Chapter - 1
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1.1. EDUCATION IN INDIA AND BENGAL

In Medieval India that too in the context of Bengal the, Brahmaniced culture and tradition with the same form of education was spreaded and established. During Medieval India and also in the early parts of colonial period a large number of pathsalas\(^1\), Tols\(^2\) and Chatuspathis\(^3\) were established and were also engaged for the propagation of indigenous and elementary education in India. The Reports of various local Governments, Buchanon's report and the most important, the Adam's third report reveals the fact that an extensive educational system was prevalent in India.\(^4\) After the renewal of the charter of East India Company in 1813, a lakh of rupees was sanctioned every year for the promotion of literature and education.\(^5\)

On and around the first quarter of the 19\(^{th}\) century several Local Governments of India made inquiries into indigenous education.\(^6\) The result of those inquiries are the records of education in India as it existed before western influences had seriously affected it and before those modern developments took place which had such a far reaching influence upon India. The 19\(^{th}\) century Indian Society was essentially a feudal society in its decaying form consisted of several classes and very large number of castes and tribes.\(^7\) During the second quarter of 19\(^{th}\) century the decaying princely Governments, the Zamindars did not accept any responsibility for the people and all their educational efforts were limited to the provision of some financial support to learned persons and institutions of higher learning, mainly on religious considerations.

Priestly classes who formed a very small minority needed formal institutions for religious instructions and therefore created and maintained them
through their own efforts. With such support from the princes and the people as they could muster. The small classes of Government Servants, merchants, money lenders and the more well to do Land Lords also needed elementary education in three R’s and they organized for themselves the institutions needed for the purpose.

The several inquiries into the state of education in India were made by companies servants, by several local governments and the Governor of different Presidencies. In Madras, an inquiry into indigenous education was ordered by Sir Thomas Munro in 1822 and the information refers to all district except that of Canara. In Bombay, enquiry was ordered by Mountstuart Elphinstone in 1823 and in Bengal special enquiry into indigenous education was conducted in 1835-38, under the orders of Lord William Bentinck, by William Adam, a missionary who was a devotee for the cause of Indian education. The Reports of Sir Thomas Munro reveals the fact that there were altogether 12,498 schools and colleges in Madras presidency with a population of 12,850,941. It can be revealed from the report that there was one school in every 1000 of population.

The inquiry into Bombay on and around 1825s revealed the fact that there were altogether 1705 schools existed with 35,153 pupils with a population of 4,681,735. The report prepared by William Adam suggests that there were altogether 100,000 schools existed in Bengal and Bihar for a combined population of 40,000,000 meaning thereby there would be a village school for every 400 persons.

The report of the existence of 1 lakh school has been considered as myth by Sir Philip Hartog while Shri R.V. Parulekar maintained with equal force that it is substantially correct. During the beginning of 19th century, four types of
indigenous educational system prevailed in India. These indigenous institutions were divided into two types. The two types of indigenous institutions were schools of learning and elementary schools.

The schools of learning were Pathsalas of the Hindus and Madrasas of the Muslims. The Elementary schools were also divided into two parts i.e., Persian schools and the schools teaching through modern Indian languages. Hindu schools of learning were conducted almost exclusively by Brahmins and a very large majority of the student attending them were Brahmins.

The Madrasah system of education was exclusively conducted for Muslims. The schools of learning that were prevalent on and around 1840s corresponded to the colleges of modern type. These institutions provided the highest instruction known, which in the first half of 19th century meant mostly religious instruction. The chief object was to produce Maulavis and pandits and people were led to support them by religious motives.

Out of 3 presidencies of India specially Bombay, Madras and Bengal, the presidency of Bengal was the first province to take up the work of educational reorganization which was made possible by the liberal attitude which the Court of Directors adopted by about 1823. As far the education of India during the period of study was concerned, the Macaulay Minute of 2nd February, 1835 is a document of great historical importance. The first question that Macaulay took up for discussion in his Minute referred to the interpretation of section 43 of the Charter Act of 1813. Macaulay argued that the word 'literature' occurring in this section could be interpreted to mean English literature, that the epiteth of a learning "native of India" could also be applied to a person versed in the Philosophy of Locke or the poetry of Milton and that the object of promoting a
knowledge of sciences could only be accomplished by the adoption of English as the medium of instruction.\textsuperscript{15}

The arguments advanced by Macaulay in support of his view were immediately accepted by Lord William Bentinck who in his Resolution of 7\textsuperscript{th} March 1835 opined the fact that object of British Government ought to be the promotion of European literature and science among the natives of India, and it was also suggested that the funds appropriated for the purpose of education would be best employed on English education alone.\textsuperscript{16}

The controversy of orientalist or promotion of Indian language and literature and the Anglicist or the promotion of English language and literature finally closed in a Minute, dated 24\textsuperscript{th} November by Lord Auckland, the then Governor General India.\textsuperscript{17} Lock. Auckland’s Minute also dealt with the recommendation of William Adam regarding the importance of indigenous education.

The General Committee of Public Institution was replaced in 1842 by a Council of Education. In 1844, Government announced its policy of giving every encouragement to educated Indians by employing them in Government Service.\textsuperscript{18} In 1845, the Council of Education made a proposal for the establishment of a University at Calcutta but the Court of Directors rejected it on the ground that it was premature.\textsuperscript{19} During the period, there were 1151 educational institutions with 13,163 scholars and incurred a total expenditure of Rs. 5,94,428 a year.\textsuperscript{20}

In the Presidency of Bombay, the Governor, Mountstuart Elphinstone ordered an enquiry into the functioning of Bombay Native Education Society which revealed the fact that in 1840 there were as many as 115 primary schools
existed in Bombay district.\textsuperscript{21} In April 1840, the Government of Bombay decided to constitute one agency for the management of all the Institutions for the education of Indians and established a Board of Education consisting of members of whom three were to be nominated by the society.\textsuperscript{22} The Bombay Native Education Society was to nominate three Indians as members of the Board of Education. This Board continued to function till 1855 when the first Director of Public Instruction took over charge.\textsuperscript{23}

The controversy regarding the medium of Instruction started in Bombay from 1845 to 1848 as it was earlier started in Bengal. In Bengal, the conflict arose between the classical languages on the one hand and it is very surprising that the champions of neither party said anything in favour of the mother-tongue of the people.

In Bombay, the conflict between classical and modern Indian languages were settled years ago by the medieval saints who wrote in the language spoken and understood by the masses. In 1843, Sir Erskine Persy, a Judge of the High Court became the President of the Board of Education. He was the staunch supporter of the use of English as a medium of Instruction and he did not at all approve of the earlier policy of the Bombay Native Education Society to give as much higher education as possible through the modern Indian Languages.

