Chapter - I (A)

POLITICAL, SOCIAL AND CULTURAL CONDITIONS OF INDIA DURING THE FIRST HALF OF THE NINETEENTH CENTURY

During the second half of the eighteenth Century and first-half of the nineteenth century, Bengal played a dominant role in British Indian life. A number of very eminent men emerged in Bengal in the nineteenth century who gave the lead to the rest of India in cultural and political matters. Nineteenth century was a very significant period in the history of modern India. In the country, during this period many prominent figures and their intellectual ideas emerged for national regeneration in all aspects such as religious, social, cultural, economic and political. Intellectual, social and religious movements oriented towards reform in India during the nineteenth century. English East India company emerged as commercial, military power in Bengal after its victory at the battle of Plassey and Buxar. British domination in India started with the subjugation of Bengal to British imperialists system it led to transformation of power from the Bengal Nawabs to the British authority.

Truly speaking the beginning of British political domination over India started from the Battle of Plassey in 1757, where the British East
India Company's forces defeated Siraj-ud-daula the Nawab of Bengal. The Battle of Palassey was followed in the words of the Bengali Poet Nabin Chandra Sen by "a night of eternal gloom for India".¹

The history of Bengal from 1757 to 1765 is the history of gradual Transfer of power from the Nawabs to the British. During this short period of eight years. Three Nawabs Siraj-ud-daula, Mir Jafar and Mir Qasim ruled over Bengal. But they failed to uphold the sovereignty of Nawabs and ultimately the rein of control passed into the hands of the British.

Siraj-ud-daula succeeded his grandfather Alivardi Khan as the Nawab of Bengal in 1756. "The arrival of a strong English force under the command of Robert Clive at Calcutta from Madras strengthened the British position in Bengal".² Mir Jafar was promised the Nawabship by Clive before the battle of Plassey. This was his reward for his support to the British against Siraj-ud-daula. Mir Jafar was made to pay a heavy price to his English friends for their favor. Immediately after his accession Mir Jafar faced some serious internal problems. Vansittart who came as governor of Calcutta and sided with Mir Qasim. Mir Qasim's accession to the throne of Bengal followed the someway, the way through which Mir Jafar had come to power. Mir Qasim also had to pay considerable amount of money to the English, besides this he had

¹ Bipin Chandra, Modern India (NCERT, New Delhi, 1990), p. 46.
² IGNOU, EHI-05, P.7.
given three districts Burdwan, Midnapore and Chittagong to English company. However Mir Qasim ultimately failed to protect his throne and the Battle of Buxar (1764) completed the victory and the domination of the British in eastern India. Mir Jafar died soon after this. His minor Son Najim-ud-dula was appointed the Nawab. In 1765 Clive came back as the Governor of Bengal and engaged himself to make the British the supreme political authority in Bengal. He was a "high-spirited youth fond of domination, a natural leader, impatient of control".  

The expansion of the British in South India was basically the outcome of the hostility between the English and the French East India Companies. South India was the main arena of the French activities. The French Company also established their first factor at Surat in 1668.

The French having no fleet in India, had to wait until the arrival of the fleet from Mauritius, immediately after its arrival, the French launched an attack on the English by both land and sea, within a week Madras had surrendered to the French and the first Carnatic War had begun. Carnatic was a province under the Subadar of Deccan that was the Nizam of Hyderabad and was ruled by a governor. The Nawab, with his head quarter at Arcot. "Nizam-ul-Mulk, the Subahdar of the Deccan was an independent ruler of all intents and purposes. The imperial

\footnote{Quoted in K.C. Chaudhuri, History of Modern India (Calcutta, 1983), P. 133.}
Government at Delhi was powerless to exercise any control over the Deccan subah". In 1740 before the first Carnatic War, the Maratha had invaded and killed the Nawab Dost Ali. On the Dost Ali’s death troubles broke out over the question of succession which ultimately brought the Nizam to Arcot, the head quarters of the Carnatic. In 1743 Nizam appointed Anwaruddin as the Nawab of Carnatic. Treaty of Aix-la-Chapelle, 1748, did bring Peace in India, except for a temporary period. In the same year in 1740 Asaf-Jan-Nizam-ul-Mulk, Hyderabad passed away. He was succeeded by his son, Nasir Jang but his grandson, Muzaffar Jang laid claim to the throne on the ground that Mugal emepror had apponted him as governor of the Carnatic. “Duplix was more than a politician, he was a statesman. He possessed the insight which could understand and anticipate the change that was coming in the balance of political forces which actually took place a few years later”.

