INTRODUCTION
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The emergence of the Banaras Hindu University in 1916 on the Indian Educational scene as the first denominational teaching and residential university has been described as "the greatest thing Indians have done in this century". The chequered events leading to its emergence has often attracted many educationists and historians though none of them has been able to produce an account in proper historical perspective. Thus V.A. Sundaram's *The Banaras Hindu University, 1905-1935* and S.L. Dar and S. Somaskandan's *History of the Banaras Hindu University* only examine in piecemeal some documentary evidences and comments while chapter 7 on "Banaras Hindu University" in Aparna Basu's *The Growth of Education and Political Development* has been included as a result of an after thought in a work which seeks to describe only the British policy towards education during 1898-1920. The emergence of the Banaras Hindu University has also been touched upon by editors of the commemoration volumes on Pandit Madan Mohan Malaviya but as is natural with such works, the fact has been looked at mainly from the point of view of Malaviya and presents a highly partial story of the emergence of the University.

Besides these major works, scholars working during the period have also occasions to look at the emergence of the

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Banaras Hindu University from various points of view. Thus Jürgen Lutt has emphasized the anti-national character of the Banaras Hindu University in his "movement for the foundation of the BHU". While Anil Baran Ray in his "Movement for a Hindu University Revivalism" has focussed attention on the intense "Hindu revivalist sentiment" that characterized the movement for a Hindu University at Banaras.

As said before, none of these works present a clear picture of the emergence of the Banaras Hindu University - of the issues and personalities involved in making the birth of the university at Banaras a reality. The recent publication of some twenty-six documents on the Banaras Hindu University in Development of the University Education has clearly shown how interesting could be the birth of the Banaras Hindu University. If it were the existing separatism between the Hindus and the Muslims which provided the stage for the birth of the Hindu University, it was Besant, Malaviya and the Maharaja of Darbhanga who performed as the main actors on it while the British Raj acted from behind the scene.

The purpose of the present study is therefore, to clearly unveil this interesting background of the origin of the Banaras Hindu University, supported by sources, both primary and

3 German Scholars on India, vol. II contributions to Indian Studies edited by the Cultural Department of the Embassy of the Federal Republic of Germany.

4 Anil Baran Ray, Students and Politics in India: The Role of Caste, Language and Religion in an Indian University.

secondary.

In the first chapter has been discussed how the origin of a separate Hindu denominational university could be traced to the language problem in the North Western provinces in India in the second half of the nineteenth century. Syed Ahmed Khan's petition for a separate vernacular university through the medium of Urdu stirred the communal feeling of the Hindu intelligentsia and the seed of Hindu Muslim separatism was sown in the educational field. There followed different and manifold attempts at the establishment of denominational institutions, the final and highest expression of which was the birth of two denominational universities.

The second chapter deals with Annie Besant, the most neglected character in the interesting drama of the origin of the Banaras Hindu University. It was Annie Besant who first conceived the idea of a Hindu University at Banaras and announced it publicly in the beginning of the present century. Annie Besant conceived the idea of founding a University of her own in the early part of her life at London. When she landed in India and became familiar with the land, people and problem of the country, she did not spare a single moment to give shape to her dormant idea and founded the Central Hindu School at Banaras. Her real intention was to prepare the ground for a future independent university. She faithfully followed the famous conception of T.H. Huxley's idea of university which says: "The University should crown the edifice, the foundations of which are
laid in the schools". The natural outgrowth and development of the Central Hindu School was the Central Hindu College which ultimately paved the way of the present Hindu University at Banaras. If circumstances forced Annie Besant to shun her original idea and chalk out a mightiest scheme of a university of India, they also forced her ultimately to join hands with Malaviya. In the Hindu University movement programme, she actively co-operated though certainly not in the sense that Malaviya and others had done. Frustrated, she remained aloof. So her name went into oblivion. Iqbal Narain Gurtu attempted to put forward the truth that it was Mrs Besant who first conceived of the idea of a Hindu University at Banaras in the present century. But his voice was not heard and so her contribution has never been properly assessed. As a result, though her political contribution is acknowledged by the nations, not many remember her role as the pioneer and mother of the Banaras Hindu University.

6 T.H. Huxley, On Education; A Selection from his Writings, p. 143.

7 Iqbal Narain Gurtu, Speeches, "Mrs. Annie Besant, Founder of the Central Hindu College", 14 November 1962. Iqbal Narain Gurtu Papers, Speeches. NEML.