The old classical schools for oriental education still continued and even received monetary grants to help it, their support. The result of the proclamation of Lord William Bentinck was the starting of many new schools in which the English language was used as the medium of instruction and the result was that the older oriental schools were overshadowed. The establishment of English schools, were further encouraged by a proclamation made in 1844 by the
Governor, Lord Hardinge, that those educated in English schools and who passed an examination held annually should be preferred in appointments to Government offices which were of course electical in nature.  

The Governors of the presidencies specially Mountstuart Elphinstone of Bombay, Sir Thomas Munro of Madras, and James Thomason in the North-Western provinces put great emphasis on education through the medium of local languages. James Thomason, the Governor of North-Western provinces had taken a lot of positive steps and he subsequently levied a small tax on land for educational purposes. The missionary societies, both protestant and Roman Catholic had done a great job for the promotion of education. On and around 1853, there were less than thirty thousand pupils in Government educational institutions, whereas in mission schools there were ten times as many. The Charter Act of 1833 brought mission from other countries of Europe other than United Kingdom.

The missionary societies of England which were actively engaged in the propagation of education and promotion of education activities were General Baptist Missionary Society, the London Missionary Society, the Church Missionary Society and the Wesleyan Mission and Scotish Missionary Society. The Important German Missionary Societies were the Protestant Lutheran Missionary Society, Basel Missionary Society. The most important American Missionary Societies were American Baptist Union; the American Board and the American Presbyterian Mission Board North. Through the Wood’s Despatch of 1854, the Government of India took up the work of organizing universities at Calcutta, Bombay and Madras. The other universities, the Lahore and Allahabad Universities were started in 1878 and 1887 respectively. Subsequently the medical college were started in Bombay, Calcutta and Madras.
The course required by these Universities of Calcutta, Bombay and Madras in which all the teaching were in English entailed the passing of the matriculation examination. It was followed by the two years for the intermediate course, and then two years for the course which led to the Bachelor of Arts degree. Most of the students in high schools hoped at least to pass the matriculation examination of a University. This qualification, even without further study in college, could lead to some sort of teaching or clerical employment. In 1882 a Commission was appointed to review the whole functioning of the system of education department.

The most critical problem that was faced by the Commission was that the higher education was favoured in a big way than elementary education. The another striking fact revealed by the commission was that the institutions which were run by the Government were encouraged and subsequently discouraged the private run institutions. The Commission also recommended that primary education should in future have an exclusive claim on the local education funds, and should also have large claim on provincial revenues. School boards were brought into being to control and administer these new resources. It also recommended that in future with regard to higher education greater opportunities were to be given to private institutions.

In 1901 at the instance of Lord Curzon a University Commission was appointed which made suggestions for the improvement of the colleges and high schools. The teacher of science was introduced as a subject of curriculum. This began in 1906 in Calcutta but soon adopted elsewhere. In 1919 a Commission was appointed under the Chairmanship of Sir Michael Sadlar to study the whole question of University education. Reforms since them have largely followed the recommendations of this commission. Two Universities one each at Aligarh
and Benaras were established on and around 1919. In 1920s the University at Dacca also came up. In 1919 there were only five universities whereas by 1922 there were no less than fourteen universities. The Montague-Chelmsford Reforms developing Self Government had not come into force, and as education was one of the subject transferred to the control of the elected legislatures is tended to be influenced by party politics and popular clamour and this did not make it easy for Universities to develop higher standards.

The most important development that took place in the first half of the twentieth century was the passing of the minute of Lord Curzon in 1904 that has laid down that the extension of primary education was one of the most important duties of the State and, this was followed by some expansion of primary education.37 In 1910 Gopal-Krishna Gokhale:introduced a bill in the legislative council to spread free and primary education throughout India.38 When King George V visited India in 1912 he expressed in a proclamation his desire for the spreading of network of colleges and schools all over the land. This led to some extension of primary education, and of recent years these has been a growing desire that education should be made possible for all. In 1944 an important document with regard to the development of education was published.39 This particular document was drawn by Central Advisory Board of Education which had about forty members, official and non-official and as its' Chairman was Sir John Sargent, it is originally known as Sargent Report.40

It was a serious attempt to outline a plan for the development of education in the whole of the country. It proposed the establishment of nursery schools on a voluntary basis for children under six, while from six to fourteen years of age education should be free and compulsory for both boys and girls. After eleven years of age children would be selected to go on to higher education, which
might be either in a high school or a technical school, according to the aptitude they had shown in the junior department. Those selected for higher education should remain under instruction until seventeen years of age and for those unable to pay the fees required at this situation scholarship need to be provided.

As far as education in Bengal is concerned, there was tremendous growth in educational fronts in Bengal proper. The first Arts College was started in Calcutta and from 1817 to 1857, a number of schools expanded into colleges. In 1855 Lord Dalhousie founded Presidency college with which the Hindu college was incorporated. From 1855 to 1882 a few more colleges were founded with private donations but under definite Government management. Saint Xavier’s College and Metropolitan College were started in 1862 and 1869 respectively. The most important development that have taken place in the context of education during this period that the colleges were not only located in the capital city but were widely spreaded in the mufassil towns.

A number of new private colleges also came up as a measure against the recommendation made by Hunter Commission. Midnapur college and Berhampur college which was earlier in the hands of the Government were transferred to the hands of Municipality and Maharaja of Cassimbazar respectively. There was lot of development in the field of education from 1882 to 1902 as Ripon College (1884), Bangabasi (1887), Central College (1896) and the St. Paul’s Cathedral Missions College (1899) were established. There were also lot of colleges were established under the patronage of private management in both Calcutta and mofussil towns. The most striking fact reveals out that the statistics, that in 1882 there were over 3000 university students in Bengal, two-third of them were in Government colleges. By 1902, University students
numbered about 8,000 of whom less than 2,000 were in different Government colleges. Between 1907 and 1912 the number of students in Arts colleges in Bengal increased by over 6000, Bengal accounting for 4,626 and the new province of East Bengal for the reminder. On and around 1912 the two Bengal together contained over half the total number of English schools for boys in India. The number of English middle schools in these two provinces were 1537 out of an all India total of 2,464. In 1917 Bengal contained 35.8% of all secondary schools in India and 35.9%. Of all secondary students and had a school for every 28.5 square miles. In 1921 there was 18% literacy in Bengal and the percentage of the population literates in English was 3.4%.

The Introduction of 'The Bengal (Rural) Primary Education Bill in 1928, by Nawab Musharraf Hossain, the then Education Minister of Bengal on August 9, 1928 was a solid step forward towards the spread of primary education among the masses of Bengal. Similarly Bengal Primary Education Bill, 1930 was passed on August 26, 1930. The Bengal Primary Education Bill of 1932 was passed for compulsory primary education for girls. The Report of the Public Instruction of 1938 suggested that the total number of students in all types of schools were 31,41,857.

