Chapter – 3
CHAPTER 3

3.1 DEVELOPMENT OF EDUCATION FOR MUSLIMS IN BURDWAN

Burdwan had the long tradition of well developed system of education of both Hindu and Muslim (Islamic) seats of learning. Though Muslims comprised of near about 1/5th population, the district had developed a well developed system of Islamic form of education. The Muslims of the district received both Islamic form of education and the education through domestic instruction in Indian languages. Development of education for Muslims in the district means Muslims response to western and secular form of education and acceptance of it. As far as position and situation of education among Muslims are concerned, Adam’s Third Report of 1838 provides information about the state of education in the district of Barddhaman (Burdwan) on and around 1835. William Adam conducted investigation under his personal supervision in one Thana (Thana Culna) of the district and employed other agents to collect information in the other Thanas of the district.

**TABLE - 17**

The following table provides the information about different categories of institutions existed on and around 1838.

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bengali</td>
<td>Hindi</td>
</tr>
<tr>
<td>Burdwan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(629 + 1)</td>
<td>190</td>
</tr>
<tr>
<td></td>
<td>(infants)</td>
<td></td>
</tr>
</tbody>
</table>
The striking fact reveals out of the table is that there were altogether 931 institutions of different types existed in the district in 1838 AD. There were 630, 190, 93 and 3, Bengali, Sanskrit, Persian and Formal Arabic Schools respectively in the district. Similarly there were 8 Arabic, 3 English and 4 Girls Schools in the district. Adam did not find any Hindi School in the district.

**TABLE - 18**

The following table provides information about the number of scholars in different categories of institutions.

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Scholars</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bengali</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>Burdwan</td>
<td>13190</td>
<td>1358</td>
</tr>
</tbody>
</table>

The striking fact reveals out of the table is that there were near about 13190 scholars who studied in Bengali institutions. Infact there were 30 Bengali schools meaning there by on and average there were 21 students per school. There were 1358 scholars in 1990·Sanskrit schools·of the district meaning thereby an average of 7 student per school.

The average strength in Persian and Formal Arabic school in the district was 11. The average student’s strength per English school was 40. The roll strength per Girl school in the district was near about 44. It is very interesting to note that average strength per institution was high in case of Girl’s school out of any kinds of institutions in the district.

According to Adam’s third·Report there were in all, 629 Bengali elementary schools, one village containing as many·as seven and seventy nine containing two or more. Of these schools, nine schools were supported by the
Missionaries and one by the Raja of Burdwan. Out of total number of 13190 scholars in Bengali elementary schools, 769 students were Muslims.\(^3\) The average period passed at schools was 11 years.\(^4\) There were 4 girl’s schools at Burdwan, Kalna and Katwa. Out of 175 girl students, only one girl student was Muslim.

The standard of instruction was not very satisfactory. It has been mentioned that only 7113 could be able to write on the ground and only 2610 could write on paper. The total population of the district on and around 1835 was 1187580 with the existence of near about 931 elementary Bengali schools.

**TABLE - 19**

The following table provides the information about the different kinds of institutions in one of the thanas of the district.\(^5\)

<table>
<thead>
<tr>
<th>Area</th>
<th>Population</th>
<th>No. of towns &amp; villages</th>
<th>Elementary schools (including Persian)</th>
<th>School of learning</th>
<th>Other schools</th>
<th>Private school of domestic instruction</th>
<th>Total</th>
<th>No. of hypothetical schools on the basis of one school per 400 people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culna</td>
<td>116425</td>
<td>288</td>
<td>79</td>
<td>38</td>
<td>2</td>
<td>475</td>
<td>594</td>
<td>291</td>
</tr>
</tbody>
</table>

It is revealed out of the table that total number of elementary Bengali and Persian schools in the district was 79 but the total number of private schools of domestic instruction was 475. These schools of domestic instruction had contributed greatly in the growth of literacy in the district. These were 38 schools of learning and 2 schools engaged, in imparting basic education in the thana (Infact Makhtabs, tols and Chatuspathis served as private schools for domestic instruction). It is interesting to note that 594 schools were engaged in serving the population of 116425 population meaning each school served 196 of population.
TABLE - 20

The following table provides information regarding number of students in different types of institutions in Culna Thana4

<table>
<thead>
<tr>
<th>Area</th>
<th>Population</th>
<th>No. of children receiving school instruction</th>
<th>No. of children receiving domestic instruments</th>
<th>Total no. of children receiving domestic and schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana Culna</td>
<td>116425</td>
<td>2243</td>
<td>674</td>
<td>2919</td>
</tr>
</tbody>
</table>

Adams third Report (1838) provides the information about the numerical strength of the Pupils (students) of the Culna (Kalna) thana of the district who received different mode of instruction. Kalna thana was one of the important settlement of the Muslims since Sultanate period. In fact Muslims of the thana specially the Muslims of Saspur and Bohar were actively involved in acquiring different modes of instruction.

TABLE - 21

The following figure shows the number of pupils in different modes of instructions.5

<table>
<thead>
<tr>
<th>Different Kinds of Institution</th>
<th>Thana Culna</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Adults who have received a learned education and are engaged in the business of teaching.</td>
<td>38</td>
</tr>
<tr>
<td>2) Adults who have received a learned education and who are not engaged in the business of teaching</td>
<td>99</td>
</tr>
<tr>
<td>3) Adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing.</td>
<td>93</td>
</tr>
<tr>
<td>4) Adults who have received a learned education nor are engaged in the business of teaching but who possess attainment superior to a mere knowledge of reading and writing</td>
<td>2424</td>
</tr>
<tr>
<td>5) Adults who can merely read or write</td>
<td>2304</td>
</tr>
<tr>
<td>6) Adults who can decipher or sign their names</td>
<td>2350</td>
</tr>
<tr>
<td>Total</td>
<td>7308</td>
</tr>
</tbody>
</table>
Infact there were altogether 7308 pupils who received instruction of all forms available in the thana. Adam's report reveals the fact that these pupils received education in Indigenous Institutions which was comprised of schools of learning and elementary schools. Schools of learning comprised of pathsalas of the Hindus and Madrasas of the Muslims. Elementary schools comprised of Persian schools and schools teaching through the modern Indian languages. This means, there were substantial number of Muslim pupils who received instruction of all forms in the thana.

