CHAPTER II

A BRIEF HISTORY OF MUSLIM EDUCATION IN INDIA

Background

The British expediency till 1837 accepted Persian as the official link language. Naturally, Muslims learnt it with advantage and were greatly benefited in the matter of official employment. They continued to enjoy this advantageous position till as late as 1851.

Ram Gopal states:

Muslim proportion in services was approximately equal to the combined strength of the Hindus and Europeans together (1).

It was by 1844 that the government in principle approved the policy of favouring English for the purposes of state employment. Muslims en masse opposed this measure because they considered it an encroachment on their personal law (shariat) which debarred them from the study of other languages "except for the purpose of answering letters, or combating religions of (other) people (2)." Another cause of their resentment was that they suspected it as a clever design on the part of the British to deprive them of their religious faith and encourage conversion to Christianity. Their doubt was further strengthened when they heard the open pronouncements of the missionaries like Duff that their "more vital object was to convey a thorough knowledge of Christianity with its evidences and doctrines (3)."
Simmering discontent among Muslims led to the fomentation of the Wahabi movement by Syed Ahmad of Barelly. He made a passionate appeal to stir his co-religionists from their state of apathy and humiliation to which they had resigned themselves. He called upon them to launch Jihad (war against infidel); or Hijrat (flight) from the accursed land. To him India being a 'Darul Harb' was not a befitting place to live in for a true believer of Islam. He went from place to place and carried out his mission against British. His appeal was more directed to the emotions of people. He advocated a militant struggle to drive out the British and re-establish the religion of the Prophet. However, the Wahabi movement fizzled out with the death of its leader.

Muslim Backwardness in Education

The Muslim political power which had been gradually declining from the beginning of the 18th century touched its summit in 1857. The failure of 1857 struggle made Muslims special target of the British vindictiveness.

Iqbal writes:

After 1857, the English turned fiercely on the Mohammedans as upon their real enemies. . . . . . . the failure of the revolt was much more disastrous to them than to the Hindus. The Mohammedans lost all their remaining prestige of traditionary superiority over the Hindus, they forfeited for the time being the confidence of their foreign rulers and it is from this period that must be dated the loss of their majority in higher subordinate ranks of the civil and military services (4).
Besides, Muslims did not accept the modern education as a fact of life. Reasons for it may be classified as:

**Religious susceptibilities.** To Muslims education was inextricably linked with religion. Therefore, modern education was looked upon as against their religion, traditions and requirements. They considered it necessary to learn the portions of Koran by heart for the express purpose of performing their religious obligations. To them the teaching of mosque always preceded the lessons of school. This delayed their entry into the field of secular education and they lagged behind their Hindu compatriots (Hunter (5), Sharp (6), Mathew) (7).

**Social and historical conditions.** Muslims were proud of their culture, language and racial superiority. As rulers they had the lion's share in all privileges, but now they were pushed down to subordinate positions. The Hindus considered the British more benevolent, considerate and sympathetic. Their positions were elevated, when common schools appeared. The Muslim community was repelled to take advantage of the opportunity because there was no provision of Islamic teachings in schools. Nathan traces the origin of this attitude of Muslims to modern education in social and historical conditions "which have proved difficult to overcome (8)."

**Lethargic habits.** The Muslims ruling class had taken things for granted. The same habit persisted after they had lost power. With the usurping of power by the British, Persian
lost its former court status. Its repercussions were more on the Muslims because "they showed themselves less ready in adopting (themselves) to the new conditions (9)." They failed to rise to the occasion which was based more on merit than on hereditary roles. Moreover, the learning of a foreign language required application of more diligent work to which Muslims were least accustomed (10).

Poverty. The Land Settlement Act of 1795 (11) affected the Muslims adversely and reduced their socio-economic status to an unimaginable extent. The most important potent cause of the Muslims backwardness was "the poverty of the large sections of population (12)."

But it is disputed as to what extent their chance of mobility in the educational ladder was affected by the low socio-economic status. The Memorial of the National Mohammedan Association (1882) submitted by Amir Ali, the Secretary of Association to the Government of Bengal states "their backwardness is poverty (13)." Records show that even incentives did not lure the Muslims to take advantage of the educational opportunity (14). But in India, on the whole the economic condition of the Muslims was far from satisfactory. In addition to poverty another, but not less important factor that kept them away from the modern schooling was their contempt for the English language and western culture.

The Committee for 'Better Diffusion and Advancement of Learning Among Mohammedans of India,' was sponsored by Sir Syed Ahmad Khan on his return from England. In response to the offer
of three prizes for the best essays on 'Reasons why Muslims objected to the education imparted in government institutions,' the thirty two essays submitted enumerated the main causes of this allergy as: it ignores the religious aspect of education; produces disbelief; corrupts morals; its study is against Islam teaches superfluous subjects and goes against the habits and manners of Muslims (15).

Dealing with the habits and manners which provide a check in the use of modern education by the Muslims Graham states:
(a) The richer classes educate their children at home, think it below their dignity to send them away from home to governmental institutions, where children of all classes are allowed to associate with each other.

(b) They, moreover, having ample means of livelihood, owing to a foolish fondness for their children consider education as unnecessary for them.

(c) The higher classes of Musalmans are dissipated and even the middle classes are naturally indolent, indifferent to education.

(d) Musalmans not being generally on friendly terms with Englishmen, there is no influence that can make English Education popular among them.

(e) Musalmans having a hereditary liking for military profession have no great desire to acquire learning (16).

Thus we find that the two most important factors which hindered the effective use of education by Muslims were their religious orthodoxy and economic backwardness combined with contempt for Western education.
Currents and Cross Currents in Muslim Thought

Education is developed on the lines of social and political thought of the people. To understand, development and growth of education, it is, therefore, imperative to study the socio-political trends in their historic perspective. In order to facilitate our study of the complex development pattern of the Muslim thinking since the advent of the British three dimensional approach may be conveniently adopted.