The survey of education in Bengal during 1835-1947 reveals the fact that primary education was progressing very strikingly high and modern and secular education was flourishing gradually up to the secondary level. As far as women's education in Bengal was concerned Bethune college and Eden college contributed much in the development of modern education. With the foundation of Lady Brabourne college in 1939 institutional education among the Bengali women shown steady progress.
References

1. Pathsalas: Elementary School of Learning in Indian Languages.

2. Tols: Schools of Higher Learning for instruction in logic, rhetoric and in vedic literature.

3. Chatuspathis: Elementary school of learning through domestic instructions.


5. Ibid.

6. Ibid.


9. Ibid.

10. Hartog Philip; *Some Aspects of Indian Education*, p. 72.


16. Ibid.

17. Ibid, p. 76.
20. Ibid.
23. Ibid.
25. Ibid, p. 204.
27. Richter, *A History of Missions in India*, p. 192. "At that time, India was thrown open to the whole world to any and every honest man who liked might settle there". This provisions opened up India likewise to the missionary activity of the other nations. It was in this year that the missionary labours of the Non-English Missionary Societies began in India.”
29. Ibid.
32. Ibid.
33. Ibid.
34. Ibid.
35. Ibid.
36. Ibid.
37. Ibid.
40. Ibid.
41. Hoogly College (1836), Dacca College (1841), Krishnagar College (1845) and Berhampore College (1853).
42. Metropolitan Institute and City college in Calcutta, Burdwan college 1882, Jagannath college, Dacca 1884, Victoria college, Jessore 1886, Uttarpara college 1887, Cooch Behar college 1888, Braja Mohan college, Barisal 1889, Krishna Chandra college, Hetampur, college, Dist. – Birbhum 1897, Victor college, Comilla 1899 and Mymensingh college 1901.
45. Ibid.
49. Ibid.
1.2. EDUCATION FOR MUSLIMS OF BENGAL THROUGH STATE AID

A new political order was created with the establishment of British rule in India. During 19th century political power of the British people was consolidated and most of the activities i.e., socio, political and economic activities became much more institutionalized. The result of these institutionalization was the spread of modern education.

Infact lot of efforts were made to spread different types of western modern and scientific education. Muslim education and any form of education for cause of Muhammedans were substantially neglected. The early initiatives by the British agencies for the cause of Muhammedan education and education for Muhammedan community was taken by Warren Hastings in 1780. The reason for the establishment of Calcutta Madrasa as early as in 1780, was the petition made by a group of Muslims of Calcutta who were learned and educated.¹ The syllabus and scheme of the study was prepared with it’s mode of functioning² The main syllabus was prepared and the syllabus included poetry, history, geography, general literature, theology, Quran. The commentaries, the traditions, Grecco-Arabic system of Baghdad and Bokhara were introduced as the main theme of the Syllabus.³

The intention of the Calcutta Madrasa was to impart education and to develop the Muslims of Bengal in educational front. The country officials were not happy and also unsatisfied with the functioning of Calcutta Madrasa. A report of the British official said that the Studies of the Madrasa “became nominal, and its ample resources were dissipated among the Superior and Subordinate drones of the establishment”⁴.
This conditions remained unchanged without any variation even after 40 years of its’ establishment.\textsuperscript{5} In fact for the development of internal administration, one European Secretary was appointed to supervise the internal administration.\textsuperscript{6}

Caption E. Irvine was appointed to the post.\textsuperscript{7} The condition of the library, reports Irvine was not satisfactory and he reported, that the library of the Madrasa Laboured under a remarkable poverty of books, its stock consisting of only twelve volumes, of which number not more than four were of standard of celebrity.\textsuperscript{8} The first important reforms of the college was the introduction of the system of annual examination in 1821.\textsuperscript{9} In fact reforms were also recommended to include European Science in the Madrasa Curriculum through translation in Arabic and Persian of various English works.\textsuperscript{10}

Under the order of the Governor General, the Calcutta Madrasa Committee has introduced English class in 1826 and efforts were made to popularize English learning among the Muslim students.\textsuperscript{11} Medical classes were also introduced in the Madrasa where Anatomy by English Authors, translated into Arabic were taught.\textsuperscript{12} The introduction of English in Arabic department proved to be a total failure. The report prepared by the Committee of public instruction in the year 1835 suggested the continuation of a separate English department as it provided an opportunity to the Muhammedan community at Calcutta. On and around 1835 AD, a lot of changes were taking place in the field of education for the Muslims of Bengal. The landmark in the educational history of India was the resolution which was passed on 7 March in 1835 was wholly devoted to the teaching of western sciences and literature through the medium of English language alone.\textsuperscript{13}
The orientalists strongly opposed the decision of 7th March of 1835 and ultimately the resolution was amended partly in favour of orientalism to maintain the Calcutta Madrasa and reserve its funds. The General Committee of Public Instruction by a resolution of 1840 made some recommendations to "fully adopt the proposition that ancient seminaries of oriental learning should be amply maintained so long as the community may desire to take advantage of them, and that the funds assigned to each seminary should, under present circumstances, be exclusively employed in instruction in, or in connection with the seminary, and for giving in these institutions a prominent encouragement to oriental learning." 14

Several scholarships were institutionalized in the name of junior and senior scholarship for the promotion of education among Muslims in Bengal. 15 After the abolishment of General Committee of Public Instruction in 1842 and with the establishment of Council of Education in the same year, an Anglo-Arabic department was added in the Arabic department in 1849 to instruct in the English language. 16

In 1850s, the Council of Education recommended to appoint Dr. Springer, one European Principal for the development of the studies and also to introduce discipline in the institution. The main agenda of the reformation was to introduce Anglo-Persian department in the College. Another proposal was made for the establishment of a branch school at Collingo. 17

Wood's Despatch of 1854 was prepared and the authors of the Despatch whole heartedly expressed its satisfaction over the rising inclination of the Muslims of Bengal in acquiring knowledge of English and modern education. The situation and position of the patronization of education to any of the
communities of India by the British Authorities, changed after the Revolt of 1857 and subsequently 'Muslims emerged from the 1857 discredited in the eyes of their rulers'. The most notable development of the Calcutta University was that in 1867, the Anglo-Persian department of the Calcutta Madrasa was affiliated to Calcutta University. There was some progress made by the Muslims in the field of modern education as general and average progress in the field of modern education was encouraging. The Education reports of 1859-71 provides information about the progress of modern education. It provided that 942 students attended the colleges of Bengal in 1859-60 while its number rose up to 15,982 in 1870-71 AD.

The Government of Bengal brought different reforms and took several measures for the purpose of education in Bengal and also for the development of modern education. The establishment of Hooghly College on 1st August, 1836 was a big step forward for the development of education among Muslims in Bengal. The Hooghly Madrasa was a department of the Hooghly College was founded and mainly supported from funds bequeathed by Haji Mohammad Mohsin who died without heirs and left his large property to Trustee for religious and educational matters.

The Government took over the Trusteeship in 1817 owing to the misappropriation of the funds. The Hooghly college was opened on 1st of August 1836 with two departments, one English known as the college for the teaching of English Science and literature and another, oriental known as Hugly Madrasa.