There was progress of education from 1838 to 1860s. In fact with in 30 years time period from 1838 to 1868, ten aided and two unaided High schools including twenty two middle schools had been established.6

The Church Missionary Society which had it's school at Burdwan opened another High School at Memari and another High School at Culna was opened by Free Church of Scotland Mission.7 Anglo-Vernacular school of Burdwan which was established by Maharaja of Burdwan had near about 500 pupils in it’s role. The problem of progress of education in the district has been described by J.C.K. Peterson. Before 1901, census population of the district was divided into literate, learning and illiterate. After 1901, the only distinction that was made was literate and illiterate. It has been suggested by Peterson that large number of persons who have been entered as ‘learning’ under the old rule have in the last census been shown as literate and infact it was therefore, very tough to make any accurate estimate of the advancement in education. On a comparison of the returns, from 1868 to 1901, Peterson also suggested that a rough approximation could however be arrived at by taking all persons over 15 years of age who were entered as a learning in 1891 as literate.8 Through this approximation, the result that was arrived for the district shows that in 1891, 19% (percent) among males
over 15 years of age were literates and five per thousand among females were
literates. There was some marginal progress of literacy in the district in 1901
where 20 percent of the males and 10 per mile among females were returned as
literates in the district.

There were near about 1470 schools in the district in 1910 out of which
1457 were public Institutions with 53483 pupils while 13 schools were private
(in official record) institutions with 330 pupils. The number of secondary
schools in the district in 1910 were 135 with 11,639 male students and 69 girl
students. There were 28 High Schools in the district out of 135 secondary
schools in the district.

There were 3 High Schools in Burdwan town in 1910 namely Burdwan
Municipal School which were supported by Burdwan Municipality with a grant-
in-aid, the Burdwan Raj Collegiate School, the cost of expenditure of which was
entirely borne by the Burdwan Raj Family and the Burdwan Albert Victor
School. The number of students who were enrolled in Burdwan Raj Collegiate
School in 1909 were 258 out of which, 12 students were Muslims.

There were 85 middle vernacular English schools and 22 middle
vernacular schools in the district. The number of students in Secondary
Schools in 1909 in the district were 11700 out of which 4200 or 37 per cent were
in secondary state. The annual average cost of educating a student in High
School, Middle English School and a Middle Vernacular School was Rs. 20, Rs.
11 and Rs. 12 respectively. The number of primary schools in the district in
1909-10 were 1138 out of which 221 were upper primary schools and 917 were
lower primary schools.
The number of students who were enrolled in Primary schools were 36000 of which 9000 were enrolled in upper primary schools. Infact out of 1138 schools only 8 were managed by Government and one by Municipal Board and rest are managed by Private Management.

As far as Girls' school were concerned, there were altogether 76 girls' schools in the district of which 7 received grant-in-aid from the Government, 59 were aided by district board and 3 by the municipalities. Infact two model schools were also opened by the Government at Paraj and Amadpur which were under the control of the Education Department. There were altogether 1998 students who studied in these schools of whom 7 belonged to Middle English schools and 71 to lower primary schools. Asansol Mission Girls' Middle Vernacular School was the only Secondary Girls' School in the district.

There were altogether 2 Technical schools were functioning in the district, in 1910 e.g. the Burdwan Technical School at Burdwan and Kharsoli Industrial School. There were near about 43 night schools in the district on and around 1909-10 meant only for Adult labourers and cultivators. These schools were generally attended after their days work. There were near about 836 pupils in these schools out of which substantial pupils were Muslims. The number of Guru training schools in the district in 1909-10 were 8, with another 8 practiseing schools attached with it. These schools greatly contributed in producing Muhammedan teachers in the district and it further encouraged in the development of education among Muslims in the district.
TABLE - 22

The following Table provides the information of the population of Muslims in different thanas of the district vis-à-vis the number of literates in district from 1930-1931. 29

<table>
<thead>
<tr>
<th>Burdwan District</th>
<th>Number of Muslim Persons</th>
<th>Number of Literate Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>Burdwan Sadar Subdivision</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burdwan</td>
<td>66,994</td>
<td>63,556</td>
</tr>
<tr>
<td>Khodaghosh</td>
<td>11,055</td>
<td>9,423</td>
</tr>
<tr>
<td>Sahibganj</td>
<td>8,059</td>
<td>7,867</td>
</tr>
<tr>
<td>Satgachia</td>
<td>6,992</td>
<td>6,990</td>
</tr>
<tr>
<td>Ausgram</td>
<td>8,725</td>
<td>8,470</td>
</tr>
<tr>
<td>Jamalpur</td>
<td>7,350</td>
<td>7,214</td>
</tr>
<tr>
<td>Galsi</td>
<td>4,649</td>
<td>4,493</td>
</tr>
<tr>
<td>Raina</td>
<td>11,566</td>
<td>10,641</td>
</tr>
<tr>
<td>Katwa Subdivision</td>
<td>31,447</td>
<td>31,775</td>
</tr>
<tr>
<td>Katwa</td>
<td>9,739</td>
<td>9,599</td>
</tr>
<tr>
<td>Ketugram</td>
<td>11,239</td>
<td>11,613</td>
</tr>
<tr>
<td>Mongolkote</td>
<td>10,569</td>
<td>10,563</td>
</tr>
<tr>
<td>Kalna Subdivision</td>
<td>30,181</td>
<td>28,581</td>
</tr>
<tr>
<td>Kalna</td>
<td>8,258</td>
<td>7,615</td>
</tr>
<tr>
<td>Subdivision</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>Purbasthali</td>
<td>10,929</td>
<td>10,250</td>
</tr>
<tr>
<td>Monteswar</td>
<td>10,994</td>
<td>10,716</td>
</tr>
<tr>
<td><strong>Asansol Subdivision</strong></td>
<td><strong>23,720</strong></td>
<td><strong>16,117</strong></td>
</tr>
<tr>
<td>Asansol</td>
<td>6,781</td>
<td>4,025</td>
</tr>
<tr>
<td>Burnpur</td>
<td>969</td>
<td>181</td>
</tr>
<tr>
<td>Barabani</td>
<td>1,288</td>
<td>1,163</td>
</tr>
<tr>
<td>Salanpur</td>
<td>232</td>
<td>180</td>
</tr>
<tr>
<td>Kulti</td>
<td>4,568</td>
<td>2,836</td>
</tr>
<tr>
<td>Raniganj</td>
<td>2,208</td>
<td>1,635</td>
</tr>
<tr>
<td>Jamuria</td>
<td>3,874</td>
<td>2,504</td>
</tr>
<tr>
<td>Ondal</td>
<td>2,1068</td>
<td>1,254</td>
</tr>
<tr>
<td>Faridpur</td>
<td>1,724</td>
<td>1,651</td>
</tr>
<tr>
<td>Kaksa</td>
<td>877</td>
<td>869</td>
</tr>
</tbody>
</table>