Conservatives. "The conservatives insisted upon strict conformity to the literal meaning of sacred texts and unquestioning obedience to religious injunctions based upon revelation (17)." This section of the Muslims did not reconcile with the changing times. It was uncompromising, unyielding and rigid in the matter of religious beliefs and dogmas. This section regarded British rule as anti-Islamic. Muslims belonging to this category stood for the retrieval of the lost glory for their religion, had burning hatred against the British regime. But they were ruthlessly suppressed by the British who had now come to entertain a permanent distrust of the Muslims' loyalty and allegiance to them. This attitude led to the perpetration of discrimination against them in all walks of life. A section of Muslim divines (18) who were supported by some of the Nawabs called upon Muslims in the name of Islam to boycott the English education. They considered everything that came from the West - the British jurisprudence,
the European system of medicine, the teaching of European arts and sciences - inferior to their own system of knowledge (19). The Muslims were largely influenced by this group. As a result they deprived themselves of English education on the one hand; and were made the target of discrimination in the matter of employment by the government on the other. But all this did not dampen their spirits, rather it doggedly strengthened their prejudice and made them more vulnerable to the influence of Mulla and Maulvi.

**Pragmatists.** The pragmatists insisted upon the acceptance of any system, values and truth on the principle of their workability. The Muslims of this view reconciled themselves to their present plight and considered it suicidal to overthrow the British power which had the vitality to cope with any eventuality effectively. In a sense their attitude was more realistic in evaluating their strength and weaknesses. They, therefore, did not approve of toeing the line suggested by their hard core co-religionists. Their advice to them was to win over the favour of the English and endeavour to secure maximum concessions for their community to improve their lot.

Sir Syed Ahmad Khan was the first to take initiative in the direction of rapprochement and reconciliation with the British. In this mission he received the active support of a galaxy of prominent men like, Ameer Ali, Chiragh Ali, Mohsin-ul-Mulk, Vqar-ul-Mulk and Aga Khan. This pursuit of the common cause of the community opened new vistas of the British favour
in employment and educational opportunity. The English who appeased the Hindus at the expense of the Muslims, prior to the development of national consciousness, showered bounteous concessions on the Muslims after the publication of Hunter's book 'Indian Musalmans' in 1871. This change was brought about not because of any genuine concern for the welfare of the Muslims but on account of the exigencies of the times and expediency of the political situation. From about the eighties the British adopted the policy "to play the Muslims against the Hindus and break the solidarity of the people." This section of Muslims under the patronage of the British was vociferous about their representation in government jobs and educational institutions. They exhorted the Muslims of India to acquire modern knowledge which could open fresh avenues for social and economic progress of the community. They were emphatic for taking to the Western education which only could bring speedy dispensation of justice and carve out an honourable place for the community. They demanded more nominations in professional courses. It was only because of their watchfulness, devotion, dedication and continuous hammering of the cause that the Government of India through its Resolution adopted in August, 1871 envisaged series of measures, like, more free-ships and more reservations to encourage education among Mohammedans.

Nationalists. This group was guided in thought and action by the needs, aspirations and ultimate goals of the country. They put country above everything, worked for its unity and
independence. Though Muslims with nationalist leanings were
handful, yet they played a significant role in the growth of
democratic traditions.

Muslim nationalists, notably Dr. Zakir Husain played an
important part in translating Gandhi Ji's idea of a national
education (22). The nationalist Muslims called upon, their
co-religionists to take interest in Western education and not to
treat religion and education as one.

To sum up, Muslim political thought developed on three
distinct lines. Conservatism regarded religion as the vehicle
of all knowledge and panaceas for present ills in which the Muslim
community was enmeshed. Pragmatists advised their co-religionists
to shed all past inhibitions about English education, for there
was nothing anti-Islamic in it. They advocated that the common
interests bound the Muslims to the English and not to the Hindus.
Nationalism represents the third important current in the history
of India. Muslims of this school, by and large, derived their
strength from the political convictions of Gandhi and advised
their co-religionists to eschew fissionary tendencies and work
for the prosperity and freedom of the country. They also
advocated common education for all Indians.

MUSLIM EDUCATION - ITS PROGRESS AND DEVELOPMENT DURING THE
BRITISH PERIOD

Before the advent of the British, there were Koran schools,
Persian schools and Arabic schools for Muslims. Koran schools
were of elementary nature and their emphasis was on memorizing
the verses of Koran without understanding the meaning. Adams characterizes this type of teaching as "consummate burlesque (23)."

Syllabus of Persian schools included Persian literature with grammar and arithmetic. Arabic schools represented the highest stages of scholarship. In the initial stages thorough grounding in the grammar including etymology, inflection, syntax and prosody received exclusive emphasis.

To grasp the progress and development of Muslim education during the British rule we can describe it under the following stages:

First Stage: Period (till 1823)

The East India Company did not consider the education of natives as a part of its administrative policy. Therefore, it did very little to supplement the indigenous system of education existing in the territories (24). The Calcutta Madrasa was founded by Warren Hastings in 1782 to train Muslim Officers to meet administrative and judicial requirements. Courses of study included "natural philosophy, law, astronomy, geometry, arithmetic, logic and oratory (25)." There were five teachers on the staff with monthly emoluments ranging from Rs. 300/- to Rs. 400/-. Students were awarded monthly scholarships ranging from Rs. 3/- to Rs. 15/- according to the courses of study.

This policy was short-lived. Advocacy of the cause of English by Wilberforce (1792-93), Charles Grants (1792-97), Lord Minto (1835), Elphinston succeeded in inserting section 43
in the Act of 1813. It may be said as the first legislative admission of the right of education to the governed. Now onwards the government provided a sum of not less than one lakh rupees every year "to the revival and improvement of literature in India (26)," and for the introduction of Western knowledge among the natives of British territories. This sum was mainly devoted to the upkeep of Oriental Colleges, the payment of stipends and publication of works of Oriental literature (27).

Lord Hastings in 1815 expressed his anxiety to establish some system of public education which stimulated the private endeavours of natives, Englishmen and other missionary bodies in this direction. It was recommended to establish two experimental schools, "one for Hindus and one for Mohammedans ... at each Zila station (28)." The Calcutta School Book Society (1819) and Calcutta School Society (1819) came into being for the diffusion of elementary knowledge and founding of native schools throughout the country. These received government grants in 1823. This was the first recognition of "the claims of education for masses (29)." It was, therefore, only in 1823 that the Committee of Public Instruction was constituted to give effect to the provisions of the 1813 Act. These measures benefited both the Muslims and non-Muslims.

During this period the stress was to encourage oriental literature. The principle objective of the time may be stated as:

To win the confidence of the educated and influential classes by encouraging the learning and literature which
they respected, and, secondly to spend on higher education only (30).

