards,
- (b) the rules and regulations prescribing syllabus of studies, and
- (c) the method of selection of text books.

19. Is it feasible to frame a planned scheme of education in all its stages suiting the special needs and requirements of the Muslims, and if so, how would you frame it? How would you co-ordinate it with the existing schemes of education? Please give your suggestions having regard to the financial implications and the organization needed to give effect to such a scheme.

20. Is there any other aspect or problem of education affecting the Muslims to which you would like to draw attention?

UNIVERSITY

21. Have you any criticism to offer as regards the syllabus, curriculum and text books of the Universities in your province?

22. Do you think that there is any or sufficient scope and opportunity for the cultural study of Islam or of its history within the framework of the Universities and if not, have you any suggestions to make in this respect?

23. Is Urdu recognised as a second language, as distinguished from vernacular, in the various University examinations?

24. Where, in addition to a vernacular, a second language is also a compulsory subject for study for the Matriculation Examination, and a candidate has the option of taking, among others, Arabic or Persian, or Urdu if it is not his mother tongue, what according to you should be the choice for an average Muslim student who will not take up any language for his higher University examinations or who intends to go up for science courses?

25. To what extent does the cost of University education adversely affect the Muslims and have you any suggestions to offer on this point?

26. Are you satisfied with the present number of Muslim students in science classes and if not, what are the reasons for the paucity of Muslims in these classes?

27. What is the comparative position of Muslims in the controlling and the administrative bodies of the Universities? On the assumption that the Universities must largely be academic bodies, how would you ensure a larger number of Muslims in these bodies, should you consider this to be necessary?

28. Is there any other aspect or problem of University education to which you would like to draw attention?

SECONDARY

29. Is the control and administration of secondary schools satisfactory from the Muslim point of view and if not, what improvements or modifications would you suggest?

30. Have you any criticism or suggestion to offer as regards the efficiency of those high schools which are entirely Muslim Schools and are under Muslim management?

31. Do you consider the existing syllabus and subjects for studies in secondary schools suitable from the Muslim point of view and if not, what modification and alteration would you suggest?

32. Are there any rules for the constitution of the managing committees of secondary schools? Are Muslims adequately represented on these managing committees and if not, have you any suggestions to offer?

33. What should be the medium of instruction in secondary schools and the medium of examination for the Matriculation Examination of the Universities or of other equivalent examinations?

PRIMARY

34. Is there any special type of Muslim primary schools in your province and if so, is their curriculum different from the general primary schools?

35. Are you in favour of maintaining these Muslim primary institutions as separate from the general primary schools or should there be only one type of primary schools? Have you any suggestion to offer as regards modification or alteration of the existing primary curriculum from this point of view?

36. To what extent should religious teaching be provided for Muslims in a primary school and what should be the outline, nature and type of religious teaching provided in a primary course covering a period of four or five years and intended for children between the ages of six and ten?

37. Do you think that the type of education now imparted in primary schools has more an urban than a rural bias and if so, should the syllabus of studies and curriculum for primary schools be modified in any way? What specific suggestions have you to offer in this regard?

38. What are the authorities in control of primary schools in your province? Are such schools under the management of local bodies such as Municipalities, District Boards, Taluka or Village Boards or School Boards? Do you consider such management satisfactory from the Muslim point of view? Are there any grievances of Muslims as regards the management and control of primary schools and if so, what are they?

39. Are you in favour of the primary schools being under the control of the local bodies or of the provincial Governments?

40. Have there been in recent years any changes in policy or practice or any recommendations by any committee regarding primary education or primary schools in your province and if so, is there anything in them which may prejudicially affect Muslims?

41. Have you examined the Wardha scheme or the Vidya-Mandir scheme or any other recent scheme introduced or recommended in your province? What criticisms would you offer on these schemes on academic grounds or from the point of view of the interests of Muslim education?

42. Are you in favour of a purely literary type of education in primary schools or are you of opinion that primary teaching should have a bias in favour of a vocation, handwork or craft and should be correlated to the environments of these schools?

43. Are you in favour of any change in the scheme of primary education as existing at present?

44. How would you frame a planned scheme of primary education suitable for Muslim children?

45. Is there any adequate arrangement for the training of teachers of Muslim primary schools where they exist as separate institutions?

46. Considering that primary education has not yet been made free and compulsory mainly owing to financial reasons, would you be in favour of a four-year course of primary education, if a five-year course is not immediately feasible on financial grounds?

47. Do you think that there are too many books and subjects in primary courses? Have you any opinion to offer on this point? Are you in favour of prescribing one text book for each primary class embracing all subjects for studies?

48. Up to what age should boys and girls be allowed to read together in a primary school, if it is not feasible to have separate provision for girls in every place?

TECHNICAL AND INDUSTRIAL, ETC.

49. To what extent have Muslims taken advantage of the existing facilities in engineering, medical, technical, industrial and vocational courses of training and also in research and specialised institutions? If there is any paucity of Muslim students in such institutions, what are the causes for such paucity and what remedies would you suggest?

50. Do Muslim students find difficulty in getting admission into these institutions?

51. Please give a brief outline of the growth of technical, industrial and vocational education, including engineering, medical, commercial, technological, agricultural and industrial courses of studies, among the Muslims in your province within the last ten years.

GIRLS

52. Do you think that there should be a common system of education for both boys and girls?

53. The absence of women teachers being considered as the greatest impediment to the progress of girls' education among Muslims, have you any suggestions as to how to remove this impediment?

54. Considering that in most of the provinces there are no separate colleges for women for the study of Medicine, Post-Graduate Sciences, B.T. Degree Courses, etc., are you in favour of co-education in the Medical, Training and Post-Graduate Colleges and if so, what special provision, if any, should be made for Muslim girls in these institutions?

55. Do you agree that the ultimate aim of education for Muslim girls should be so designed as to assure woman her proper rôle in the social order of Islam? If so, would you suggest any change that may be necessary in the present system of education from this point of view?

56. Do you think that the present type of education and the curricula prescribed for the different stages of education are suitable for Muslim girls? If not, what suggestions have you to offer?

57. State briefly the present condition of Muslim girls' education and the progress made within the last ten years.

ORIENTAL

58. Are there any Oriental institutions in your locality or province? What, in your opinion, is the place and value of these institutions in the Muslim social order?

59. Are you satisfied with the education given in these Oriental institutions and if not, what changes do you suggest?

60. To what extent have scholars of eminence been the products of these institutions?

61. Do these Oriental institutions carry on any research work in Islamic Studies and Literature and if so, to what extent?

62. Is the education given in these Oriental institutions in any way co-ordinated with University education? If not, do you think that it would be advisable or desirable to have such co-ordination, subject to such adjustment as may be necessary?

63. Is the Provincial Government, the Department of Public Instruction or the University in any way connected with the management and control of these Oriental institutions?

64. Is there any Board of Oriental education constituted or recognised by Government and do the Oriental institutions receive any financial assistance from Provincial Revenues?

65. Is there any institution for the teaching of the Tibbe-Yunani and is there any Statutory Faculty of Medicine constituted or recognised for the purpose? What is the authority which prescribes courses and studies and conducts examinations in these institutions?

66. Do you think that Urdu should be a compulsory subject for study in the Oriental institutions?

67. In provinces where Urdu is not the mother tongue, are you in favour of the mother tongue being also a compulsory subject for study in the Oriental institutions?

ADMINISTRATION

68. What are the different educational authorities in your province?

69. Are Muslims adequately represented on the controlling bodies of these educational authorities?

70. What are your suggestions for the better representation of the Muslims on these bodies?

UNEMPLOYMENT

71. To what extent is unemployment prevalent in your province among the educated Muslims?

72. Is there anything in the present system of education which directly or indirectly contributes to the growth of the educated unemployed and if so, how do you propose to remedy it?

73. Considering the limited scope of employment open to the educated young men, do you think that any change is needed in the present system of our education to minimise the effects of the growing unemployment problem among the Mussalmans?

74. In what other ways can the unemployment problem be faced and solved?

75. Are you in favour of bifurcating education to provide for diversified training in the higher stages? What bifurcations and diversified types would you suggest and at what stage or stages?

76. Do you think that any steps should be taken to divert Muslim students from purely literary degree courses to scientific, vocational and technical education?

77. It is said that owing to the paucity of Muslims in modern industrial and commercial enterprises, the absorption of Muslims in them is more difficult than for other communities. Do you agree with this? Do other reasons exist?

78. Considering that the solution of the unemployment problem must to a large extent depend upon the development of industries, trade and commerce, to what extent have Muslims taken part in the industrialisation of the country during the last twenty-five years?

79. To what extent do educated Muslims find employment in the existing commercial and industrial firms?

80. Is there any organisation to bring the educated Muslims of your province in contact with employing agencies; if not, what suggestions have you to offer for the creation of such an organisation in your province?

SCHOLARSHIPS AND STIPENDS

81. Are there any scholarships and stipends intended especially for the Muslims? Are they adequate and of sufficient value? Do you think the present system of award of scholarships satisfactory and if not, what changes do you suggest?

82. If more funds are not immediately available, would you be in favour of the diversion of certain of these scholarships and stipends from the general to science, technical and vocational lines?

83. Is there any central organization to help the poor and meritorious Muslim students with stipends or other monetary grants? Is there any such local or district organization?

RESIDENCE

84. Are you satisfied with the present conditions of residence of Muslim students in or near schools, colleges or Universities and in other centres of education? Is there any other aspect or problem relating to the residence of Muslim students including girl students to which you would like to draw attention?

85. Are you in favour of providing special facilities for the teaching of Islam in Muslim Hostels?

MISCELLANEOUS

86. Is there any institution in your province for the training of Muslim students in rural reconstruction, social service or other welfare works?

87. Is there any school, college or other institution for military, mercantile, marine or naval training in your province? To what extent do Muslims avail themselves of the existing facilities for such training?

88. To what extent do Muslim students join the University Training Corps? Please give comparative figures, if possible.

89. Is there any institution for the training of Physical Instructors? To what extent do Muslims join such institutions?

90. To what extent do Muslim students join the Boy Scout, the Girl Guide or other similar organizations? Is there any similar or parallel organizations which do not admit Muslim students?

91. How many institutions are there for the training of teachers and for the teaching of B.T. Degree or similar courses? To what extent do Muslims join these institutions? Do Muslims find any difficulty in getting admissions into these institutions? Please state the number of Muslims who have passed B.T. or similar examinations within the last five years and the number of Muslim teachers otherwise trained?

92. How will you compare the basic training schools with the ordinary training schools and what are the special features of the basic training schools?

93. Are there any facilities for Muslims going to other countries for training in Arts, Sciences, Oriental studies or other specialised subjects or for higher Islamic studies in Islamic countries? Are you in favour of encouraging such studies and what suggestions have you to offer in this regard?

GRANT-IN-AID

94. What is the amount of grant-in-aid given every year by the Education Department to (a) primary schools, (b) secondary schools, (c) colleges, (d) Universities and (e) educational institutions of other types?

95. To what extent Muslim schools and colleges receive these grants-in-aid and do these Muslim institutions meet with any difficulties in getting such grants-in-aid?

96. Are there any schools or colleges which receive Government grant-in-aid but do not admit Muslim students? Is there any such institutions which similarly refuse admission to Hindu students?

ORGANIZATION

97. Is there any Association, Anjuman, Conference, League or other organization in your district and in your province to look after the special interests of Muslim education? If so, please give the names of the Secretary and the President of such organizations with their addresses.

STATISTICAL

98. Please give, as far as practicable, the following comparative figures for your Province, District or University, as the case may be, *showing in each case the total number and the number of Muslims* :—

- (1) The number of teachers in colleges and in Universities, in subjects other than Persian, Arabic, Sanskrit, Urdu or Indian languages.
- (2) The number of students appearing in I.A., B.A. and M.A. Examinations and the number of passes, year by year, for the last five years.
- (3) The number of students appearing in I.Sc., B.Sc. and M.Sc. Examinations and the number of passes, year by year, for the last five years.
- (4) The number of examiners in the University Examinations excepting in languages as mentioned in (1) above.
- (5) The number of members in the administrative and controlling bodies (including Boards of Studies, Boards of Education, Universities, Faculties, etc.).

- (6) Total number of students appearing in engineering, medical, professional, industrial, vocational or other specialised examinations and the number of passes, year by year, for the last five years.
- (7) The number of teachers in primary schools.
- (8) The number of women teachers in primary schools.

99. Please give a list of Muslim Schools and Colleges in your province.

100. Please give the number of special scholarships, if any, available for Muslims of your province in primary and secondary education, University education in arts and science, in technical and professional education, in madrassah or Oriental education, etc.

APPENDIX C

DISTRIBUTION LIST OF QUESTIONNAIRE

Branch Muslim Leagues, etc.	throughout		
India	...	...	580
Madras	...	...	150
Bombay	...	...	150
Bengal	...	...	400
Punjab	...	...	450
United Provinces	...	...	250
Central Provinces and Berar	...	...	250
Sindh	...	...	75
North-Western Frontier	...	...	70
Orissa	...	...	50
Assam	...	...	50
Bihar	...	...	125
Ministers, Vice-Chancellors, Educationists			
and others	...	...	100
Press	...	...	100
States, Chief Commissioners' Provinces	...	...	500
Distributed during tour	...	...	1,400
			<hr/>
			4,700
			<hr/>

APPENDIX D

LETTER ABOUT LOCAL COMMITTEES

Kamal Yar Jung Education Committee

KHAN KHANAN'S PALACE,
HYDERABAD (DECCAN)
The 20th February, 1940

MY DEAR

You are probably aware that at the last session of the All-India Muslim Educational Conference held in December last under my presidency in Calcutta, a resolution was unanimously passed disapproving the Wardha Scheme and recommending the appointment of a Committee to frame a comprehensive and broad-based scheme of education, suiting the special needs and requirements of the Muslims and helpful to the preservation of the distinctive features of their culture and social order. The resolution was moved by Nawab Sadar Yar Jung Bahadur and was seconded by the Hon'ble Mr. A. K. Fazlul Huq. I was empowered as the President of the Conference, in terms of the aforesaid resolution, to appoint the proposed Committee after consulting the following persons :

- (1) Allama Abdullah Yusuf Ali (Lahore).
- (2) Sir Shaikh Abdul Qadir (Lahore).
- (3) The Hon'ble Mr. M. Azizul Huque (Calcutta).
- (4) Dr. A. F. Rahman (Delhi).
- (5) Dr. Khalifa Shujauddin (Lahore).
- (6) Khan Fazl Muhammed Khan (Hyderabad, Deccan).
- (7) Dr. Abdul Aziz Puri (Aligarh).
- (8) Haji Maulvi Abul Hasan (Ghazipur).
- (9) Maulvi Syed Tufail Ahmed (Aligarh).
- (10) Professor Abdul Majeed Kureishy (Aligarh), *Secretary*.

The question of the personnel of the Committee to be appointed was discussed by me with many educationists and public men imme-

diately after the Conference was over. Owing to unforeseen difficulties arising in having the composition of the Committee and the plan and programme of its work settled by lengthy correspondence, it was considered desirable to convene a meeting of all the persons as named above, and a Committee consisting of the aforesaid members with myself as Chairman and Professor Abdul Majeed Kureishy as the Secretary, was constituted accordingly and a meeting of this Committee was convened in Khan Khanan's Palace, Hyderabad (Deccan), on the 26th of January, 1940. Thereafter, the Committee continued to meet from day to day till the 30th of January last, and the following plan and programme of work were formulated:—

Firstly, it is proposed to issue a Questionnaire which is being prepared and will, as soon as possible, be circulated all over India, with a view to elicit Muslim public opinion and the views of other educationists or those closely connected with education.