The Calcutta Madrasa was originally established as a department of Hoogly College. The course and the curriculum of the study of the Madrasa was
exclusively Arabic and the students were required to possess some knowledge of the elements of Arabic before admission. The duration of the course of study at Madrasa was extended over five years and it was comprised of Grammar, Literature, Rhetoric, Logic, Law, and Muslim.

After the establishment of Hoogly College on 1 August 1836, the admission procedure was started with in 3 days of its opening. Near about 1200 students sought admission for English department of the college and 300 students sought admission for the oriental department of the Madrasa.

The report of the annual examination revealed the fact that out of 1200 students, 1013 took up examination in English department of which 948 students were Hindus, 34 were Christians and 31 were Muslims, and out of the 219 students appeared from the oriental departments 138 were Muslims and 81 Hindus. A branch school of the college was opened in 1838 out of Mohsin Endowments.

When in 1782 the Calcutta Madrasa was founded by warren Hastings, it was designed “to qualify the Mohammedans of Bengal for the public service ... and to enable them to compete, on more equal terms with the Hindus for employment under Government.”

Some fifty years later; after the introduction of English into the course of studies, the Council of Education had to confess that “the endeavour to impart a high order of English education; to the Muhammedan community had completely failed”. Forty years later again “the condition of the Muhammedan population of India, as regards education, had of late been frequently pressed upon the attention of the Government of India.”
The Muhammedans were not even then competing on equal terms with the Hindus for employment under Government nor had the endeavour to impart to them a high order of education been attended by any adequate success.\textsuperscript{30}

The backward condition of education among Muhammedans attracted the attention of the Government of India under the Earl of Mayo, and its Resolution No. 300, dated Simla the 7\textsuperscript{th} August, 1871, invited the attention of the various local Governments and Administrations to the subject.

The Resolution is an important document being the first of a series of measures adopted by the Government for the encouragement of education among the Muhammedans. The Resolution No. 300 of 1871 further recommended some measures for betterment of education for the Muslims. It suggested that Muhammedan teachers of English to be appointed and Mohammedans would be encouraged by grants-in-aid to create schools and their vernacular literature. The resolution also suggested the Indian Universities to encourage Arabic and Persian literature.

The Government of India also suggested that Resolution should be prepared by Education Commission of 1882 and subsequently the Resolution suggested the following measures\textsuperscript{31}

(i) That further encouragement should be given to the classical and vernacular languages of the Muhammedans in all Government schools and colleges.

(ii) That is avowedly English schools established in Muhammedan districts, the appointment of qualified Muhammedan English teachers might, with advantage, be encouraged.
(iii) That as in vernacular schools, so in avowedly English schools assistance might justly be given to Muhammedans by grants-in-aid to create schools of their own.

(iv) That greater encouragement should also be given to the creation of a vernacular literature for the Muhammedans.

The most important reforms suggested by the Resolution of 1871 was to reform Muhammedan education by aid of the Mohsin Endowments. The Resolution suggested that, 'In Bengal, the Lieutenant Governor now desires to restore Muhammedan education by a well-connected and substantial reforming of existing material. Orders were issued in 1871 to establish special classes for teaching Arabic and Persian to Muhammedans in the ordinary. Wherever the demand should justify the supply, and wherever the Muhammadans should agree to conform in addition, to the regular course of study in the upper school classes, so that both kinds of instruction must be taken. The collegiate instruction in the Calcutta Madrasa will be remodeled and reinforced while the Mohsin Endowments which now support the Hoogly college, will be employed, wherever in Bengal their employment seems most advantageous, for encouraging and extending education among Muhammedans. Moreover the University of Calcutta has decided to examine in Persian as well in the Arabic for the degrees.

The Government of Bengal, in its letter dated 17th August, 1872 in submitting to the Government of India the views of the Lieutenant Governor in regard to the general measures to be taken for the promotion of Muhammedan education in Bengal put forward certain suggestions as to the utilization of these funds. It proposed to reform the Calcutta and Hooghly Madrasa attached to the
college and for special benefits to Muhammedan students studying in the college.

The lieutenant Governor's Council of Bengal showed its' willingness to sanction the preliminaries of any plan for reconstituting the Hoogly and Calcutta Madrasa. Add these paragraphs after referring with approval to the details of the proposals regarding the reorganization of the Madrasa, the Government of India continued with reference to the Hooghly Institution.

The Lieutenant Governor's proposition is to withdraw the greater part of the Mohsin Funds from the Hoogly College, which has no particular local claim and to use money for encouraging Muhammedan education elsewhere, apportioning it according to need, so much of the present cost of the Hoogly college as would be left unprovided by this subtraction of the endowments funds might, his Honour suggests, be then defrayed by the state. The report of the Home Department suggests that, "His Excellency in council approves the outlines of this proposal," and considers that some such arrangements would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Muhammedan education. His Excellency remarks that there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exists. His Excellency in council thanks that the Memorandum of Mr. Bernard and the Lieutenant Governor's observation upon it, suggest the alternative of strengthening certain selected Government Institutions on their Muhammedan side, instead of setting up new ones. For instance, the high schools or colleges at Chittagong and Dacca, in the midst of a great Muhammedan population might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly,
and of generally cheapening education to Muhammedans by scholarships and the like on the 29th July 1873, the Government of Bengal forwarded the information of the Government of India, a copy of a Resolution recorded by the Lieutenant Governor explaining the measures which “Sir George Campbell” had adopted consequent on the instructions of the Government of India set forth above and the additional assignment of Rs. 50,000”. The measures adopted were included a liberal scheme of scholarships for Muhammedan youths attending colleges and Zila schools, especially for those lads who could elect to pursue the ordinary English course of study and to read Physical Science”.

Through the Resolution 300 of 1871, it was decided that the Mohsin Endowment at Hoogly would be applied to English Education among the Muhammedans of Bengal. It also devoted a portion of endowment to the oriental side, or Madrasa and remaining to the foundation of three new Madrasas, to the establishment of scholarships, and towards the payment of the fee of Musalman students in colleges and schools. The three Madrasas were established at Dacca, Rajshahi and Chittagong and each were placed under an Arabic Scholar of repute, assisted by a competent staff of Maulvis. The result of the measures taken shown considerable increase in the number of Muslims under instruction in 1881-82. The most striking fact reveals out of the education report of 1881-82 that out of 1089 students in six madrasas of Bengal, as many as 322 learnt English. There were several changes brought by the Government of India in regard to the education of Muslims in India. The Government of Bengal expressed their views in the following words, in a letter No. 2,285 dated 25th September, 1884.

“The proposals for the support of special Muhammedan Schools, and for the special encouragement of Muhammedan education in ordinary schools, are
worthy of liberal consideration. Many of them are already in force in this province, the chief innovation being that for the creation of a special class of scholarships for Muhammadan students …… Finally, the Lieutenant – Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively”. There was backwardness of high English education among Muhammadans in the various provinces as shown by the University statistics.

