CHAPTER - II

MUSLIM ATTITUDE TOWARDS WESTERN EDUCATION AT THE CLOSE OF THE NINETEENTH CENTURY
The foundation of the British paramountcy in India marks the beginning of a new epoch in the history of the country. It also marks the introduction of a new educational system in India. When the Western education was introduced in India, the attitude of the Muslim community in the beginning towards it was very hostile. The attitude of the Muslims of the Madras Presidency in the earlier stage towards the Western education, the reasons alleged by them for keeping aloof from the education offered in the Government schools, the gradual changes in their attitude, the measures taken by the British Government to improve the educational condition of the Muslims, the results of the steps taken by the Government, the early efforts of the Muslims in the cause of education, the traditional practices of the Musalman schools, the requests of the Muslims to start schools in their region and by the last quarter of the nineteenth century how the above mentioned factors developed, interacted and reinforced one another in such a way that they effected in the creation of a new type of conditions and values in the educational life of the Muslims have been discussed here under.

The British East India Company as a private body never took keen interest in the promotion of Education to the Indians but in due course it felt the need for it. When Warren Hastings founded the Calcutta Madarasa in 1781, he had the main objective on the Muslims, "To qualify the sons of Mohammedan gentlemen for responsible and lucrative offices in the State." But to bring this policy to practice was of a great task to the British East India Company. There was no proper Educational system existed in those times. The educational institutions
present at that time did not suit the Modern education. Only very few institutions were available to impart higher education to a hand full of students in the state. The collectors of the various places were asked to give a report on the actual state of education throughout the country to the Governor of the Madras Presidency. The report submitted showed that there were no educational institutions in the modern sense, but there were a few places imparting knowledge in the higher branches of learning to a limited number of students.

EARLY EFFORTS IN THE CAUSE OF MOHAMMEDAN EDUCATION

In 1781, when Warren Hastings founded the Calcutta Madarasa, 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 (Education) 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 Mohammedan community had completely failed.”² Forty years later again, “The condition of the Mohammedan population of India, as regard to education had off late been frequently pressed upon the attention of the Government of India.”³ The Mohammedans neither competed on equal terms with the Hindus for employment under the Government, nor had the endeavor to bring success to their community. Matters were, no doubt in a promising condition than in 1832, and as regards the general spread of education, it was a much more promising condition than in 1792. A considerable proportion of Mohammedans were learning English, a large proportion were in schools of one kind or another. But the higher education was not cultivated, in any appreciable degree, more extensively than it had been in 1832.
CAUSATIVE FACTORS FOR NONCHALANCE OF THE
MOHAMMEDANS

The causes, which deterred the Mohammedans from such
cultivation, were debated even among themselves. While some held that
the absence of instruction in tenets of their faith; and at still more the
injurious effects of English education in creating a disbelief in religion,
were the main obstacles, others were of the opinion that religion had
little to do with the question.

The following causes for their holding aloof from the Western
education are attributed:

Some contended the system of education prevailing in
Government schools and colleges corrupted the morals and manners of
the pupils, and that for this reason the better classes would not subject
their sons to dangerous contact. There was only less number of
Mohammedan teachers in Government institutions. The unwillingness
of Government Educational Officers to accept the counsel and co-
operation of Mohammedans and the numerous minor faults in the
departmental system, the comparatively small progress in real learning
made by the pupils in Government schools, the practice among the well-
to-do Mohammedans in educating their children at home, the indolence
and improvidence which were too common among them, their
hereditary love for the profession of arms and mercantile activities, the
absence of friendly intercourse between Mohammedans and
Englishmen, the unwillingness felt by the better born to associate with
those lower in the social scale. Poverty was nearly general among
Mohammedans. The coldness of Government towards the Muslim race
after the Sepoy Mutiny of 1857 was antagonistic. The books of the
Government schools had a tone, which was hostile, or scornful towards the Mohammedan religion. The Muslims feared that the customs and manners of the British would spoil their culture.

These and a varied other causes had been put forward at different times by Mohammedans for their scanty appreciation for English education. All such causes may have combined towards a general result, but a candid Mohammedan would probably admit that the most powerful factors are to be found in the pride of the race, a memory of the bygone superiority, religious fears, and a not unnatural attachment to the learning of Islam. But whatever the causes, the facts remained; though the enquiries made in 1871-73 went to prove that except in the matter of the higher education there had been a tendency to exaggerate the backwardness of the Mohammedans.

MEASURES TAKEN IN MADRAS PRESIDENCY

Upon the receipt of the resolution of the Government of India, to improve the educational condition of the Muslims, the Government of Madras invited the Syndicate of the University to consider whether any steps could be taken to attract a larger number of Mohammedans for graduation. In its reply the syndicate of Madras University expressed an opinion that, “The regulation of the University should not be modified with the view of encouraging a particular section of the population, but that the Musalmans should be treated in precisely the same manner as all other inhabitants of the Madras Presidency ..........and while deploring the undoubted fact of the Mohammedans being behind the Hindus as regards educational progress, they did not see that any steps could be taken by the university to modify this state of things.” The steps taken by the Director of Public Instruction was not more encouraging. He
considered that the department had done all that it could do for Mohammedans education, and pointed out that a special concession had been made to Musalman students by exempting them from few regulations regarding the fees.

The Government of Madras was, however, convinced that the existing scheme of instruction was framed with too exclusive reference to the requirements of Hindu students, and that Mohammedans were placed at, so great disadvantage that the wonder was, not that the Mohammedan element in the schools was so small, but that it existed at all. The Governor in council, therefore, issued orders that the Director should, without delay, “Take steps with a view to the establishment of elementary schools at Arcot and Elore, and corresponding classes in the existing schools at the principal centers of the Mohammedan population, such as Trichinopoly, Cuddapah, Kurnool, and perhaps Mangalore, in which instructions were given in the Hindustani language, and Mohammedan boys may thus acquire such a knowledge of English language and of the elementary branches of instruction as will qualify them for admission in to the higher classes of the Zillah and provincial schools and other similar instruction...” Arrangements were also, without loss of time, made for the training of Mohammedan teachers, and instruction in Persian was to be provided in any high school in which there was a sufficient number of Mohammedans.