The decisive battle of the third Carnatic War was fought at Wandiwash on 22 January 1760. General Eyrecode’s army totally routed the French Army under Lally. In the next three months all the minor French possessions in the Carnatic had been effectively reduced by the Coote’s efforts. The French were left with no possessions in the Carnatic except Jinje and Pondicherry. Finally, in May 1760, the

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5 Ibid, P. 105.
English laid siege to Pondicherry. With Lally's surrender in January 16, 1761, the French power in India came to an end.

In the wake of the Carnateic War the English reigned supreme over India. In South India Mysore was a major force to reckon with and so were the Marathas. In 18th century, it was not only a struggle between the colonial power and Indian states but also there was fight among the Indian powers themselves to establish political supremacy. The most common cause for conflict among the Indian powers was the urge for territorial expansion. Maratha relied mostly on the 'Chauth' and 'Sardesh Mukhi' Collected from their sphere of influence. Mysore was also a threat to British control over Madras the British authorities wanted to prevent the intervention of the Marathas from the way of their profitable trade. Haidar Ali and his son Tipu Sultan fought four wars against the British. The basic cause of these wars remained the same. The object of the British to under mine the independent authority of Mysore rulers. The Nizam and Maratha entered into an alliance with the British against Haidar Ali and the Maratha attacked Mysore in 1766. But Haidar Ali skillfully persuaded "the Nizam joined in an alliance against the British in 1767".6

The British conquering of Mahe, a French settlement within Haidar's jurisdiction provided the immediate ground for the second Mysore War. The British Neutralised Haidar Ali by winning over the

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6 The Gazetteer of India (History and Culture), vol-II, P. 507.
Marathas and the Nizam and defeated Haidar Ali at Porto Nova in 1781. He died on December 7, 1782. After Haidar Ali’s demise, the War was carried on by his son Tipu Sultan. Tipu Sultan was not in favour of continuation of War with the British at this stage because immediately after accession he needed time first to strengthen his own administration and infrastructure. Thus the war with British ended with the treaty of Mangalore in 1784. Tipu Sultan planted a “Tree of Liberty” at Seringapatnam and he became a member of Jacobin club. Lord Cornwallis became the Governor-General of India in 1786. The arrival of Lord Wellesly as Governor-General of India in 1798 gave the fresh vigour to the British expansionist policy. Wellesley wanted Mysore an ally of his grand subsidiary alliance system. Tipu Sultan died on May 4, 1799. He proudly declared that “better to live a day as a lion than a lifetime as a sheep”. Against this back ground now begun the phase of Raja Ram Mohan Roy’s social reform movements as delineated henceon, which means Raja Ram Mohan Roy’s in tensive inclination took a strong root into a social reform movements from first half of 19th century.

A Reform movement, pioneered by Raja Ram Mohan Roy and it was carried by men like Derozio, Debendranath Taqore, didyasagar, Keshab Chandra sen and others in 19th century. Raja Ram Mohan Roy was regarded as the Father of Modern India. He was well versed in

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7 Bipin Chandra, Modern India (NCERT, 1990, New Delhi), P. 15.
8 Ibid, P. 15.
Indian thought and Philosophy, a scholar of Sanskrit, Persian and Arabic. He was the central figure of political cultural and social awakening. Raja Ram Mohan Roy was moved by deep love for his people and country and worked hard all his life for their social, religious intellectual and political regeneration. Raja Ram Mohan Roy was a product of mixed Hindu-muslim culture that was then dominant among the cultured classes of India. "He was pained by the stagnation and corruption of contemporary Indian society which was at that time dominated by caste and convention Popular religion was full of superstitions and was exploited by ignorant and corrupt priests". Raja Ram Mohan Roy wanted to eradicated social evils from Indian society. In particular, he wanted his country men to accept the rational and scientific approach and the principal of human dignity and social equality of all men and women. He learned several languages including Sanskrit, Persian, Arabic, English, French, Latin, Greek and Hebrew:

He had studied Sanskrit Literature and Hindu Philosophy at Varanasi and Quran and Persian and Arabic literature at Patna. He was also well acquainted with Janism and other religious movements and sect of India Later he made and intensive study of western thought and culture. To study Bible in original he learnt Greek and Hebrew. In 1804 he published his first philosophical work, 'Tulrfat-ul Muwaheddin' in which he analyzed the major religions of world and put forward weighty arguments against belief in many Gods and for worship of a