Secondly, a Touring Committee with the Hon'ble Mr. M. Azizul Huque, C.I.E., the Vice-Chancellor of the Calcutta University, as Chairman, and Haji Maulvi Abul Hasan, I.E.S. (Retd.), formerly Director of Education, Kashmir, Professor Abdul Majeed Kureishy, M.A., of Aligarh Muslim University and Dr. Abdul Aziz Puri, M.A., Ph.D. (London), of Aligarh Muslim University as members, has been appointed to tour all over India. The members of the Committee convened to frame the plan and programme of work shall within their respective stations also be the *ex-officio* members of the Touring Committee. In terms of the resolution passed by the All-India Muslim Educational Conference, the Touring Committee will study the local conditions of Muslim education in both the majority and the minority provinces and the States, will examine the present systems of education in respect of their effect on the social order and the cultural life of the Muslims, will investigate if any disintegrating influence or tendency has been at work affecting the Muslims under the different forms of education now prevalent in the country, will discuss the varying problems of Muslim education with the leaders of public opinion and eminent educationists and after consulting Muslim public opinion present its report. In formulating proposals to shape the future of education in harmony with the special needs of the Muslims in India, this Committee must necessarily keep in view the basic requirements and principles of education and the work so far done in furtherance of Muslim education.

Thirdly, with a view to collect the materials and data available all over India and to collate the varying problems of education as also to make the scope of enquiry by the Touring Committee as comprehensive and complete as possible, it is proposed to constitute Local

Committees as required in terms of the resolution adopted at the Conference in each of the following places, *viz.* :—

Bombay	Delhi	Hyderabad
Madras	Ajmer	Mysore
Bengal	British Beluchistan	Travancore
The Punjab		Bhopal
United Provinces		Rampur
Bihar		Kashmir
Central Provinces		Indore
Orissa		Gwalior
Assam		Baroda
N. W. F. P.		Bahawalpore
Sind		Patiala

Before such a Local Committee is constituted in your province or State, I am desired to consult you about the personnel of the Local Committee. It is desirable that this Committee should not be a large and unwieldy body. It would probably be preferable to have a Committee of not more than 5 or 7 persons including the Chairman and the Secretary, unless you think that the special circumstances in your province necessitate the appointment of a large number as members of the Local Committee. In any case, the Committee should be constituted of persons who may be able to undertake the enquiry in your province or State almost immediately, and who will take up the work of the Committee as a national work vitally affecting the future of the Muslims. It is necessary that all aspects of the problems of education with detailed materials for your province or State should be available by the end of April so that the Touring Committee may have the fullest assistance of the Local Committees in its work. Our attention has been specially drawn to the necessity of including at least one lady member in the Committee so that the special problems of girls' education may not be lost sight of. The Committee should, as far as possible, be representative of the various phases of education, namely, primary, secondary, university, technical and professional.

We shall be grateful if you will kindly suggest a personnel of the Local Committee for your province or State on the lines indicated above, and as soon as these names are suggested, steps would be taken to constitute the Local Committee in your province or State by virtue of the authority vested in our Committee in terms of the resolution passed at the All-India Muslim Educational Conference. Necessary instructions will, thereafter, be issued to the Local Committees as to the plan and programme of their work within their respective provinces and States.

I shall be grateful to have an early reply in the matter.

Yours sincerely,

To

- Assam—Hon'ble Sir Saadullah, Shillong.
 Bengal—Hon'ble Mr. A. K. Fazlul Huq, Calcutta.
 Bihar—Sir Syed Sultan Ahmed, Patna.
 U. P.—Nawab Mohd. Ismail Khan, Meerut.
 Punjab—Hon'ble Sir Sikander Hyat Khan, Lahore.
 N. W. F. P.—Sardar Mohammad Aurangzeb Khan, Peshwar.
 Sind—Sir Abdulla Haroon, Karachi.
 Bombay—Sir A. M. K. Dehlavi, Bombay.
 Madras—Mr. Malang Ahmad Badsha, Madras.
 C. P.—Khan Bahadur Nawab Siddique Ali Khan, Nagpur.
 Delhi—Nawabzada Liaqat Ali Khan, New Delhi.
 Ajmere—Mirza Abdul Kadir Beg.
 Beluchistan—Mr. Qazi Mohammad Isa, Quetta.
 Kashmir—Dr. Abdul Waheed, Sreenagar.
 Bhopal—Sir Liaqat Ali, Bhopal.
 Bahawalpur—Col. M. H. Kureshy, Bahawalpur.
 Rampur—Mr. B. H. Zaidi, Rampur.
 Mysore—Nawab Gholam Ahmad Kalami, Bangalore.
 Patiala—Mr. Abdus Sattar Faroqui, Patiala.
 Junagarh—Mr. Zahuruddin, Junagarh.

APPENDIX E
TOUR PROGRAMME

SOUTH INDIA

Date	Day	Standard Time	Station
16th May	Thursday	21-18	Leave Calcutta
17th "	Friday	4-25	Arrive Tatanagar
		23-28	Leave Tatanagar
18th "	Saturday	16-50	Arrive Nagpur
20th "	Monday	6-25	Leave Nagpur
		7-55	Arrive Wardha
		18-31	Leave Wardha
21st "	Tuesday	9-05	Arrive Bombay
22nd "	Wednesday	11-50	Leave Bombay
		14-45	Arrive Lonavla
23rd "	Thursday	17-09	Leave Lonavla
		18-17	Arrive Poona
24th "	Friday	21-20	Leave Poona
25th "	Saturday	9-51	Arrive Hubli
		22-02	Leave Hubli
26th "	Sunday	13-40	Arrive Poona
26th "	Sunday	18-30	Leave Poona
27th "	Monday	2-59	Arrive Wadi
		3-28	Leave Wadi
		8-02	Arrive Hyderabad
29th "	Wednesday	12-00	Leave Hyderabad
		20-50	Arrive Bezwada
		21-58	Leave Bezwada
30th "	Thursday	7-20	Arrive Madras
		22-15	Leave Madras
31st "	Friday	1-47	Arrive Villupuram
		4-15	Leave Villupuram
		6-06	Arrive Pondicherry
1st June	Saturday	7-52	Leave Pondicherry
		9-42	Arrive Villupuram
		10-17	Leave Villupuram
		13-05	Arrive Chidambaram
2nd "	Sunday	20-06	Leave Chidambaram
3rd "	Monday	1-10	Arrive Trichinopoly
4th "	Tuesday	3-55	Leave Trichinopoly
		18-50	Arrive Trivandrum

Date	Day	Standard Time	Station
5th June	Wednesday	21-25	Leave Trivandrum
6th "	Thursday	16-35	Arrive Trichinopoly
		17-00	Leave Trichinopoly
		21-30	Arrive Erode
8th "	Saturday	5-15	Leave Erode
		7-10	Arrive Coimbatore
9th "	Sunday	00-36	Leave Coimbatore
		00-54	Arrive Podanur
		1-06	Leave Podanur
		6-26	Arrive Calicut
		20-30	Leave Calicut
		22-59	Arrive Shoranur
10th "	Monday	5-10	Leave Shoranur
		8-45	Arrive Ernakulam
11th "	Tuesday	18-08	Leave Ernakulam
		22-25	Arrive Shoranur
		22-53	Leave Shoranur
12th "	Wednesday	1-42	Arrive Podanur
		7-00	Leave for Ootacamund
		17-00	Back from Ootacamund
13th "	Thursday	20-25	Leave Podanur
		2-30	Arrive Jalarpet
		2-50	Leave Jalarpet
14th "	Friday	7-00	Arrive Bangalore
		7-20	To Mysore and other places
18th "	Tuesday	20-50	Leave Bangalore
19th "	Wednesday	2-55	Arrive Katpadi
			To Vellore, Vanyambadi, etc., and back (by Car)
20th "	Thursday	2-56	Leave Katpadi
		6-15	Arrive Madras
22nd "	Friday	19-20	Leave Madras
23rd "	Saturday	12-30	Arrive Waltair
		22-20	Leave Waltair
24th "	Sunday	9-27	Arrive Khurda Road
		10-12	Leave Khurda Road
		11-36	Arrive Cuttack
25th "	Monday	0-15	Leave Cuttack
		10-28	Arrive Calcutta

NORTH INDIA

22nd September	Sunday	20-06	Leave Howrah
23rd "	Monday	2-04	Arrive Hazaribagh
26th "	Thursday	2-12	Leave Hazaribagh
		19-06	Arrive Aligarh

Date	Day	Standard Time	Station	
27th	September	Friday	15-07 18-35	Leave Aligarh Arrive Delhi
29th	„	Sunday	22-50	Leave Delhi
30th	„	Monday	2-36 21-28 22-15 23-55	Arrive Deoband Leave Deoband Arrive Saharanpur Leave Saharanpur
1st	October	Tuesday	6-59 18-26 19-35	Arrive Amritsar Leave Amritsar Arrive Lahore
4th	„	Friday	8-00 12-00	Leave Lahore Arrive Jammu
5th	„	Saturday	16-00 18-00	Leave Jammu Arrive Udhampur
6th	„	Sunday	8-00 16-00	Leave Udhampur Arrive Srinagar
11th	„	Friday	6-00 21-00	Leave Srinagar Arrive Lahore
12th	„	Saturday	—	To Lyallpur
13th	„	Sunday	— 21-42	Back to Lahore Leave Lahore
14th	„	Monday	8-51	Arrive Bahawalpur
16th	„	Wednesday	10-17 14-59	Leave Bahawalpur Arrive Montgomery
17th	„	Thursday	15-09 18-00 21-53	Leave Montgomery Arrive Lahore Leave Lahore
18th	„	Friday	5-50 15-55 20-05	Arrive Rawalpindi Leave Rawalpindi Arrive Peshawar
20th	„	Sunday	—	To Kohat and back
21st	„	Monday	22-33	Leave Peshawar
22nd	„	Tuesday	9-17 17-05 20-35	Arrive Jhellum Leave Jhellum Arrive Lahore
23rd	„	Wednesday	5-40 6-53 7-55 8-47 20-00 20-23	Leave Lahore Arrive Amritsar Leave Amritsar Arrive Batala Leave Batala Arrive Qadian
25th	„	Friday	5-50 6-15 6-31 7-25 10-05 11-22 21-30	Leave Qadian Arrive Batala Leave Batala Arrive Amritsar Leave Amritsar Arrive Jullunder Leave Jullunder
26th	„	Saturday	6-36 16-04	Arrive Hardwar Leave Hardwar

Date	Day	Standard Time	Station	
26th	October	Saturday	18-30	Arrive Dehradun
28th	"	Monday	19-35	Leave Dehradun
29th	"	Tuesday	2-57	Arrive Bareilly
			23-12	Leave Bareilly
30th	"	Wednesday	21-52	Arrive Delhi
31st	"	Thursday	8-42	Leave Delhi
			21-40	Arrive Ajmere
3rd	November	Sunday	7-33	Leave Ajmere
			11-28	Arrive Jaipur
6th	"	Wednesday	0-25	Leave Jaipur
			7-25	Arrive Delhi
			8-35	Leave Delhi
			12-11	Arrive Agra
7th	"	Thursday	22-07	Leave Agra
			23-52	Arrive Gwalior
8th	"	Friday	24-00	Leave Gwalior
9th	"	Saturday	6-36	Arrive Bhopal
12th	"	Tuesday	0-05	Arrive Jhansi
			1-15	Leave Jhansi
			5-30	Arrive Cawnpore
			20-24	Leave Cawnpore
			21-53	Arrive Lucknow
15th	"	Friday	5-40	Leave Lucknow
			10-55	Arrive Allahabad
17th	"	Sunday	6-00	Leave Allahabad
18th	"	Monday	—	Arrive Calcutta

Note.—The programme and timings had to be changed at times due to Railway exigencies and for visiting a few other places.

APPENDIX F

Revised Syllabus of the University of Calcutta in Islamic History and Culture

I.A. Examination

HISTORY

Paper I.—History of England from the earliest times to the present day.

Paper II.—(a) History of Greece from the earliest times to 146 B.C.
and

(b) History of Rome from the earliest times to 476 A.D.
Or

Paper II.—(a) Hindu Colonial Expansion, a special period
and

(b) History of Islam outside India, a special period.

B.A. Examination

Any one of the following subjects:—

A. HISTORY (*General*)

Pass Course—

Paper I.—Indian History.

Paper II.—European History (1648-1815).

Paper III.—General History from 1815 to 1919 (with special reference to Europe).

Honours Course, in addition to the above—

Paper IV.—A Special Period of Indian History (Maurya age or Akbar).

Paper V.—A Special Period of European History before 1648 (Charlemagne to Hohenstaufen).

Paper VI.—(a) A Special Period of Greek History (Peloponnesian War).

Or

(b) A Special Period of Roman History (First Punic to Second Punic War).

Or

(c) A Special Period of the History of Islam outside India (Ummayyads in Spain).

Or

(d) A Special Period of the History of Hindu Colonial Expansion outside India.

B. INDO-ISLAMIC AND WORLD HISTORY

Pass Course—

Paper I.—Ancient Indian History.

Paper II.—Outline of Islamic History.

Paper III.—A Selected Period of or Movement in World History.

Honours Course in addition to the above—

Paper IV.—A Special Period of Ancient Indian History.

Paper V.—A Special Period of the History of Mediaeval India.

Paper VI.—General History of the East (Modern).

C. ISLAMIC HISTORY AND CULTURE

Pass Course—

Paper I.—History of Islam in India.

Paper II.—Islamic Culture and Civilisation outside India.

Paper III.—A Selected Period of or Movement in World History.

Honours Course, in addition to the above—

Paper IV.—A Special Period of the History of Islam outside India.

Paper V.—A Special Period of the History of Islamic Culture and Civilisation outside India.

Paper VI.—Special Studies in Islamic and Hindu Cultures in India.

D. ANCIENT INDIAN AND WORLD HISTORY

Pass Course—

Paper I.—Ancient Indian History.

Paper II.—Social, Political and Economic Institutions of Ancient India.

Paper III.—A Selected Period of or Movement in World History.
Honours Course, in addition to the above—

Paper IV.—A Special Period of Ancient Indian History with full treatment of Religious and Cultural activities of the age.

Paper V.—History of Bengal and Kamarupa till the thirteenth century A.D.

Paper VI.—One of the following special subjects:—

- (a) History of Hindu Colonial and Cultural Expansion.
- (b) Contact between Hindu Culture and Islam.
- (c) Pre-historic Culture of the Indus Valley and connected Civilisations of the Ancient World.

M. A. Examination

ISLAMIC HISTORY AND CULTURE

Paper I.—Rise of Islam and the Caliphate (Early Caliphate, Umayyads or Abbasides—a Special period (the first four Caliphs and the Umayyads).

Paper II.—History of Islam in India (the subject is to be studied with reference to Original sources including Coins). (Outlines of Indian History till 1707).

Paper III.—History of Islamic States (Modern) (Modern Turkey 1908-38; Modern from 1905-38).

Paper IV.—Geography (in relation to the history of Islam). (Geographical Boundaries and Geographical influence in the rise and development of Muslim States and Empire. Muslim contributions to the development of Geographical India with methods of Geographical interpretation—Descriptive, Astronomical and Mathematical Geography including Cartography).

And any one of the following Groups for Papers V, VI, VII and VIII.

GROUP A—RELIGIOUS HISTORY

Paper V.—Islam—its principles and practices:

(Principles of Islam with special reference to the Quoran—Practices in Islam, viz., Prayer, Zakat, Haj, Marriages, Inheritance and Wakf, Religious Festivals.

Paper VI.—History of Theological Development.