The statistics of the University of Calcutta, no doubt show some encouraging results from, 1858 to 1893. The statistics provides the information that 290 Muhammedans obtained degrees as against 8,440 Hindus. But this number does not offer a large proportion of Muhammadans as it yields only 3 Muhammedan graduates as against 100 Hindus. While the proportion of the Muhammadan to the Hindu population is 32.3 to 67.7 in the provinces with in the jurisdiction of the University of Calcutta. (Statistics of the University of Calcutta, General Department).

The Education Commission of 1882-83 took several measures for the betterment and advancement of primary education among Muslims. It recommended the following suggestions :-

(i) That indigenous Mussalman schools should be Liberally encouraged to add purely secular subjects to their curriculum of instruction.

(ii) That special standards should be prescribed for Mussalman primary schools.

(iii) That Hindusthane should be the principal medium for imparting instruction to Mussalmans in primary and middle schools, except in localities where the Muslim community desire that some other language be adopted.
(iv) That the official vernacular in places where it is not Hindusthani should be added as a voluntary subject to the curriculum of primary and middle schools for Mussalmans maintained from public funds and that arithmetic and accounts should be taught through the medium of vernacular.

Upto the 1891, no special efforts were made by the Government of Bengal for the improvement of primary education amongst the Muslims but in his circular No. 98 dated Calcutta, the 25th of July 1891, Sir Alfred Croft drew the attention of the Divisional Inspectors to this subject. In this circular he pointed out that Muslims were not content to acquire primary education through the vernacular of their district and that therefore the ordinary primary schools of the province would not suffice for the Hindus and Moslems alike. Sir Alfred Croft identified the problems of adding Bengali and arithmetic to the Maktab course which was proved to be complete failure in Bengal. Alfred Croft proposed to remedy this state of things by offering definite recognition as well as encouragement in the shape of stipends for the Urdu and Persian course in maktabs on conditions that certain standards of useful vernacular instruction were introduced.

The system of education which was prevailed till 1904 AD was reviewed by Sir Alexander Pedler in 1904 and came to the conclusion that the result of 12 years working under the system was unsatisfactory in the highest degree. He proposed the 3 fold classification of Maktabs and also recommended grants-in-aid for such classification. In 1908, Sir Archdale Earle, at that time on special duty, called "Conference of Moslem gentlemen to consider the question of the institution of the Title examination of the Calcutta, Madrasa and other problems in connexion with the education of Mussalmans".
Sir Archdale Earle’s committee came to the conclusion that the scheme referred to above was very inadequate and they considered—

That the amount of grant-in-aid given to maktab is ridiculously small. For example Khulna district received Rs. 500 a year from which 10 Makhtabs out of 100 were aided. The Bengali Muslim press on and around 1910s became conscious about incompleteness of the mode of education followed in the Madrasas. It was realized and start giving regular education in modern physics, geography and history, to have the real speedy march towards advancement”. 36 Muslim legislators of Behgal greatly stressed on the importance of job oriented education in Madrasa.

Through a resolution no. 450T.C, dated the 31st July, 1914, Government of Bengal recommended that “Government should take up the question of the Madrasas at once in order that during the interval that would elapsed before the constitution of new University, some progress may be made in preparing pupils.” 38 Accordingly, in their resolution no. 450, T.G., dated the 31st July 1914, the Government of Bengal in anticipation of the establishment of Dacca University with its Islamic Department, sanctioned a scheme for the reorganisation of producing “Cultured Muslims fit to enter one or other of the careers open to educated men, and to play their part in the various activities which go to make up the public life of modern India.” 39

In January 1918, the Government of Bengal appointed a committee with Mr. Bies, the then- Assistant Director of Public Instruction for Muhammedan Education, Bengal, as President to consider the junior Madrasa course in the light of past experience. The recommendations of the committee with a few exceptions were accepted by Government and a revised syllabus for the junior
department of Madrasas came into force in 1919. The another most important
initiative taken by the Government was to establish Islamic Intermediate classes
in anticipation of the establishment of Dacca University. The most important
development was the passing of a Report of Calcutta University commission and
by the chapter XXXIII of the Report of the Commission, the following
observations were made.

"The proposal to establish a strong Department of Islamic Studies on
modern lines, combining with Instruction in these studies, a thorough grounding
in the English language forms on essential feature in the Dacca University
scheme, and we fully endorse the desirability of establishing a department of
Islamic studies in these lines." 40

Through the Dacca University Act of 1920 the reformed system has been
finally included in the University, as an integral part of the Faculty of Arts. The
Islamic graduates were admitted to the degrees of B.L. and B.T., under the same
conditions as laid down for the other graduates of the University. Islamic
Students were also admitted to the Universities of Calcutta and Aligarh under the
same conditions as laid down for the general students.

The reformed system came into being in 1915. A regular student
beginning from class III of a Madrasa would take 10 years to reach the
University stage. During this period and inspite of the manifold difficulties, 82
students of this department graduated from Dacca University upto 1932 of
whom 25 obtained first class honours and 39 second class. Of these, again 46
obtained the M.A. degrees, 21 secured first class, 17 second class, 3 the BT and
2 the BL degree. 41 The total number of the students in 686 reformed Madrasas
were 60,000 in the year 1931-32. The question of retention of the reformed
Madrasa system in the event of the introduction of religious instruction as a compulsory subject in ordinary schoolswas also raised.

In a new reformation of the Junior Madrasa, a boy has to learn four languages viz., Arabic, Urdu, English and vernacular as against two, viz., English and vernacular in M.E. schools. The reformed scheme of the Madrasa of 1934 brought several modifications and it recommended the various reformation or measures. It recommended the following things:

(i) The reformed system of Madrasa education be retained and modified as suggested by the Committee.

(ii) Junior Madrasa course be the same for both the reformed and the old type of Madrasas, so that a student may after completion of the course pass on either to High Madrasa or a high school or to an old type Madrasa.

(iii) That Urdu as a compulsory subject be omitted from the junior Madrasa course, vernacular and mathematics be the same as in middle and high English school.

The Government of Bengal took up the issues of primary and school education for the general population of the masses which also comprised of both Hindus and Muslims.

The introduction of ‘Bengal (Rural) Primary Education Bill 1928’, by Nawab Musharraf Husain, the then Education Minister of Bengal on August 9, 1928 was really a solid step forward for the spread of primary education among the masses of Bengal. Another Bengal (Rural) Primary Education Bill was passed in 1930 with some modifications and amendments. Another most important change that was brought in 1932 was the introduction of ‘The Bengal
Primary Education (Amendment) Bill 1932 was introduced with the provision for compulsory primary education for girls.45

During the first quarter of first half of twentieth century the Government of India suggested to the Government of Bengal that a Muhammedan College for the two Bengals should be established by removing the Calcutta Madrasa to a more suitable site either in Bengal or in Eastern Bengal and Assam, and reorganizing it on the lines of the Aligarh College. Upto 1935, a special class of institutions called middle Madrasa has been established in Eastern Bengal. They are bilingual middle vernacular schools and acted as feeder to high schools or cultural madrasas. They were funded from public funds.