9 Bipin Chandra, Modern India (NCERT, 1990, New Delhi), P. 94.
single God. He denied that religion was merely a matter of faith outside reason and attempted to expose the myth of miracle associated with it. Raja Ram Mohan's reform activities were accelerated after he settled down in Calcutta in 1814. He started the Almya Sabha and carried forward his struggle against the religious and social malpractice's. In particular he vigorously opposed the worship of the idols, the rigidity of caste and the prevalence of senseless religious rituals. To educate the people he published the Bengali translation of vedas and five of the principal upanishad. In 1820, he published his 'Precepts of Jesus' in which he tried to separate the moral and philosophic message of the New Testament, which he praised from its miracle stories. "He rejected Christianity, denied the divinity of Jesus Christ". Raja Ram Mohan Roy was rationalist during entire period of his life. He got more popularity for rationality in Tuhfat. Although he later roughed up the support of the scriptures to promote the reform of Hindu society. In 1829 he established a new religion, society, the 'Brahmo Sabha', otherwise known as the 'Brahmo Samaj' whose primary purpose was to rid Hinduism of its evils and the preach monotheism or belief in one God. The Brahmo Samaj laid emphasis on human dignity and opposed idolatry and criticised such social evils as the practice of 'Sati'. Raja Ram Mohan Roy was a great thinker. He was also a man of action. He launched a crusade against the evil practice of 'Sati', on burning of widow on her husband's funeral pyre. The early years of 19th century,

11 Ibid, P.96.
witnessed the close confinement of Sati to Bengal region. In Hooghly, Nadi and Burdwan which formed a part of the Calcutta division, the largest number of Sati took place in Ghazipur in Uttar Pradesh and Shahabad in Bihar the practice was by no means uncommon and from the twenties of 19th century. It began to show an upward turned. In western India, where the number of Sati varied annually between 27 and 40 up to 1827. In southern India, only Ganjan, Mabulipatam and Thanjavur (Tanjore) had large Sati occurrences. In Rajputana, the Punjab and Kashmir the practice was conferred mainly to women of high caste. In Delhi Charles Metcalfe had stopped this practice. In Aligarh, and Agra Sati seldom occurred. In Goa, Serampore, Chinsura, and Chandernagar the right was prohibited and only few cases occurred. In Bengal, the number of Sati were occurred. In 1829 Lord William Bentick governor-general of India enacted a law against the practice of 'Sati'. He condemned polygamy, early marriage and opposed the subjugation of women and their inferior status in society. Female education was his another effective method to free Indian society from social stagnation. Raja Ram Mohan Roy was one of the earliest propagators of modern education which he looked upon as major instrument for the spread of modern ideas in the country. For its promotion he supported to David Hare. In 1817, David Hare who had come out to India in 1800 as a watch maker but who spent his entire life in the promotion of modern education David Hare who along with many Indian notables of Calcutta established Hindu College in 1817. He also ran an English school in Calcutta at its own cost. In 1825 he
formed the Vedanta College which offered both Indian and western learning. Raja Ram Mohan laid stress on India’s need for western scientific knowledge, in the fields of Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful sciences. Raja Ram Mohan Roy took up not only social and religious problems but also political and economic issues of the times. Young Bengal movement was initiated by an Anglo-Indian teacher of the Hindu college, Henry Vivian Derozio (1809-1831). Derozio was perhaps the first nationalist poet of modern India. The Derozians attacked old and decadent customs rites and traditions. They fought for women’s rights and demanded education for them. Poet Rabendra Nath Tagore has rightly remarked. “Ram Mohan was the only person in his time, in the whole world of men, to realize completely the significance of the modern age. He knew that the ideal of human civilization does not lie in the isolation of independence but in the brother-hood of interdependence of individuals as well as nations in all spheres of thought and activity”. In 1839 Debendranath Tagore, father of Rabindranath Tagore established the ‘Tattvabodhni Sabha’ to carry on Raja Ram Mohan Roy’s ideas. In the second half of the 19th century Pandit Ishwar Chandra Vidyasagar emerged. He was a great Sanskrit scholar. Under the supervision of Vidyasagar the first legal Hindu widow marriage among the upper caste in India was celebrated in 1856. In 1849 he founded Bethune school in Calcutta. He also campaigned against Child marriage and polygamy. Among the early intellects who initiated and led the movement in Maharastra, the most