Table 2.1 gives the number of scholars who were studying in educational institutions during 1845.

**TABLE 2.1**

**NUMBER OF STUDENTS BY COMMUNITY IN 1845**

<table>
<thead>
<tr>
<th>Community</th>
<th>Year 1845</th>
<th>Percentage of Mohammedans pupils to total pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>13,699</td>
<td>73.07</td>
</tr>
<tr>
<td>Muslims</td>
<td>1,636</td>
<td>9.43</td>
</tr>
<tr>
<td>Others</td>
<td>2,015</td>
<td>12.50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,350</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

(Figures are abstracted from Tara Chand's 'History of Freedom Movement,' Vol. II, p. 119)

If we interpret the table in the context of 1881 census which shows the percentage of Muslims to the total population as 19.8, it is found that they stand no where as compared to non-Muslim scholars.

**Measures to Promote Educational Cause of Muslims**

It was in 1783 that "Mohammedans of Delhi and early in the 19th century the Bohras of Surat built Arabic colleges (31)."
In 1843 there were nine Anglo-Arabic schools in whole of the country and mostly Muslims scholars were studying in these schools.

During this period Muslims and non-Muslims were treated alike, so far as the facilities of education provided by the East India Company were concerned.

Second Stage: Period (1823-1830)

The struggle for ascendancy between the Orientalists and Anglicists was the conspicuous landmark of the period. Eventually, those who favoured the use of English in administration of the country and the medium of instruction at the higher stages of learning emerged victorious.

The Despatch of February 18, 1824 to the Governor General-in-Council, Bengal contemptuously characterized the teaching of mere Hindu or mere Muslim literatures as frivolous (32). Now English classes were attached to the Calcutta Madrissa and the Benaras Sanskrit College. In 1829, Bentinck asserted that English was the key to all improvements and instrument for the regeneration of India (33). The Minute of Princep on July 9, 1834 reiterated its resolve to encourage the teaching of English and withdraw awards of scholarships from students who did not study English along with Arabic. The attitude of the British to patronize English at the cost of oriental languages created a widespread resentment among Muslims. A petition signed by 8,000 Muslims of Calcutta was submitted to His Majesty. Muslims feared that the object of the governmental measure was to induce
conversions and discourage oriental studies (34). The British Government was alarmed over the reaction and lost no time in affirming its religious neutrality (Howell (35), Bentinck (36), the Government of India Resolution 1904 (37) and Stark) (38).

Controversy over the question of medium between the Orientalists and the Anglicists acquired added dimensions. Each side doggedly espoused its standpoint. The Committee of Public Instruction (1835) referred the matter to the Government which appointed Thomas Babington Macaulay, the then Law Member of the Company's Government for preparing a Minute on this issue. His historic Minute set at rest the whole controversy once for all by his verdict in favour of English. The then Governor General of India William Bentinck stamped his concurrence on this Minute. The Government of India Resolution (March 7, 1835) states:

...the great object of the British Government ought to be the promotion of European literature and science among natives of India (39).

By this time it became abundantly clear that the government policy was to discourage oriental learning and promote Western education. Oriental languages received attention, till persons possessing such knowledge were demanded to man administrative and judiciary services. But it remained no longer true.

During this period, the education of Muslims did not make much headway. On the other hand, over enthusiasm of the British in the matter of English as a medium of instruction disillusioned Muslims and discouraged them from becoming active participants in the educational programme sponsored by the government.
Measures to Promote Educational Cause of Muslims

In this age which was more marked by despondency of Muslims, no concrete steps worth the name were taken to encourage the cause of Muslims education.

Muslims were treated like the other communities by the government in the matter of education. Muslims construed the British effort to introduce English as anti-Islamic and thus advised their co-religionists to oppose it to the last. Atmosphere surcharged with such emotions vitiated the cause of Muslims' education and they were further deprived of the advantages which otherwise would have improved their lot.

Third Stage: Period (1850-1890)

The two significant events in the field of education of the period were Wood's Despatch (1854), "The creation of the Department of Public Instructions and the appointment of Inspectorate (40)"to consider the progress of education. Sir Charles Wood's Despatch has been called the Magna Carta of education being the pace-setter for the future developments in education. For the first time, the government accepted as a part of its policy the systematic promotion of general education and the diffusion of arts, science, philosophy and the literature of the West (41).

The despatch sympathised with the cause of Women's and Muslims' education and re-affirmed its policy of religious neutrality (42). Even when in 1859 the power was transferred from the Court of Directors to the Crown, it reiterated its
resolve to implement the principles laid down in the despatch.

During Mayo's time (1869-72) efforts of Sir Syed Ahmad Khan and Ameer Ali in the northern India and Bengal respectively succeeded in drawing the attention of the government to the backwardness of Muslims in education. Lord Mayo admitted that the prevailing system of education did not suit Muslims and, therefore, it had failed to attract them (43). This led to the adoption of Resolution No. 7 on August 19, 1871 which stated that in general (except in the North-Western Provinces and Punjab) Muslims did not avail of educational opportunities in proportion to their numerical strength. The government for this reason recommended the appointment of Muslim teachers, the encouragement of classical languages and the preparation of vernacular literature for Muslim students (44). The resolution received the consent of the government in December, 1871.

Table 2-2 describes the number of scholars who passed the Entrance Examination of the Calcutta University in the lower provinces of Bihar, North-West Provinces, Panjab and Ceylon in 1861.
TABLE 2.2

NUMBER OF SUCCESSFUL SCHOLARS AT (a) THE ENTRANCE AND (b) B.A. EXAMINATION OF CALCUTTA UNIVERSITY BY COMMUNITY IN 1861

(a) Entrance Examination

<table>
<thead>
<tr>
<th>Community</th>
<th>No. of scholars</th>
<th>The total percentage of pupils to successful pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>722</td>
<td>89.24</td>
</tr>
<tr>
<td>Muslims</td>
<td>26</td>
<td>3.21</td>
</tr>
<tr>
<td>Christians</td>
<td>39</td>
<td>7.29</td>
</tr>
<tr>
<td>Parsis</td>
<td>2</td>
<td>0.26</td>
</tr>
<tr>
<td>Total</td>
<td>809</td>
<td>100.00</td>
</tr>
</tbody>
</table>

(b) B.A. Examination

<table>
<thead>
<tr>
<th>Community</th>
<th>No. of scholars</th>
<th>Percentage of pupils to the total successful pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>11</td>
<td>84.62</td>
</tr>
<tr>
<td>Christians</td>
<td>1</td>
<td>7.69</td>
</tr>
<tr>
<td>Muslims</td>
<td>1</td>
<td>7.69</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100.00</td>
</tr>
</tbody>
</table>

(Figures abstracted from Majumdar's 'History of Freedom Movement; Vol. 1, p. 465)
It is evident from the table that the performance of Muslim scholars both at the Entrance Examination and B.A. Examination was far from satisfactory. Even in 1865 there was no successful Muslim scholar in the list of B.A., M.A., Medical and Law Examinations (45).