RESULTS OF THE MEASURES TAKEN

The statistics of the year 1880-81 indicates the measures taken during the interval and the results obtained were as follows. The special schools maintained by Government were 11 in number, 7 of them being
Anglo-vernacular Middle schools, and 4 Anglo-vernacular Primary schools. Nine schools of Anglo-vernacular or vernacular were maintained by Municipalities, and of aided schools with a special provision for Musalman pupils. There were 4 Anglo-vernacular, and 210 vernacular schools. Other inducements had also been held out to Musalman students. They were admitted in all schools upon payment of half the usual fees, seven scholarships were especially reserved for Musalman candidates at the University examinations; a special Deputy Inspector of Musalman schools had been appointed; an elementary normal school had been established at Madras. They still continued to allot the Arabic and Persian languages at its examinations with a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Musalmans at school in 1870-71, the returns for 1880-81 give 22,075 or 6.7 percent of the total number under instruction, while the percentage of Musalmans to the total population of the Presidency is only 6 percent. The proportion of boys at school to those of a school going age is for Mohammedans 15.1, for Hindus 13.7. But it is not in numbers only that progress has been made. Considering the results of the Middle school examinations, the percentage of passed candidates to those examined was, for Hindus (non Brahmins) 35, for Mohammedans 41. In the lower University examinations taking only the percentage of successful candidates to those examined the results for 1880-81 are equally satisfactory.

In the entrance Examination, the percentage of Hindus other than Brahmins and of Musalmans is thus practically the same. It must be remembered, however, that the proportion of students to population is
about three times as great for Hindus (including Brahmins) as for Musalmans. In the latter case, the percentage of passed candidates is even more favorable to the Musalmans; but the proportion of candidates to population is five times as great as Hindus (including Brahmins) as for Musalmans. Of college education beyond the First examination in Arts, Mohammedans, in general, did not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Mohammedans as that below it. The attendance of the Musalman students in the various institutions, both Government aided and unaided, as compared with the total attendance, was not fair in 1881-82.10

The schools to which the Muslims went varied from one part of the country to another but a common characteristic was that they all imparted knowledge of the Quran, however rudimentary. Many of these schools were assigned yeomiahs and money grants. There were Madrasas where daily food was provided to the pupils.11 Grants and Inams were given to teachers also. But in most cases the teacher in a Madrasa had to depend entirely on the gifts of the parents and his functions extended even beyond the four walls of the Madrasa.12

Generally every mosque of the Muslim community is combined with the elementary school called Maktab. The Muslim children used to go to these Maktabs early in the morning to get basic knowledge of the Quran, that is learning alphabets and the Quran. Other than this nothing more is taught there. To get elementary education the children have to go to other normal schools. The Christian missionaries were running such schools. But, “It must not be supposed that there was little or no
education in India before the Christian missionaries took it up. There was more than a little. Every Hindu village had its school, its Pyall or verandah school, every Muslim mosque had its teachers in the elementary schools of the Legal scholarship which has distinguished so many Qazis in past times...what the missionaries did was to give education a new direction." Domestic instruction by the Moulvi arranged by men of substance for their own children, where some children of modest means might also participate was also prevalent on a considerable scale. The Madrasas catered to the educational needs of those who wished to go in for Higher Arabic studies. Here ‘Higher Arabic studies’ means learning the meaning of the Quran, grammar, Shariah (laws) etc.

When the political control of India had gradually transferred from the Natives to the East India Company and the British exercised their authority and administration over the Hindus and Muslims of India, the Hindus took it as a usual transformation, whereas the Muslims looked it with great resentment and looked back with pride to the glories which had vanished. One of the results of the British administration was the slow but steady spread of English education and the substitution of English for Persian as the language of administration and official business. The Muslims viewed with dismay the redisplacement of Persian and they held themselves aloof from a policy, which had dealt a heavy blow to their culture and was even calculated to undermine their faith. As pointed out by the Education Commission of 1882, the untoward actions of the Government officials against the Mohammedans pushed them to follow non-cooperation with Government proposals. The affluent people of Muslim community failed to understand their
social responsibility of eradicating mass illiteracy of their people. This condition was further worsened by the inimical attitude against each other (i.e. Muslims and the British people). However large scale educational work was organized in the country by the Education Department of the Government unmindful of the Muslim response. The Government was expecting a change of mind from the Muslims.  

The Hindus availed themselves of the facilities offered for the acquisition of western knowledge and got appointments, whereas the Muslims had a disproportionate share in the administration and judicial appointments. The Christians were making headway in education and public service, thanks to the devotion and generosity of the Christian missionaries of various denominations. A missionary like Caldwell could not be amazed at the indifference of the Muslims to formal education in secular schools. In consequence, “The relative position of the Hindu and Mohammedan communities steadily changed, the former rising in knowledge, wealth and influence and the latter declining.” This unnatural reversal of fortune not only made the Muslims sullen and despondent but they also started to regard themselves as “a race ruined under British rule.” They complained that the new system of Public Instruction was, “Opposed to the traditions, unsuited to the requirements and hateful to the religion of the Musalmans.” Generally majority of the Muslims had dislike towards the English language and western education but few came forward to study the western education and English language as a challenge in response. On seeing the interest shown by the minority of the Muslim community the British East India Company also took steps.
Sir Thomas Munro, the Governor of Madras took interest in local people’s education and made an enquiry regarding its status. He not only surveyed the various districts but also drew up a scheme for the maintenance of schools at every district and set up a committee of Public Instruction for carrying out the scheme. He did yeoman service to the educational system of the Madras Presidency. The committee, afterwards amalgamated with the College Board and became the Board of Public Instruction in 1826. Thomas Munro broadly indicated his views in that minute as follows: “We ought to extend to our Mohammedans the same advantages of education as to our Hindu subjects and perhaps even in a greater degree because a greater portion of them belong to the middle and higher classes. But as their number is not more than one twentieth of that of the Hindus it will not be necessary to give more than one Mohammedan school to each Collectorate, except in Arcot and a few other Collectorates where the Mohammedan population is considerably above the usual standard.” Forty teachers were recruited from each district one Hindu and one Muslim were to be selected.