12 Ibid, P. 97.
prominent were Balshastri Jampbhekar (1812-1882), Dado-bapandurang Tarkhadar (1814-1847) Gopal Hari Deshmukh better known as 'Lokahit wadi' (1823-1882) and Vishnu Bhikaji Gokhale (1825-1873) popularly Known as Vishnu brahmchari in Bombay. He attacked Brahmanical orthodoxy and tried to reform popular Hinduism. He started a weekly the 'Darpan'. Dadoba founded 'Pramhansa Sabha' in 1840. In 1851, Jotiba Phule and his wife started a girls school at Poona and soon many other schools came up phul was also pioneer of widow remarriage movement in Maharastra. Vishnu Shastri Pandit founded the widow remarriage Association in 1850. Another prominent figure in this field was Karson das Mulji who founded the 'Satya Prakash' in Gujrati in 1852 to advocate widow remarriage. Jotibha Phule was also acutely aware of the socially degraded position of non-Brahmins and untouchable in Maharastra. All his life he carried on a champion against upper caste domination and Brahmanial supremacy. Naoroji Furdonji Dada Bhai Naoroji was another leading social reformer of Bombay. He was one of the founders of an Association to reform the Zoroastrian religion and the 'Parsi Law Association' which agitated for the grant of a legal status to women and for uniform laws of inheritance and marriage for the Parsi. The last of the great thinkers of the 19th century Bengal who created a stir in Hindu society was Naverdra Nath Dutta known as Swami Vivekananda. In 1896 he founded the Ramkrishna Mission to carry on humanitarian and social work. The social and religious reforms in north India was spearheaded by Swamy Dayanand Saraswati (1824-1883) who envisaged the Arya Samaj in
1875. In the south of India a leading personality of social reform movement was Kandukari Veeresalingam (1848-1919).

Socio-cultural reform formed the major role of the nineteenth century Indian intellectual movement. Raja Ram Mohan Roy was a rationalist during the entire period of his intellectual life. He published his Tuhfat-ul-Muwahiddin in 1804. It was in Persian and was a bold protest against idolatry elements and superstitions of all creed and tried to lay a common foundation of a universal religion in the doctrine of the unity of God. About the same time another work of Raja Ram Mohan Roy in Persian entitled 'Munazarat-ul-Adiyan (Discussion on Various religions) came out. But no copy of this work has been found. In 1822, Raja Ram Mohan Roy launched a Persian weekly 'Mirate-ul-Akhbar' to reach out those who were familiar with Bengali and English. In all the journalistic efforts, Raja Ram Mohan Roy was motivated by desire to ventilate social problems to facilitate reform. Against the background of the obsession of latter day journalists and journals with political polemics, very often of a trivial nature it was refreshing that early publications displayed a social outlook. He was also a born communicator. Spreading his ideas far and wide was a passion with him. He notably established intellectual links with fellow social reformers in other parts of the country but gave a boost to incipient movements for social change elsewhere. His publications in English and Persian were vehicles of the effort. He was also an untiring champion of the freedom of the press.
Chapter – I (B)

NEW EDUCATION POLICY, LITERACY MOVEMENT
AND ITS IMPACT ON PERSIAN STUDIES IN INDIA
DURING THE NINETEENTH CENTURY

During the eighteenth century the Hindu and Muslim seats of
learning languished. The numerous political compulsions in the country
created abnormal conditions hardly conducive to intellectual pursuits
both in teachers and pupils. The loss of political power deprived the
native schools of learning as they wished. In a letter to court of
Directors sated 21, February 1784 Warren Hastings referred to the
decayed remains of schools in every capital town and city of Northern
India and Deccan. 13 During the end of the eighteenth century there
were mainly three types of native educational centres n Bengal. First
was the Tol or institute of Sanskrit learning, second was the Madarsas
where Arabic and Persian were taught and thirdly, Pathsalas and
Maktab or elementary schools. Tol or Pathsalas were attended by
Hindus. Muslims were attached to Madarsas. At the same time Persian
was used in the courts and revenue transactions. Maktab laid more
emphasis on teaching of the Quran and Completely neglecting the
studying of Arthmatic, the vernacular or any other useful knowledge.