The Government of India Records (1873) view the position of Muslims in the field of education as under:

In the North-Western Provinces, the number of Muslim scholars was higher than their proportion. Whereas the percentage of the Muslims to the total population was 13.5 in 1871-72 and 14.3 in 1881-82 respectively, its proportion to the total enrolment was in the order of 17.8 percent, 20.2 percent (Progs. Nos. 74-111(46) and Education Commission) (47).

The government records indicated that in Panjab (except in frontier districts) and Oudh Muslims were ahead of other communities in the use of educational opportunities (Memorandum on the Progress and condition of India (48), Progs. Nos. 74-111) (49).

In Madras, Muslim scholars (1870-71) to 1881-82 represented 6.7 percent of total school-going population, whereas the community constituted 6 percent of the total population. Muslims held this position only in schools, but in the higher learning level they were at the bottom (50).

In Bombay in 1871-72 the number of Muslim scholars at schools was 15,577, or about 8.7 percent of the total number of school-going pupils. However, in 1881-82, the number went up to 41,548 or 11.7 percent of the total scholars in schools. When
the number of scholars attending indigenous schools was included; the overall percentage was estimated at 14.7 percent (51).

In Central Provinces, out of 46,233 pupils in the various government schools 3,249 were Muslims. In other words, Muslim scholars constituted 6.3 percent of the total scholars in the various government schools as against their proportional strength of 2.5 percent (52).

In Gujrat, M.P. and Bengal, Muslims availed of educational advantages at the lower classes, after which their number sharply dwindled (53).

Viewing the overall position of Muslims in education, the Secretary to the Government of India states:

....wherever the ordinary vernacular of the country is read and written in Hindustani or Urdu character, there the Mohammedans have occupied their proper position in the primary and secondary schools founded or aided by the State ....(but) where they talk a different language from that of the majority, or where teaching at any rate is in a different tongue and according to entirely separate traditions, there the special arrangements which these special circumstances require for them have not been always organized and their claims to it have been often inevitably disregarded (54).

Measures to Promote Educational Cause of Muslims

At the suggestion of 'The Select Committee for the Better Diffusion and Advancement of Learning' the government approved the utilization of the Mohsin funds for defraying the cost of Mohammedan Madrissas at Dacca, Chittagong and Rajshahye (55).

In accordance with the Government of India Resolution, 1871 arrangements were made for the teaching of Persian and Arabic in Madras, Bombay, North-Western Provinces and Assam.
The Bombay Presidency recognized Persian as one of the languages for graduating in arts and the post of the Professor in Arabic (56) and Persian was included as one of the subjects at the university level (57); in Assam teachers of Persian and Arabic were appointed in all the schools of eastern districts (58). To induce Muslims to Western education, the government offered to make arrangements for the instructions of Arabic and Persian after their own fashion, provided they adopted "English education and instructions in practical, arts and sciences (59)."

The government established separate schools for Muslims in the British territories of India. Two such schools were maintained for them in Madras (60).

Muslims enjoyed special fee concessions and exclusive scholarships were instituted for them. In Madras, Muslims were admitted in all schools on payment of half the usual fees, and 7 scholarships were reserved for them at the university stage (61). To encourage Muslims in educational institutions, Muslim teachers were appointed in larger numbers, and they were given liberal places in the inspectorate. In Bombay 6 Muslim Deputy Inspectors, in Meerut Circle 30 Deputy Inspectors and 141 Tehsili teachers were posted to watch the special interests of the community (62).

The other notable events which veered Muslims around to Western education were the founding of Anglo Arabic Higher Secondary School, Moradabad (1858); Queen Victoria Higher Secondary School, Banaras (1864) (63); The Mohammedan Anglo
Oriental College, Aligarh (1869); The Institute of Scientific Society at Chasipur (December, 1882) (64) to translate English books into Urdu; Tahzib-ul-Akhlaq (1870) (65) - a journal which regularly appeared for six years in the first round; Central Mohammedan Association in Calcutta (1877) to work together for common good of the community by training up Muslims for public life (66); The Anjuman-i-Islam (67) (1871-1881) to propagate the educational interests of Muslims; and Educational Conference (1878) to spread liberal ideas and to infuse "fresh blood into the Muslim community at one of its greatest crises of life (68)."

The statistics given earlier prove that Muslims had an edge over non-Muslims in the matter of education in North-Western Provinces, Oudh, Madras Presidency, Panjab proper and Bombay. It was a moral binding for the Muslims as such to study in Koranic schools because it was imperative for the performance of religious obligations and to earn Allah's grace. If scholars in Koranic schools were included for calculations, the community would show up far better in comparison to non-Muslims. This fact is pointed below:

Mohammedan attendance in schools does not represent proper state of education among them. The bulk of the community is one which has always been accustomed to some sort of literacy training, while, in comparing it with the Hindu community, the fact has been overlooked that this latter contains large number of the rudest and the wisest classes.

When actual statistics are computed, the disparity in the use of available educational opportunity among Muslims does not follow a uniform pattern in the British territories of India. By and large, Muslims enjoyed educational gains at the lower stages
of education, but at the higher stages they lagged behind. The fact may be attributed not to poverty alone, but also to their depressed social status (70).

Fourth Stage: (a) Period (1880-1901)

Lord Ripon (1880-1884) by the Resolution of the Government of India, February 3, 1882, appointed the Education Commission with W.C. Hunter as its President, and B.L. Rice, Director of Public Instruction, Mysore and Coorg as the Secretary. The Commission had 20 members: 13 Englishmen, 5 non-Muslims and 2 Muslims. It aimed at enquiring as to what extent the principles laid down in the Wood's Despatch (1884) for the progress and development of education had been implemented. Secondly, it was further required to recommend the future course of action in the light of new developments.