Mr. Tamizuddin Khan, Education Minister of Bengal favoured the Bengal Secondary Education Bill of 1944. Through the Bill some demand for Muslims were put forwarded. As far as the Muslim women education is concerned, British Colonial Government patronized the foundation of female schools during the 19th Century and the result of which Bethune Female School at Calcutta in 1849 and Eden Girls’ School in Dacca in 1878 came into existence. The foundation of the first normal schools for girls, the Eden Female School was a milestone in the history of Women’s education in Bengal.46

The foundation of the Lady Brabourne College in 1939, the institutional education among Bengali Muslim Women became a first reality.47 The college, named after the wife of the late Governor of Bengal, was initially meant for Muslim girls but soon opened for other communities.48 The hostel, however, was reserved for the Muslim girls. Intermediate arts classes of the college was started in July 1939 with 35 Muslim girls.49
References


3. Ibid.


5. Ibid.


7. Ibid.


10. Ibid.


12. Hundred years of the University of Calcutta, p. 35.

13. The Government Resolution of 7 March 1835, stated thus: “His Lordship in council is of opinion that the great object of the British Government ought to be the promotion of European Literature and Science amongst the natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone. (H. Sharp. ed., Selection from the Educational Records, Vol. I, p. 130-31).

in connection with, those institutions, giving a decided preference to the
promotion in the first instance of perfect efficiency in oriental instructions.


21. Ibid.


23. Ibid.


25. Ibid.


27. Ibid.


29. Ibid.

30. Ibid.


32. Selection from the Records of the Government of India (Home Department), No. CCV. (1886); pp. 229-230.

33. Ibid.


37. Pracharak, 2nd year, 10th issue, Kartick, 1307 B.S. (1901).


39. Ibid.

40. Ibid, p. 74.

41. Ibid.

42. Ibid, 93.

43. Ekramul Haq, B.L.C.P., Vol. XX, No. 2, pp. 99-100 dt. 2.3.1926.


46. Bamabodhini Patrika, Falgun, 1286 B.S.


48. Ibid.

49. Ibid.
1.3. EDUCATION FOR MUSLIMS THROUGH PRIVATE AGENCIES

The scions of the Muslim awakening specially, the Sir Syed Ahmad Khan in North India and Abdul Lateef in Bengal have contributed much in the development and progress of education among Muslims of India and Bengal. The initiative taken by private individuals were not so encouraging in Bengal. Haji Mohd Mohsin did some religious endowments, who died without heirs in the year 1806 and left his large property yielding an annual income of Rupees 45000 to Trustees for religious and educational purposes.\(^1\) Owing to the misappropriation of the funds, the Government assumed the ‘Trusteeship’ in 1817.

There were many Muslims who have taken initiative for the promotion and propagation of education for the Muslims of Bengal. On many occasions many have taken initiative for the development of education through several socio-political organizations which were directly involved for the cause of Education for the Muslim community. These Muslims on many occasions did not directly establish educational institutions but established societies, Associations and tried to attract the attentions of the British Government. The most important and peculiar problem of the period of study were that the Muslims were degenerated on economic front and they were not now able to contribute through the establishment of the institutions which they have done earlier. Nawab Abdul Latif, Sayed Ameer Ali and Sayed Ameer Hussain were the pioneers in the formulation of British policy towards education.\(^2\)

Abdul Latif was the foremost spokesman of the Muslims during 19\(^{th}\) century. Since the 1850s he began to take interest for the cause of education among the Muslim elites: In 1853, Abdul Latif, who was himself a student and
teacher of the Calcutta Madrasa impressed upon the Government the necessity of educating the Muhomedans in English but at the same time emphasized the importance of Arabic and Persian studies. He also believed that unless a Muslim acquired proficiency in Arabic and Persian he would not be able to occupy a respectable position in the society. Nawab Abdul Latif also believed that if a Muslim receive only English education at the cost of Persian and Arabic he would not be able to confer the benefits of that education to the members of his society and to persuade them to appreciate ‘the Benefits of the British rule and of that greatness of the British power in India’.

Nawab Abdul Latif played great role in getting Anglo-Persian department in Calcutta Madrasa in 1854 and also suggested the elevation of Anglo-Persian department to the status of the college. Abdul Latif was one of the Pioneers of the 19th century and through his unending and untiring efforts brought a certain degree of consciousness for education and progress among the Muslims specially among the elites of Bengal. Nawab Abdul Latif established ‘Muhammedan Literary Society’ on 2nd of April, 1863 at Calcutta. The aim of the ‘Mohammedan literary society’ was to impart useful information to the higher and educated classes of the Muhammedan community by means of lectures, addresses and discourses on various subjects.

Syed Amir Ali, who was the younger contemporary of Abdul Latif took progressive stand regarding the progress of education in Bengal. In 1881, Syed Amir Ali issued a pamphlet drawing the attention of the Government to the problem of Muslim education where he pointed out the wastage of the Muslim Fund in running the Madrasas of Chittagong, Rajshahi and Hoogly which were in declining conditions and recommended the establishment of an English college at Calcutta. Syed Amir Ali emphatically argued that, ‘the study of
English is a vital question for the Muhammedans', but it will be impossible for the Muhammedans to compete successfully or to keep pace with the Europians and the Hindoos unless some extra assistance is rendered to them. ⁸

Amir Ali who came from an Urdu-speaking elite family was much confused about the Muslim masses of Bengal. He mooted the idea of abolishment of the vernacular schools altogether was not in the interest of mass education and he like Abdul Latif failed to recommended previous for mass education of Bengal.⁹ It is very important to note that Abdul Latif made no effort to communicate with the Bengali speaking Muslims of his own province, an indication of the social and cultural distance between the minority elite classes of Muslims of Calcutta and other town and the majority of cultivators, particularly in the rural areas of East Bengal.

Ameer Ali also like Abdul Latif organized an Association, named the Central National Mohomedan Association, ¹⁰ Ameer Ali had also organized an Association, named the Central National Muhammedan Association established in 1877, was grounded essentially upon the principle of strict and Loyal adherence to the British Crown”.¹¹ The most important initiative during 1890s was the establishment of different Anjumans and which ultimately resulted in the encouragement of Muhammedan education. These Anjumans, in addition to making demands regarding Muslim disabilities, also raised issues relating to politics with a not very happy consequences in the then social set-up.

The new era in the field of education for Muslims started with the initiative taken by few educated Muslim elites specially by educated Muslim women. These educated Muslim women or Bhadramahilas came forward with daring plans of setting-up schools for the pardanashin girls and also for Ashraf
Muslims. The first important work that was done for the promotion of female education was the establishment of a Girls school in 1873 by Nawab Faizunisha Choudhurani, Nawab Faizunisha Choudhurani did not have any formal training or she did not visit schools and colleges for formal education. But her love for knowledge persisted and later on she spent hours in the Library room in search of knowledge. Nawab Faizunisha also setup a free Madrasah at her residence at Paschimgaon. It was converted into the Higher Secondary Islamia college and Gazi Atia Madrasa in 1943.