**EARLY REQUESTS OF THE MUSLIMS TO START SCHOOLS**

There were many requests from Muslims of different parts of Madras Presidency to start schools in their locality. For instance, in 1829 the Governor sanctioned a Thasildary school at Tiruchirappalli at the request of the local Muslims and appointed one Sayed Wali Sahib, recommended by them as teacher. The Muslims of Kumbakonam succeeded in getting sanction for a school for themselves. The Muslims of Nagore made a similar representation to the Principal Collector of Tanjore in 1830 and orders were issued for a school to be provided for them. In 1835 a Thasildary school was opened at Vellore at the request of the Muslims there.
The proposals of starting schools in various places were discussed in the Court of Directors and the recommendations made by the Government were approved by it. The proposal materialized and the school was started only in 1851. The time seemed to be most opportune. There was a change in the attitude of a section of the Muslims towards western education. Balfour, the Government agent at Chepauk, who was close to the Muslims in Madras and knew them more intimately than any one else, remarked, “A slight change has occurred among the Mohammedan community of Triplicane and Mylapore, there being now observable amongst them a desire for instruction and knowledge, that was better than the apathetic ignorance which they were contented with before, the more so because the desire above noticed is still increasing and is likely now from the causes in operation, permanently to continue.” He advised secular education and also insisted that the school should be opened to all Muslims. The Nawab agreed to it. In fact the Nawab also had in mind a secular education that would help the Muslims to secure employment in Government services. His letter to Balfour said that, he was starting the school “Because it would be a means of encouragement to the students to educate themselves and be fully qualified and competent for getting their livelihood by being employed in public offices, after obtaining certificate of proficiency at a Final Public examination which will, in communication with the Government be conducted by such persons as will be selected by Government.” During the period of British East India company a most fruitful private attempt to establish a school was made by the then Carnatic Nawab Wallajah in 1851. This school, named Madhrasa-I-Azam after Nawab Azamjah, went through many vicissitudes, but still flourished as a Government institution.
Normally in elementary schools, to start with only two teachers were appointed, one Hindu and one Muslim, and English, Tamil and Telugu were taught. "The object of instructing the children of Mohammedans in Tamil, Telugu and English and of insisting on them to acquire these tongues by hope of reward was to give them means of earning their livelihood in the offices under the Madras Government. The knowledge of these tongues was a test of fitness." But the Government notification guardedly stated, "No preference can be accorded to the pupils of the Nawab's contemplated educational institution in the attainment of employment in the public service. The Government will help him in the administration and choice of competent teachers." The teachers were selected by a committee of three Muslims and two Englishmen. The Nawab's Diwan and the Government agent were ex-officio members of the committee and by them of the other European and Muslim members were chosen with the approval of the Government and the Nawab. Thus by the time the dispatches (Wood’s Dispatch) of the Court of Directors of 1854 and 1859 appeared, a good foundation for the education of the Muslims had been laid. These two dispatches outlined the measures to be adopted for the furtherance of the education of Indians.

The Madras Governor Lord Hobart was a person who took keen interest on the Primary Education of the Indians especially of the Muslims. He prepared guidelines to the Municipal chairmen and local bodies in consultation with Educational officers and formed a scheme in 1876. Sufficient grants were allotted and Muslim pupils were required to pay only half of what a Hindu pupil had to pay as school fee. About 125 Maktabs were started in 1877 in the old Madras Presidency with about
2600 pupils. These Maktabs exerted a healthy influence by becoming feeders to the middle school or Madrasas. Almost all Muslim children between 8 and 12 attended the Maktabs, irrespective of their economic condition. Muslim attendance in Maktabs was positively greater than that of Hindu boys in Pyall schools and Patasala's. Speaking about the character and usefulness of Maktabs, Mr. Griegg, the Director of Public Instruction remarked, "One of the Chief drawbacks to their (Muslim) advancement has been their unwillingness to take advantage of the State System of Education to the same extent as Hindus, if such a course involved the sacrifice of the character of their schools. It is owing to this circumstance that the department has made greater concession to Mohammedan indigenous schools than to Hindu indigenous schools. The policy of the Department was to try generally the mosque or Quran schools capable of doing useful secular work without disturbing the religious basis of the school. This end has been affected by keeping out the Mullah for a secular teacher. It is owing to the adoption of this system that the Mohammedans' education has advanced so fast in the Madras Presidency."

The view that Quran schools served no purpose is debatable. Schools are a means for disciplining the rising young generation. It is not desirable that they should be excluded from the educational system.

Besides Maktabs there were other elementary schools for the Muslim children. The Director of Public Instructions induced certain Muslim teachers with handsome aids to start Elementary schools. Pointing out this purpose the Director of Public instruction said, "This course I adopted with a view to encourage young Mohammedans to join the normal schools and to take up the profession of school master, with the view gradually of creating a number of good Elementary schools."
After pursuing basic religious education in the mosque schools, when they came to the level of High school education and sought admission in Anglo-vernacular schools they were much older than the Hindu boys, whereas the Hindu boys' whole energy was devoted to secular education. The Report of Public Instruction in Madras in 1862-63 pointed out, “The difficulties attended by the Musalman education are much greater than those pertaining to the institutions of Hindus. One of the principal is the advantage at which Musalman lads commenced their studies; another is the number of languages of which it is either necessary or desirable for him to obtain knowledge.”