As far as the Muslim population of the district in 1931 is concerned it was 292,471, the population of the Muhammedan males were 152,442 and the female population was 140,029.\(^{30}\)
TABLE - 23

The following Figure provides the information about number of Literates per 1000 of population of the same sex and aged 5 and over in Bengal proper and also for Burdwan for the year 1921 and 1931.31

<table>
<thead>
<tr>
<th>District &amp; State</th>
<th>1931</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Both Sexes</td>
<td>Males</td>
</tr>
<tr>
<td>Bengal</td>
<td>110</td>
<td>180</td>
</tr>
<tr>
<td>Burdwan</td>
<td>123</td>
<td>209</td>
</tr>
</tbody>
</table>

As far as the literacy in Burdwan District for the year 1921 and 1931 are concerned, it was better than the average of Bengal Proper. But the most striking fact as for the female literacy is concerned, it was below the Bengal average. This was perhaps because of the low literacy prevailed among Muslim Women in Burdwan.

The following table also provides the picture about the English educated literates per 1000 Population for the District.32

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>1911</td>
</tr>
<tr>
<td>Muslim</td>
<td>77</td>
</tr>
<tr>
<td>Hindu</td>
<td>217</td>
</tr>
</tbody>
</table>

As far as the English educated literates in the district are concerned, Hindus were far better than their Muslims compatriot for the year 1901, 1911, 1921, 1931 respectively. The condition of Muslim women literacy in English
was miserable in the district. Though some improvement was noticed from 6 per thousand in 1921 to 17 per thousand in 1931, making an incremental growth of near about 280% but it was not encouraging.

From 1931 to 1941 no sharp growth in literacy among Muslims in the district was experienced. Though the growth of literacy in the period of study was neither satisfactory nor it was encouraging. The total population of the district was 1890732 while the distribution of male and female population was 998825 and 891907 respectively. In 1941 the total Muslim Population in the district was 3,36,665 out of which Muslim males numbered 176,659 and female were 160,006.

The following table provides the information about the population in the district and the literacy by different religious community in 1941.

**TABLE - 25**

(Population and literacy in Burdwan district on the basis of major religions)

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th></th>
<th>Literates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>All communities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0 – 21</td>
<td>896166</td>
<td>458932</td>
<td>437234</td>
</tr>
<tr>
<td>21 &amp; over</td>
<td>994566</td>
<td>539893</td>
<td>454673</td>
</tr>
<tr>
<td>Hindus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0 – 21</td>
<td>659883</td>
<td>337989</td>
<td>321894</td>
</tr>
<tr>
<td>21 &amp; over</td>
<td>733937</td>
<td>398615</td>
<td>335322</td>
</tr>
<tr>
<td>Muslims</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0 – 21</td>
<td>161247</td>
<td>83273</td>
<td>77974</td>
</tr>
<tr>
<td>21 &amp; over</td>
<td>175418</td>
<td>93386</td>
<td>82632</td>
</tr>
</tbody>
</table>
The most striking fact reveals out of the table is that out of total population of the 1890732 persons in the district, 327053 persons were literates meaning thereby 17.297% o the population were literates.

The total Muslim population of the district in 1941 AD was 336665 while the total number of Muslim literates were 49884 meaning there by 14.8% of the Muslim population were literates. The percentage of literacy among Muslim community was 14.8% meaning thereby a marginally low literacy percentage among Muslims in Burdwan than the district average.

The literacy among Muslim males in the district was 23.7% in 1941 AD while literacy among males of all the communities was 26.5%. As far as female literacy of the district is concerned; it was 7% for the district in 1941 while the literacy among Muslim females was 5.01%. The male and female literacy among Muslims in the district was marginally lower than the average literary percentage of the district. As far as the Muslims of the district is concerned, the education and the percentage of literacy was not quite satisfactory but it was encouraging, than the other districts of Western and Eastern part of Bengal.
References

2. Ibid.
3. Ibid.
4. Ibid.
5. Parulekar, R.V., Literacy of India in pre-British Days.
7. Ibid.
8. Ibid.
9. Ibid.
10. Ibid.
12. Ibid.
13. Ibid.
14. Ibid.
15. Ibid.
16. Ibid.
17. Ibid, p. 230
18. Ibid, p. 231
19. Ibid.
20. Ibid.
21. Ibid.
22. Ibid.
23. Ibid.
24. Ibid.
25. Ibid.
26. Ibid.
27. Ibid.
28. Ibid.
30. Ibid.
32. Ibid, p. 324.
33. Census of India, 1941, Published by the Manager of Publication, Delhi, p. 45.
34. Ibid.
35. Ibid.
3.1.1 ROLE OF DIFFERENT KINDS OF INSTITUTIONS IN THE DEVELOPMENT OF MODERN EDUCATION AMONG MUSLIMS IN BURDWAN TOWN

