CHAPTER IX

THE NATIONAL MOVEMENTS AMONG THE MUSLIMS

In the history of India - both in the medieval and modern periods - the Muslims, who constitute the largest minority in the country, have played a significant role. Though different from the rest of the communities in religion, language and culture, the impact of the Muslim thought and institutions in the various fields, has been considerable. Like Hindus, among the Muslims also there arose - though comparatively a bit late - certain socio-religious movements, as a result of the spread of modern consciousness among them. The contributions which these movements made were significant not only for the Muslim community but also for the country as a whole. Hence, in order to have a complete picture of the contribution of our national movements to Indian education, the educational contributions of these movements amongst the Muslims should also be taken into account.

THE MUSLIM SOCIETY IN THE NINETEENTH CENTURY

The state of Muslim society in the early part of the nineteenth century was not a happy one. It had fallen into the rut of gradual degradation and deterioration. A general feeling of frustration and resentment gripped the Muslim mind. Having lost the political supremacy which they had enjoyed over the country for a long period of time in the past, they felt pessimistic and crest-fallen. The Mogul Emperor, who sat on the royal throne of Delhi, provided them with little consolation, for they knew full well that he was only a figurehead, devoid of real political authority. L.L.S. O'Malley sums
up the position thus, "Owing to loss of power and dignity, loss of honourable employment and the comforts of material life, owing to poverty and injured pride, there was a general degradation in Muslim standards."\(^1\)

Muslims, in general, were full of resentment towards the British in the earlier part of the nineteenth century. They had developed an anti-British feeling and showed an undisguised hostility towards them. The reasons for this hostility are obvious. They looked upon the British as the chief cause of their political decline and economic impoverishment, for they believed that it were they who had manoeuvred to deprive them of their political supremacy. The administrative policy of the East India Company had given a severe blow to their economic prosperity and material enjoyment of life, by subjecting them to a process of rapid economic ruination. "Many of the finer and more skilled industrial arts of India had been in the hands of the Muslims, and they were ruined by the fiscal policy of the East India Company. The higher posts in the pre-British period, in the army, in the administration and in the learned professions had been in Muslim hands. Many of the higher and middle classes were reduced to beggary ---; there is no doubt that the Muslim mind, at the beginning of the nineteenth century, entertained the deepest distrust of the British, who had destroyed their power and of Western culture, which was in their mind associated with the British."\(^2\)

\(^1\) Modern India and the West; p.396.

\(^2\) Ibid; pp.392-3.
THEIR ATTITUDE TO THE NEW EDUCATION

The Muslims in the beginning did not evince the least inclination to take to the new education, introduced in the country by the British. So long as the British made no attempt to substitute Western learning for Persian and Arabic for about seventy years of the Company's rule, they remained satisfied. When, however, by degrees, the study of English was introduced in place of Arabic and Persian, they felt bitter; more so, because the new policy was followed under the pressure of the Hindu public opinion, represented by persons like Raja Ram Mohun Roy. They felt it was a great blow to their culture and learning. Hence they tried to avoid any contact with the new learning of the West, and stuck, with their characteristic tenacity, to the orthodox Islam and the traditional Muslim education and learning, as imparted in the Maktabs and Madarssahs of old.

A number of objections were raised by the Muslims against the educational policy of the British Government to justify their attitude of indifference and aloofness towards the new education. W.W. Hunter has described some of them thus, "In the first place, it conducts education in the vernacular, a language which educated Mohammedans despise, and through Hindu teachers, whom the whole Mohammedan community hates. ---. In the second place, our rural schools seldom enable a Mussalman to learn the tongue necessary for his holding a responsible position in life and for the performance of his religious duties. ---. In the third place, our system of public instruction makes no provision for the religious education of Mohammedan youth." ¹

¹ - The Indian Mussalmans; p.175.
Besides the above three objections, certain other objections raised by the Muslims against the new education were: (i) its rationalism bred religious disbelief; (ii) its liberalism corrupted the morals; (iii) it did not prepare students for the profession of arms which was the hereditary profession of the Muslim youth; (iv) it was not based on the counsel of the Muslim community; and (v) it was too costly for the impoverished Muslim population.