Sunnis and Shias, Hanafees, Malekees, Shafeeis, Hanbalees, Wahhabees—Mutazilism, Mysticism, Sufism, Asharism and other Schools of Thought.

Paper VII.—Quoran and Hadis—History and Interpretation.

Collection and Arrangement of the Quoran, Historical references and Geographical History of the Quoran-Hadises, Their History and Interpretation and the different schools of Hadises.

Paper VIII.—Islamic Philosophy and its Development.

GROUP B. ISLAMIC CULTURE AND CIVILISATION

Paper V.—Social Institutions.

Paper VI.—Political Institutions.

Paper VII.—Fine Arts and Architecture.

Paper VIII.—Science and Literature.

GROUP C. HISTORY OF ISLAM OUTSIDE INDIA

Paper V.—Spain and Northern Africa (including Egypt).

Paper VI.—Iran and Central Asia.

Paper VII.—Turkey.

Paper VIII.—Arabia, Syria, Iraq, China and the East Indies.

GROUP D. HISTORY OF ISLAM IN INDIA

Paper V —Bengal (the subject is to be studied with special reference to epigraphic and numismatic sources).

The Sultans, the Subedars and the Nawab Nazims of Bengal with special studies of Hussain Shah and Murshid Kuli Khan.

Paper VI.—A Province in India other than Bengal (the Mysore Sultanate).

Paper VII.—Special Period of the history of Pre-Mughal India (the Khiljis and the Tughlaks).

Paper VIII.—Special Period of the history of Mughal India (Humayun and Sher Shah).

GROUP E. CULTURAL HISTORY OF ISLAM IN INDIA

Paper V.—Public Administration (Military organization, Revenue System, Administrative Organisation, Judicial Administration and Education during Muslim Rule in India).

- Paper VI.*—Influence on Indian Languages (an outline of the Rise and Development of the Indian Languages under the Muslims with special reference to Bengali and Urdu).
- Paper VII.*—Influence on Fine Arts and Architecture. (Architecture, Sculpture, Painting and Caligraphy in India under the Muslims).
- Paper VIII.*—Economic and Social History (Economic and Social History of India under the Muslims: Trade and Commerce—Industry and Agriculture—Roads and Communications—Development of Towns and Cities—Rise of New Social Classes and Religious Reforms—Other Economic Factors in the Growth of India).

GROUP F. LAW

- Paper V.*—History of Islamic Law in India.
- Paper VI.*—History of Islamic Law outside India.
- Paper VII.*—Comparative Study of Different Schools of Islamic Law.
- Paper VIII.*—Muslim Law as administered in British India.

GROUP G. EPIGRAPHY AND NUMISMATICS

- Paper V.*—Select Inscriptions of India during Muslim rule.
- Paper VI.*—Coins of India during the Muslim period.
- Paper VII.*—(a) Select Inscriptions of Islamic Countries outside India.
- (b) Development of Arabic and Persian Scripts.
- Paper VIII.*—Coins of Muslim Countries outside India.

APPENDIX G

SECONDARY EDUCATION

Staff necessary for the Secondary School

		Grade.
Head Master	One	Rs. 150-10-300
Teachers of English	Two	,, 75- 5-150
,, History and Geography	Two	,, 75- 5-150
,, Mathematics	Two	,, 75- 5-150
,, Modern Indian languages, allowing only, two vernaculars	Four	,, 75- 5-150
,, Science	Two	,, 75- 5-150
Teacher of Persian	One	,, 75- 5-150
,, Arabic	One	,, 75- 5-150
,, Sanskrit	One	,, 75- 5-150
,, Drawing	One	,, 75- 5-150
,, Commerce or Agriculture	One	,, 75- 5-150
,, Manual Instruction	One	,, 75- 5-150
Total ...		Twenty

Average Annual Budget of such a School after about fifteen years' existence

		Rs.			Rs. A.
Average pay of the staff	...	26,190	Head Master	...	225-0
			Each teacher	...	112-8
			Industries	...	45-0
Menial staff—seven peons at Rs. 12—(10-15)	...	1,008			
Contingent charges	...	200			
Renewal of furniture and apparatus	...	500			
Consumables	...	300			
Repairs and renewal of type- writer or implements	...	200			
Miscellaneous	...	200			
Total	...	28,598			

Income

1. Income from fees at an average tuition fee of
 Rs. 4 per month Rs. 17,280
 (360 × 4 × 12)

A reduction of 10 per cent. freeships and half freeships is allowed. Thus in a good Secondary school Government will have to pay Rs. 11,000 per annum.

Courses of Study in a School for boys

During the first two years every scholar will be required to learn compulsorily the following subjects:—

1. English.
2. Mathematics.
3. General Knowledge.
4. One of the Modern Indian languages to be specified for each province.
5. General Science.

In addition to this he will have to chose two of the following:—

1. One of the classical oriental languages.
2. Civics and Economics.
3. Drawing.
4. History and Geography.
5. Commerce or Agriculture.

At the end of two years the promotion of the scholar will depend upon a scholar's

- (1) School record.
 - (2) A House Examination
- and (3) Attendance.

During the next two years a student will either continue his studies in the ordinary Secondary course or will proceed to a Commercial Secondary course or an Agricultural Secondary course.

A student at a Secondary school for Arts and Science will take the following seven subjects:—

(A)—Compulsory

1. English.
2. One of the Modern Indian Vernaculars.
3. General Knowledge.
4. Study of the main principles of five great religions: Hinduism; Buddhism; Jainism, Christianity and Islam.

(B)—*Optional Groups*

Three of the followings:—

1. Mathematics.
2. Physics.
3. Chemistry.
4. Biology.
5. Geology.
6. Geography.
7. Logic and Elementary Psychology.
8. History.
9. One of the classical languages.
10. Civics and Political Science.
11. Economics.

The grouping of subjects and extent of each subject of study will be given in detail later.

For the Secondary schools for Girls, the Compulsory Groups for both the terms will remain the same, but to the Optional group for the first two years, will be added the following subjects:—

1. Domestic Science and Hygiene,
2. Child Study and Physiology,
3. Elementary Psychology,

and the following subjects to be added to the Optional Group for the last two years :

1. Educational Psychology.
2. Home Economics.
3. Problems of food and clothing and Decorative Art.

In a Secondary School for Commerce or a Secondary School for Agriculture, the Compulsory Groups will be the same as for the ordinary schools, with this difference that in the former the course for English will deal largely with English language, as it is spoken and written, commercial correspondence, precis writing, and in a Secondary School for Agriculture, the teaching of English will be more on the lines of Basic English than on the lines of literary English. It is expected that according to the character and needs of a district none of the three types of four class Secondary schools will be opened in each town provided that in a district town a school may be opened combining the two features.

The group of Optional subjects for the students of the Commercial Secondary School will be

1. Commercial Economics.
2. Commercial Geography.

3. Industrial History.
4. Type-writing and Shorthand.
5. Commercial Arithmetic.

Obviously more subjects will be added to this group by experts. The group of Optional subjects for a Secondary School in Agriculture will be—

1. Agricultural Chemistry.
2. Agricultural Biology.
3. Botany.
4. Horticulture.
5. Diseases and pests in general.
6. Agricultural Implements.

The list is by no means exhaustive and may be added to or modified by experts.

During the four years of his Secondary education, a scholar is expected to have gone through about 1,200 pages of a text book in a modern Indian language; it is believed that a scholar can be given sufficient information about the main principles of his religion and the cultural heritage of his ancestors through the pages of these books. These text books if written carefully and by members of the community concerned may be able to avoid all controversial matters. It is further suggested that each text book covering about 300 pages for a year, should include material on the following topics:—

- | | |
|--|----------|
| 1. Literary History of the Vernacular concerned ... | 40 pages |
| 2. Literary Prose from standard authors, well-graded ... | 100 ,, |
| 3. Verses similarly chosen and arranged as Prose ... | 100 ,, |
| 4. The lives of religious leaders ... | 40 ,, |
| 5. Religious principles ... | 20 ,, |

Number of periods to be devoted per week for the teaching of each subject:

FIRST TWO YEARS

Compulsory Group

- | | |
|----------------------|---------------------|
| 1. English | Six periods a week. |
| 2. Mathematics | Five ,, ,, |
| 3. General Knowledge | Four ,, ,, |
| 4. Indian Language | Five ,, ,, |
| 5. General Science | Four ,, ,, |

Optional Group

- | | |
|-----------------------|----------------------|
| Each Optional subject | Five periods a week. |
|-----------------------|----------------------|

FOR NEXT TWO YEARS

1. English	Six	periods	a week.
2. Indian Languages	Five	„	„
3. General Knowledge	Four	„	„
4. Comparative study of religion	Four	„	„
Each subject of Optional group	Six	„	„

SYLLABUS OF A SECONDARY SCHOOL
FIRST TWO YEARS

(A) *Compulsory Group*

(1) ENGLISH—150 MARKS

There will be three papers, each of three hours, (a) Prose and Poetry covering about 300 pages in Prose and 150 pages in Poetry with questions on Grammar and Idiom, from books prescribed, of the standard of books like Brown's Readers in Modern English Prose and Thomson's Anthology of Verse. (b) Unseen Passages with questions on Grammar and Idiom of standard set by books like Longman's Modern Short Stories, Wren's Beau Geste, Yonge's Little Duke, Fournier's Wonders of Physical Science, Lambs' Tales from Shakespeare, etc. (c) Translation and Composition.—This paper will test ability to translate from English into the modern Indian language which the scholar has selected for study and *vice-versa*; his ability to write letters, narrate short stories or describe familiar scenes in simple and correct English.

(2) MATHEMATICS—100 MARKS

There will be two papers each of two hours. (a) Arithmetic and Algebra, consisting of Interest and Discount, Stocks and Shares, Annuities, Ratio and Proportion, Simple Equations with one, two or three unknown quantities including easy problems, Quadratic Equations of one and two unknown quantities; graphs of statistics; graphs of straight lines applied to solutions of simultaneous equations. (b) Trigonometry and Geometry including Elementary Trigonometrical formulae and solutions of right-angled triangles. Geometry of Circle, Solid Geometry, Co-ordinate Geometry of straight line and circle.

(3) GENERAL KNOWLEDGE—50 MARKS

There will be one paper of three hours on (a) The earth—its shape and size, rotation and revolution, longitude and latitude, day and

night, time, seasons, climate, atmospheric pressure and winds, ocean currents; interaction of man and his environment, major natural regions of the world. (b) Indian constitution under the Government of India Act, 1935, as compared with that in Ancient India and during Mogul period, origin of society and state, the rights and duties of the citizen. (c) Principal political parties in India and England with their aims and achievements, Indian States. (d) Principal Indian Railways and trade centres with elementary rules of traffic.

(Only elementary knowledge will be expected and a specially prepared book of about 200 pages should be able to give the information required.)

(4) A MODERN INDIAN LANGUAGE (URDU)—150 MARKS

The Syllabus for Urdu only is laid down. Similar syllabuses for other Indian languages will have to be laid down.

There will be three papers of three hours each (a) Prose, (b) Poetry, (c) Composition and unseen.

Text-books for the purpose have to be specially prepared on the lines suggested under courses of study. The aim of these readers would be not only to give a scholar an intimate knowledge and appreciation of the literature in his Vernacular, but to acquaint with the cultural and religious heritage of his ancestors also. In addition to the text-books, literature for rapid reading will also be suggested and that will set the standard for the unseen.

(5) GENERAL SCIENCE—500 MARKS

There will be one paper of three hours, consisting of (a) Physiology—the various systems connected with the human body such as the skeletal, the circulatory, the respiratory, the digestive, the nervous etc. (b) Botany—Plant life, including seed germination and grafting, manures and the importance of air and sunlight. (c) Zoology amoeba, breathing apparatus of fish and frog, the study of the life of some useful worms such as silkworm. (d) Physics—general properties of matter, the study of liquids, air, important properties of heat, sound, light, electricity and magnetism. (e) Chemistry—elements and compounds, oxides, acids and salts, compounds of sulphur, carbon phosphorous, soap and its preparation, quick lime, mortar, cement, glass, iron.

The teaching of general science will be conducted more in a practical manner than theoretic. A scholar should be introduced to theory only when he understands practically what he is studying.

Only elementary properties will be required and a book of about 300 pages should be able to deal with what is envisaged above.

(B) *Optional Group*

(1) ONE OF THE CLASSICAL ORIENTAL LANGUAGES—100 MARKS

We take Persian as typical. There will be two papers of three hours each. (a) Prose with grammar—selections from Gulistan, Anwar-i-Suhaili, Safar nama Nasiruddin Shah Qachar, etc. (b) Poetry, grammar and translation—comprising of selections from Bostan, Tohfatul Ahrar, Omar Khayam and Abu Saeed Abul Khair, with simple books in grammar and translation. In addition to the above a few books for rapid reading in Modern Persian be recommended.

(2) ECONOMICS AND CIVICS—100 MARKS

There will be two papers of three hours each consisting of (a) Economics—Economic welfare and the relation of state, society and religious institutions to it, population, division of labour, machinery and labour, agriculture, industries, banks, Joint-Stock Companies, trade and transport, demand and supply, money, national income, public finance. (b) Civics—Relation of individual to family, community, economic group, nation and humanity, principles of state activity, forces of political activity, public opinion and press, etc., etc.

(3) DRAWING—100 MARKS

There will be two papers of three hours each. (a) Object drawing, comprising of round, cylindrical, rectilinear, flowers, brass articles of use in home and play including memory drawing. (b) Geometrical drawing including theory and use of instruments, Italic and plain block letter writing, practical plain geometry, drawing of scales, etc.

(4) HISTORY AND GEOGRAPHY—100 MARKS

There will be two papers of three hours each. (a) History—(i) Indian History—Mediaeval India, Modern India. Books entirely free from communal bias will be required, but the standard of knowledge aimed at will be about as much as is given in Dr. Tara Chand's Short History of the Indian people. (ii) English History—Tudors, Stuarts, Hanoverians and rise of democracy. The knowledge required will be of the standard of Guest's Outline of British period. (b) History and Geography—(i) Geography of Asia, with emphasis on India; Europe with

emphasis on British Isles, the influence of Geography on the history of India and England. (ii) A scholar will either choose Ancient India or the history of the rise and spread of Islam.

(5) COMMERCE—100 MARKS

There will be two papers consisting of (a) Business or Commercial Practice—Drafting of business and official letters, docketing, filing, copying, etc.; use of postal, registration and insurance forms with the connected rules, commercial terms and abbreviations, bank accounts, telephone system, indents, invoices, bills of exchange, statements of account, bills of lading and railway receipts. (b) Type-writing and Book-keeping—Care of type-writers and their construction and use; elementary theory of double entry, cash book, bought and sold books, bill books, journal and ledger, petty cash and imprest systems.

(6) AGRICULTURE—100 MARKS

There will be two papers of three hours each. (a) Climatology—Soils and control of their moisture, irrigation and drainage, manures and their preparation, tillage. (b) The Plant Life—Farm crops, farm animals, patwari papers, farm implements, winds, rain-fall, frost, fog and temperature.

Candidates will be required to maintain note-books, which will be examined. The knowledge to be imparted by practical work in fields.

SYLLABUS FOR THE NEXT TWO YEARS

A public examination at the end of these years will be held by the Secondary Board of Education, the examination will be called Secondary School Certificate Examination and though the pass percentage in each paper shall be 33, the aggregate pass percentage required will be 36.

(A) *Compulsory Group*

(1) ENGLISH—150 MARKS

There will be three papers each of three hours each. (a) Prose from prescribed course of the standard of Pearce's Models of Comparative Prose, Goldsmith's *She Stoops to Conquer*, Dicken's *Great Expectations*, Modern Short Stories (London University Press) and

unseen of the same standard with questions on grammar. (b) Poetry from prescribed text of the standard of Byron's *Prisoners of Chillon*, Tennyson's *Mort d'Arthur* and Newbolt's *Tide and Time*, with unseen of the same standard and grammar. (c) English composition, translation and history of English literature of the standard of Hudson's *Outline of English Literature*.