The Commission dealt with the problem of Muslim education exclusively in Chapter IX. It traced the reasons which kept the community backward as "in the pride of race, bygone superiority, religious fears and a not unnatural attachment to the learning of Islam (71)." It admitted Muslims' claims of backwardness in the matter of higher education. However, in the lower stages of schooling there was a tendency to exaggerate their inferior status (72).

The Commission was of the view that indigenous schools should be induced to include secular subjects, provide instructions in Hindustani and Persian where necessary, grant incentives in the form of scholarships and free ships, extend liberal
grants-in-aid to establish English schools and colleges, appoint Muslim Officers and teachers to safeguard their special interests and devote a separate section for Muslims education in the annual reports of Public Instructions.

During the period from (1881-82) to (1892-97), the number of Muslim scholars in primary schools, secondary schools, arts colleges and professional colleges was as follows:

**TABLE 2.2**

<table>
<thead>
<tr>
<th>Stage</th>
<th>(a) (1882-87)</th>
<th>(b) (1887-92)</th>
<th>(c) (1892-97)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total No. of scholars</td>
<td>Percentage of Muslim scholars to total scholars</td>
<td></td>
</tr>
<tr>
<td>Primary schools</td>
<td>5,06,749</td>
<td>21.1</td>
<td></td>
</tr>
<tr>
<td>Secondary schools</td>
<td>85,447</td>
<td>13.5</td>
<td></td>
</tr>
<tr>
<td>Arts Colleges</td>
<td>330</td>
<td>4.4</td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td>132</td>
<td>5.1</td>
<td></td>
</tr>
<tr>
<td>Institutions</td>
<td></td>
<td></td>
<td></td>
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</tbody>
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<td>Total No. of scholars</td>
<td>Percentage of Muslim scholars to total scholars</td>
<td></td>
</tr>
<tr>
<td>Primary schools</td>
<td>5,71,035</td>
<td>20.0</td>
<td></td>
</tr>
<tr>
<td>Secondary schools</td>
<td>66,652</td>
<td>14.0</td>
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</tr>
<tr>
<td>Arts Colleges</td>
<td>736</td>
<td>5.9</td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td>246</td>
<td>7.5</td>
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<td>Institutions</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(a) (1882-97).

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary schools</td>
<td>647,159</td>
<td>20.2</td>
</tr>
<tr>
<td>Secondary schools</td>
<td>75,976</td>
<td>14.2</td>
</tr>
<tr>
<td>Arts Colleges</td>
<td>339</td>
<td>6.6</td>
</tr>
<tr>
<td>Professional Institutions</td>
<td>291</td>
<td>6.7</td>
</tr>
</tbody>
</table>

The percentage of Muslims to the total population was 19.1. If Muslim scholars were represented proportionate to their population at the various stages of education, their percentage to the total enrolment should have been 19.1. The table 2-3 in (a); (b) and (c) show that excepting at the primary stage, Muslim scholars were under represented at all other stages as well as in the professional institutions.

The period from (1887-88) to (1891-92) was marked by a greater increase of Muslim students under instructions. But during the next quinquennium (1892-97), the progress slackened whilst in "the period 1897-98 to 1901-1902 it practically ceased over a large part of India (73)."

Taken separately, the percentage of Muslim scholars is high in private schools, whereas "in public institutions the percentage of Mohammedans is only 13.8 (74)." That is Muslims seem to be more attracted towards private schools which make arrangements for religious instructions.
The percentage of increase in all educational institutions from (1891-92) to (1901-1902) for all classes in public and private institutions was 17.02, but the increase in the case of Muslim Scholars was 10.3 percent (76).

On the whole, the trend apparent in Muslim education at higher stages was steady decrease in the number of scholars.

The Fourth Quinquennial Report Comments:

In the primary stage 19.7 percentage is only one seventh less than it should be, judged from the criterion of general population; Mohammedan pupils in the secondary schools would require to be increased by more than 50 percent, in arts colleges 73 percent... to bring them to the general level (76).

There was an overall fall in the attendance of scholars because of natural calamities, such as, plague and famine. Therefore, the education could not only enlist the required attention of the government.

Measures to Promote Muslim Education: (a) Period (1880-1901)

To attract Muslim scholars in schools and colleges, the following measures were adopted:

Scholarships. The Nawab Ashamoolah's Ripon scholarships (77) of the amount of Rs. 10/- a month were sanctioned from the endowment offered by Nawab Ashamoolah (78). In Bengal (1897-92) a provision of 93 scholarships was made for Muslim scholars (79). During the next quinquennial (1897-1902) in all both from government and other resources 61 junior and senior scholarships were made available to Muslims in Bengal (80).
The Panjab government (1881-92) sanctioned 58 scholarships, an infinite number of scholarships to those who continued their study after the successful completion of primary schools and Victoria scholarships to those who took to English education were offered during the period (1897-1902) (81).

In Assam (82) and Bombay special scholarships were reserved for Muslim scholars. In the fourth quinquennium the Bombay government created scholarships from its own funds and from the endowments bequeathed by Kasr Shabudin (83).

The Muslim scholars of Madras enjoyed half fee concessions in all types of institutions (84). Those who opted teaching profession received special allowance of Rs. 2/- in addition to the stipend. The female teachers trainees who did not reside in the town where the institution was situated, were paid a special guardian allowance of Rs. 5/- (85).

Role of social associations. It was at the initiative of the Mohammedan Anglo Arabic Association of Upper India that educational census "was successfully completed on December 32, 1893 (86)."

The M.A.O. college Aligarh started special classes to prepare students for competitive examinations or professional studies abroad in medicine and law. However, these classes were discontinued in "1892 due to lack of funds (87)."

Muslim staff. The appointment of Muslim staff in schools and inspectorates always received the serious attention of the government. In the Lower Provinces, 2 Muslim Assistant Inspectors (88) and a Muslim Sub-Inspector in each of the
four circles; (89) in Bombay, 2 Assistant Muslim Inspector of schools (90) and 6 Deputy Inspectors (91) were appointed.