The question of languages in school teaching had always presented special difficulties for Indian Muslims. In fact as Philip Hartog points out, “Perhaps in no other country at the present day do differences of creed and language give rise to such difficulties in the educational system as in India. Nowhere else are the differences so fundamental or on so immense a scale.” Language posed a big problem to most of the Muslim pupils because, excepting for the Labbais, their mother tongue was Urdu. It was not the vernacular in any single district. In Muslim schools at the primary and middle school levels Urdu was recognized as the vernacular language and other subjects like arithmetic and geography were taught and examined in Urdu. At the level of the third or fourth standard there was the choice of a second language. In the case of Urdu speaking Muslim pupils it was either English or a vernacular of the district in which the school was located, if the Muslim students had to sit with other students in the general schools. Elucidating this point the acting DPI, Colonel Mac Donald in 1872 remarked, “There are obvious reasons which render it necessary that Mohammedans should be taught in separate schools and
classes up to a certain extent, as there is much which can only be learnt and explained through the medium of the vernacular, but when they pass under the charge of European or East Indian masters and secure all instructions through the medium of English they rather gain than lose by being associated with Hindu boys in their studies. The educational policy of the British seems to be to raise the Muslims to the level of Hindus and put them on par with them. A point to be noted here is that the British had to start yet their 'divide and rule' policy in their administration.

There were schools started by private persons exclusively for Muslims. On the other hand the Government also inaugurated Government schools specially intended for Muslims. The Madrasa-i-Azam, which was started in 1851, changed as a Government institution in 1860. With this another Government institution, the Mylapore middle school and Harris school were the only high class institutions originated in a legacy of $1500 by Honourable Sybilla Harris; which handed over to the Church Missionary Society for the establishment of a school for Muslims. In December 1855 the Madras Government sanctioned a handsome donation of Rs.7000/- in aid for the Harris school. The application for the grant stated that it was the first of it kind started for the educational welfare of the Muslim. The school was inaugurated in 1857. But many Muslims did not like to go to Harris school. Muslim newspapers criticized the school as a Christian seminary teaching Bible and converting Muslims to Christianity. A certain student of Harris school was socially ostracized. Moulvis boycotted the Nikkah ceremonies of the Harrisians. A 'Fatwa' (a legal decision of a recognized Muslim jurist or scholar) known as 'Triplicane Fatwa' was issued ex-communicating those who aided and assisted the missionaries of Harris school.
Even after the great efforts taken by the British Government the Muslim boys under instruction throughout the State in the year 1870-71 was 4301 only. In that, majorities were from the primary classes, few were from the middle and matriculation classes. There was hardly any Muslim scholar in a college. The role of Madrasa-I-Azam and Harris school in equipping the Muslim youth for the civil service and the unwillingness of many of the Muslims to take full advantage of the schools was mentioned in the Government records, “During the last thirteen or fourteen years (1858-1871) the Madarasa-I-Azam and the Harris school, both instructions established for the exclusive benefit of Mohammedans, have furnished the Mohammedan youth of the capital with the means of obtaining a good school education and of fitting themselves for the prosecution of those higher studies which are followed in the Presidency College. But notwithstanding these advantages only one Muslim boy has become a graduate, only this year. In the list of successful candidates at the special test examinations which are prescribed for all but the lowest appointment in the uncovenanted civil service the number of Mohammedans is lamentably small.”

In the Government schools where the Muslims were admitted excepting the Labbais who spoke Tamil, the Urdu speaking Muslims were placed at a great disadvantage because the medium of instruction was either Tamil or Telugu. These drawbacks with the Urdu speaking Muslims and advantage to the Hindus was pointed out by the Proceedings of the Educational Department itself, “The Schools infact were exclusive reference of Hindus, except the case of Madras-I-azam and the Mylapore school, the Mohammedan section of the population was practically ignored in the education arrangements at present in force in the Government schools.”
In spite of this drawback in the system of Education the British Government gave a self-appreciation on their achievements in the education field. However, the British Government was proud of their achievement in the field of education. The Government of Madras convened the meeting of the Syndicate of Madras University and asked it to take some measures to attract the Muslim pupils to University education as recommended by the Education Commission of 1882.43 The facts analysed by the Commission showed that without any doubt the Muslims were trailing behind the Hindus regarding their educational progress.

The attendance of the Muslims in various institutions, Government aided and unaided, as compared with the total attendance in 1881-82, was indicative of their lack of interest in education.44 There were only four Muslims in Presidency College in the year 1856-57.45 There were only 7 graduates in 1881-82.46 There was only one Muslim Doctor of Assistant Surgeon grade and one licentiate in medicine and surgery in 1882.47 It is interesting to note that one Mohideen Sheriff was such an outstanding person in his knowledge about herbs that he wrote “Materia Medica of Madras” which was a compendium on drugs belonging to the vegetable kingdom. Up to 31st March 1893, 56 graduates had obtained the degree of Master of Arts, no less than 32 of them being Brahmins and only one Muslim, similarly of 7 masters of law 4 were Brahmins and none a Muslim and of 428 Bachelors of Law 312 were Brahmins and only 3 were Muslim. Out of total of 2679 Bachelor of Arts 1836 was Brahmins and 20 Muslims. Again among 53 Bachelors of Engineering 37 were Brahmins and there was not a single Muslim; also of licentiates in teaching 15 were Brahmins and none a Muslim.48 The status of the higher education of the Muslims as enumerated above undoubtedly proves the deplorable condition.
The Education Commission formed in 1882 by the British Government of India made several sittings at Calcutta and recommended certain measures for the development of the education of the Muslims, which brought a greater change in the condition. Subsequent efforts taken by the Government were purely on the basis of recommendations which were very significant. The Commission gave due importance to the Muslim education and said, “Not merely with regard to justice but with a leaning towards generosity.” After a thorough enquiry it found that the Muslims were trailing far behind the rest of the population of India in education as well as in employment. For this the Government could not be blamed. It was due to the negligence of the Muslim community towards education. However the Commission recommended, “The special encouragement of Mohammedan Education is regarded as a legitimate charge on local, on Municipal and on Provincial funds.” The Commission recommended to those of the Mohammedan school which were established by Muslim indigenous effort to include the secular subjects in their curriculum. It recommended further to have Urdu or any other language as medium of instruction in Primary and Middle school level as they like. In order to promote the Urdu and Persian languages, provisions were made to allot finance from the public funds to teach those languages. To acquire Higher English education by the Muslims a special attention and effort was made. Special scholarships were instituted for them. Liberal grants-in-aid were sanctioned to the private Muslim educational institutions. Schools and colleges were allowed to be established. The Commission gave due importance to train the Muslims in teaching profession so as to work in the normal schools. Only Muslims were to be appointed as Inspectors of Muslims schools.
A separate section on the education of the Muslims was started in the Annual Report on Public Instruction published by the Government. The Central Government ordered the Provincial Governments to give equal proportion in patronizing the educated Muslims on par with other communities. The Recommendation was generally accepted by the Central and the Provincial Government. The Madras Government made an account of the progress of Muslim education from time to time and devised means for its extension. The Government sought to encourage the education of the Muslim girls by reducing the minimum attendance requirement in Muslim girls’ schools. To qualify a Muslim girls’ school eligible for grant only an average minimum attendance of eight pupils during the three months preceding the application for grant was required. But with a view to encourage the establishment of private schools for Muslim girls the average minimum attendance was reduced to four in 1884. The Madrasa-I-Azam was reorganized in 1886. A special Deputy Inspector of Muslim schools was appointed whose range included many districts. There was also special Inspecting schoolmaster employed for Muslim school. In 1889, Greigg the Director of Public Instruction recommended a special Inspecting Agency for Muslims. The Government accordingly in 1890, sanctioned the employment of two additional sub assistants Inspectors.