The contribution of the Missionaries in Bengal specially the contribution made by London Missionary Society, Church Missionary Society, Scotish Missionary society was immense in the propagation, development and spread of modern and western education. Reverand C.B. Clarke wrote, “Church Missionary Society of Burdwan” carried its work in Burdwan and from Burdwan as a centre since the year 1819. On and around 1830, Reverand J.J. Weitbrecht took the charge of Church Missionary Society of Burdwan.1 According to Mr. M.E. Gibt, Burdwan had a very interesting history and was particularly important centre for Church education between 1830 to 1850.2 On and around 1837 William Adam visited Burdwan as a Commissioner from Government to report on the state of education and reported that – ‘Burdwan was the best educated district in Bengal’.3

The most important school that was established in Burdwan town is Church Missionary Society English School. Church Missionary Societies English School was constructed through the liberal aid of Maharajadhiraj Mahatab Chand Bahadur, and other benevolent friends of Reverand Weitbrechts in 1834.4 These schools had tremendous contribution for the propagation of modern education in the district.

Initially the school was established as Normal School but later it was converted into Middle English school by upgrading it upto 6th standard.5 The school was established at Khoshbag. and the school was actively involved in imparting education in English, Persian, Arabic and Sanskrit.6
The report of the Inspector of schools reveals the fact that the initial expenses of the school were met by the Mission and necessary furniture for the school was supplied by the Mission from Howrah.\(^7\)

According to the report of the Inspector of Schools of Bengal, “The Secretary, Missionary Society, Bengal was elected as per President of the School and the Father of the local Church became the Secretary of the School.”\(^8\) In fact the total number of teachers on and around 1917 were 7 including the Head Master of the School who was a trained graduate.

There were altogether 421 students in the school in 1945 out of which 369 were Hindus, 50 were Muslims and 2 were Christians.\(^4\) The average attendance of the school were 379 or 95%.\(^10\) The average attendance was quite satisfactory reports the then Inspector of Schools of Bengal.

The report of the Inspector of school reveals the fact that the school had altogether 14 teachers and all were duly qualified. The Head Master of the school was Mr. P.K. Biswas and was a trained graduate with 14 years of experience.\(^11\) There were altogether 468 students out of which 52 were Muslims and 7 were Indian Christians on and around 1947.\(^12\).

The striking fact reveals out of the fact is that in 1945 AD, there were 50 Muslim students out of 421 students of the school meaning thereby 11.8% of the students were Muslims. It is in fact much below the average of the population of the district which was near about 19%.

In January 1947 out of 468 students, 52 were Muslims meaning thereby 11.1% the students were Muslims. This means there were a drop of 0.7% of Muslims students in the school for a time period of near about 2 years. As a
matter of fact it can be said that Muslim representation in the School was far behind from satisfactory but it can be considered as encouraging.

The performance of the Muslim students in the school was not bad. The total number of students who were awarded scholarships in the entrance examination from 1921 to 1947 were 32 out of which 7 were Muslims. It means 20.1% of the students awarded scholarships were Muslims which was much above the percentage average of numerical strength in the school. As far as the performance of the Muslim students in the school it could be considered as encouraging and satisfactory.\(^{13}\)

**TABLE - 26**

List of the Muslim students who were awarded scholarships in the entrance examination.\(^{14}\)

<table>
<thead>
<tr>
<th>Name of the students</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdul Gofur</td>
<td>1927</td>
</tr>
<tr>
<td>Sk. Sahajan</td>
<td>1927</td>
</tr>
<tr>
<td>Sk. Abdul Khalek</td>
<td>1930</td>
</tr>
<tr>
<td>Choudhury Mosubal Haque</td>
<td>1934</td>
</tr>
<tr>
<td>Md. Abul Khair Rakib</td>
<td>1940</td>
</tr>
<tr>
<td>Sayed Sahadad Hossain</td>
<td>1940</td>
</tr>
<tr>
<td>Badrul Hoque</td>
<td>1941</td>
</tr>
</tbody>
</table>

As far as the Administration of the Church Missionary Society's School was concerned, two Muslim teachers were engaged in the management of the school\(^{15}\). D.A. Kazi was the Headmaster of the School from September 1933 to December, 1933.\(^{16}\) Md. Najem Ali was a teacher from the Muslim community who taught both in Bengali and Mathematics on and around 1945s.\(^{17}\)
References

1. Memoirs of 'Reverand J.J., Weitbrech'.
4. Ibid
6. Ibid.
8. Ibid
10. Ibid.
15. Ibid
17. Ibid, p. 172
3.1.2 THE ROLE OF KASHIRAM DAS INSTITUTION IN THE DEVELOPMENT OF MODERN EDUCATION AMONG MUSLIMS IN KATWA SUB-DIVISION

A number of institutions have played a great role in the development of modern and scientific education among Muslims in the district. Katwa subdivision from sultanate period was the important Centre of Muslim settlement in the district. Ketugram, Mongolkote, Karajgram were prominent Muslim settlements on and around 18th and 19th centuries. These settlements witnessed emergence of large number of aimadars in the pre-colonial period. The development of modern education started with the arrival of Christian Missionaries and also with the initiative taken by Iswar Chandra Vidyasagar. The first important step taken for the development of modern education was the establishment of Cutwa High School. It later became known as Cutwa English High School. The president of the school was the then S.D.O. of Katwa, the prince of Sova Bazar Royal Family, Mr Hirendra Kishna Dev Bahadur. In 1898, the main building of the school was constructed with an expense of Rs. 4565 under the guidance of the then S.D.O, Gagendranath Pal and Inspector of schools Bajendranath Guha. The president of the School was Tarak Ch. Ray and the then S.D.O of Katwa, Mr. Banawarilal Goswami was the Vice-President of the Institution on and around 1898 AD. Jadupati Chatterjee, Promatha Nath Guin, Nitya Gopal Banerjee and Ganendranath Banerjee were the members of the Institution. From 1898 to 1912, lot of Funds were collected with the help of local residence of Katwa town. Even the Muslims of the Katwa town came forward to create funds. The newly constructed hostel was opened for the students of the school. Cutwa English High School was renamed as Kashiram Das Institution on 5th February in 1912. The initiative to start a hostel for the
Muslim boys in the name of “Muslim Hostel” was taken in 1899. The Muslim hostel was again renovated with the grant of Rs. 500. The total number of students in the Muslim hostel were 8 and it was supervised by a Persian teacher of the school. The new Hindu and Muslim Boys hostel were constructed in the year 1910 AD. This was also done in order to promote education among the Muslims of the district.