(2) A MODERN INDIAN VERNACULAR (URDU)—150 MARKS

A syllabus for Urdu only is laid. There will be three papers consisting of (a) Prose from prescribed text-books and unseen of the standard of Seroor's *Fasanai Ajaib*, Sir Syed's *Tahzibul Akhlaq*, Ghalib's *Ud-i-Hindi*, Hali's *Yadgari Ghalib*, Shibli's *Almamun*. (b) Poetry from prescribed text-books and unseen of the standard of Sauda's *Qasadis*, Zauq's *Qasaid*, Marasi of Mir Anis and Dabir, *Masnavi* of Mir Hasan, Ghazals of Mir, Ghalib, Dagh and Hasrat, *Nazmijadid* of Iqbal, etc. (c) Composition, grammar and history of Urdu literature. The composition will consist of essays or letters or stories and the course in history of Urdu literature will be well-written books of the type of that given in *Abihayat* and *Guli Rana*. In all papers marks to be deducted for bad hand and spelling mistakes.

(3) GENERAL KNOWLEDGE—50 MARKS

There will be one paper of three hours, consisting of (i) Man in relation to his environment, habits and customs. (ii) Main world political movements. (iii) Solar system and the constellations. (iv) Animal kingdom as influenced by climate and vegetation. (v) World history as in Shepperd and Godfry's *Survey of Civilisation*. The aim is to give a wide outlook to the scholar. Specially written books to be provided.

(4) PRINCIPLES OF RELIGION—100 MARKS

There will be one paper of three hours. The scope of this paper will be fixed by a committee of theologians, but the aim is to acquaint the scholar with the main principles of the five great religions, so that there should be a better understanding between the believers of the various religions which should lead to toleration.

(B) *Optional Group*

(1) MATHEMATICS—150 MARKS

There will be three papers each of three hours. (a) Algebra and Trigonometry—Logarithms, Progressions, Permutation and Combi-

nations, Binomial theorem for a positive integral index, maxima and minima, determinants and their use, summation of simple series, solution of triangles with allied circles, trigonometrical equations, inverse trigonometric functions, summation of simple trigonometric series. (b) Analytical Geometry and Calculus—Equations of the parabola, ellipse and hyperbole, simple tangent and normal properties of these curves; geometrical proofs may be given; analytical treatment of straight line, plane and sphere in 3 dimensions, volumes of solids and calculus methods; differentiation of simple fraction, tangent, normal and properties of simple curves, integration of simple fractions, simple cases of areas and volumes. (c) Elementary Mechanics—Mechanics of a particle, motion in straight line, laws of motion, projectile, statics of a rigid body in a plane; moments; inclined plane, centres of gravity of simple bodies, impulse, work and energy, simple laws of hydrostatics.

Or,

Spherical Trigonometry and Astronomy. (a) Properties of triangles including Napier's and Delaunay's Analysis, solution of triangles, the earth refraction, parallel aberration, precession and nutation, the sun, moon, eclipses, determination of latitude and longitude, obliquity of the ecliptic, time and calendar.

(2) PHYSICS—150 MARKS

There will be three papers of three hours each. (a) Properties of Matter, Heat and Light—Balance, Verniers, Calipers, specific gravity, principle of Archimedes, hydrometer, barometers, Boyle's Law, Young's modulus, simple harmonic motion, simple pendulum, thermometers, calorimetry, specific heat, vapour pressure, laws of saturated and unsaturated vapours, conduction, convection, radiation, relation of heat to work, steam and petrol engines, refrigeration.

Light—Laws of propagation, reflection and refraction from spherical surfaces, spectra, Fraunhofer's lines, telescope, microscope, spectrometer, photometry, phosphorescence, velocity, the study of eye and its correction by spectacles. (b) Sound, electricity and magnetism. Sound—Wave theory, reflection, refraction, beats, resonance, vibration of strings and air columns, monochord and organic pipes, the gramophone.

Magnetism and Electricity—Magnets, induction, field, lines of force, earth as a magnet, electrostatic unit of quantity, electric field, electroscope, potential and capacity, Leyden jar, electrophorus, voltaic cells, galvanometers, ammeters, voltmeters. Ohm's law, Wheatstone's bridge, Joule's law, electric arc, Faraday's laws of electrolysis, storage cells, electromagnetic relations and induction, induction

coil, dynamo motor, telegraph, telephone, microphone, thermophile, X-rays, wireless. (c) Practical work on the above. List to be drawn up.

(3) CHEMISTRY—150 MARKS

There will be three papers of three hours each. (a) Metals and Non-Metals—Mixtures, solution, chemical action, equivalent weights, atomic and molecular weights, vapour density, the atomic theory and Avogadro's hypothesis, valency, Dulong and Petit's law. Charles' law, vapour pressure, diffusion, chemical formulae and equations, oxidation and reduction, catalysis, preparation and important properties and compounds of hydrogen, oxygen, water, ozone, nitrogen, ammonia, nitric acid and nitrates, carbon, chlorine, bromine, iodine, sulphur, phosphorus, silica, sodium, calcium, magnesium, lead, copper, iron, zinc, mercury, aluminium, arsenic, antimony, tin, silver. (b) Physical and Organic Chemistry—The preparation, typical properties and structural relationship of the following compounds—Methane, ethane, ethylene acetylene, ethyl-bromide, chloroform, iodoform, methyl alcohol, ethyl alcohol and ether, formaldehyde, acetaldehyde, and acetone, formic acid and acetic acid, ethyl acetate and methyl acetate, acetamide acetyl-chloride, acetic anhydride, methylamine. The simpler properties of glycerol, oxalic acid, tartaric acid, fats, soaps, starch sugar (cane and grape); urea, benzene, nitrobenzene, phenol, aniline, benzoic acid, and proteins. (c) Practical work on the above. List to be drawn up.

(4) BIOLOGY—150 MARKS

There will be three papers of three hours each. (a) Zoology—Protozoa, protozoa, cell, union of cells, tissues and organs, metazoa, study of earthworm, arthropoda, life histories of mosquito and house fly, chordata, study of frog, rabbit, sheep and dog. A general classification of animal kingdom with characteristics of the principal phyla. Reproduction both sexual and asexual, ova, spermatozoa. (b) Botany—Study of vegetable cell and tissues, study of Angiosperms, the structure of bacillus sutiles and modes of nutrition among the bacteria, study of Ulothrix spirogyra, Mucor and Yeast, study of the families cruciferae, malvaceae, leguminosae, compositae and liliaceae, vegetable kingdom, plant physiology, plant food, respiration. (c) Practical on the above. List of experiments to be drawn up.

(5) GEOLOGY—150 MARKS

There will be three papers of three hours each. Syllabus to be drawn up.

(6) GEOGRAPHY—150 MARKS

There will be three papers of three hours each. (a) The earth as a planet, measurement of time, calendars, intercalation, map reading and map making, mountain building, land forms, rocks, study of vegetable and animal kingdoms; progress of countries as influenced by geographical conditions. (b) The geography of Afghanistan, Iraq, Persia, Ceylon, Malaya, East Indies, China, Japan, South and East Africa and a closer study of the province of the scholar. (c) Practical work on land survey and map making.

(7) LOGIC AND ELEMENTARY PSYCHOLOGY—150 MARKS

There will be three papers each of three hours. (a) Deductive Logic—Scope and value of logic, laws of thought, terms, their classification, denotation and connotation, the predicables, propositions and their import, distribution of terms, inference, syllogism, analysis of deductive arguments, fallacies. (b) Inductive Logic—Induction, causation, observation and experiment, classification and nomenclature, hypothesis, methods of scientific induction, explanation and establishment of laws, the relation of induction to deduction, fallacies. (c) Psychology—Cells, nerve-cells, nerves, spinal cord and brain, sense organs, introspection, observation and experiment, sensation, perception, images, attention, memory and association, action, emotion, personality and knowledge, mental work and fatigue.

(8) HISTORY—150 MARKS

There will be three papers of three hours each. (a) Indian history from earliest times to 1941. (b) European history from 1453-1919. (c) Either history of China and Japan or history of the Omayyads, Abbasides and Turks.

(9) ONE OF THE CLASSICAL LANGUAGES (PERSIAN)—150 MARKS

The syllabus for only one typical language, *viz.*, Persian is shown. There will be three papers of three hours each. (a) Prose from prescribed texts and unseen of the standard of Jung Nama-i-Nimat Khan Ali, Life of Sk. Ali Hazin, Nami Khusrawan, etc. (b) Poetry from prescribed texts and unseen of the standard of Qasaid-i-Qaani, Saadi, Ghalib, Masnavis of Iqbal, Ghazals of Khusro, Hafiz Jami, etc. (c) Composition and translation.

(10) CIVICS AND POLITICAL SCIENCE—150 MARKS

There will be three papers of three hours each. The syllabus for each paper to be defined.

(11) ECONOMICS—150 MARKS

There will be three papers of three hours each. (a) Scope and methods, utility, value, wealth, private property, competition, freedom, marginal utility, marginal cost, capital value and rental value, market value and normal value, law of increasing, constant and diminishing return, factors of production, co-operation and division, population, large scale production, pools, cartels and trust. (b) Capital—Organisation in agriculture, industry, finance. Distribution of Wealth—National dividend and its distribution, rent, interest, profits, wages, labour. (c) Money and Exchange—Credit forms and function, banks, international trade, foreign exchanges, consumption, revenue and expenditure, principles of taxation, loans.

FOR GIRLS

Additional subjects for first two years:—

(1) DOMESTIC SCIENCE AND HYGIENE—100 MARKS

There will be two papers, each of three hours. (a) Domestic Science—Physiology, household management, first aid, care of the child. (b) Hygiene—Common ailment and their treatments, clothing, etc., etc.

(2) CHILD STUDY AND PHYSIOLOGY—100 MARKS

Syllabus to be laid. There will be two papers.

(3) ELEMENTARY PSYCHOLOGY

Syllabus to be laid.

APPENDIX H

PRIMARY SCHOOLS

I—Urban

Primary Schools course should run over six years arranged in such a manner as to allow a bifurcation after the 5th year with a view to enable a scholar to study or know something of the type of profession or craft or vocation which he (or she) is to follow or keeping in view what he (or she) would be expected to learn at the next stage of education.

Scholars should join this school at the age of six in I Class provided it should be permissible for schools having Infant A and Infant B classes to admit scholars a year earlier keeping them in each section for six months and giving promotion if and when a child shows interest and proficiency in work. At this stage there cannot be and should not be any difference between curricular and extra-curricular activities.

INFANT A

- Period:—I. Playing with Toys.
II. Playing about with or without supervision according to the strength of the teaching staff.
III. Self-expression in pencil work, clay handling, etc.
Easy conversation lessons about personal Hygiene.
IV. Arithmetic—Elementary.

INFANT B

- Subjects:—I. Recitations. Inspection of the clothes and nails, and teeth of the children. Dusting the class room furniture, and tidying the contents of the room.
II. Self-expression in colour filling of outlines. Pencil work.
III. Playing about with or without Toys.
IV. Story-telling (of a moral-carrying nature) and/or work with Montessori apparatus.
V. Arithmetic.

In cases, however, in which schools cannot afford to provide this equipment for financial reasons, whether regarding initial outlay or recurring expenditure, efforts should be made by managers of these schools to request the parents living in their areas to prepare children

for what awaits them at school at the age of six, so that it should become a source of pleasure and attraction for them to attend school rather than shun it.

CLASS I

(Age 6 years)

At this stage education should commence with Urdu as the medium of instruction (as favoured by the Muslims). The period should be 4 hours divided into six periods of 40 minutes each, divided as follows:—

Recitation and Assembly. Reading and writing Urdu and (Baghdadi) Qaida. Story-telling with moral behind. Arithmetic. *Interval—games—Drill*. Nature Study—plants and birds—Drawing.

CLASS II

(Age 7 years)

Recitations, etc. Urdu Ki Pehli Kitab. Reading and Writing. Story-telling—with Moral/Religious teaching—Quran, Suras. Handicraft—Nature Study in the Garden. Excursions to local machines—Workshops, Farms. Drawing. Drill—Physical Culture. Arithmetic.

CLASS III

(Age 8 years)

English. Urdu Ki Dusri Kitab. First three paras. of Quran (Nazira). Islam Ki Pehli Kitab—Historical and Biographical. Oral teaching of the moral contained in the Quran, in this part. Arithmetic. Calligraphy. Dictation. Ideas of various professions. Geography and Nature Study, illustration by excursions. Practical ideas about flower culture.

CLASS IV

(Age 9 years)

English II. Urdu Ki Tisri Kitab—Islam Ki Dusri Kitab—Free Dictation. Arithmetic. Outline of the Geography of the Province with Geography of the District in detail. Nazira reading of the Quran. Oral teaching of Islamic ethical principles (Akhlaq). Practical ideas about Agriculture. Nature Study of birds.

CLASS V

(Age 10 years)

ENGLISH

Reading from Text-books. Dictation and transcription. Grammar :—(a) Simple sentence and its parts. (b) Parts of Speech—Nouns, gender, adjectives, pronouns, adverbs, verbs, prepositions and conjunctions. Simple composition and letter writing.

GEOGRAPHY

India and Asia (Regional). Earth and its motions. Land and Sea breeze. Cause of the monsoons. The effect of sun's rays on the surface of the Earth. Notion of latitude and longitude and climate. Practical exercises, such as recording rainfall, finding direction and force of wind, the use of the compass. Study of a field or a large garden and drawing its plan. Elementary notion of map drawing and map scales.

HISTORY

Muslim period from Muhamed bin Qasim.

When Muslim boys study at schools managed by non-Muslims, efforts should be made to see that nothing taught to them in History has the effect of demuslimising them.

ELEMENTARY SCIENCE

(a) Our primary need of Air, Water, Food and personal cleanliness should be included in the Urdu Text-books. (b) Record of simple practical work done by the teacher and the students should be kept in a neat exercise book.

ART AND CRAFT

(1) Art work (simple) that may be done with cheap materials. (a) Picture making design and colour, story illustrations and modelling in clay. (b) Book Craft and Book Binding.

GARDENING

General description of a plant, its roots, stem, leaf, flower, fruit and seed. Drawing their sketches for recognizing difference.

PHYSICAL CULTURE

(a) Physical exercises keeping posture in marching. (b) Easy gymnastic exercises. (c) Instruction in Hygiene.

URDU

Reading—A text of 100 pages, $\frac{1}{3}$ of which should have selections of poetry and $\frac{2}{3}$ of prose from standard works. There should be facilities for those who are not advanced in Urdu.

Efforts should be made to include biographical, historical and descriptive writings in these selections. Poetical sections should comprise of natural, descriptive, lyrical and moral poetry.

Children should learn by heart some selected couplets and verses.

Writing—Simple dictation, dialogues, short stories.

THEOLOGY

1. About God and His Prophets. 2. Revealed Books. 3. Last Day. 4. Deeds and their due rewards.

CLASS VI

ENGLISH

(Age 11 years)

(1) Reading from the Text-book. (2) Dictation and transcription. (3) Grammar: (a) Analysis of a simple sentence. (b) Synthesis of simple sentences. (c) Parts of Speech—fuller treatment. (d) Exercises in simple 'Parsing.' (e) Interchange of Assertive, Negative, Interrogative and Exclamatory sentences, Active and Passive Voices. (4) Letter writing—more advanced. (5) How to use the Dictionary. (6) Simple Essay Writing.