At the close of 1886 there were 508 schools for Muslims of which 8 were Secondary schools 3 Special Education schools and the rest were Primary which together were attended by 15024 Muslim students, only 1065 of them were girls. In 1890, Madras city alone had 7 elementary schools for Muslims 4 in Triplicane, 2 in Royapettah and 1 in Perambur. The Director of Public Instruction proposed to increase the number of
schools in Muslim pockets in the capital city like Pudupet, Muthialpet, Chintadaripet, Royapuram etc. There was a demand for increasing the number of schools. The extra cost was estimated at Rs.1900. It was to be met partly from the fee revenue and partly from the lump sum provision of Rs.2000/- in the budget for 1890-91.56

The Government of Madras Presidency sanctioned special scholarships for the Muslim students. The scholarships were awarded on the basis of the results of the matriculation, lower secondary and primary examinations. Among these six scholarships were sanctioned to the Muslim students to pursue their degree examinations, there were also scholarships given to the Muslim students in professional colleges.57 The Madras Government realized that the attention directed towards the improvement of Muslim education and thereby financial help given for those purposes were regarded as lawful expense on the Government exchequer. Local self Governments in the Madras state were ordered to open schools for Muslims. In other forms also exceptional assistance had been rendered to Muslim education. Muslim had long been enjoying the privilege of paying half fee in all public schools and colleges and Muslim student undergoing training for the profession of teaching were given an increased rate of stipend from the provincial fund. Under the Grant-in-aid code all schools for Muslims were treated as poor schools, irrespective of their economic condition.58

Regarding the payment of salary to the teachers employed in schools intended for the Muslims a salary Grants system was introduced. The Madrasas were requested to have secular subjects also in their curriculum. The Government accepted that there was no need to
fix special standards for Muslim primary schools because they already had their own separate curriculum in Urdu. The principal medium of instruction in primary and middle schools for Muslims was their own mother tongue except in localities where they desired that some other language be adopted. Muslim teachers were employed in Muslim schools. Associations for the promotion of Muslim education were recognized and often consulted. Finally in the disposal of official patronage the claims of Muslims were kept in view and if the proportion of members of the Muslim community in Government service compared unfavorably with that of other communities. It was due to the fact that very few Muslims who offered themselves for employment satisfied the condition of appointment to the public services.^^

Even after the painstaking efforts by the Government on the Muslims to take up the English education their refusal to oblige to it became the main cause for their backwardness. The reason behind this according to the Muslims was their patriotism, which prevented them to learn English. But contrary to this their progressive minded leaders pointed out that only by learning English and doing things in equal terms will be helpful to them to drive out Britishers. The teaching at the mosques preceded the lesson at the school and often intended up as scholarship in Arabic and Persian whereas for a Hindu the one object was to obtain an education, which would fit him for an official or professional career. “The Mohammedan parent often chooses for his son while at schools an education which will secure for him an honored place among the learned of his own community rather those one which will command success in the modern professions or in official life”.

The Musalmans had the opinion on the values of Persian and Hindustani
education as their heritage. The adherence to this tradition resulted in the number of Muslims employed in Government departments being comparatively small. But they began to realize the need of the hour was Western education. The Muslims’ appeal for employment opportunities in the British offices was a good old and present even during the time of the British East India Company. They got some appointments but they were microscopic minority.

The British showed no disparity by birth or creed or caste or colour in giving employment opportunities to their subjects. They decided to give fairer share in the public services to the qualified Musalmans in English education. When the Government wanted the Collectors’ report on the implications of the decisions of the Government, the Collectors informed the Government that there were very few qualified Muslims in their respective districts. The Collector of Tanjore informed the Government that there was no application for jobs from any qualified Muslim in the district. The Collector of Madura said that he had not been able to find qualified Mohammedans and did not know where to look for them. Even as late as 1882, there were only 2 Muslim Deputy Collectors out of 45, 2 District Munsiffs out of 40, and 5 Tahsildhars out of 180 each. In the Salt Department and also in the Registration Department there were no Muslims at all. In 1884 in the Department of Education out of 149 officers on salaries over Rs.100 only 2 were Muslims.