During this period the British government through its compensatory measures made an effort to bring Muslims to the fold of education. Liberal grants of scholarships, freemsps, separate schools imparting education through Urdu language and the recruitment of special staff both in administration and schools succeeded to some extent in arousing Muslims' interest in public institutions. These steps softened Muslims' aversion towards the British education and made major breakthrough in the direction of inducing them to go in for education (92).

Progress of Education: (b) Period (1901-1922)

The 1901 census gave percentage of literates in the country as 24.8. Literacy percentage for Christians was 75.9; for Hindus 26.5 and for Muslims 12.2.

Muslims became receptive to education and the tendency of preferring private institutions to public institutions did change to some degree. The percentage of scholars who attended private institutions came down from 52.6 in (1886-87) to 3.6 in (1911-12).

The most notable event of this period was awakening among Muslims about the advantages of English education. The total number of pupils under instruction in all classes of institutions rose by nearly 60 percent in the period (1892-1912), but the out-turn of Muslim graduates for the same period increased by nearly 80 percent (93).
The table below brings out the position of Muslims in education for the period under discussion.

**TABLE 2.4**

**NUMBER OF MUSLIM SCHOLARS DURING 1912-1922**

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Muslim scholars</th>
<th>Percentage of Muslim population to total population</th>
<th>Muslim scholars to total scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911-12</td>
<td>1,551,151</td>
<td>22.7</td>
<td>22.9</td>
</tr>
<tr>
<td>1916-17</td>
<td>1,824,364</td>
<td>23.5</td>
<td>23.2</td>
</tr>
<tr>
<td>1921-22</td>
<td>1,966,422</td>
<td>24.1</td>
<td>23.5</td>
</tr>
</tbody>
</table>

The table 2.4 exhibits that Muslims were availing educational opportunities to a great extent commensurate with their percentage of population to the total population. That is they did not significantly lag behind as compared to other communities in the sphere of education.

Another important fact which emerges from the table 2.4 is that on the whole percentage of Muslim scholars to total scholars does not show much difference. But as we go up the ladder of education disparity becomes more explicit.
We find that Muslims were under-represented in proportion to their strength at secondary and college level. However, they cut the major slice of the opportunities provided in special and unrecognized schools.

Measures to Encourage Muslim Education: (b) Period (1921-1922)

The following steps were taken to encourage Muslims to make use of educational opportunities:

Scholarships. The government continued its policy of awarding scholarships and free ships to the Muslim scholars. Hostel facilities were provided and the curriculum was also
modified to meet their special needs (94). The Government of the East Bengal (1911-12) reserved 294 scholarships out of 698 for secondary scholars and 72 scholarships out of 168 for upper primary scholars. In Madras Rs. 20,000 were set apart for this purpose (95); the Government of Panjab offered 80 out of 64 open college scholarships apart from others which were exclusively meant for them (96); the Bihar and Orissa Governments granted 4 junior, 5 senior and 1 post-graduate scholarships (97); the Government of Central Provinces sanctioned 25 scholarships each for middle and high school scholars (98); and the Government of Assam made a provision of 25 scholarships (99).

Separate cells in the department of education. The creation of separate cell in the department of education with its duties to advise on educational needs, administration of funds, inspect, examine and frame rules and prescribe curricula for Muslims received its active attention.

Separate institutions. The Islamic colleges of Lahore and Peshawar (1905-12); and the Anglo Arabic High School (100); in Delhi were founded in 1903. In Madras, Bengal and Panjab (Lahore, Amritsar, Ludhiana, Multan, Hoshiarpur and Rawalpindi) a chain of Muslim institutions sprang up.

Muslim staff. The appointment of Muslim teachers was encouraged in Islamic and those schools where majority of scholars were Muslims. In Bombay, Bengal, United Provinces steps were taken to recruit Muslims in the inspectorate of education
and in schools. More so in Bengal (1904) 7 Malayis were appointed on the inspectorate staff to meet the special needs of Muslims (101). The government again (1913) affirmed its policy of providing Muslim teachers and separate inspecting agency for Muslims where practicable (102). This policy was accepted in principle and pursued by the government later on.

The Aligarh University. The Muslim University Aligarh which became a symbol of the Muslim learning and culture was founded in December 17, 1920. It played an important role by its contribution in the field of Muslim education.

Representation on the Senate of Calcutta. There were 6 Muslims as ordinary fellows of the university in 1914. They, however, were granted an additional representation on the Senate. To promote the cause of Muslim learning it was resolved to withdraw grants-in-aid to the college if it did not provide arrangements for the teaching of Arabic and Persian languages.

During this period there was a marked improvement in the number of Muslim scholars at all stages of education. However, in special schools and unrecognized schools the number of Muslim scholars was more in proportion to their total population percentage.

Progress of Education: (a) Period (1922-47)

Muslims made a real headway in the sphere of education which is evident from the increase of scholars in the educational institutions. However, the credit for inducing Muslims to
appreciate the benefits of modern education was shared jointly by the liberal steps (such as, scholarships and free ships, hostel facilities, separate institutions, reservation in education and employment etc.) taken by the government and the concerted efforts of Muslim leaders of pragmatic outlook. The progress is shown in the table given below:

**Table 2-6**

**NUMBER OF MUSLIM SCHOLARS IN EDUCATIONAL INSTITUTIONS DURING (1926-27); (1931-32); (1936-37); (1939-40); and (1946-47)**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Percentage of Muslim population to total population</th>
<th>Percentage of Muslim scholars to total scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1926-27</td>
<td>2,821,109</td>
<td>24.1</td>
<td>25.3</td>
</tr>
<tr>
<td>1931-32</td>
<td>3,409,763</td>
<td>24.7</td>
<td>26.7</td>
</tr>
<tr>
<td>1936-37</td>
<td>3,638,839</td>
<td>24.7</td>
<td>27.6</td>
</tr>
<tr>
<td>1946-47</td>
<td>4,390,919</td>
<td>27.6</td>
<td>26.6</td>
</tr>
</tbody>
</table>

Table 2-6 indicates that Muslims' participation in the totality of educational programmes (except in 1946-47) was satisfactory. Though the data giving detailed information in terms of the stages of education was not available, yet it may be concluded that on the whole Muslims were on the move.
Measures to Encourage Muslim Education: (e) Period (1926-27) to (1946-47)

The Government of India offered the following facilities to attract Muslims to education:

Scholarships. During this period, the government continued its liberal policy towards Muslims. Scholarships were multiplied and more free ships were extended. The Decennial report (1937-47) states that Muslims and scheduled castes enjoyed 15 percent free ships more apart from those offered in the regular course.