GEOGRAPHY

(a) Arabia, Africa, Spain and Europe (Regional). (b) Structure of the Earth, Latitude and Longitude. Climatic Principles. (c) Practical exercises such as recording observations of Thermometer, Barometer, weather, etc. Outdoor work such as the study of a forest, a river or a tank and to draw its plain, etc. (d) Map drawing and Map scales.

HISTORY

Revision of the work previously done. English period up to date.

ART AND CRAFT

Advanced work on the lines of what was done in Class V in Book Craft and Book Binding and Wood-work.

GARDENING

(1) Grape-fruit, (2) Methods of propagation from seed and transplantation, (3) Soil and (4) Use of tools.

PHYSICAL CULTURE

(1) Drill Exercises. (2) Parallel Bars Exercises. (3) Instruction in Hygiene.

URDU

Reading—In this class Text-book should consist of 120 pages divided in the same proportion as in Class V. The prose selection should include description of modern needs of life and should explain the where and why of their supply. Inventions and discoveries should also be dealt with in Essay writing and letter writing.

PERSIAN

Reading—A text book of 90 pages should be divided into prose and poetry selections in the same proportion as in Urdu. A portion of prose should include specimen of modern Persian also.

Writing—Translation from Urdu into Persian and *vice versa*.

Grammar—Examples of Past, Past Perfect, etc.

Learning by heart of poetical selections.

Efforts should be made to enable the children to construct sentences, consult the dictionary and write letters in Persian.

ARABIC

Reading of dialogues, letter writing and calligraphy.

Grammar—Nouns, Verbs and kinds of Grammatical constructions.

THEOLOGY

The child should know at this stage everything connected with principles of Islam, Prayers with translation, Haj, fasting, contentment, zakat, ushr and khairs—their usefulness.

AKHLAQ—CHARACTER BUILDING

Lessons about—

(a) Conduct and good manners. (b) Habits of cleanliness, regularity and punctuality, truthfulness and honesty in dealings. (c) Obedience, discipline and team spirit. (d) Thrift and Charity. (e) Love of work and service.

It should be borne in mind that Primary Education should stop when a scholar enters the 12th year.

ARITHMETIC

INFANT CLASS

1. Counting, reading and writing numbers up to 100. (Counting to be done with the help of concrete materials).

2. Composition of numbers up to 10. Practice on the first three fundamental rules by means of concrete material, *i.e.*, grouping of objects in 2's, 3's, etc. up to 10: addition, subtraction and multiplication.

3. Ideas of units and tens in a number of two digits. Oral addition and subtraction of any number up to 5 to any number under 100. The result in the initial stages to be verified by actual counting.

4. Written addition and subtraction of single units with the help of concrete material not involving the use of carrying figure. Use of signs + and - and = should be encouraged.

5. Handling solids such as Cube, Cuboid, Sphere to make children familiar with the terms sides, edges, corners and curves. Tracing the appearance of these objects on black-boards or patis.

Paper-folding—Squares and rectangles.

CLASS I

1. Notation and numeration of numbers up to 1,000. Knowledge of units, ten and hundreds. Use of Cipher.

2. (a) Oral addition and subtraction of any number up to 10 or from any number up to 100.

Written addition and subtraction with numbers of two digits through simple problems.

Addition and subtraction of money—Simple problem cases—not involving carrying.

(b) Oral multiplication as (i) "repeated addition," *e.g.*, $4 + 4 + 4 = 12$, (ii) "multiplying," *e.g.*, 4 three times = 12, up to 50.

(c) Oral division as "measuring," *e.g.*, How many fours are there in 12? (Up to 50).

3. Grouping of objects by twos, threes, fours, fives and seeing the relation between the respective groups and the total number of objects.

Tables—5 ten times = 50. All tables to be evolved with the help of concrete objects.

Written multiplication and division of a number of two digits by a number one digit up to 5. (The quotient should be a number of one digit only, and there should be no remainder). Use of sign \times and \div .

4. Knowledge of the Indian money table and current coins. Recognition of Indian coins of various denominations.

Relation between annas and rupees and annas and pies.

3 Pies	...	1 Pice
4 Pice	...	1 Anna
16 Annas	...	1 Rupee

Application to practical calculations of use in everyday life.

5. Recognition of one-half and one-quarter (concrete examples).

6. Drawing squares and rectangles with stencils. Drawing the diagonals. Rough drawings of sides of boxes, frames (windows and doors, etc.) and square corners (in plane).

Note.—Written work in this class should be of the simplest possible nature.

CLASS II

1. Notation and numeration up to one lakh.
2. (a) Oral addition and subtraction of any number up to 10 to or from any number of two digits. Written addition and subtraction of numbers of four digits.
- (b) Multiplication of numbers of four digits by numbers not exceeding two digits. (Multiplication to begin with the left hand digit of the multiplier).
- (c) Division—(i) “ Measuring,” *e.g.*, How many fours are there in 12?
(ii) “ Sharing,” *e.g.*, What is one-fourth of 12?

Connection between these two ideas underlying Division. Long Division of numbers of four digits by numbers not exceeding two digits and only those contained in the multiplication table known to children.

3. Tables—(a) Multiplication tables of 10×10 , 10×12 , 10×15 , 10×16 and 10×20 .
- (b) Tables of time, length, weight and capacity.

Simple problems involving the use of the above. (Children should be made to weigh and measure with scales or balance themselves and estimate weight and measurement).

- (c) Addition and subtraction of money, time, weight of quantities of two denominations only, *e.g.*, “ Rupees and Annas ” or “ Annas and Pies.” Also multiplication by single digits through very elementary practical problems, *e.g.*, cost of.....pencils in Rs. at one anna each or number of pencils for Rs.....at one anna each (introduction to simple reduction).

4. Meanings of simple fractions like one-half, three-quarters, one-quarter, one and a quarter, one and a half, etc., and the Indian mode of writing them. Their practical use as applied to four rules.

5. Drawing the outline of regular objects such as windows, school-rooms, etc. Accuracy in the use of the RULER and SQUARE CORNER. Fixing roughly the position of objects on a plane.

Recognition of Triangles and Circles.

Note.—Free practice in oral exercise on all the above subjects involving calculations of use in everyday life is recommended.

CLASS III

1. Notation and numeration up to one crore.
2. (a) Multiplication by any number of digits.
(b) Long division. Short division; its comparison with long division.

Division of a sum of money by single digits.

- (c) Compound addition and subtraction according to the Indian System of money tables and four compound rules according to the Standard System.

- (d) Factors—Expansion of a number in prime factors, *e.g.*, $360=2 \times 2 \times 2 \times 3 \times 3 \times 5$. Simplifying the multiplication of a number by means of its factors, *viz.*, for multiplying by 72, first multiply by 8 and then the product by 9.

3. Extension of work on Fraction—Idea of a fraction, *e.g.*, $1/7$, $5/7$, etc., up to $1/20$ only.

Application of this to problems on weights, distance and money ($1/7$ of 1 anna 9 pies, etc.) Addition and subtraction of not more than three simple fractions with the same denominator. Idea of integer and fraction to be developed from the results of addition.

4. The Unitary Method—Simple problems in direct proportion by the unitary method.

5. Drawing of Circles (with a pin and a string). Paper folding of Circles and Regular Octagons. Making cylindrical boxes. Graphical illustrations of simple fractions.

Idea of a straight line. Measuring straight line in inches.

Drawing enlarged or reduced plans of rectangular objects with the help of a foot-rule and a square corner (a set square). Reducing given distances to scale. Interpreting distances in maps.

Note.—Free practice in oral exercise on all the above topics involving calculations of use in everyday life is recommended.

CLASS IV

1. Short cuts for multiplying by 49 and 51; also for multiplying and dividing by 25 and 125.
2. (a) Equivalent Fractions. H. C. F. and L. C. M.
(b) Easy straightforward examples involving the addition and subtraction of fractions.

(c) The " of " operation. Multiplication and division of a fraction by a fraction. Improper fractions. Cancelling when useful and when not.

3. Very simple notions of decimals. Extension of decimal notation in integral numbers; hence the development of decimal fractions and their relation to vulgar fractions.

4. Proportion, direct and inverse. Unitary method using a convenient unit. Problems in simple and compound proportion by unitary method (easy practical examples).

5. Simple interest. Calculation of interest only. Calculation according to Indian system wherever it is popular.

6. Straight line as a measure of distance between two points. Straight line indicating direction. Measurement of curved lines. A right angle. A right angle as the difference between two consecutive points on a four point compass, *e.g.*, East and North or South and West. Angle as a change in direction; also as an amount of rotation.

4 rt. \perp = 1 complete rotation.

Area of rectangles taught practically ($A = B \times H$).

Table of Square Measure.

Familiarity with triangles, quadrilaterals and parallelograms.

7. Elementary Accounts—General notions, *i.e.*, debit, credit and balance only. Keeping a diary of accounts. Children may be made to keep accounts (notes) of their personal money or the school stationery store, where possible

Note.—(1) Oral work should precede written work. Simple problems bearing on everyday life of children should be given in Mental Arithmetic with a view to cultivate facility in rapid calculation.

(2) Concrete examples should be used as far as possible, but the examples should always deal with objects and facts within the knowledge and experience of pupils. Long intricate calculations should be avoided.

(3) In all money problems the question of profit and loss (excluding percentage profit and loss) will naturally be involved.

CLASS V (*For Boys*)

1. Square root by factorization, inspection and trial.

2. Revision of fractions. (Omit long intricate examples: also omit compound fractions of more than one degree). Decimal fractions. Addition and subtraction. Metric system for measures of length and weight only.

3. Simple Interest—Calculation of rate, time or principal. Elementary notions of Compound Interest. Calculation of interest only.

4. Simple and Compound Proportion by Unitary Fractional Method (omitting the Unit Step).

5. Area of rectangles—Cost of paving. Areas of four walls. Cost of painting. Also area of paths. Table of square measure. Ideas of a Bigha and of an acre. Area of triangles ($A = \frac{1}{2}BH$); hence measurement of fields in Acres and Gunthas by Scale measurement.

6. Cubical contents of a rectangular vessel. Measurement of volume by displacement and by calculation— $V = LBH$. Table of Cubic Measure.

7. Drawing of regular hexagons and octagons. Complete idea of an Angle. A degree as the measure. Drawing an angle and measuring an angle. Kinds of angles. Properties of Angles at a point (only experimental). Relation between diameter and circumference of a circle experimentally.

Bisection of lines and angles. Drawing of \perp s from a given point or at a given point in a straight line.

8. Indian Accounts.—Knowledge of *Khata*s. Keeping a simple account in connection with domestic accounts. Entries in Cash transactions only.

CLASS VI (*For Boys*)

1. Decimal fractions. Simple examples in multiplication and division.

Conversion of Compound quantities into decimals.

2. Compound Interest. Finding out interest only (use decimal method correct to 3 places only). Savings' Bank Accounts. Use of ready-made tables for calculating interest in banks. Postal Cash Certificates; varying rates of interest as time elapses.

3. Banker's Discount and Present Worth (Hundies and Commission). Trader's Discount—Cash and Credit prices of articles. Elementary information about Insurance. Types of Insurance. Payment of Premium, etc.

4. Average and percentage. Simple examples on partnership.

5. Profit and Loss—Calculation of percentage, profit and loss, etc.

6. Parallel lines. Properties of parallel lines. Drawing a straight line parallel to a given line. Constructing an angle equal to a given angle at a point of its arms, using the properties of parallels. Triangles. Properties of triangles (experimentally). Kinds of triangles. Construction of triangles given 3 sides. Plotting journeys from journey reports.

7. Indian Accounts.—Account-keeping, credit items, havalas; posting a ledger. Finding out balance and closing an account.

Note.—Use of "Practice" in working examples on some of the topics in the above should be encouraged.

CLASS V (*For Girls*)

1. Revision of fractions. (Omit long intricate examples. Also omit Compound fractions of more than one degree).
2. Decimal fractions—Addition and Subtraction. Metric system for measure of length and weight only.
3. Simple Interest—Calculation of rate, time or principal. Elementary notions of Compound Interest. Calculation of interest only.
4. Simple and Compound porportion by Unitary Fractional Method.
5. Areas of four walls having doors and windows only. Paving and painting.
6. Complete idea of an angle. A degree as the measure. Drawing and its measurement. Kinds of angles. Bisection of straight lines and angles. Drawing of perpendiculars from a given point or at a given point in a straight line.
7. Indian Accounts.—Keeping Simple Accounts in connection with domestic accounts. Entries in Cash transactions only.

CLASS VI (*For Girls*)

1. Decimal fractions. Simple examples in multiplication and division only.
2. Compound Interest—Calculating interest by the method of decimals—correct to 3 places only. Savings Bank Accounts. Deposits and Withdrawals: Checking the interest credited to the account. Postal Cash Certificate and the rate of interest realized in different years.
3. Trade Discount—Cash and Credit prices of articles.
4. Simple examples in Profit and Loss. Averages and percentages.
5. Cubical contents of rectangular vessels only.
6. Planning to scale—problems involving distances and turning only. Plotting the route of a journey.
7. Indian Accounts.—Same as in Class V. Keeping simple accounts in cash and credit transactions. Daily accounts and their uses.

TABLES

<i>Money</i>	<i>Volume</i>
3 Pies 1 Pice	(a) 16 Chataks 1 Seer
4 Pice or 12 Pies 1 Anna	4 Seers 1 Payali

<i>Money</i>		<i>Volume</i>	
16 Annas	. . . 1 Rupee	16 Payalis	. . . 1 Maund
		2 Maunds	. . . 1 Bombay Map
		(b) 8 Pints	. . . 1 Gallon
		1 Gallon	. . . 10 Pounds (water)
<i>Weights</i>		<i>Length</i>	
(a) 80 Tolas	. . . 1 Seer	12 Inches	. . . 1 Foot
40 Seers	. . . 1 Maund	3 Feet	. . . 1 Yard
(b) 16 Ounces	. . . 1 Pound	220 Yards	. . . 1 Furlong
14 Pounds	. . . 1 Stone	8 Furlongs or	} 1 Mile
8 Stones or	} . . . 1 Hund- red weight (cwt).	1,760 yards	
112 Pounds		} . . . 1 Ton	
20 Cwt or			
2,240 Pounds			

Square Measure

12" × 12" i.e. 144 Square Inches	. . . 1 Square foot
3' × 3' i.e., 9 Square Feet	. . . 1 Square yard
100 Square Feet	. . . . . 1 Square
121 Square Yards	. . . . . 1 Guntha
40 Gunthas	. . . . . 1 Acre

Cubic Measure

12" × 12" × 12" i.e. 1,728 Cubic Inches	1 Cubic foot
3' × 3' × 3' i.e. 27 Cubic Feet	. 1 Cubic yard
100 Cubic Feet	. . . . . 1 Brass

<i>Time</i>		<i>Grouping of Things</i>	
60 Seconds	. . . 1 Minute	12 Things	. . . 1 Dozen
60 Minutes	. . . 1 Hour	12 Dozens	. . . 1 Gross
24 Hours	. . . 1 Day		
7 Days	. . . 1 Week		
365 Days	. . . 1 Year		

II—Rural

We feel that the Muslims wish that the system of education in rural schools should be very closely connected and correlated with the standard of life and conditions of living in the environments of the child. The knowledge of 3 R's is necessary but the future of the child, linked as it is with rural life, should not become anti-rural or unrural. For that purpose he should be given an opportunity in Class I to join at the age of five after a good rural home education or pre-school education.