In order to do full justice to the demands of the Muslims in the all India basis the Government of India formed a Public Service Commission in 1886, “To do full justice to the claims of natives of India
to higher and more extensive employment in public service." In those
days Sir Syed Ahamed Khan Bahadur and Khazi Shahabuddin Khan
Bahadur were the only two gentlemen who represented the views of the
Muslims from the north and south respectively. The grievance of the
Muslims of the Madras Presidency was seriously viewed by the
Government and the Government welcomed their opinions and
grievances to discuss upon, by the Commission. The Commission said
in its report, "There are evidences to show that large and important
sections of the Mohammedans entertain doubt as to the suitability of
open competition as a sufficient test of the possession of Indian
candidates of the qualifications necessary for high administrative office
and prefer either pure nomination or limited competition among
nominated candidates possessed of certain antecedent qualifications...it
must of course be remembered that their (Muslims) opinion on such a
point can scarcely fail to be influenced by a consciousness of the
inability of their co-religionist, as a rule, to compete successfully in
purely educational tests with those sections of their fellow countrymen
whose progress in education is considerably more advanced than their
own." The sub committee appointed to give expert opinion expressed
its view that with the improvement of education among the Muslims
they would feel more confident and compete with others on equal
terms.

The Muslims failed to understand the merits and advantages of
western education in the worldly life. They confused themselves in
differentiating the British and the western education. Their hesitation to
learn English and pursue western education was obvious. Thomas
Munro, the Governor of the Madras Presidency remarked on Muslims,
"It is easy to find Mohammedan schools and not difficult to make the boys attend but it is impossible to make them learn." The wrong opinions on Western education by the Muslims revealed through a Muslim newspaper: "It is a great cruelty that the English education is forced upon Her Majesty’s Indian subjects; there is no pressing necessity for it. Are we going to rule England that we should learn English...it is a sheer waste of time and labour to learn English, especially when we see so many English learned educated persons disrespectful drunkards and utterly wanting in manners."

The merits and advantages of the western education was rightly understood by the Hindu population, in due course more and more learned English and got appointments in the Government services. This resulted to the lagging of Muslims behind the Hindus in all walks of life. The cause of the Muslims' under employment was pointed out by the Education Commission of 1882, "Whilst a radical change was introduced in the Administrative policy of the country rendering it necessary on all aspirants for office under Government to know the language of the rulers no order was making English education compulsory on the contrary up to the year 1864 the Muslim were the "sine qua non" for the Government employment or for entering the profession of law. The order of the Government declaring the candidates for Munshiffs and leaderships may pass their examination either in Urdu or in English remained as late as 1864. A year or two later, however a sudden change was introduced upsetting the previous order and declaring that English alone should be the language in which the reexaminations for higher grade leadership and Munshiffs should be held. The measures since used from time to time placed the Muslims
under a complete disadvantage. Before they had quite awakened to the necessity of learning English, they were shut out from Government employments."

After a great trial and ordeal the Muslims slowly understood their crucial condition. There was a slow change in their attitude and behavior on Western education. The Nawab Wallajah, as requested by one of his relatives named Amjad Ali, appealed to the Government to sanction aid to start a school. Further the Nawab pointed out, "To teach the Muslims English language, only the ignorant people consider it as prohibited and against their religion." The Mohammedan Education Association of Salem declared with a nationalistic and rationalistic view, "Our nation has ceased to maintain her glorious traditions through the neglect of education, especially English. If we continue as lethargic in the future as we are in the present, the world will soon close its doors against us. We must therefore all join in earnest effort to raise our nation from the abyss of ignorance into which she has fallen. We are on board the same ship and if the ship is wrecked we shall all, high and low, sink together. We must therefore rise ourselves that the ship shall not be wrecked." This declaration echoed the feelings of the Muslims in the Madras Presidency. Following this there was an appreciable change and progress in Muslim students' strength throughout the Presidency especially in Thanjavur and Trichinopoly.

In order to accommodate eligible Muslim candidates in the Government Services the Commission recommended, "There must be a proportion fixed by Government of officials in each department according to the proportion of the people of all persuasions, Hindus, Christians and Muslims...unless some such restriction is imposed it is
hopeless to expect either Eurasians, Europeans or Muslims to contest on equal terms with the Hindus whose progress at school or colleges is ordinarily more rapid than either of the above classes, whilst they can afford to sell their services cheaper, at any rate than Eurasians and Europeans." The Muslim press namely Mazhar-ul-Ajaib already voiced about the proportional representations.

The Government had decided and tried proportional representation for the Muslims on a limited scale. They found their experience frustrating in civil subordinate service. In Medical Department the fact that “Government have resolved to afford exceptional temporary advantages for a term of 5 years, to candidates of the Mohammedan community by reserving certain number of appointments for them” and it further said “One fifth of the ninety five candidates required will accordingly be reserved for competition among Mohammedan matriculation candidates.” But with one solitary exception no Muslim responded and the appointments reserved for them were filled by youths of other communities. It was remarkable that Brahmans discarding their caste prejudices and traditional apathy to the profession of medicine came forward in large numbers to take up the appointments. On the contrary the Muslims stuck in their traditional attitudes, failed to circumstances. A competitive examination of any kind was anathema to them. The Surgeon General wrote to the Chief Secretary to Government, “It will be seen that it is not for want of inducement that Mohammedan young men have not availed themselves of the appointments reserved for them.” It is therefore not surprising that the Government decided to appoint foreign Muslim nationals in Public Service.
CONTRIBUTION OF MUSLIM PRESS TO THE PROMOTION OF MUSLIM EDUCATION AT THE CLOSE OF THE NINETEENTH CENTURY

In the nineteenth century newspapers were the only media available to expose things. In that respect the press had played a significant role in bringing education closer to the people. As such the Muslim papers and magazines did a yeoman service to the cause of the Muslim education. They invited the attention of the Government on particular problem, subjects, complaints etc. and appeal to the Government for rectification. The Government also gave its ear to the grievances often put forwarded by the newspapers.