Separate staff and separate institutions. Muslims were granted the facility of having exclusive institutions, adequate representation of staff in educational institutions and inspectorate to safeguard the interests of the community and thus successfully espouse their cause. The Memorandum (1916-26) on the progress of education points out:

....The opening of separate educational institutions of all grades for Muhammedans, has been encouraged; special Muhammedan inspecting officers have been appointed to supervise Muhammedan schools and the instructions given in Persian, Arabic and Urdu at other schools, secondary training schools for Muhammedans have been opened in order to increase the output of Muhammedan teachers; special Urdu classes have been started in schools situated in localities in which Urdu is not a vernacular; fee concessions and reserved scholarships have been granted to Muhammedan boys and girls, religious instructors have been appointed in the ordinary secular schools for Muhammedans and recognition has been accorded to a large number of indigenous institutions, such as Maktabs, Mulla schools, Koran schools, which are willing to adopt themselves to the needs of the ordinary .... primary school course (103).
The Hartog Committee. The Committee deprecated the increase of denominational institutions on the ground that it imparted low standard of education to Muslims. However, it was of the view that arrangements for religious instructions be made, larger number of Muslim teachers be employed and a certain number of places for Muslim pupils be reserved (104).

Government of India Resolution 1934. On July 4, 1934 the Government of India resolution reserved 25 percent of posts under Central Government to Muslims. It was provided in the resolution to secure this percentage for Muslims by nominations if it was not found otherwise (105).

Report of Kamil Yar Jung Education Committee. The Committee was appointed in December 28, 1939 by the 52nd session of All India Muslim Educational Conference. Its aim was to study the different systems of education in the country and to prepare a comprehensive and broad based scheme of education that suited the special needs of the community and preserved the distinctive features of their culture and social order.

It observed that the present system had "disintegrating influence on the culture and social order of the Muslims (106)." The system of education enforced in the country is patterned after the requirements of Hindu students, "books were overloaded with Hindu mythology (107)," and Muslims referred to as symbol
of wars and "conquest, slaughter and carnage, destruction and demolition of India's past, amidst patricidal and fratricidal struggles and disputes (108)."

It was of the view either the syllabus should be revised and reframed so that it was acceptable to all the communities or the Muslim system of education should be allowed to develop on distinct lines, "but in a spirit of catholicity and goodwill to others (109)."

The Committee recommended the development of Aligarh Muslim University to include technology, science, military training, Islamic history and culture as full fledged departments; institute Oriental University, make Urdu as the second language in Bengal, reorganize methods of teaching in Muslim schools and to plan the religious education or Diniyat on better lines. However, the Committee disapproved Wardha Scheme of education for its giving no place to religion (110).

Central Advisory Board of Education. On October 19, 1948, the Viceroy's Executive Council considered the report of CAB, and the memorandum from the department of education. It recommended to take effective steps "to secure adequate facilities for Muslims (111)," until the educational opportunities were available to all.

By this time Muslims had been able to overcome to a great extent their aversion to English education. We find that in this period the number of Muslims scholars rose. Now they did not lag behind and were rather conscious of the benefits which could secure from education.
Muslim Education in Post-independence Period

The post-independent India discarded the policy of compiling and publishing educational statistics on community basis. Therefore, no objective statement can be made as to the position of Muslims in the educational field. Available information only tells that Muslims' interests were jeopardised in the distribution of jobs (Malhotra) (112) The Hindustan Times (113). Education is to a great extent linked with employment opportunities. From this it may be inferred indirectly that Muslims still remain backward in education.

Overall picture discussed above is indicative of the fact that Muslims on the whole were slow to appreciate the gains of modern education. It took time and efforts to overcome their reluctance in this regard. However, in the lower stages of education the community was always placed well. It enjoyed educational benefits in proportionate to their strength in the total population of India. The disparity between Muslims and non-Muslims was more conspicuous at higher stages of education. To obviate it the British extended additional facilities to Muslims beginning with the later part of the 19th century. Thus they caught up with the non-Muslim in some states and in others they still lagged behind. The impression that Muslims were adversely placed in the matter of education throughout the country was not wholly true. Their position varied from state to state. In Northern India, Hyderabad, North-West Provinces, Bombay and Madras proper Muslims equalled and sometimes excelled in the use
of educational opportunities at the lower stages of education, though their position was relatively weaker at the higher stage of education.
REFERENCES


   Gopal writes, "Even as late as 1851...the Muslims stoutly held their own, and equalled the combined number of English and Hindu pleaders, the reason being that adequate number of English and Hindu pleaders possessing knowledge of English and Persian was not available."


   Nathan writes, "Special social and historical conditions have induced among the Mohammedan population an antipathy with regard to Western education, and even a feeling of hostility towards it, which have proved very difficult to overcome."


   Majumdar writes, "The learning of an entirely unknown foreign language, of course, required her application and industry. The Hindus were accusative to this; no step under the Muslim rule they had practicably to master a foreign tongue and so easily
took to new education. But Mussalmans had not yet become accustomed to this sort of thing; and were, moreover, not then in a mood to learn, much less to learn anything that required hard work and application, especially as they had to work harder than their former subjects."

11. The Permanent Settlement Act of 1793. It was a measure adopted to snap the superfluous link of Muslim aristocracy that existed between the real revenue collector and the government. This Act elevated the position land holders (which were mainly Hindus) and granted them a proprietary right in the soil.


It states, "...in the Radji Muslim College, all the Muslim students were exempted from making any payment of fees...besides these they were entitled to get a number of senior scholarships of Rs. 50/- per month and junior scholarships of Rs. 20/- and Rs. 15/- per month."


The causes of Muslim aversion to modern education were classified in the Secretary's report under the following headings:

"1. Absence of religious education.
2. Effect of English education in producing disbelief.
3. Corruption of morals, politeness and courtesy.
4. Prejudices to the effect that to read English is unlawful and forbidden by the laws of Islam.
5. Not considering the feelings of Mussalmans and teaching superfluous subjects which distract the attention of students from important subjects."