Book reading would be loathed by him if he does not inherit pro-reading habits. Yet it would be undermining talent, if any, to deny to it expression to its full. The school farm cannot be so extensive as the surrounding fields for his training. Farm organization would make rural education very expensive. Attracting people from agriculture would lead to a chaotic state of affairs by depriving them of a definite source of income for an illusory one. Yet, the idea of conscripting a child to the profession he is born in would be the perpetuation of the caste system which even those who were once its votaries loathe. None should imagine that the Muslim boy should be denied religious education whether in Urban or Rural School. His day should be divided into 3 parts:—(1) Teaching School. (2) Nature School. (3) Revision School:—

TEACHING SCHOOL

“ A ”

- | | |
|-------------------------|----------------------------|
| 1. Early School | ... Religious instruction. |
| 2. Reading and Writing. | |
| 3. Arithmetic | ... Counting, etc. |
| 4. Interval | ... Gymnastic and Drill. |

NATURE SCHOOL

“ B ”

- | | |
|----------------|--|
| 1. Agriculture | ... A. B. C. D. (Details given later). |
|----------------|--|

REVISION SCHOOL

“ C ”

1. Revision of morning lessons.
2. Discourse on local conditions and customs and usages emphasizing where they have to be encouraged or discouraged.

This arrangement should be detailed on the lines of the syllabus framed for Urban Schools.

AGRICULTURE

1. *Formation of Soils.*—Formation of soil from rocks; disintegration—Water as an agent of disintegration. Soil and sub-soil: effects of different sub-soils on the soil.

Practical.—Practice in the use of—(1) Digging implements. (2) Ploughs of different kinds; assembling and fitting up, width and depth adjustments. Yoking and handling of cattle.

2. Composition and classification of soils. Mineral and organic matter: Sand, clay, lime, humus. Mechanical and Chemical analysis of soils, availability of plant food.

3. *Physical Properties of Soils.*—Structure of soil. Air and water in soil: Movement of soil moisture. Soil temperature.

4. *Improvement of Soils.*—Liming, silting, warping, burning, green manuring, draining, tillage.

5. *Implements for Working Soils.*—The plough, ploughing, points of good ploughing. Different types of ploughs and their work; wooden and mould-board-ploughs, advantages and disadvantages of each. Wet-land ploughing; main difference between it and dry-land ploughing. Use of cultivators' harrows and rollers in preliminary cultivation.

6. *Preparation of tilth.*—Hoeing effects of early and late cultivation, cleaning of land, what makes good tilth, difference between cultivation of heavy and light soils, objects of tillage.

7. *Manures and Manuring.*—General principles of manuring. Bulky organic manures; farm-yard manure and its preservation: different methods. Urine and its importance. Other organic manures to be dealt with in a general way. Physical effects of organic manures; nitrogens, phosphatic potassic, different kinds, methods of application, quantities and cost. Manures for special crops.

Practical.—Practice in the method of conducting germination tests of different seeds.

8. *Seeds.*—Germination, factors of germination, different kinds of seeds, *e.g.*, paddy, bean, structure difference. Function of seed, importance of good seed—seed-rate.

9. *Structure and functions of Plants.*—Roots, shoots and leaves. Kinds of roots, structure and functions. Kinds of stems, functions, leaves. Kinds, structure, functions. Food and feeding chlorophyll, breathing of plants, transpiration, Flowers, functions, structure, pollination, fertilization, cross-fertilization, agencies. Fruits and seeds, kinds, methods of dispersal. Illustrate the above with actual specimens.

10. *Sowing*.—Conditions favouring good germination, preparation of seed-bed. Seed-beds for different crops. Different methods of sowing, broad-casting, dibbling, drilling, transplanting.

Practical.—Practical work in the method of sowing, preparation of nurseries, transplanting, sowing of different crops according to season.

11. *Weeds*.—Their effect on crops, types of weed, methods of weeding, employment of implements, harrows, hand and bullock hoes, intercultivation.

Practical.—Practice in methods of weeding by the use of tools and implements employed for removal of weeds.

12. *Rotation of Crops*.—Mixed cropping, fallowing, deep and shallow rooted crops, different food requirements of different crops, soil renovating crops.

13. *Rainfall and Climate*.—Relation of plant to soil and water. Irrigation, its necessity, methods of irrigation, its necessity, methods of irrigation, conservation of moisture. Methods employed. Drainage.

Practical.—Practice in the use of irrigation machinery like picottah, forming beds, ridges, furrows.

14. *Crops*.—Cereals, pulses, oil-seeds, fibres, root-crops, etc. Harvesting, threshing, winnowing and storing produce. Common fruits—mango, guava, orange, lime, grapes, coconut, etc., method of picking, packing and marketing.

Practical.—Practice in harvesting and threshing methods.

Practice in gathering common fruits.

15. *Insect-pests and fungus diseases*. Identification of insects, useful and harmful insects. Life-history of typical insects, methods of control.

Practical.—Identification of insects in the field.

16. *Livestock*. Cattle: sheep, goat, poultry. General anatomy organs; digestive system, blood circulation, the respiratory organs. Absorption of food, reproduction.

Breeding.—Brood, Principles of breeding. Different breeds of cattle, sheep, goat, poultry. Methods of identification. Foods and feeding, rearing and management.

Practical.—Practice in the identification of different breeds of cattle, handling and feeding cattle, finding the age of cattle.

Age of cattle-dentition. Dairy milk, its composition, milk products (butter, cream, skim milk and ghee).

Common ailments of cattle, poultry.

Practical.—Treatment of minor ailments of cattle.

III—Girls' Schools

There should be no misunderstanding that we recommend any departure from the declared policy that girls should be given separate education for self-expression and development of their personality in Schools designed for them, when we say that co-education of boys and girls may be permitted in the primary stage up to the age of 9, in Urban and 10 in Rural Schools provided arrangements can be made in these schools to teach girls Domestic Science, Domestic Hygiene and Needle work. In fact it has been favoured by women educationists that up to Class IV, the same general education be imparted to girls as to boys in elementary schools but that there must be bifurcation from Class V with a view to equipping girls for the following three courses:—

1. Art Course.
2. Science Course.
3. Domestic Course.

1. *Art Course:*

For six years, a girl studying this course would qualify herself for any of the professions like Law, Teaching, Journalism and Higher Education in Literature.

2. *Science Course:*

This would give a thorough grounding to a girl for a career in Medicine, Aircraft Production, Ground Engineering and higher scientific studies.

3. *Domestic Science Course:*

Should aim at emphasizing training for household and civic duties including practical knowledge about the care of the sick, the invalid and the child.

Highly educated women have advocated the same syllabus for girls as for boys, while a strong section of the Muslim Women have recommended the above *via media*. It should be pointed out that in co-education in Primary Schools boys shall have to be kept occupied in something suited to their tastes and temperament like wood work, clay modelling, fret work, etc., when girls are doing needle work, glazing, etc.

I

Reading—Quaida, writing, arithmetic, needle work. Card Board Work, Clay Modelling, paper cutting and pasting. Drawing, games and stories—Indoor (Optional), light exercises of Physical Culture. Islamiat.

II

Reading—II Stage Primer. Writing—II Stage. Arithmetic—II Stage. Sewing, Knitting—II Stage. Hand work as above—II Stage. Games and Stories as above (Optionals)—II Stage. Physical Culture—II Stage. Islamiat—II Stage.

III

Reading—III Stage 1 Book. Writing—III Stage. Arithmetic or Domestic Science—I Stage. Sewing, etc.—III Stage. Hand work—III Stage. Drawing and Brush work—I Stage. Geography and History Stories (Optional). Physical Culture. Islamiat—III Stage. English—I Stage—Primer.

IV

Reading. Writing. Domestic Science, Hygiene. Sewing—IV Stage. Drawing and Brush work. History and Geography through Stories. Hand work—IV Stage. Physical Culture. Islamiat—IV Stage. English—II Stage—Book I.

V

Reading and Writing. Domestic Science and Hygiene. Geography. Sewing—V Stage. Hand work—V Stage. English—III Stage—Book II. Islamiat—V Stage.

VI

Reading and Writing. Domestic Science, Cooking (Practical). Geography. Sewing—VI Stage. Hand work—Basket making, etc. Elementary Science—General Knowledge. Islamiat—VI Stage. Nature Study, Gardening. Hygiene.

DOMESTIC SCIENCE

INFANT A & B

Easy conversation lessons about their environments including the general principles of personal hygiene and cleanliness.

PRACTICAL

Daily inspection of the personal appearance of the child—neatness of dress, nails, teeth, hair and shoes, etc.

Dusting of the class room furniture. Powers of observation of the child should be allowed free play to detect and remedy defects in her surroundings.

CLASS I

THEORETICAL

Conversation Class

1. The teacher should explain the need for cleanliness of person; neatness of clothes; tidiness of surroundings; change of clothing at night keeping in view why night dress should be loose.
2. Open air life and proper breathing in fresh air be stressed.
3. Protection of food and drink from flies as germ carriers be urged in this class.

PRACTICAL

1. Teachers should inspect the appearance of pupils and start tooth brush parade in which *neem* stick or similar other antiseptic but inexpensive tooth brush should be used.
2. Pupils should dust, tidy and decorate the class room and the teachers should watch their work and correct and explain anything going wrong.

CLASS II

I. Conversation Class dealing with the

- (a) Utility of rest after work.
- (b) Need of pure water and wholesome food for nutrition and prevention of diseases.
- (c) Physical culture and its uses and abuses in the elementary stage.

- II. (a) Inspection of personal appearance. Teeth cleaning parade, shoe cleaning parade, hair brushing parade, class decoration parade, by turns. The teacher should set an example each time which should be followed by pupils.
- (b) Wheat, rice and lentils be cleaned and made ready for cooking.

CLASS III

- I. The teacher should teach, with the help of a text book—
- (a) The framework of the human body—the place of muscles and their function.
 - (b) What is detrimental to and what is useful for these functions.
 - (c) Why we should keep our skin, hair, teeth, nails and clothes clean.
 - (d) Why should our surroundings like the house walls, household furniture, linen, etc., be tidy.
- II. In a broad outline the child should learn—
- (a) How wheat flour is baked, rice is cooked, lentils are curried.
 - (b) How food is properly chewed to help digestion, process of digestion, eating and over-eating. Uses and abuses.
 - (c) Drinking and over-drinking of water. Uses and abuses. Useful drinks and harmful drinks.
 - (d) Pure water supply and its blessings. Sources of water supply emphasizing distinction between well water, spring water, tank water, river water, rain water, distilled water, boiled water, sterilized water, tap water. Disinfection of water supply sources.

PRACTICAL

1. Illustration of health rules by health films, games and instructive talks and stories.
2. Demonstrations by teachers to be followed by pupils, of—
 - (a) Boiling of milk, eggs, vegetables.
 - (b) Preparation of tea, cocoa and coffee.
 - (c) Making of porridge.
3. Household work be done to show the pupils how to—
 - (a) Wash and scrub floors.
 - (b) Wash and dry china utensils.
 - (c) Wash and dry kitchen and bath room linen by indigenous methods, and
 - (d) By modern methods.

CLASS IV

- I. Teaching of text-book dealing with the human body—with special reference to—the head, the trunk, the limbs, the arms and hands, the legs and feet, organs of the body.

II. Nutrition—What are the different kinds of food and what are the uses of each kind for nutrition. The value of milk, eggs and vegetables as food. Body and its relation to food, food and its relation to nutrition, nutrition and the build of the body.

PRACTICAL

- (1) Place of utensils—their use and cleaning—in a household. Washing, rubbing and drying. Copperware and utensils. Brassware and utensils. Glassware and utensils. Chinaware and utensils.
- (2) Preparation of Samolina and Sago porridge. Preparation of butter, dhei, ghee, butter-milk, salting and colouring of butter.
- (3) Preservation of eggs, milk, fruit and bread. Uses of stale bread and crust.
- (4) Making of chapatis, parathas and phulkas, difference between khamiri baked in oven (Tanur) and Pathiri.
- (5) Frying and currying of vegetables, meat and fish of various kinds.
- (6) Making of Firini, Kheer and Halwa (Samolina).

III. Prevention and Cure of (1) Colds (coryza, flu, catarrh). (2) Sorethroats. (3) Coughs. (4) Boils, eruptions, rash. (5) Scabies. (6) Sores; and the preparation, use and application of wet and dry fomentations; bread, huseed and mustard poultices.

CLASS V

I. The text should, at this stage, deal with:—

- (a) The composition of air, its prevention from getting vitiated; its benefits if pure, and harms if impure.
- (b) The respiratory organs and their work; circulation of blood and its work.
- (c) The skin, need of its cleanliness, its work.
- (d) Dust and soot, their dangers.
- (e) Clothing—its need and abuse—use and value of cotton linen, silk and woollen clothing.

The value and dangers of tight clothing, loose night dress, clean dress.

II. Nutrition—Value of food, reasons for boiling and cooking of food articles. Nutritive value of tea, cocoa, coffee and other beverages. Value of wheat, barley, rice, lentils as articles of food. Value of meat and fish as food. Nutrition and the human body.

PRACTICAL

1. Cooking in elementary modern style and advanced Indian style. The latter according to the environments and tastes of each locality but not divorced from some idea of the general tastes and likings of other parts of the country.

Boiling, steaming, stewing, roasting, currying, frying and baking processes for the preparation of meat, fish, fruits, and vegetable dishes.

2. Preparation of wholesome food for invalids.

Selection of suitable dishes and diets should be made from suitable cookery books for invalids.

3. Service of Indian and European food.

How to arrange a Daster-Khan.

How to lay a table.

Details of cutlery crockery, glassware and table linen should be attended to.

4. Causes, Prevention and Cure of (1) Simple pains. (2) Head-ache. (3) Toothache. (4) Ear-ache. (5) Stomachache. (6) Biliary and intestinal colics. (7) Simple eye troubles.

5. Nursing the sick and invalid—Study of text-books dealing with the (a) Preparation of the room—providing furniture, ventilation and fresh air; provision and arrangement of bed-linen. (b) Duties and dress of the Nurse. (c) Administration of medicines as directed. (d) Duties and responsibilities of nursing in segregation and (e) Isolation Wards (f) Polite control of non-medical visitors likely to disturb the patients.

6. Practical Demonstration of Making Beds. Taking the temperature and pulse rate of a patient; Recording the same on a chart; Sponging and bathing of a patient.

7. Lessons and Demonstrations about First Aid in (a) Bruises. (b) Sprains. (c) Burns. (d) Stings of non-venomous nature. (e) Nose-bleeding.

CLASS VI

1. Text-Book dealing with (a) The Human Body—its build, growth, heat, energy. (b) Brain and its functions. (c) Senses—sense of touch—Training of Senses. (d) Nerve Centre—The nerves. (e) Sight, smell, hearing, taste—palate. (f) Sleep—its need, use and abuse. (g) Fatigue. (h) Rest.

2. Nutrition—Preparation and service of food—(a) Selection and combination of wholesome, (b) and nutritive diet. (c) Place of eggs, meat, fish, poultry, vegetables and cereals in diet.

3. Practical culinary skill should be shown in the—(a) Preparation of Samosas, Purees, Kachaurie, Philauries, Dheibaras. (b) Preparation of egg curry, chicken curry, fish curry, vegetable curry, gram curry. (c) Preparation and service of different dishes served for "Nashta" (early morning breakfast) in an Indian home. (d) Preparation and service of different kinds of invalid diet.

4. (a) How to preserve food left over. (b) How to dispose off house refuse. (c) How to arrange and look after furniture. (d) How to keep and clean silverware and cutlery. (e) How to protect carpets, blankets, rugs and decorative Nandas, skins, etc. (f) How to use disinfectants for different things should also be taught in this class.

5. First lessons should explain how to attend to (a) Fainting and fits; Hysteria, etc. (b) Wounds, Cuts and Bleedings. (c) Bites of Venomous nature.