The foundation stone of the hostel was laid by the district Collector of Burdwan, Mr. W.B. Hekk and he granted Rs. 1000 for the reconstruction of the same hostel. The permanent Hindu Boys Hostel came to be known as Hekks hostel. It was situated in the north-western corner of the school. The new Muslim boys hostel was established with the help and patronization of Mr. Anderson and later it came to be known as Anderson-Hostel. The Muslim boys hostel do not survive nowadays. It is now-a-days the new extension counter of State Bank of India office of Katwa college. After Independence the Muslim boys were allowed to stay in Hindu hostel.

Before 1918 the School was managed by the Sub-Divisional Officer of Katwa as the President of the school. After 1918, the school by circular 71 of Director of Public Instruction began to be managed by a ‘Select Committee’.

After 1910, a large number of students of Muslim Community from the district and also from adjacent districts specially from Murshidabad took admission in the school and also took matriculation examination. In fact from 1910 to 1947, ten students received matriculation scholarships out of which 2 were Muslims.
TABLE-27

**Students received matriculation Scholarships**

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of the students</th>
<th>Year</th>
<th>Received matriculation scholarship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ashutosh Banerjee</td>
<td>1910</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>Nirmal Kanti Majumdar</td>
<td>1920</td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>Sudhir Ranjan Ghose</td>
<td>1924</td>
<td>Yes</td>
</tr>
<tr>
<td>4</td>
<td>Sufi Hossain Ali</td>
<td>1925</td>
<td>Yes</td>
</tr>
<tr>
<td>5</td>
<td>Mohit Kumar Sengupta</td>
<td>1927</td>
<td>Yes</td>
</tr>
<tr>
<td>6</td>
<td>Ashok Kumar Banerjee</td>
<td>1926</td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>Girija Kanta Saha</td>
<td>1932</td>
<td>Yes</td>
</tr>
<tr>
<td>8</td>
<td>Abdul Hannan</td>
<td>1944</td>
<td>Yes</td>
</tr>
<tr>
<td>9</td>
<td>Brajeswar Roy</td>
<td>1945</td>
<td>Yes</td>
</tr>
<tr>
<td>10</td>
<td>Ajoy Kumar Chandra</td>
<td>1947</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Modern education got impetus among Muslim community in the sub division during 2nd quarter of 20th century. Bajle Karim, a product of this institution was the Joint Secretary to Central Government. Abdul Hannan after passing matriculation examination went to study Engineering course at Shibpur Engineering college and later on went to pursue higher studies in United States of America. He later on got himself settled in Bangladesh and contributed much in the progress of Science and Technology in Bangladesh.14

Mr Muhammed Ismail, the renowned writer is also a product of the Institution. He passed the entrance examination in 1944. It is very interesting to note that though Muslims were represented in handful of numbers in the Institutions, but modern education never got so much of impetus among the Muslims of Katwa town.
References

1. Aimadars were landed aristocracies who were granted revenues free lands (aima) on and around Ajoy and Bhagirathi rivers.

2. Katwa Kashiram-Das-Institution-Sardha-Shatabarshiki-Smaranika, Ed. 2007, p. 36.


4. Ibid.

5. Ibid.

6. Ibid.


8. Ibid.

9. Ibid.

10. Ibid.

11. Ibid.

12. Ibid.

13. Ibid.

14. Ibid.
3.2 IMPORTANT CENTRES OF LEARNING FOR MUSLIMS IN BURDWAN

The Turko-Afgan Conquerors retained their hold over the areas surrounding the district Burdwan and subsequently they annexed the most of the parts of present district Burdwan. The descendants of Muhammedan conquerors and also the people of Arab, Turkish origin who came and settled in parts of the district specially in Kalna, Katwa, Mongolkote, Burdwan proper, Saspur established a lot of mosques, dargas, khanqas and astanas.¹ These Muslim settlers were also granted aimas² on and around Ajoy and Bhagirathi rivers during 17th and 18th centuries. These aimadars³ were granted aimas on and around Ajoy and Bhagirathi rivers largely endowed a number of Makhtabs and Madrasas.

The Makhtabs and Madrasas in Barddhaman were established by the Aimadars of Kalna, Saspur, Ketugram, Mongolkote, Katwa, Kusumgram. These institutions were also attached with some mosques.⁴ The Makhtabs of Jamalpur and Okhra thana were also liberally endowed.

Mongolkote, which from the early days of Turko-Afgan conquest, had been a major area of Hindu-Muslim interaction in the district, is still to day an important centre of learning for Muslims in the district. Salimpur is another most important centre of learning for the Muslims of the district.