18. Maulana Mohammed Kasim Nanotavi, Mirza Ghulam Ahmed Qadiyani, Maulana Abdul Maudoodi, Maulana Ashraf Ali Thanvi,
Allama Mashriqui, Hamidullah championed the cause of the finality of Islam in all matters. This tradition was emulated in the 19th century by the conservative Ulema, which included, Nawab Abdul Latif Khan of Calcutta, Nawab Saddiq Hasan Khan of Bhopal, Nawab Rasul Yar Khan of Hyderabad and Nawab Imdad Ali of the North-West Provinces.


Gopal states that the Muslims considered "British jurisprudence as against Islamic Law and the Kari system; the European system of medicine as against the time honoured Tabib, Hakim and Jarrah; exclusion of the Koran from the text-books; and emphasis on secularism as against theocracy; substitution of Persian by English; the teaching of European arts and sciences; which were considered inferior by learned Muslims—all offended against the traditions centuries...."


Available with National Archives Library, New Delhi. The full reference of the article is not given as the paper was too brittle to read.


24. Imperial Gazetteer of India - Education During Muslim Period. Vol.IV, Chapter XII.


26. Imperial Gazetteer of India, Op. Cit., Chapter XII

27. Ibid., Chapter XII.


29. Ibid., pp. 27-31.

It states, "...upon the proposal to appropriate all the funds to English education, there was a petition from the Mohamaddans of Calcutta, signed by about 8,000 people and native gentlemen of the city. After objecting to it on general principles, they said that the evident object of the government was the conversion of natives; and they encouraged English exclusively and discouraged Mohammedian studies, because they wanted to induce the people to become Christians, they looked upon their exclusive encouragement of English as a step towards conversion."

"Education in India, in the modern sense of the word, may be said to date from the year 1834, when the Court of Directors in the memorable despatch, definitely accepted the systematic promotion of general education as one of the duties of the state, and emphatically declared that the type of education they desired to see extended in India was that which had for its object the diffusion of arts, science, philosophy and literature of Europe; in short, of European knowledge (p.340)."
"The condition of Mohammedan population of India, as regards education, has of late been frequently pressed upon the attention of the Government of India. From statistics recently submitted to the Governor General in Council, it is evident that no part of the country, except perhaps, in North-Western Provinces and Panjab, do the Mohammedans adequately, or in proportion to the rest of the community avail themselves of the educational advantages that the Government offers. It is a regretted that so large and important a class, possessing a classical literature replete with works of profound learning and great value, and counting among its members a section specially devoted to the acquisition and diffusion of knowledge, should stand aloof from active co-operation with our educational system, and should lose the advantages, both material and social, which others enjoy.... The Governor General in Council desires that further encouragement should be given to the classical and vernacular languages of Mohammedans in all Government schools and colleges.... In avowely English schools established in Mohammedan District; the appointment of qualified Mohammedan English teachers might with advantage be encouraged.... Greater encouragement should also be given to the creation of vernacular literature for the Mohammedans - a measure the importance of which was specially urged upon the Government of India by Her Majesty's Secretary of State on more than one occasion. This resolution was approved by the Secretary of State vide letter No.10-12, in 1871."

44. Ibid., The Resolution No. 7 of August 11, 1871 states:

It states, "In place of 5,531 Musalmans at schools in 1870-71; the returns for 1880-81 gave 22,075, or 6.7 percent of the total number under instruction, while the percentage of Musalmans to the total population of the Presidency is only 6 percent. The proportion of boys at schools to those of a school-going age is for Mohammedans 15.1 for Hindus 12.7."
The Syndicate of Bombay University observes, "...having recognized Persian as classical languages for graduating in arts, considers it has done all that it can do with its present means for the encouragement of higher education among the Mohammedan population of this side of India."

52. Ibid., Progs Nos., 74-111.
53. Ibid., Progs Nos., 74-111.
54. Ibid., Progs Nos., 74-111.
57. Ibid., Progs Nos., 74-111.
58. Ibid., Progs Nos., 74-111.
59. Ibid., Progs Nos., 74-111.
60. Ibid., Progs Nos., 74-111.
62. Ibid., p. 487.
64. Ibid., p. 8.
65. Ibid., p. 6.
70. Ibid., Progs Nos., 74-111.
72. Ibid., p. 483.

74. Ibid., p. 367.


77. Ashanoolah and Ripon Scholarships. This scholarship is designated after Ashanoolah and Ripon because these were founded by Ripon His Excellency Governor General in 1883 from the endowments (amounting to Rs. 3,000) donated by Nawab Ashanoolah of Dacca for the promotion of Muslim educational interests.


81. Ibid., p. 382. There were two scholarships of the value of Rs. 14/- from provincial funds. Others included 4 scholarships of the value of Rs. 10/- at Intermediate level; 8 scholarships of Rs. 8/- at Entrance level; 44 scholarships of Rs. 4/- at Middle level and indefinite number of scholarships of Rs. 2/- at Upper primary level.


87. Ibid., p. 83.


90. Ibid., p. 321.
92. Ibid., p. 367.
95. Ibid., p. 248.
96. Progress of Education in India (1912-1917); Seventh Quinquennial Review. Vol.I, p. 149.
97. Ibid., p. 487.
98. Ibid., p. 487.
99. Ibid., p. 487.
102. Proceedings in the Department of Home, Part A, Progs No. 106, May, 1913. To bring Muslims into the fold of educational institutions Sharp suggested the following measures to the government:

"1. The improvement of existing institutions for Muhammadans such as the Calcutta Madrasa, the Islamic College Lahore, and Islamic schools.
2. The establishment of separate Muhammadan institutions in places where this can be done without detriment to efficiency or discipline and without unreasonable expense.
3. When this is not possible (and it is apprehended it will but seldom be possible) the addition to the staff of a school a teacher or teachers who will be able either to teach classes in English through the medium of Urdu, or to give special help to Muhammadan boys where the knowledge of some other vernacular is desirable for the study of English, or for general reasons.
4. The appointment of a reasonable number of Muhammadans to the Committees (where such exist) of Government institutions and to the governing bodies of aided schools."


107. Ibid., p. 276.

108. Ibid., p. 277.

109. Ibid., p. 279.

110. Ibid., pp. 280-286.