13 B.L. GROVER AND S. GROVER, Modern Indian History (S. Chand & Co. Ltd, New
Delhi, 1999), P. 368.
There was no dearth of primary school in Bengal. The number of schools of this kind were near about 8,000. Vernacular schools were generally attended by agricultural and business classes. The intellectual and religious classes rushed to institutions of Sanskrit learning that were mostly confined to Brahmins and Vaidyas. In those days the number of Madasas were not very large. But Madaxsas were in prosperous condition mainly because Persian was the official language during these days and that is why people in general rush to learn Persian. The East India company became dominant power in Bengal in 1765. The East India company was not interested in the cause of education in Bengal. But in 1781 the Calcutta Madarsa was founded by Warren Hastings for learning and studying Persian and Arabic. In 1792 a Sanskrit college was founded or the initiative of Jonathan Duncan, the British Resident at Benaras. He hoped that this college would help the Hindus develop an attachment towards the British government. For training young civilians. Lord Wellesly founded For William college in 1800. It gave a catalyst to native language and literature. In the later half of eighteenth century and beginning of nineteenth century economic factor, poverty, derth of able teachers and good text books and lack of government grant for education were the main factors for such declines in the education. The first historic change and humble beginning in the government policy for the growth of education in India was in 1813 at the time of the renewal of the company's charter. The new Charter Act publicly identified the right
education in India to participate in public revenues charter Act of 1813 provided for an annual expense 'a sum of not less than one lakh of rupees in each year shall be a part an applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of sciences among the inhabit ants of the British territory in India'. Indians were well acquainted with Sanskrit, Arabic and Persian in Judicial department. They explain Hindu and Muslim law from Sanskrit, Persian and Arabic books. Knowledge of Persian and vernaculars were most important for political departmental for correspondence with rulers of Indian states. Knowledge of English and vernacular was necessary for upper grade of company's service. At the same time William Carey was a professor of Sanskrit and Bengali at the Fort William college. He advocated the establishment of a national system of education for the poor. He also advised that western education should spread by establishing English. The government took more interest for the working and development of Calcutta Madarsa and Benaras Sanskrit College. For Robert May's school a monthly aid of Rs 600/- was sanctioned. Jameson was established native medical institution for training of Indian doctors of the Army in 1822. A general committee of public instruction was setup by the governor-general lord Hastings in 1823. This committee was entrusted with all matters concerning education policy. The government was least interested in the mass
education that was government policy at that time. The Baptis Mission college was founded in 1818 and Bishop's college in 1819.

A landmark in the history of the growth of western education was foundation of Hindu college in 1817. There was no English school for imparting education to Indian, there was a general desire among wealthy Indians to give their sons English education.

"The main factor which tipped the scale in favour of English language and Western Literature was economic factor Indians wanted a system of education which could help them to earn their livelihood".

At that time few Anglo-Indian started a number of English schools in Calcutta. Among these were the school of Drummond, Sherbourne, Martin Bowle and Artoon Peters, David Hare attached to the people of this country and made the spread of modern education in Bengal his life mission. David Hare took initiative in the foundation of Hindu college. It was to above a school and academy. Languages, History, Geography, Astronomy, Mathematics, Chemistry were to be taught in the academy. There was a great dearth of good text books. To remove this problem David Hare organized the school book society in 1817. The school society laid more emphasis on women's in Bengal. The Christian missionaries were pioneer in the field of education in Bengal. Their main objective was propagation of Christianity and

\[14\] Ibid, P. 369.
conversion of the native population. The demand for English education was first increasing, when a large number of students began to go to the missionaries. The missionaries also founded a number of school in Calcutta, these were called pay schools. Lord Minto had proposed to setup Sanskrit College in Calcutta on the model of Sanskrit College at Banaras. Raja Ram Mohan Roy was against the government decision to vigour the Calcutta Madarsa, the Banaras Sanskrit College and set up more oriental College in Banaras. He wrote a letter to Lord Amehrst in 1823 that Sanskrit education could “only be expected to load the mind of youth with grammatical niceties and metaphysical distinction of life which were of little or no practical use to their possessors or to society. The pupils would there acquire what was known two thousand years ago, with the addiction of vain and empty subtleties since then produced by speculative men”.15

Further Raja Ram Mohan Roy added “Youths will not be fitted to be better members of society by Vedanta doctrines which teach them to believe that all visible things have no real existence, that as father, brother etc. have no real entity, they consequently deserve no real affection and therefore the sooner they escape from and leave the world the better”.16