The Maktab at Salimpur was actively engaged in imparting Islamic education to a large number of Muslims in Durgapur Subdivision.⁵ The lodging and fooding of these Makhtabs and Madrasas were free through the contributions made by those whose parents were economically well-off.⁶ The students of the particular Makhtabs were taught Quran and Persian classes by the
Moulavis\textsuperscript{7} though special emphasis were given on the study of Hadis\textsuperscript{8} and Islamic jurisprudence (Fiqh).\textsuperscript{9}

The Survey made by William Adam specially the third report of 1838 describes that there were altogether 93 persian schools in 13 thanas of the district.\textsuperscript{10} The Ausgram thana itself had 19 Persian schools out of 93 Persian schools in the district. There were 12 Persian schools in Bhatar thana while Raina and Barddhaman thanas had 10 Persian schools in each.\textsuperscript{11} There were 19 Persian schools in Man特斯hwar and Patna thana each.\textsuperscript{12} Kalna, Mongolkote, Purbasthali, Selimabad and Ganguria had 8, 4, 3, 2 Persian Schools respectively in each thana.\textsuperscript{13} There were 2 formal Arabic Schools in Raina thana and one in Barddhaman thana. Reading of the Quran were taught in the formal Arabic schools. Three teachers were appointed for 3 schools. The 8 schools of Arabic had twelve teachers, two of these schools, each having 3 teachers. Out of the 3 teachers in a school one taught Arabic, one taught Persian and third watched over the manners and general conduct of the pupils. Out of 93 Persian schools each had one teacher, each of whom 86 were Mussalmans and 7 Hindus.\textsuperscript{14}

Sometimes Baithakhanas and Courtyards were used as School houses. The place occupied generally belonged to the principal supporters of the school and sometimes to the teachers himself.\textsuperscript{15} In the 104 Arabic and Persian schools, there were 917 students of whom 17 were engaged in the formal study of Quran, and 899 in the pursuing of Persian works and 55 in the study of Arabic learning. Except in the schools of the formal study of Quran, all schools dealt with the students included both Hindus and Muslims. This was the scenario of Islamic form of education in the district during the first half of 19th century.
The political and administrative changes that took place in the last quarter of 19th century and mid of 20th century in Bengal and Barddhaman in particular have caused several injuries in the economic face of the aristocrat and general Muslims of the district.

The decline in the number of Aimadars in Burdwan and the enactment of permanent settlement, the resumption of Lakharaj land grants were the important factors for the decline of the position of the Muslims in the socio, economic and political spheres. The position of Muslims in educational front in the mid of 19th century started declining because of lack of endowments from these aimadars. The Persian schools which were primarily responsible for the education among Muslims started declining. The people who endowed these Persian schools and Makhtab were not able to maintain these schools due to decline of their economic conditions too.17

The position of Islamic form of education started declining during the mid of 19th century and it never improved after the period. There were altogether 78 Makhtabas and Koran schools in the district with 2556 and 265 pupils attended respectively in these schools on the around 1910 AD.18 Of the Koran schools, the Raigram Madrasa received Rs. 48 a year in 1910 AD out of a special grant of Rs. 400 sanctioned by the Government for the encouragement of Muhammedan education in the district.19 The 62 Makhtabs were aided from Public funds receiving in all Rs. 1680 from the District Board, Rs. 142 from Municipalities and Rs. 300 from Provincial revenue.20

There were few Makhtabs and Koran schools which functioned as unaided indigenous schools which did not reach upto the standards of the Education department.21 The important centres of learning for Muslims (Islamic
learning) in the period of study was the famous Madrasa at Bohar in Kalna subdivision. The Makhtab at Tentultala bazaar in Burdwan town was important centre of Islamic learning in the district reports Peterson.

The existence of Rabbania and Rahmania Madrasa, even before the pre-Independence period worked as an important centres of learning in Asansol town. The most important Makhtab that was established in last quarter of 19th century is Islamia Makhtab of Katwa Bagane para of Katwa town. It later on became known as ‘Katwa Bagane para Free primary Makhtab’. The primary Makhtab came to be known as ‘Katwa Bagane- para- Poura-Prathamik-vidyalaya’. It was initially patronized by Mussuli- Korban Hossain, and later it received aid from education department.
References


3. Aimadars – Aimadars were the landed arisocracies of Burdwan who were granted Aima on or around Ajoy and Bhagirathi rivers.


6. Ibid.

7. Ibid.

8. Hadis: ‘Sayings and Doings of Prophet Muhammed (PUBH)’.


10. Adam’s Third Report (1838), Calcutta.

11. Ibid.

12. Ibid.

13. Ibid.

14. Ibid.


18. Ibid. p. 233.

19. Ibid.

20. Ibid.

21. Ibid.
3.3 ROLE OF MODERN EDUCATION IN SOCIO, ECONOMIC AND POLITICAL DEVELOPMENTS OF THE MUSLIMS IN BURDWAN

In the Islamic society of Burdwan district, the educated person is marked out from rest of the society as the person of special class. The possession of knowledge of science, western education and Law and jurisprudence helped the Muslims of Burdwan to discharge their responsibilities with full sincerity and integrity. Elites are thought to possess the qualities which helps them to perform the several activities of life better. There were evolution of the elites in the district in 3 well defined stages: In ancient Burdwan, the elites were chosen from the principle of Birth, in Medieval society the principle of wealth was one of the important factors. In fact, in modern society, it is true for Bengal and also for Burdwan in particular and also true for Islamic society, the individual performance has tented to became the criterion for society success. The emergence of new elites was one of the most important aspects of the transition of learning from tradition to modern. By the end of second decade of 19th century, there were several modern educated Muslim elites who took part in National Politics.

Majority of western educated Muslims were not influenced by the separatist policies of British Government. The leaders of the Muslim community in the district who played big role in Nationalized politics never supported communalism and always propagated the idea of Hindu-Muslim unity. Moulavi Muhammad Iasin and Mr. Abul Kasem were two main leaders of National Movement in the district. Two of them popularized Anti-Partition Movement in the district. In fact under his able editorship, 'The Mussalman' was actively involved in preaching Anti-Partition ideas among the Muslims of Bengal and
also in the district. Mr. Abul Kasem was a graduate in Arts and also a Lawyer (LLB). He was a member of Bengal legislative council from 1916-1917 and actively engaged in dealing the socio-legal issues of Bengal Muslims and also the Muslims of his own district. Along with Maulavi Muhammed Iasin, Mr Abul Kasem popularized Khilafat movement in the district. Mr Abul Kasem, as a Khilafat leader was elected to Bengal provincial legislative council for two consecutive years of 1926 and 1929 from Burdwan North division. The main nationalist leaders of the district were Mr Abul Hayat, Mollah Zahid Ali, Abdul Qadir and Kachi Mian. Mohammed Iasin was the Secretary of Barddhaman Zilla Congress. The participation of Muslims in Civil Disobedience Movement was remarkable. With the outbreak of Civil Disobedience Movement in the district, Syed Sahidullah, Muhammed Iasin and Abdus Sattar took active part.