The editor of "The Mohammedan" offered to publish advertisements about the vacancies in the Government services on free of cost. This offer was communicated to all the departments by the Government. The Muslim associations requested the Government to inform them about the opportunities available to the Muslims so as to make the news reach the Muslim youth. They watched the progress of the Muslim community in every field. One of the causes of the illiteracy of Muslims in India was rightly pointed out by the Urdu paper 'Shamsul Akhbar' that illiteracy of India especially of Mohammedans was mainly due to the use in education a difficult foreign language i.e. English. It declared that a language like Hindustani (mostly Urdu) should be adopted as a Common Instructional Vernacular of India.

The Anjuman-i-Islam of Salem (A Muslim Association) presented a Memorandum to the Government of Madras and gave statistical information about the increase in the number of vacancies in the public services to the Muslims. In response to the memorandum the Chief
Secretary remarked, "The Muslims must help themselves. They can work if they like. It is this failure to put their heart into it that is the chief, if not the only cause of their not obtaining better appointments and more of them. They have the same facilities as other races have and if they do not choose to avail themselves of that it is their own outlook." The Muslims of Madura submitted a memorandum and also a proposal, which was approved by the Government. Interestingly the proposal included educating women folk in handicrafts to earn their livelihood. They also requested for a special concession to Muslims' education and employment in proportion to their population.

They bothered least about the social, economic, political and historical disparity in them and scheduled castes. "For the advancement of scheduled castes the Government has found it necessary to accord special help to them until they are able to help themselves and though the Muslim community forms a large proportion of Her Majesty's subjects yet it is not able to improve its conditions and maintain its position against other classes." In answer to the memorandum the Chief Secretary replied, "What is needed is not so much an addition to the already liberal concessions made by the Government as an exhibition on the part of the Muslim community of a greater desire to take advantage to the full of these concessions." Lord Connemera, the Governor of Madras in his address to the Anjuman-I-Islam of Dindigul on 26th October 1887, pointed out, "If any class has obtained a larger share of public employment than others it is owing entirely to its own energy and ability, and it is quite with in the power of the Muslim community to distinguish themselves in this respect."
Regarding the appointment of British people as inspecting staff for various Mohammedan schools in the Presidency a resolution was moved by one Zynulabidin. In his resolution he pointed out that Mohammedan community should be given this privilege, which is enjoyed by the Europeans and also added that a much smaller community than the Mohammedans in the Presidency was unlawfully enjoying it. This resolution was accepted later and Muslim inspectors were appointed. Likewise establishment of technical schools, factories in Madras were also demanded by the Muslims. As a service to the community the Muslim newspapers for example Anjuman-I-Mufidi-Ahle-Islam furnished in their papers with information regarding the employment opportunities in the Government services, helped to write Public Service Examinations, information about the Government concessions were also given to the Muslim community.

CONTRIBUTION OF ASSOCIATIONS AND ORGANIZATIONS TO THE CAUSE OF MUSLIM EDUCATION AT THE CLOSE OF NINETEENTH CENTURY

Even though, “suppression, divide and rule” was the common policy of the British they never opposed to the formation of associations and organizations for the welfare of the people. The Mohammedans Educational Association of Salem was formed in 1895. The Salem Collector Stokes cooperated with the association and did great service to the Muslims’ informal education. The Anjumen-I-Mufide-Ahle Islam of Madras established by Col. Underwood, paymaster of Carnatic stipends in 1895 collected a fund of Rs.17,000/- for the establishment of a workshop and technical school, an equal amount was contributed by the government to gather within the building grant. It established many workshops employing a number of Muslim boys, men and young men
even Ghosha-women. These measures brought a dramatic change in their life. It helped the Muslim women to have some sort of economic independence. The trades carried on in the workshops were carpentry, tailoring and cane work for furniture. The achievements of the Anjuman-I-Mufidi-Ahle Islam hit the headlines of the English newspapers.

On seeing the interest shown by the Associations the Government also sanctioned substantial grants to the Technical Institutes started by the Muslims at Veerarasapuram, Tirunelveli. The central Anjumen, Madras, acted as an employment agent and the Muslims who sought employment were directed by the Government to get their names registered with the Anjuman. The representations were normally relevant to Muslims all over India. The Muslims never failed to acknowledge gratefully the service rendered by Englishmen for their upgradation. Thus by the efforts of the Associations cooperation and mutual understanding developed between the Muslims and the British.

Further, steps were also taken on the recommendations of the associations by the Madras Government in improving the condition of the education of the Muslims. The Government formed a separate ‘Board of Mohammedan education’ in Madras in 1893. Mr. C.S. Crole appointed as the president to find out further measures to improve the Muslim education. Haji Mir Humayun Bahadur Jah, Col. T.O.W Wood, Mohamed Mahmud Khan Bahadur, Hasamuddin Sahib Bahadur and Waljee Laljee Sait were the other members of the Board. Despite taking these measures the Board became inactive in due course. Khadar Nawaz Khan Bahadur, inspired by the Aligarh Oriental Anglo-
Mohammedan College, brought prominent officials, non officials and affluent businessmen among the Muslims from all over India to contribute liberally towards establishing Technical institutions with hostel facilities. The Government allowed him to do all sorts of works except rising funds because the Government servants were not permitted to involve in such activities. The Mohammedan literary society of Madras, another welfare organization of the Muslims, was contributing its mite to the educational and intellectual welfare of the Muslims.

The various Muslim Associations in the country appealed to the Government for special relaxation in Examinations and employment rules for the Muslims. Such demands were also made by suppressed castes and tribes but there was a basic difference between their demands. The Harijans were suppressed people for generations, whereas the Muslims were once ruling class and lawmakers. The Muslims thought that they were deprived of those privileges by the British rule. In the early stage their attitude and demands were different from the rest of the society. Nevertheless, some of their demands showed their weakness and their failure to understand the English education in proper prospects.