8 Many eminent persons have paid their tributes on different occasions e.g. Prof. William James, the renowned philosopher of USA speaks of her in his famous book Varieties of Religious Experiences as the "high souled woman". Dr Alam describes her as "The Mother of Mother India". Mrs Sarojini Naidu describes Annie Besant as one "whose radiant spirit kindled India's faith in her own ideals and destiny" and on another occasion she says "If Annie Besant had not been, Mahatma Gandhi could not be". Mahatma Gandhi says "the memory of the magnificent service rendered by whom (Besant) to India will live as long as India lives". V.S. Srinivasa Sastri

(footnote contd.)
The third chapter analyses the role of Pandit Madan Mohan Malaviya in the emergence of the Banaras Hindu University. It attempts to find out what led Malaviya to found a national Hindu University at Banaras. It also seeks to examine why Malaviya knowing fully well that the primary education in the United Provinces was greatly neglected, did nothing for its upliftment. Again, the university he set up could not turn out to be a national university in the true sense of the term since Malaviya had to agree to its control by the British Raj.

The white robed leader, Prayag, adumbrated his imperial scheme immediately after Besant's public announcement of a Hindu University at Banaras growing out of her Central Hindu College. Malaviya's ingeneous skill and tact could prevail upon the situation. Other two rival projects were withdrawn, and amalgamated in favour of Malaviya. His bold, enduring passionate appeal touched the hearts of those Hindus who were already anxious to save their own interest against British policy of Muslim favouritism and also those who were eager to serve their motherland by any means. Asirvad came in showers and had plenty of golden sunshine. People vied with one another in contributing to the great national cause. His political sagacity observes: "If any three or four of the other great people in India were named, the sum of their achievements, the aggregate of the benefit that they had rendered to this country, would not exceed what stood unquestionably to her credit". For details, see Bhagwan Das, comp., The Essential Unity of All Religions, p. xxxvii.

9 Malaviya used to dress always in white.

10 V.A. Sundaram, The Romance of the Banaras Hindu University, p. 13.

11 Ibid., p. 15.
and strong practical mindedness helped his ball to pass through different odds. And in doing so Malaviya could not play a straight game. He had to play double role - one with the British Government another with the nation. His credit lies in the fact that he could play the game splendidly and ultimately he stood on the highest stand of the victory pillar though he allowed Rameshwar Singh, Maharaja of Darbhanga, to stand with him.

The Maharaja of Darbhanga had a separate scheme of an orthodox Hindu university at Banaras under the name of Sarada Viswa-vidhyalaya. The birth of the middle class intelligentsia and their growing influence in socio-political activities posed a threat to the princely supremacy. The princes had accepted the paramountcy of the British Raj as they genuinely felt that the latter was superior to them. But the middle class challenge was intolerable. Among the aristocratic class some of them therefore attempted heart and soul to have the last glow of their setting fame by actively participating in the popular movements. Maharaja of Darbhanga was one such aristocrat. He had the foresight to understand the changes in society. He felt that the aristocratic class should descend from their own ivory tower, and seek co-operation of the people and convince them of their bonafides doing constructive works keeping pace with the new waves. In this struggle for leadership they were greatly assisted by the British Raj, because the princes at that
time were greatly patronized by the British Government to serve British interest, against growing nationalism.

However, despite positive support for the Maharaja of Darbhanga's scheme of Sarada Viswavidyalaya, it could not be materialized. Yet with the same strong support for the British Raj, he could head the Hindu University Movement. When the Hindu University movement under Malaviya became indomitable and inevitable, the British Raj needed one fully trusted loyal personality to keep their sufficient control over it. Such ideal persons were really the princes and the native chiefs who owned their existence to the Paramount Power and practically had no real independence. Thus Maharaja of Darbhanga was picked up and was made to act as the prime mover and executive head of the Banaras Hindu University movement. Other Maharajas also played a decisive role by contributing maximum amount of money and actively participating in the management of the institution. As the Maharaja of Darbhanga commented in his address as the President of the Hindu University Society on the occasion of the Foundation Stone laying ceremony:

Never before perhaps in that history did the highest representative of the sovereign and the rulers of so many states and provinces

13 Harijan, 13 October 1940. Mahatma Gandhi, To the Princes and the People, p. 16.

14 They could not move without British permission. Their heirs had to be approved by the British, their tuition was done under the British supervision. They could be deposed at will. They were worse off than the British subject. Mahatma Gandhi, To the Princes and Their People, p. 20.
meet to co-operate with the people to bring into existence educational institution. (16)

The concluding chapter discusses the main findings in a condensed form putting emphasis on the important factors which were significant in the emergence of the Banaras Hindu University.

The study is based on an extensive use of primary sources which include Private Papers of the important personalities concerned, available either on microfilm or in original as well as the Proceedings of the Home Department concerning education at the National Archives of India. Contemporary newspapers, memoirs, letters, diaries, pamphlets and other polemical works have also been consulted while many secondary works, including books and journals, have proved highly relevant to our investigation. It is hoped that the work based upon sources as mentioned above, will be able to fill a gap in our knowledge.

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