Mr Abdus Sattar was the important worker of Barddhaman Zilla Ryot Association. The contribution of Qazi Nazrul Islam was immense in bringing ideological changes among Muslims in the district. With the formal establishment of Barddhaman Zila Congress in 1921 AD under the presidency of Moulavi Muhammed Iasin and Jaduvendra Nath Panja, the Nationalist Movement was carried all across the district. Similarly, the units were opened at Kalna, Katwa, Barddhaman and Asansol.1

With the onset of Non-Cooperation Movement, it was spreaded in all across the district with different mode of actions like picketing and Jail Bhoron Andolon.2 Muhammed Ismail from Katwa took active part in Non Co-Operation Movement in the district.3 It was becoming obvious that British repressive measures in Burdwan were driving Hindus and Muslims into each other’s arms and persuading them to forge a united front against British Government in Burdwan.4 In this situation, the British Government in India, in
February 1919, came out with Rowlatt Bills⁵, which would give new, arbitrary powers to the Government for the suppression of what it might regard as ‘Seditious activities’⁶.

The Muslims of the district condemned the Bills as most “cruel and unjust acts” of despotism which were sure to raise discontent among the peaceful members of all communities.⁷ The Great Muslim leader of Burdwan, Mr Abul Kasem, urged the leaders and people of the district and Bengal “to sink all differences and present a united front against these ‘murderous bills’ and if these bills be passed into law, “it to be ready to have recourse to passive resistance”.⁸

The sense of All India Hindu-Muslim unity was created even among the Muslims of Katwa, Kalna and Asansol, the great congress leader of Katwa town Munshi Baharuddin supported the Movement.⁹ Inspite of Government’s opposition and obstructions, a fairly complete hartal was observed in Burdwan town.¹⁰

A district Khilafat Committee was formed in Burdwan with the initiative taken by some local influential men and league leaders.¹¹ Inspite of some of the inherent problems, the Khilafat agitation, had achieved momentum through press campaign, Congress-Muslim league joint actions and in Katwa, Kalna, Asansol through the joint collaboration of the local Hindu-Muslim prominent men. Infact the concern of the Muslims regarding Turkey, Khilafat and many other Holy places were viewed and expressed through deputations, representations, mass meetings, hartals could not influence the British Governments and its allied partners. All India Khilafat Committee met at Bombay and brought out four fold programmes.¹² Four fold programmes were taken in non-cooperation movement. These four stages of non-cooperation were¹³
i) Resignation from honorary posts and membership of the council and renunciation of titles.

ii) Resignation by members of civil services and other government employees.

iii) Resignation of service in the police and army.

iv) Refusal to pay taxes.

The congress formally accepted the Khilafat cause and subsequently it became a national demand. Infact non-cooperation to attain Swaraj and Khilafat demands meant that Nationalism and Khilafatism were now organically related, as the avowed twin objects of the entire country and also for the district. The decision at all-India level by the organizations to start a Non-Cooperation Movement for attaining twin objects of Swaraj and Khilafat, the Khilafat Non Cooperation Movement in Burdwan and other mofussil towns of the district gathered momentum.

The fruits of modern education was not borne by the Muslims of the District due to early reluctance to accept the Modern system of education and English education. Infact Muslims of Bengal and particularly the Muslims of the district realised the deficiency in the late last quarter of 19th century and particularly the first quarter of 20th century.

During the first quarter of 20th Centrury tremendous awareness about the need of modern and secular education was created within the district. A substantial portion of Muslims of the district also realised the need of modern and secular education. The Muslim legislators and the newly educated Muslims of Bengal in general and district in particular, were deeply concerned about their representation in the district boards and local bodies.
Their representation was not proper as compared to their numerical strength in terms of population. The improper representation of Muslims in local bodies, district boards made the educated people and Muslims politicians anxious. As a result, the Muslim politicians of the district demanded larger representation of the Muslims in local bodies. The great Nationalist and the educated elites of the district, Mr Abul Kasem observed that “Muhammedan interest have been deliberately neglected, Where they are in minority and demanded that “Government will take care that some provisions is made for proper and adequate representation of the Muhammedans and safeguarding of their interest[^15]. The educated Muslims of the district thought that their issues would not be better represented if they represent the board either through selection or election.

Infact Muslim festiveness to the retention of the Government power of nomination was well exemplified by the strong opposition to the motion moved by Akhil Chandra Dutta for the amendment of Bengal Municipal Act of 1844 and the Bengal Local self Government Act of 1885, with a view of abolishing the system of Governmental nomination. Abul Kasem, in the course of this opposition to the amendment held that the subject nominations should never be done away with. It should rather be there either for getting the opinion of some experts on a particular field or for the representation of the minority community, who would not be able to get closed through election[^16]. The Muslim legislators and politicians felt the need of the retention of nomination in both districts and local boards. A demand was raised for more representation in the District Boards in a resolution moved by Mr. Abul Kasem in 1918 in which the increase in the number of members of the district boards was demanded. Mr. Abul Kasem also highlighted that “The Muhammedan Community ...... is very poorly
represented in District Boards”. A demand was raised to give more representative character to self-governing bodies and subsequently a demand was made for amendment to “The Bengal Municipal Act, 1884”, and “the Bengal Local Secretary Government Act”, with a view to increase the elected members in Municipalities, Districts and local boards, respectively. With the implementation of ‘Montague-Chelmsford Reform’ schemes, the extension of principal of election was upheld and a proposal was put forwarded for the curtailment of number of nominated and official elements. ‘Montague Chelmsford Reforms’ retained the principle of communal electorate and it was also suggested to extend it to the local bodies.

The representation of the Muslims in the Local and Village Self Government addressed the issues carried with socio-economic problems. The Muslims of the district believed that because Muslims were generally backward in economic field, the better representation of the Muslims in the Self Governing Institutions would present any further financial pressure on the poor people of the community. This is further exemplified by a motion brought to amend the Bengal Village Self Government Bill, 1919”.