15 Ibid, P. 369.
For importance of modern scientific learning He wrote "The Sanskrit system of education would be the best calculated to keep the country in darkness if such had been the policy of British government. But as the improvement of the native population is the object of the government it will consequently promote a more liberal and enlightened system of instruction, embracing of Mathematics, Natural, Philosophy, Chemistry, anatomy with other useful sciences".\textsuperscript{17} Raja Ram Mohan Roy was educated in the oriental fashion in Persian, Arabic and Sanskrit. In fact "he set a very high standard on it and very properly thought that the more a nation improves itself by education the higher it rises among nations".\textsuperscript{18} Raja Ram Mohan Roy was highly impressed by David Hare, that English education would prove very useful in widening the outlook of his country men. Both of them agreed to open an English school. Raja Ram Mohan Roy spent his money in the spread of English education. He set up an school known as Anglo Hindu School at Suripara in 1816-17.

The boys achieved free education in this school. It was the first school run entirely by Indians. This school functioned under the direction of the Unitarian committee, and William Adam became one of the visitors. During the same period the government established three Sanskrit College one each at Calcutta, Delhi and Agra.

\textsuperscript{17} Ibid, P. 365.  
\textsuperscript{18} Quoted in Dr. M.C. Kottona, Raja Ram Mohan Roy\textsuperscript{19} (Gitanjali Prakashan, New Delhi, 1975), p. 37
The General committee of Public instruction consisted of ten members. The committee was divided in two groups, one was called Orientalists led by H.T. Prinsep of and another was Anglicist or English party which stressed upon the adaptation of English as is a medium of instruction Lord Macaulay wrote his famous minute on educational policy on February 2, 1835. He supported to the Anglicist Party About the English language Macaulay said "Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nation of the each have created and handed in the course of ninety generations. In India English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of government. It is likely to become the language of commerce throughout the seas of the East". In the same year 1835-53 lieutenant Governor James Thomson tried to launch a comprehensive scheme of village education through the medium of vernacular language. The smaller English school were abolished and English school affiliated to colleges. Sir Charles wood gave a dispatch in 1854 on complete plan on future education in India. The Dispatch was usually called the "Magnacarta" of Indian education because of some larger task it set to the government. The plan considered a co-ordinate system of education on all India level. In his dispatch Sir Charles Wood suggested that main objective of education policy should be the

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diffusion of "the improved arts, science, Philosophy and literature of Europe"\textsuperscript{20} in the medium of instruction of English as well as the modern Indian languages. It declared the establishing of vernacular primary schools in the village and affiliated College at the district level. It also suggested that the educational department should be established Universities for Calcutta, Madras and Bombay on the, pattern of London University. The Dispatch also emphasized the development of private enterprise, missionary as well as, Indian, through a proper system of grant in-aid and suggested the training of teachers in normal school, the conferment of government jobs on educated persons and increased attention to the development of education among young girls and women. The three Universities of Calcutta, Madras and Bombay Came into being in 1857.

The substitution of English for Persian as the official language in 1835 marked a crises in the history of the Muslims all over India. This particular decision of government along with collapse of the Muslims educational system had the most injurious effect on their employment in government services. Education al institutions of Muslims were going to be suppressed and their grants were completely stopped. The schools and colleges lost their endowments. "Among the Several changes on which the Bengali Muslims arraigned the government was the new scheme of public instruction which left the whole community

\textsuperscript{20}B.L. Grover and S. Gröver, Modern Indian History (S. Chand & Co. Ltd, New Delhi, 1999), P. 371.
unproved for aid which lauded it in contempt and beggary"21. Near about eight thousand Muslims of Calcutta demonstrated against the policy of diverting funds exclusively the Hindus and largely the Muslims. Muslims were on all the higher offices of the state till the advent of the British and even few decades after Lord Macaulay had declared uncompromisingly for western education. Sanskrit and Arabic education was discontinued in government schools, Christian missionary's schools were opened. Muslims and Hindus both were equally alarmed but the Muslims in the particular because the new system of education opposed to their traditions and found unsuited to their requirements and hateful to their religion. By the change over from Persian to English, a large section of people became out of employment. And these changes affected the Hindus no less than Muslims. Several Hindus were dependant for their livelihood on the use of Persian, were also affected by the substitution of English from Persian. Muslims dominated in the field of education and administration and Persian continued to be the 'lingua franca"22.

22 Ibid., p, 70.