6. Simple home nursing should include revision of what has been learnt and done before as well as the (a) changing of bed linen and garments of a patient. (b) Prevention and cure of bed sores. (c) Recitation of verses and relating of short stories to provide recreation of patients of different ages and tastes.

7. Efforts should be made to enable the students to learn the medicinal properties and uses of (a) Ginger. (b) Alum. (c) Castor Oil. (d) Quinine. (e) Olive Oil. (f) Almond Oil and Indian herbs and roots available in the market.

NEEDLE WORK

INFANT A & B

1. Handling and use of needle. 2. Sewing with thick cotton or wool thread. 3. Works on card and canvas.

CLASS I

1. Needle Drill. 2. Running and over sewing on cloth. 3. Stitching—Commencement, finishing off. 4. Tacking and folding a new hem. 5. Running stitches—Sewing an apron.

CLASS II

1. Hemming of Tray clothes and Handkerchiefs. 2. Stitching of cross thread work and embroidery. Joining, and finishing off of thread should also be attended to. 3. Plain knitting explaining the casting on and casting off of loops and chain edge, allowing the pupils to follow the teacher's directions and correcting them if they go wrong.

CLASS III

1. Sewing and felling of seams should commence now with special reference to—(a) Parallel seams. (b) Hemming round material. (c) Seaming of curves. 2. Making a sea side toilet bag stitched with hemming on the flap on the top. Different kinds of stitches and herringboning should also be taught. When turning a corner control of the shape of the bag should be maintained. 3. Knitting of mirror cloth; bed spread's frill; a scarf. With special reference to purling in knitting. Purling and plain knitting to be demonstrated.

CLASS IV

1. In serving the pupils should know—(1) How to darn—(Visible, invisible and fancy work); (2) Why to leave loops; (3) How to make a cushion cover; (4) How to decorate a pillow cover. 2. In Fancy Work—drawing of designs on paper or carbon copying of designs should precede wool on canvas and cloth. 3. Tests for revision of what has been done in the previous classes.

CLASS V

A. *Plain*—1. The children should already know tacking, running, turning down of straight hems, hemming, seaming and decorative stitchery using these stitches. Plain knitting. 2. (a) Sewing on the tapes. Tape loops. (b) Turning down and hemming slightly curved hems. (c) Pockets. (d) French seams. *N.B.*—Big needles and thick thread should be used. 3. Garments, child's romper, baby's coat, handkerchiefs, towels, school-bags, dusters.

B. *Fancy work*—*Lazy daisy stitch*.—Stem stitch, simple cross-stitch, chain-stitch. Some of these can be used to decorate garments.

CLASS VI

A. *Plain*.—*N.B.*—Thin thread for plain sewing should be used. 1. Sewing on the buttons. Thread loops for buttons. Run and fell seams. Facing on the straight of materials. Back-stitching. An opening with narrow hems. The making of a magyar pattern. 2. Garment. Jumper or magyar lines. Magyar frock. Plain petticoat.

B. *Fancy work*.—Herringbone for decoration. Feather stitching.

ISLAMIAT

Islamiat in the above-mentioned stages should be so arranged as to give 1. Elementary Knowledge of—(a) Ahkam-i-Din and of (b)

Elementary principles of Muslim Hygiene or Tiharat. (c) Muslim Adab or etiquette or manners. 2. Knowledge of Muslim Prayers. 3. Learning by heart of some of the smaller suras of Quran. 4. Capacity to read the Quran. 5. (In the last stage) Translation of some of the important passages of Quran without going into details or commentary.

IV—Training of Teachers for Primary Schools

1. A course of Urdu to give a wide outlook on the subject, to equip him for teaching the subject at the Primary Stage.
2. English—Comprehensive Course, with Grammar—Direct method of teaching by pictures and by look and say method.
3. Islamic History, Principles of Islam and Islamic Culture arranged in a manner that the teacher knows how to impart education in these subjects and foresee doubts and difficulties of pupils.
4. Industrial Craft. Agriculture and Garden. Clay Modelling.
5. Physical Culture—Gymnastic.
6. Arabic.
7. Mathematics or Geography or World History or Indian History or Handicraft, or Science or Language may be specialized.

TRAINING OF WOMEN TEACHERS

Women teachers for girls' schools should be given training in these subjects provided Domestic Science, Sewing and Knitting, Needle work, Crochet work are considered. Special subjects instead of those detailed in No. 7 above.

These teachers under training should be at least Middle passed if nothing more. It should last for one year. An additional Craft course for six months. During this period practical training should be adequate by teaching practice.

Attempts shall have to be made to attract the best teachers for this purpose by suitable terms of service offering adequate emoluments and showing reverence for the profession.

In the case of girls' schools the provisions of trained teachers should be made in accordance with the needs of the locality.

In other words, girl pupils in industrial areas would need equipment of an industrial type, which we have suggested, should be encouraged by visits to factories and the composition and working of which should be explained on the spot.

V—Industrial Primary Schools

It was a source of great pleasure for us to visit the Anjuman Industrial School, 192, Mount Road, Madras, which the local Orphanage School did not give, while the Orphanage School in Mysore put up a sorry spectacle, the Bangalore Orphanage Industrial School gave us very useful data and set an example, which could be followed and emulated with advantage by other orphanage. This was not the case only in the South. The Lucknow Shia Orphanage Industrial School won our admiration which the local Mumtaz Orphanage School's education with industrial bias, much to our regret, could not. Our visits to the other orphanages also in different parts of India specially in Hyderabad Anisul Ghurba afforded data on the basis of which we can safely recommend that we should turn these into Industrial Schools in which crafts, and other equally useful vocations blended with the teaching of Arabic and Islamiat can be emphasized to save much wastage and lack of utility.

The Madras (Orphanage) Anjuman Industrial School has about 100 boys on roll being trained in various works such as carpentry, cabinet making, upholstering, turning, cane and basket work, carpet and drugget making and synthetic and vegetable dyeing and tailoring, brush making and cotton tape and niwar making. Some of the skilled boys are sent to different Government institutions for further training in weaving, dyeing, printing, book binding and other crafts. These subjects can be conveniently included in the Syllabus of these schools as is done by the Lucknow Shia Orphanage also. The result would be not only a great improvement in the educational outturn of these institutions but in their industrial output also. At present these orphanage are supported by Muslim charity alone. But the charge recommended would entitle them to Government aid also.

Subjects

Some of these schools admit boys at the age of 12-14 years after they have read up to V Class. We would recommend that their education even for the knowledge of 3 R's should be given industrial bias at these schools from Class I.

Literary Education

The syllabus should be designed to serve this purpose in Urdu and general knowledge, colloquial English. Freehand and machine drawing and the reading of Quran.

Industrial Education

1. Wood work	5 years course.
Advance	2 years.
2. Tailoring	5 years course.
Advance	1 year.
3. Carpet Weaving	5 years course.
Advance	1 year.
4. Dyeing	2 years course.
Advance	1 year.
5. Cane furniture	1 year.

Once a year courses can be arranged for artisans and foremen outturn of these schools to give them opportunities of coming abreast of the latest improvements. Several other handicrafts can be added to this list if and when funds are available.

VI—Maktabs and Madrassahs of Darsi Nizami

During our visits to these Maktabs and Madrassahs, our attention was drawn to various aspects of this education. Some of the workers of this system advocated changes in their syllabi while others wanted change in the system. The data placed before us did not convince us to agree with those who were in favour of the abolition of these institutions. It must, however, be confessed that a change is called for in—(1) the arrangement of these schools, and (2) their syllabi, to correlate their studies with modern and changed conditions.

SUBJECTS**CLASS I**

1. Persian I.—Reading Elementary books and writing caligraphy. 2. Arabic I.—Reading—writing as above. 3. Urdu I.—As above. 4. Physical culture. 5. Islamiat. 6. Nature Study.

CLASS II

1. Persian—Selected Texts, Grammar. 2. Arabic—Selected Texts and Grammar. 3. History of India I. 4. English—I Primer, II Primer. 5. Mathematics. 6. Physical Culture. 7. Islamiat. 8. Nature Study.

CLASS III

1. Persian—Texts, Grammar. 2. Arabic—Quran—Para 'Am with translation and Commentary. 3. History of India and/or Geography of India. 4. English—II Primer, I Reader. 5. Mathematics. 6. Physical Culture.

CLASS IV

1. Persian—Texts, Grammar. 2. Arabic—Texts. 3. History of India—Geography—Mathematics. 4. English. 5. Quran—Translation and Commentary.

CLASS V

1. Persian—Texts. 2. Arabic—Texts. 3. History of Islam—Geography—Mathematics. 4. English. 5. Physical Culture.

CLASS VI

1. Persian—Final Stage Texts. 2. Arabic—Final Stage Texts. 3. Quran—Ahadis—Translation—Commentary. 4. History of Islam, complete. 5. Geography of the World and/or Mathematics—Final Stage. 5. English—Final Stage, Letter Writing, Composition, etc. 7. Physical Culture.

Teachers in these Madrassahs should, as far as possible, be given opportunities to specialize in their subjects by Vacation Courses and Refresher's Courses which should be held at great centres of Oriental learning—Nadva and Deoband. It would not be out of place to mention that we found the method of teaching at the aforesaid institutions conforming to the present needs of the Muslims connected with Oriental education. We also noticed that the "direct" method of teaching Arabic at Nadva was meeting with good response from the pupils and this could be adopted with advantage.

SYLLABUS

I

(a) Chehal Sabaq. Hakayat Latifa. Guftagu Nama Farsi. (b) Amad Nama. Karima. Persian Grammar. (c) Hamare Rasul. Selection of Gulistan—Part I. (d) Rituals and Principles of Islam. Second Book of Persian. (e) Practice in writing of selections from the above.

N.B.—Six hours daily for 10 months should be devoted to the above syllabus.

II

(a) Gulistan Selections, Parts II & III. A'in-i-Akbari (First half). (b) Mizan and Munishab. Nahvmir and Maita 'Amil Versified.' (c) Kitabuo Sarf—Reading. Kitabuo Sarf—Revision. (d) English—I Primer and II Primer. History of India. Arithmetic.

III

(a) A'in-i-Akbari (Second half). Selections from Bostan. (b) Panj Ganj. Imsal Asaful Hakim. (c) Revision of Miata Amil. (d) Translation of the Quran and Commentary. (e) Revision of Nahv Mir Harayatul Nahv—First half. (f) Geography and History of India. English—Second Half of II Primer. English—First Reader. Arithmetic.

IV

(a) Fasul-i-Akbari—Selections. Hadayatul Nahbi—Second Half. Tasrihul Mantaq. (b) Balughul Maram. Translation with Commentary. (c) Quratul Rashida—III. Translation Ibne Aqil. (d) Translation of the Quran and Commentary. (e) History of India. Geography of India. Arithmetic.

V

(a) Ibne Aqil—Abu Daud Mishkat. (b) Translation of the Quran and Commentary. (c) Kalamul-Muluk. Sharah Tazile. (d) Kulela Damna. Dalialul Aijar. (e) History of Islam. Geography of the World. Arithmetic. English with translation and Grammar exercises.

VI

(a) Mishkat—Saba Mualqat. Translation and Commentary of the Quran. (b) Sharah Wagaia. Majmmaul-Adab Complete Nurul Anwar. (c) Diwan Amraul Qais. Selections from Qutabi. Fauzul Kabir and Bezawi, Vol. I. (d) History of Islam. Geography. Arithmetic. English—Text, Grammar and Essay Writing. (e) Bukhari Sharif. Tirmzi Sharif. Sharh Muslim. Hedaya. (f) Hamasa.

The above syllabus is tentative and should be the basis for discussion for the framing of a detailed syllabus by a special committee.

APPENDIX I

TABLE I

Muslim Population in Madras

Blocs.	Total Muslim population	District	Muslim population
(1) Malabar Coast	13,43,663	Malabar	11,63,453
		South Canara	1,80,210
(2) South-East Coast	5,50,298	Tanjore	1,45,620
		Ramnad	1,21,250
		Tinnevelly	1,20,335
		Madura	90,587
		Trichinopoly	72,506
(3) East Coast	4,69,926	Guntoor	1,57,646
		Nellore	1,03,192
		South Arcot	76,050
		Madras	70,031
		Kristna	63,007
(4) Ceded Districts	4,72,800	Kurnool	1,45,561
		Cuddappah	1,24,481
		Bellary	1,03,804
		Anantapur	98,954
(5) Central Districts	3,34,329	North Arcot	1,36,035
		Chitoor	80,048
		Salem	61,882
		Coimbatore	56,364

The Muslim population in the other six districts is as follows :—

Vizagapatam ..	..	..	25,602
East Godavari ..	..	..	26,677
West Godavari ..	..	..	25,602
Chingleput ..	..	..	37,005
Nilgiris ..	..	..	10,958
Agency Tracts ..	..	..	3,444
		Total	1,29,288

TABLE II
Urdu-speaking Population in Madras

District	Urdu-speaking population*	Total Muslim population	Percentage of Urdu-speaking population to total Muslim population	
1. Ganjam (now transferred to Orissa)	5,530	5,580	About	100
2. Chittoor	74,553	80,048	"	93
3. Madras	62,651	70,031	"	89
4. Salem	54,662	61,882	"	88
5. Nellore	89,794	1,03,192	"	87
6. Kurnool	1,26,002	1,45,561	"	87
7. Guntoor	1,35,402	1,57,646	"	86
8. Kistna	53,636	63,007	"	85
9. Anantapur	83,411	98,954	"	84
10. Bellary	87,344	1,03,804	"	84
11. Cuddappah	1,00,532	1,24,481	"	81
12. West Godavari	19,652	25,602	"	77
13. Chingleput	26,624	37,004	"	72
14. North Arcot	96,105	1,36,035	"	71
15. East Godavari	21,061	29,842	"	71
16. South Arcot	45,814	76,050	"	60
17. Vizagapatam	15,266	25,934	"	59
18. Coimbatore	25,182	56,364	"	47
19. Nilgiris	4,995	10,958	"	46
20. Trichinopoly	22,545	72,506	"	31
21. Madura	17,904	90,587	"	20
22. South Canara	21,241	1,80,210	"	12
23. Tanjore	14,082	1,45,620	"	10
24. Tinnevely	7,377	1,20,335	"	6
25. Ramnad	3,455	1,21,251	"	3
26. Malabar	3,172	11,63,453	"	.03

* Figures of Hindusthani-speaking population (excluding Hindi-speaking people), Census Report, 1931.

TABLE III
Number of Muslim Scholars in Public Institutions—Madras

Year	Arts Colleges	Professional Colleges	Secondary Schools	Primary schools
1880-81	30	..	843	24,632
1886-87	50	4	3,450	37,437
1891-92	56	11	3,814	63,059
1896-97	50	13	4,466	66,246
1901-02	80	7	5,073	66,561
1906-07	76	15	5,361	58,846
1911-12	96	7	5,509	97,396
1916-17	182	18	8,114	1,29,576
1921-22	141	41	7,833	1,46,732
1931-32	475	97	12,116	2,82,641
1938-39	579	126	14,588	3,36,436

TABLE IV

Number of Muslims Passing University Examinations in each Quinquennial Period—Madras

Quinquennium From-to	B.A.	B.A. Hon.	M.A.	B.Sc.	B.L.	L.M.S.	B.M.S.	L.T.	B.E.	B.Sc. (Ag.)
		A	B	C						
1861-66	0	..	..	..	..	..	..	..	..	..
1866-71	0	..	..	..	..	..	..	..	..	..
1871-76	0	..	..	..	..	..	..	..	..	..
1876-81	1	..	..	..	..	..	..	..	..	..
1881-86	5	..	..	..	..	1	..	..	..	..
1886-91	11	..	1	..	1	1	..	..	..	..
1891-96	21	..	..	..	2	1	..	..	..	..
1896-01	25	..	1	..	3	2	1	..	..	..
1901-06	38	..	..	..	4	..	..	3	..	..
1906-11	33	..	..	..	5	2	1	4	..	..
1912-16	24+13	1	2	..	4	2	..	2	..	..
1917-21	2+56	7	1	..	11	..	1	3	..	..
1922-26	1+134	10	9	..	29	1	2	14	1	..
1927-31	220	42	17	3	25	4	1	15	..	1
1932-36	241	20	17	19	36	1	10	27	13	5
Year										
1937	34	4	4	9	1	..	..	4	4	..
1938	51	4	9	8	17	..	4	13	1	1

(A) From 1914; (B) From 1876; (C) From 1923.