Mr. Abul Kasem the mover of the amendment, proposed to increase the amount of taxation on individual to Rs. 96 from Rs. 84, the amount originally proposed in the Bill. His arguments was that as the rich persons of the village had more means to pay and they should bear the burden of the major portion of taxation which the union boards would bear on the village population to meet the expenses. The objectives of the amendment was to give the poor section a relief from extra taxes. in 1919 AD, Abul Kasem took part in the discussion on a resolution to appoint a committee to consider remedies to the growing rise of price of food stuff and stressed the need for immediate action on the part of
Government as the conditions of the poor cultivators was becoming alarming and the district including whole of the Bengal province was heading towards famine. During 1930-35 issues of the oppression of the Ryot came up and it proved to be a very successful mode for the protection of the rights of the Ryots of the district.

The Muslims of Burdwan also highlighted very important social issues for Bengal and for the district. Abul Kasem, in 1916, moved a resolution, that all offices under the control of the Government of Bengal Specially educational Institutions, be. closed on the occasion of ‘Idul- fitr’ for two days instead of one day. Abul Kasem further moved a resolution in 1932 to protest against the reduction of the number of holidays for Muharram from two to one. He also demanded to sanction Holiday for “Fatiha Yazdaham”.

Abul Kasem and other political leaders of the district talked much about the rights of the Ryots, reduction of taxes and increase in the number of Muslim Holidays but as far as Female franchise is concerned, Mr. Kasem opposed the (Amendment ) Bill of 1934 in which Government desired to extend the voting right to the women in case of the election of union boards. Infact Mr. Abul Kasem opposed the amendment motion from mainly the old conservative standpoint.

Mr. Abul Kasem was the member of Bengal Legislative Council in 1913 and from 1916 to 1920 AD from Burdwan Division. Mr. Md. Madassur Hossain and Mr. Hassan Suhrawardy were elected in Bengal Legislative Council from 1921 to 1923 from Burdwan Division. North and South respectively. Similarly Zanoor Ahmad and Moula Muhammad were elected as the members of ‘Bengal legislative Council’ from 1924-1926. Mr. Abul Karim and Mr.
Abul Hassem were also elected as members of Bengal Legislative Council from Burdwan Division South and North respectively from 1929 to 1935.23

Though representation of the Muslim members in District Board and Local Boards were not remarkable but it was encouraging. Infact from 1935 onwards Muslims of the district wer politically quite active and tried to address different Socio-Economic issues through better representation in these boards. In the election of Burdwan district board in 1942 A.D., 16 candidates were elected from four subdivisions of the district24. Out of 16 candidates elected in the district board in 1942, five were Muslims.25 Abul Hayat was the only Muslim candidate elected out of 5 elected candidates in the district Abdus Sattar was elected from Kalna Sub-division out of 3 candidates elected.26 Khan Saheb Nurul Absar and Khan Saheb Abdul Gani were elected from Katwa Sub-Division out of 3 candidates elected.27 Khan Bahadur Naziruddin Ahmad and Muhammad Azam were two nominated Muslim members out of 8 members nominated in the District Board in 1942 A.D.28 The result of the Katwa Sub-divisional local Board election in 1941 provides the information that 12 members were elected during this period.29

Bazle Husain, Nabuyaat Ali, Abul Hayat were elected from special constituency designed for Muslims in the sub-divisional local board.30 In General constituency, Khan Saheb Abdul Gani and Khan Saheb Nurul Absar from Ketugram thana31 and Muhammed Abdul Azad was elected from Mongalkore thana out of 6 nominated members.32 Mohammed Abdul Rahim, Dr. Khalil Hossain and Chowdhury Abu Musa were the three nominated members.33 Infact out of 18 members elected and nominated from Katwa Sub-divisional local board nine were Muslims.34 Chowdhury Abu Musa became the vice Chairman of the Katwa Sub-divisional Local board. The development of modern and secular
education and better representation in Local Board and Self Governing Institutions motivated the Muslims of Burdwan to take part actively in a better way, in National Movement. There were many Muslims in the district who took part in National Movement specially in the Non-Cooperation Movement, Khilafat Movement and Civil Disobedient Movement. Many of the Muslims of the district were jailed for taking part in Non-Cooperation and Civil Disobedience Movement. Shaikh Baharuddin Munshi, Khonedekar-Golam-Nabi, Ramzan Ali (Bhadu Shaikh), Amir Shaikh were jailed for their active participation in civil disobedience movement. 35

Abul Hayat, Ichahak Shaikh were jailed for their active participation in Civil Disobedience Movement in 1930. 36 Abdul Kasem and Maulvi Muhammed Iasin were jailed for providing leadership to Non-Cooperation and Khilafat Movement 37. Jalil Mian of Berugram and Mufozzal Hossain of Khalipur and obaidul Ghani of Katwa sub-division were also jailed for their active involvement in Civil Disobedience movement. 38 The development of Hindu-Muslim unity in the district provided an ideal atmosphere for political activity.
References:

1. Gunindranath; *Sankhipta Jibankatha*, Published by Bani Press, p. 5.


3. Ibid.


6. Ibid.

7. The Mussalman, 14 February, 1919.

8. Ibid.


11. The Mussalman, February – November, 1920, Passim. ‘Till the middle of the year 1921, we find reference of only few district Khilafat committees. It was only in June 1921 that initiative was taken by the Bengal Committee to organize district and Lower level committees in the Mofussils’.


13. Ibid.

14. Ibid.

15. Bengal legislative Council Proceedings, Vol. SKIX, p. 100, dated 05.03.1917

21. Ibid., pp. 211-212
22. Ibid., p. 215
23. Ibid., p. 216
25. Ibid., p. 444.
26. Ibid.
27. Ibid.
28. Ibid.
29. Ibid.
30. Ibid.
31. Ibid.
33. Ibid., p. 232.
34. Ibid., p. 232.
35. Ibid., pp. 234-236.