The most notable achievement of her was the establishment of primary schools for boys in four of her mouzas. Nawab Faizunisha’s daughter Nadrunnesa, took active part in setting up Nawab Faizunnesha and Badrunnesha High School for boys. These boys high schools were first established as middle schools but soon raised it’s status of a high school under Calcutta University in 1909. As far as primary education for Muslim women were concerned, Nawab Faizunnisha earlier established two primary schools for girls in Comilla town – one on the bank of Nanua Dighi and another at Kandirpar in 1873. The most notable students of Nawab Faizunisha’s High School were Syeda Jahanara Haider (1917–1988) and Meherunisha Islam (bn1921) who passed from Faizunisha Girls’ School in 1933 and 1938 respectively. Both Jahanara and Meherunisha played big role in public life where Jahanara became a renowned social worker and Meherunisha became an educationist. Nawab Faizunisha played big role and brought a landmark change in the history of Muslim women’s education in colonial Bengal.

Begam Shamshi Ferdaus Mahal was a great patron of women’s education and she greatly felt the need of upliftment of Muslim women of Bengal through
education. The Calcutta Muslim Girls’ Madrasa was established in 1897 and the Madrasa was inaugurated by Lady Mackenzie, the wife of the then Lieutenant.\textsuperscript{16}

Shamshi Ferdaus Mahal patronized this Girls’ Madrasa and also bore the cost of the housebuilding. In addition to this Shamshi Ferdaus Mahal granted Rs. 150 per month to meet the expense of this institution as well as for its’ overall development.\textsuperscript{17} The institution was started with 25 students but in 1888 one year after the opening of the institution, 48 girl students got admitted there. Shamshi Firdous Mahal was actively involved in the activities of Abdul Latif’s Mohammedan Literary society and was a patron of Calcutta Mohammedan Union.\textsuperscript{18}

Begum Khujista Akhtar Bano alias Suhrawardiya Begam established Suhrawardiya Girls’ School in 1909 in Calcutta. The school was inaugurated by the wife of the then Viceroy Lord Minto.\textsuperscript{19} Begum Sahiba was an educated lady and was few of the Muslim Women of Bengal who have completed her senior Cambridge. She had played big role in removing illiteracy in her region in Calcutta and after her death in 1919, the school became known as the Khujista Akhtar Bano Memorial Girls’ school which was then in 1935s functioning as a private secondary school.

The pioneer of women’s education in Bengal was Begam Rokeya Sakhawat Hossain whose individual effort had tremendous contribution in the development and propagation of education among Muslim women in Bengal and also greatly contributed in removing illiteracy in Calcutta in particular and Bengal in general. She founded Sakhawat Memorial Girls’ School in memory of her late husband Sakhawat Hossain at Bhagalpur in Bihar in 1910 and shifted to Calcutta on March 11, 1911 at 13 Waliullah Lane.\textsuperscript{20} The school in course of time
became the leading High School for the teaching of both Hindu and Muslim girls.

The aims and objectives of the education of Begam Rokeya was well explained through her writings. She thus wrote, “our girls should not only obtain University degrees, but must be ideal daughters, wives and mother – or I may say obedient daughters, loving sisters, dutiful wives and instructive mothers”. ²¹

The Philosophy of education and the Philosophy of education on which Rokeya’s school was established was the preparation of women for future citizenship and motherhood through an all round physical, mental and moral training. The syllabus for the school was prepared by Begum Rokeya herself and it included the Quran, English, Bengali, Urdu, Persian, home nursing, first aid, cooking, sewing etc. ²² Emphasis was placed on literary and practical subjects such as handicrafts, home science and gardening. ²³

The medium of instruction of Rokeya’s School was Urdu. Rokeya started Bengali and English class few years later for the benefit of larger section of Muslim community of Calcutta. Rokeya strongly put forwarded a thesis of establishing a kind of educational system which would be based on the synthesis between east and west.

On 19th of February, 1931 Begam Rokeya presented and read a paper in Fifth Bengal Women’s Educational conference held in Calcutta and said, “the future of India lies in its girls, the development of its educational system on proper lines is therefore a question of permanent importance. Although India learnt many lessons from the west, to impose on it the western system without modification to make it suitable to us is a huge mistake. India must retain the elements of good in her age old traditions of thoughts and methods. It must retain her social inheritance of ideas and emotions. While at the same time by
incorporating that which is useful from the west a new educational practice and traditional may be evolved which will transcend both that of the east and the west.”

The teachers in Rokeya’s school were all native Christians, Anglo-Indians, Hindu or of non-Bengali Muslim origin. Anowara Bahar, who later taught at Sakhawat Memorial School herself recalled that the only Bengali teacher was her aunt Begum Fateha Khanam. In 1914 the number of students had increased to 39 and the response of the big and respectable families were enormous. The school was upgraded by adding an additional class nearly in every possible year. Sakhawat Memorial Girls school became a High School in 1931. Due to increase in the number of students the school was transferred to 86/A Lower Circular Road in 1915 and 162 Lower Circular Road in 1932. The school became the important centre of Bengali Muslim women’s awakening and soon became the centre from where a lot of Muslim Bhadramahila emerged during the second quarter of the first half of twentieth century. The initiatives taken by the Muslim Bhadramahilas had the far reaching effect on the development of women’s education.
References


5. Ibid.


7. Ibid.

8. Ibid.

9. Ibid.


11. Ibid.


13. Ibid.

14. Ibid.


23. Ibid.

1.4. IMPORTANT EDUCATIONAL CENTRES FOR MUSLIMS IN BENGAL

Islam attaches immense importance to attain and instill to others ilm or knowledge. The ‘Holy-Quran’ and the prophet’s traditions (Ahadis) treated education or ilm as religious duty. Islam has contributed to the wisdom of the world and the science of Humanity. The Surah-Iqrah, the first revealed message of the holy Quran, opens with an injunction to the prophet to read (Iqra). Many of the Muslims of the Islamic world in Spain, middle east and central Asia in the medieval period did contribute to the knowledge of the world and their contributions were widely recognized in the western world.¹ The education for Muslims in Bengal during the first half of 19th century was diffused through Maktabs, Madrasas, Mosques, Monastries and through private houses.² The educational system was also in three forms, primary education imparting elementary knowledge, secondary education which was imparted in grammar schools, and private academics and the third was of higher education.