TABLE V

University Examination Results in Madras—1929-1938

	Total	Muslims	Percentage
B.A. Hon.	1,786	65	3.5
B.A.	14,009	477	3.4
M.A.	1,392	41	3
B.Sc.	846	37	4.4
M.Sc.	62	0	0
B.L.	2,916	67	2.3
L.M.S.	136	4	3
B.M.S.	583	14	2.4
L.T.	2,086	55	2.6
B.E.	345	17	5
B.Sc. (Ag.).	281	7	2.5

TABLE VI

Total Number of Students in Madras

(Figures for male students only)

1938-39

	Total	Muslims	Percentage
Arts Colleges	12,171	545	4.5
Professional Colleges	2,430	118	4.85
Secondary schools	1,95,556	13,681	7
Primary schools	19,99,783	2,29,012	11.5

TABLE VII

Public Expenditure in Malabar Boys' Schools

Name of school	Total No. of students	No. of Muslim students	Total Expenditure from			Muslim share of expenditure from			
			Government	Municipality	Local funds	Government	Municipality	Local funds	
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Tellicherry Brennen	202	27	14,393	..	..	2,418	..	..	A
Tiruvengad Brennen Branch	231	8	3,337	..	..	115	..	..	A
Mallapuram Muslim	169	119	7,849	..	..	5,527	..	..	A
Cannanore School	713	61	2,650	..	..	226	..	..	A
Cannanore Town	257	8	10	1,624	..	$\frac{1}{2}$	5	..	B
Palghat	540	17	57	1,168	..	$1\frac{3}{4}$	37	..	B
Payyanur	208	15	1,111	..	7,528	80	..	687	C
Cherukunnee	225	23	1,684	..	6,518	172	..	666	C
Quilandi	264	25	223	..	5,725	29	..	542	C
Kodirur	248	18	..	..	6,357	..	..	461	C
Manjeri	292	35	3,771	..	9,061	452	..	1,086	C
Parintal-manna	327	31	4,083	..	8,089	387	..	641	C
Tirur	285	48	1,173	..	8,878	198	..	150	C
Chowghat	547	60	949	..	14,624	96	..	150	C
Kumaranlur	181	22	..	..	5,826	..	..	708	C
Valapad	238	22	..	..	5,421	..	..	500	C
Kaduvayur	585	34	3,958	..	14,956	230	..	870	C
Kottayi	318	3	1,052	..	9,344	10	..	88	C
Elapulli	264	0	..	..	8,008	..	..	..	C
Cherpulcherri	256	2	864	..	8,789	7	..	55	C
Calicut Christian	901	31	3,253	..	..	112	..	..	D

A—Government schools

B—Municipal schools

C—Board schools

TABLE VII—Contd.

Name of school	Total No. of students		Total expenditure from			Muslim share of expenditure from			
	Total No. of students	No. of Muslim students	Government.	Municipality	Local funds	Government	Municipality	Local funds	
			Rs.	Rs.	Rs.	Rs.		Rs.	
Calicut St. Joseph	422	27	3,493	..	..	224	..	..	D
Tellicherry	760	152	3,417	..	..	683	..	..	D
Tellicherry St. Joseph	195	10	1,911	..	..	98	..	..	D
Badagara	359	19	1,898	..	..	100	..	..	D
Palghat	471	51	1,897	..	..	205	..	..	D
Cochin									
Santa Cruz	586	57	1,990	..	..	195	..	..	D
Payarathi	318	22	4,046	..	..	280	..	..	D
Palghat									
Nurani	388	26	1,191	..	..	80	..	..	E
Palghat									
Native	374	27	925	..	..	64	..	..	E
Kollengode	445	4	808	..	..	7	..	..	E
Shoranur	234	7	1,479	..	..	44	..	..	E
Ottapalam	512	9	..	..	..	..	..	..	E
Alattur	339	14	1,349	..	..	56	..	..	E
Kottakal	156	14	2,368	..	..	213	..	..	E
Ponnani	278	12	1,480	..	..	65	..	..	E
Manjapra	114	5	838	..	..	36	..	..	E
Vadakan-cheri	92	1	1,251	..	..	14	..	..	E
Calicut									
Zamorin	1,009	46	2,569	..	..	117	..	..	E
Calicut									
Ganapati	708	71	4,902	..	..	491	..	..	E
Purameri	131	7	443	..	..	24	..	..	E
Chirakkal	266	12	3,164	..	..	142	..	..	E
Taliparamba	192	3	2,713	..	..	42	..	..	E
Calicut									
Pokkanil	85	..	390	..	..	..	..	..	E
Calicut-thul-Maham-media	114	114	460	..	..	460	..	..	E

D—Mission schools

E—Other schools

TABLE VIII

Number of Scholars in Malabar

Schools	Total No. of students	Muslim students
Government	3	606
Municipal	3	1,510
Local Board	14	4,238
Mission	8	4,012
Non-Mission	17	5,427
	45	15,793
		1,319

TABLE IX

University Examination Results of Muslims in Madras in ten years—1929-38

		Average
B.A.	477	47.7
B.A. Hons.	65	6.5
M.A.	41	4.1
B.Sc.	37	3.7
M.Sc.	Nil	Nil
B.L.	67	6.7
Licentiates in Medicine	4	.4
M.B.M.S.	14	1.4
M.D.	Nil	Nil
L.T.	55	5.5
B.E.	17	1.7
B.Sc. (Ag.).	7	.7

TABLE X

Madras Provincial Services in 1940

	Total Strength	Total No. of Muslims	Muslims first appointed between 1930 and 1939
Madras Excise Service	88	10	2
Judicial Service and Law Officers	243	13	5
Public Service	133	13	2
Jail Service	8	..	..
Education Service	140	12	3
Registration Service	29	4	4
Co-operative Service	32	2	2
Labour Service	16	1	1
	689	55	19

TABLE X—Contd.

	Total Strength	Total No. of Muslims	Muslims first appointed between 1930 and 1939
Madras Civil Service	146	29	16
Medical Service	299	6	2
Public Health Service	73	..	..
Agricultural Service	97	..	..
Veterinary Service	24	1	1
Forest Service	25	5	..
Industry Service	16	..	..
Fishery Service	4	..	..
Engineering Service	169	..	..
Electrical Service	68	..	..
	<hr/> 775	<hr/> 12	<hr/> 3
	<hr/> 1,610	<hr/> 96	<hr/> 38

TABLE XI

Muslim Population in C. P. & Berar

Districts	Total population*	Muslim population*	Percentage of Muslim population
<i>Nagpur Division</i>			
1. Nagpur	9,40,049	53,809	5.7
2. Chanda	7,59,695	13,556	1.8
3. Wardha	5,16,266	20,928	4.0
4. Chhindwara (A)	9,67,004	38,689	4.0
5. Betul	4,06,252	7,037	1.7
Total ..	<hr/> 35,89,266	<hr/> 1,34,019	<hr/> 3.7
<i>Jubbulpore Division</i>			
6. Jubbulpore	7,73,811	47,614	6.0
7. Saugor (B)	8,50,157	36,262	4.2
8. Mandla	4,45,766	6,866	1.5
9. Hosangabad (C)	8,08,111	34,879	4.3
10. Nimar	4,66,931	50,925	10.9
Total ..	<hr/> 33,44,776	<hr/> 1,76,546	<hr/> 5.3

* Census Report, 1931.

A Now includes Seoni.

B Now includes Damoh.

C Now includes Narsinghpur.

TABLE XI—Contd.

Districts	Total population	Muslim population	Percentage of Muslim population
<i>Chattisgarh Division</i>			
11. Raipur	15,27,573	19,992	1.3
12. Drug	8,17,924	7,339	.9
13. Bilaspur	14,00,248	18,673	1.3
14. Bhandara	8,24,496	15,484	1.9
15. Balaghat	5,61,602	11,121	2.0
Total ..	51,31,843	72,609	1.4
<i>Berar Division</i>			
16. Amraoti	9,41,604	86,498	9.2
17. Akola	8,76,362	89,185	10.0
18. Buldana	7,66,584	71,766	9.4
19. Yeotmal	8,57,288	52,231	6.0
Total ..	34,41,838	2,99,680	8.7

TABLE XII

Muslim Population in C. P. Towns

1. Jubbulpore	..	..	29,022
2. Nagpur	..	..	28,042
3. Burhanpur	..	..	17,675
4. Amraoti	..	..	11,230
5. Ellichpur	..	..	11,134
6. Akola	..	..	11,208
7. Saugor	..	..	10,150
8. Khandwa	..	..	9,572
9. Kamptee	..	..	7,924
10. Raipur	..	..	7,227
11. Malkapur	..	..	6,445
12. Balapur	..	..	5,871
13. Karanja	..	..	5,374
14. Khamgaon	..	..	4,976
			1,56,850

TABLE XIII

Progress of Muslim Education in C. P. & Berar

1886-1902 C. P.

	1886-87	1891-92	1896-97	1901-02
Total Muslim pupils—				
Arts Colleges	7	13	11	14
Professional Colleges	..	4	3	1
Secondary Schools	471	2,271	2,452	1,070
Primary Schools	7,703	6,555	7,763	8,976
Total in public schools	8,223	8,833	10,263	10,114

1886-1902 Berar

	1886-87	1891-92	1896-97	1901-02
Total Muslim pupils—				
Arts Colleges	..	..	..	..
Professional Colleges	..	..	..	..
Secondary Schools	309	384	366	428
Primary Schools	5,834	5,870	6,983	7,141
Total in public schools	6,161	7,275	7,367	7,588

1906-1922 C. P. & Berar

	1906-07	1911-12	1916-17	1921-22
Total Muslim pupils—				
Arts Colleges	11	29	62	39
Professional Colleges	..	4	9	29
Secondary Schools	1,496	2,054	2,362	1,910
Middle Vernacular Schools	3,372	4,130	3,287	5,126
Primary Schools	16,653	22,799	25,042	21,740
Total in public schools	21,685	29,072	30,847	29,084

1922-1937 C. P. & Berar

	1921-22	1926-27	1931-32	1936-37
Total Muslim pupils—				
Arts Colleges	39	90	148	217
Professional Colleges	29	28	42	50
Secondary English Schools	1,906	32,701	38,782	39,501
Middle Vernacular Schools	4,998			
Primary Schools	18,117			
Special Schools	209	305	434	304
Total in all schools	25,298	33,124	39,406	40,072

TABLE XIII—Contd.
1922-1937 C. P. & Berar

	Females			
	1921-22	1926-27	1931-32	1936-37
Total Muslim pupils—				
Arts Colleges	..	..	..	2
Professional Colleges	..	..	..	..
Secondary English Schools	4			
Middle Vernacular Schools	128	3,068	8,325	10,469
Primary Schools	3,623			
Special Schools	31	45	33	100
Total in all schools	3,786	3,113	8,358	10,571

Muslim Candidates Passed in Public Examinations

Years	M.A.	B.A.	I.A.	Matric.	School Final	Middle	U.P.
	M.Sc.	B.Sc.	I.Sc. F.A.	Entrance			
1886-87	..	1	1	21	..	..	..
1891-92	3	5	..	..	..
1896-97	..	1	4	15	..	..	..
1901-02	..	1	1	10	..	..	..
1906-07	1	11	..	..	..
1911-12	..	4	7	13	..	..	..
1916-17	1	6	11	29	44	..	1,461
1921-22	..	9	6	30	..	..	1,236

TABLE XIV

Urdu Schools in C. P. & Berar

Serial No.	Name of District	No. of Urdu schools	Muslim population
1.	Nagpur	17	53,809
2.	Chanda	3	13,556
3.	Wardha	15	20,928
4.	Chhindwara	6	38,681
5.	Betul	1	7,037
6.	Jubbulpore	14	47,614
7.	Saugor	6	36,262
8.	Mandla	..	6,866
9.	Hoshangabad	8	34,879
10.	Nimar	13	50,925
11.	Raipur	5	19,992
12.	Bilaspur	2	18,673
13.	Drug	1	7,339
14.	Bhandara	3	15,484
15.	Balaghat	1	11,121
16.	Amraoti	68	86,498
17.	Akola	57	89,185
18.	Buldana	47	71,766
19.	Yeotmal	38	52,231

TABLE XV

Muslim Students in C. P. Colleges

<i>Government—</i>			
Morris College .. .. .	..	..	44
College of Science .. .. .	..	..	33
Robertson College .. .. .	..	..	30
King Edward College .. .. .	..	..	30
Agricultural College .. .. .	..	..	10
<i>Private—</i>			
Hislop College .. .. .	..	..	12
City College .. .. .	..	..	15
Central College for Women .. .. .	..	..	2
Hitakarini College .. .. .	..	..	33

TABLE XVI

Muslim Population in Bombay and Sind

District	Total population	Total Muslim population	Percentage	Muslim urban population
<i>Marathi Division</i>				
Bombay	11,61,383	2,09,246	18	2,09,246
Thana	8,36,625	37,741	4.5	16,378
Ahmadnagar	9,88,206	50,622	5	13,522
Khandesh E.	12,06,035	1,27,102	10.5	62,228
Khandesh W.	7,71,794	39,604	5.5	19,745
Nasik	10,00,048	56,409	5.5	37,451
Poona	11,69,798	54,997	5	35,177
Satara	11,79,712	42,765	3.5	13,090
Sholapur	8,77,520	72,483	8	38,558
Bombay suburban	1,79,524	21,361	12	17,635
Kolaba	6,28,721	15,483	2.5	5,805
Ratnagiri	13,02,527	86,746	6.5	11,042
<i>Gujarathi Division</i>				
Ahmedabad	9,24,033	1,15,859	12.5	87,841
Broach	3,34,170	80,502	24	21,190
Kaira	7,41,650	74,482	10	26,297
Panch Mahals	4,54,526	35,486	8	28,460
Surat	6,93,613	59,057	8.5	33,139
<i>Kanarese Division</i>				
Belgaum	10,76,701	93,224	9	44,287
Bijapur	8,69,220	1,05,499	12	39,884
Dharwar	11,02,677	1,58,431	14	98,324
Kanara	4,17,835	30,637	7	10,611
<i>Sindh Division</i>				
Hyderabad	6,62,924	4,60,920	69.5	46,339
Karachi	6,50,240	4,65,785	71.5	1,36,161
Larkana	6,93,735	5,77,899	83	29,034
Nawab Shah	4,96,612	3,77,746	76	8,632
Sukkur	6,23,779	4,40,148	70.5	61,736
Thar-Parkar	4,68,040	2,45,964	52.5	3,716
Upper Sind Frontier	2,91,740	2,62,338	90	7,783

TABLE XVII

Number of Muslim Students in Lyallpur Agricultural College

Year	No. of Muslims	Total No. of students
1930	11	31
1931	9	57
1932	17	51
1933	8	57
1934	18	34
1935	9	26
1936	10	21
1937	9	24
1938	6	26
1939	17	38