The Ahle-i-Islam of Salem represented to the Government for relaxation of rules in the pleaders Examination so that more Muslims could be appointed as pleaders. The representation said, “Great inconveniences and utmost difficulties are experienced by us for want of a competent English knowing Mohammedan first grade Pleader to practice in the tribunals and to represent us in the Judicial matter… the passing of pleaders test has of late been difficult so much so that none amongst our class is likely for the present to be employed as pleader of
the first grade owing to the paucity of graduates. To the great
disappointment of the association its demands were rejected totally by
the Government. A descendant of Nawab Wallejah, one Mohammedan
Abdul Khader appeared for matriculation examination and failed many
times in History and Geography. He appealed to Lord Wenlock, the
Governor for relaxation of rules and exemption from any examination
qualifying for employment in public service. Incompetency and
unreasonableness could not have gone further.

The prominent Muslim leaders raised their voice in the
Legislature and asked the Government to give an account of the
measures taken for the development of Muslim education. They also
suggested the Government to divert Wakf funds to education, to reserve
appointments in each department for the eligible Muslim candidates.
The Muslims' incapability to compete with other communities made
them envy upon their rivals and began to boast of their noble birth. The
editor of Majharul-Ajaif remarked, "As long as Hindus and half castes
hold high appointments in Public Service there is no chance of giving a
lift to Mohammedans...there were some offices in which the
Mohammedans are rarely employed not withstanding their merits and
noble birth, whereas in the case of the half caste, however mean his
origin may be, preference is given to him simply because he is dressed
as an European." Their utter lack of understanding of the changed
situation and their diehard conservatism are evident in the following
lines in Jarida-I-Razgar, a popular Muslim News paper. It is deeply to be
experienced that all is preferable to an Aalim, a scholar in Arabic and
Persian, and is nominated to act as Pleader in the Court of Justice,
whereas the latter is debarred from holding the post of Munsiff."
The Examination system was scorned and the value of experience for a prospective Government servant was praised by the Editor of Miratul-Ara. He complained, “Experience and ability are nothing to the Government compared with test of Examination, old and experienced men are discarded for youth who have passed only the name of an examination in our opinion an experience ignoramus is at least equal to a clever Tyro.”

A community asking for more privileges and concessions in due course would lead them to inactiveness. The fear of the Muslims to protect them from the rest of the population was a misunderstanding. One of the members of the Education Commission of 1882, pointed out, “It would be an unmixed gain if the Mohammedans came forward and qualified themselves to take a larger and more important share in the administration of the country; but the improvement must, and I believe, will come from their own effort. No attempt to improve their position by protecting them against the competition of other classes can have permanently beneficial effect.” This sort of mendicancy made a Deputy Inspector of Schools named Mohammed Razak Khan to declare before the Madras Provincial Committee of Education. “I must raise my voice in Muslim’s interest against the miscalled liberality and wholesome concessions made them in certain instances by the relaxation of rules. I hold that favour to Muslims may take any other form than this, which I deem to be most pernicious to and distractive of their real interest. The Muslim who would seek to evade a prescribed general test of competency, in my opinion, would deserve nothing.” But his opinion was not given any importance by the Muslims.
In spite of such criticism, the majority of the Muslims favoured protection and asked for it. Taking the opinions of some of the expert administrators who knew very well the Muslims persuaded the Government to follow a policy of discouragement and refusing the applications of the Muslims for special concessions and some sort of relaxation in matter of employment. However the Government relaxed the rules on petty issues. The letter of the Secretary to the Government of India recommending the name of a Muslim for the post of Deputy Collector shows the Government’s attitude to the Question of Muslims in Public Service. The Secretary said, “As this Government attaches the utmost importance to opening up a promising career to Mohammedan gentlemen they would very strongly urge the appointment of their nominees not withstanding that his age now slightly exceeds the prescribed limit.”\(^{108}\) When conditions changed the need for Western education had been realized by the Muslim community. The strict policy of the Government also induced the spirit of the Muslims to compete with other communities in equal terms.

The spread and the significance of Western education were first realized by North Indian Muslims. The intellectual and religious awakening movements for such purpose were started in the North seeking religious and social reforms. Such movements and awakening were rarely found among the South Indian Muslims. In North India, the Hindus were the first people to demand for socio-religious, intellectual reforms. However, this affected also the Muslims of the North also. In 1885, in the city of Lahore, the Anjuman-i-Himayat-i-Islam, i.e. the “Society for the Defence of Islam” was started. In 1894 “Nadwat-ul-Ulama” or Society of Muslim Theologians was started in Lucknow.
Because of the efforts of these movements an intellectual awakening and a demand for socio-religious reform sprang up. But such changes were very less in the South. However, the branches of movements in the North were also started in the South, which worked for the development of social, religious and educational conditions of the Muslims.

Like the medieval age the interferences of religious elites were also found when the Western Education was introduced in India among the Muslims. They said to the people that reading English jeopardize their religious faith and culture. The British tried their best to convince the vainglorious and conservative Muslims in studying the English education. In the beginning, the Muslims were very much scared of the British approach and followed a defensive attitude against the educational changes introduced by the British Government. They failed to notice the Hindu advancement and the Muslim lagging behind in all fields. In spite of these efforts by the Government and the elite Muslims, the Muslim folks remained unchanged and unmoved. The Muslims’ overwhelming love for traditional Madarasa education and religious values forbid them to accept the Western Education. For this condition prevailing among them, the Muslims had to blame themselves only. Lack of philanthropic munificence, missionary zeal and self-initiative of the society were the sole cause for their backwardness.

The change of time advancement of science and other factors made the Muslims rethink over their beliefs and attitudes. They also witnessed the progress of the other communities in government services and other walks of life. They realized the indispensability of the Western education in the progress of socio-economic, political and employment
opportunities. Because of this realization and the change of attitude of the Muslims there was an appreciable improvement in the education towards the end of the nineteenth century. The unhealthy reaction of the Muslims begins to vanish gradually. The Muslims understood that Western education is a historical necessity and it did not recommend unhealthy personal habits or antipathy to the common people. Individual liberty, social equality, collective progress, reason as the supreme criterion to judge ideas and institutions, intense nationalism etc. are some of the good ideas found in Western education. Thus the Muslims decided to prefer Modernism and to end Medievalism.
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Representation of the Indian education commission 1882

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