These three kinds of education system was prevalent in many parts of Bengal during the early periods of colonial system. Kalna subdivision, specially Saspur, Mangalkote of Katwa subdivision, Jamalpur of Burdwan sadar subdivision of Burdwan district, Makhdumpur and Rajnagar of Birbhum district and Lalbagh and Murshidabad of district Murshidabad were the most important centres of learning for Muslims in western parts of Bengal. The Makhtab and Madrasa form of education were the most prevalent form of educational system through which education was imparted to the Muslims. Similarly Qasbah-bagha of Rajshahi district, Natore, Dacca and Chittagong were the most important centres of learning in the eastern part of Bengal. Here Maktab system of
education was imparted to the Muslims. The indigenous elementary centres of Islamic learning were not quite well-developed.

During the first half of twentieth century, the Muslim noble officers and wealthier classes patronized and maintained scholars who were engaged in imparting education through Makhtabs and Madrasas.

William Adam came to India as a missionary and later on he served as the editor of the India Gazettee. The investigation which Mr. William Adam carried were spreaded over 3 years from 1835-38 during which he submitted 3 different reports dated 1st July, 1835, 23rd December, 1835 and 28th April, 1838. The most important matter of the fact about William Adam was that he followed a proper plan of inquiry. William Adam in his third report provides detailed account of the different kinds of Madrasas and Makhtabs which were the important centres of learning for Muslims in Bengal during the period of study.

Mr. Adam provided an account of the different mode of teaching in Makhtabs that were prevailed in Rajshahi district in the eastern part of Bengal. The teachers of the Makhtabs, as it is reported had limitations which prevented them from teaching to the students more than merely memorizing of some elementary Arabic. The second report of Mr. William Adam which reveals the state of education in Natore or Rajshahi provided the statistics of different categories of educational institutions, meant for the Muslims.

Natore was situated very adjacent to Murshidabad which was the important center of Islamic learning. Adam reported that in Natore with a population of 195,295, the majority of whom were the Muslims, there were only eleven old elementary schools with 42 students in comparison to 27 pathsalas. On and around 1835, Dinajpur had near about 9 Makhtabs with similar kind of Muslim population that was existed in Natore.
It is revealed from the Adam’s second and third report, that indigenous elementary system of Islamic education was prevalent to almost all majority districts of Bengal. The most important centres of Islamic learning that was existed in Eastern parts of Bengal was the Madrasas at Qasbah-bagh in thana Bilmariya of Rajshahi district. According to Adam, in the Madrasa both Persian and Arabic were taught and like Arabic, Persian was also considered as a branch of learned education. The Persian course of study, commencing with Alif, Be (alphabets) proceeded to the formal reading of the Quran and then to some prose and poetic works in Persian like Panchnameh, Amadnameh, Gulistan, Bostan, Yousuf Zulekha, Jami-ut-Kawari, Insha yar Mahomed, Seeanber-Nameh, Bahar Danish, Abul Fazl etc. The course of Arabic study included the Mizan (Prosody), Munsaiib (Etymology), Tashrif (Inflection), Hidayat-us-Sharf (Etymology including derivation) and all different branches of Arabic grammer to be written in Persian prose. These were followed by the Miat Amil (containing an exposition of a hundred rules of syntax and translated from the original Arabic prose to Persian verses, Jummak (Treating of the varieties and construction of sentences and writing in Arabic prose), Titimma in Arabic (containing definitions of grammatical terms and additional rules of syntax), Sharah-I-Miat Amil (a commentary on Miat Amil).\footnote{It is very important that the students’ attention was almost exclusively occupied during a long and labourious course of study in acquiring a familiarity with the language, its forms and combinations, until towards the close when logic, law and religion were superficially taught. Adam’s second report also reveals the fact that in Qasbah Bagh Madrasa students of both Persian and Arabic, besides instructions received lodging, clothing, food, washing, oil and stationery including what is necessary for copying manuscript to be used as text books.}
The Madrasa at Saspur in the Kalna subdivision of district Burdwan was the most important centre of learning in the western part of Bengal. It followed curriculum of Dars-i-Nizamiyah, the curriculum employed in one form or the other in most of the Madrasas in India. The most important centre of learning under the period of study was Calcutta Madrasa which was established by Warren Hastings, all the students arranged in five classes received stipends from Rs. 6 to 15 according to the class in which they were enrolled. The college was established with separate departments of Arabic, Persian and Islamic jurisprudence.

The syllabus for the college was introduced with in ten years time period with Geometry, Arithmetic, Astronomy, Theology, Natural science, Philosophy, Logic and Grammar as the principal subjects. An English department of the college was introduced in 1839 AD. A separate Anglo-Persian department was introduced in 1850. The idea and aspirations with which the college was established was to promote the institution as a centre of excellence. The Muslim educated elites of Bengal specially the Muslims of Calcutta were unhappy with the functioning of the college.

The most important center of learning for the Muslims under the period of study was Hoogly Madrasa which was founded by Haji Mohammed Mohsin a rich Muslim of Hoogly district. It was originally established as a department of Hoogly college. The curriculum of the study was exclusively Arabic and the students were required to possess some knowledge of the elements of Arabic before admission. The course of instruction was extended over five years and comprised of Grammar, Literature, Rhetoric, Logic and Law. Muslim Law and as a necessary consequence, Muslim theology constituted in reality the staple study of the classes.
The most important centre of Islamic learning of the period of study was a Madrasa at Murshidabad, which was established with two separate departments, English and Oriental. Although the institution was established mainly for the members of the Murshidabad Nawab Family, the institutions was raised to the status of a college in 1835.

The establishment of Dacca Madrasa and Chittagong Madrasa out of Mohsin endowment fund worked as the important center of Islamic learning in Eastern Bengal. The mode of instruction was the same as that was introduced in Hoogly and Calcutta Madrasa. With the introduction of modern system of scientific and secular education, the Muslim seats of learning specially Makhtabs and Madrasa started losing its importance. The report of Indian Education Commission of 1882 recommended that the special encouragement of Muhammedan education be regarded as a legitimate charge on local, on municipal and on provincial funds. It also recommended that “societies like the Anjuman-e-Islam be given necessary recognition and encouragement for the promotion of Muhammedan Education.”

The progress of Islamic education or religious education started improving during the first quarter of 20th century. In 1928 there were 665 Madrasas and 22524 Makhtabs in Bengal and in 1938 it was 764 and 24,312 respectively. In 1940 there were 854 Madrasas with 97,613 students, besides, 3240 students took education in the Mollah and Quran Schools. There was significant progress in the field of education during the period of study.
References


3. Both are of Arabic origin. The term Makhtab is derived from the ‘Kutub’ means a place where writing is taught. In India Maktabs were the schools of elementary learning meant for Muslims, ‘Madrasa’ which is derived from Arabic ‘dars’ means a lecture, a lesson, was the seminaries of Muslims for more elaborate Islamic Studies.


6. Ibid.

7. Ibid.


12. Ibid.

13. Ibid.

14. Ibid.


16. Ibid.


19. Report of the Committee to Advise on the policy of Advancing Muslim Education in Bengal.

20. Ibid.

21. Report of the Committee to Advise on the policy of Advancing Muslim Education in Bengal.

22. Ibid.