All these objections may appear to be genuine, and on first sight, keeping in view the characteristic religious and cultural tenacity of the Muslim community, but a deeper probe into the contemporary Muslim mind would lead us to think that these were, more or less, lame excuses for not participating in the new system of education. The real causes were, in fact, of a psychological nature - a memory of the hey-day of their by-gone political supremacy, their deep-rooted cultural superiority-complex and, lastly, their idle but fond hope for the restoration of the old order.

The British Government also, in its turn, did not show any intention of encouraging education among the Muslim sections of its Indian subjects. The British officials knew that the Muslims, from whom they had seized the political power, had formed an unpleasant complex towards them in the heart of their hearts and that they still dreamed of the restoration of their erstwhile political supremacy. Hence, as a matter of policy, they were not inclined to take them into their confidence. The Muslims were, therefore, mostly kept out of the ranks of army, and were also denied important positions in administration. Lord Ellenborough had stated in 1843, that is, even before the Mutiny, "I cannot close my eyes to the belief that that race (Mohammendans) is fundamentally hostile to us and our true policy
is to reconcile the Hindus. ¹

The position became worse after the Mutiny of 1857. The Muslims had taken a very prominent part in the Mutiny. In the years that followed the Mutiny, the British policy towards them, therefore, assumed a definite vindictive and repressive character. The bitterness on the part of Muslims also, therefore, increased. "It made their sullenness, their aloofness, their suppressed hatred for the new order more marked than ever."²

The general policy of disfavour of the Indian Muslims, adopted by the officials of the Government, reflected itself in the field of education also. No attempt was made by them to ascertain and consider the educational viewpoint and sentiments of the Muslim community. Rather, they seemed to be working under the pressure of Hindu public opinion. The introduction of English education, which was advocated by the progressive Hindu leaders and the Anglican party among the officials, reduced the importance of the Arabic and Persian which had occupied the place of paramount importance under the Muslim rule. This convinced the Muslims that the British educational policy was definitely anti-Muslim, and hence they kept aloof from the English schools, and continued to send their children to the old Maktabs and Madarssahs.

EDUCATIONAL BACKWARDNESS OF MUSLIMS

The result of all this - unwillingness of the Muslims to take to the new education and their neglect by the Government - was disastrous for the Muslim community. In comparison to the Hindus, who had decided to avail themselves of the new education, they continued

¹ - Dessai, A.R. (quoted by) - Social Background of Indian Nationalism; p.363.
² - O'Malley, L.L.S. - op.cit.; p.398.
to suffer from an all-round backwardness - cultural, political and economic. They were excluded from the administrative posts and the legal, the medical and the commercial professions. The new education was indispensable for them; so long as they kept aloof from it, they could not share with the Hindus the advantages which the Government offered them in administration, trade and commerce.

Even in 1871-72, the educational backwardness of the Muslims was appalling. This is borne out by the figures given in the table number I, on page 268. As against their population percentage of 22.8, the percentage of Mohammedan pupils in schools was only 14.5.

VARIOUS PROGRESSIVE MOVEMENTS AMONG MUSLIMS

The bitterness caused in the Muslim mind due to the policy of retaliation and repression followed by the British towards them after the Mutiny, did not, however, last long. With the passage of time, a sense of realism dawned upon them, and they began to realise that their aloofness from the new education could only jeopardise their own interests and that -"the key to the whole situation was adaptation to the new environment, use of the new forces that had come into play, acceptance of the new instrument of progress that had been created through English education." The result was that they became increasingly susceptible to the modern thought and culture of the West.

As an expression of the above change in the outlook of the Muslims towards the new order, there arose amongst them a number of

1 - Ibid; p.398.
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<tr>
<th>Provinces</th>
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<td>Bombay</td>
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N.B. - The above figures are an extract from the Table given by Syed Mahmood - History of Education in India; pp.148-49.
progressive movements from the sixties and onwards of the nineteenth century. The prime objective of these movements was to re-orient Muslim thought and culture in the light of the new liberal and rational ideology of the West. Among these movements, those led by Nawab Abdul Latif, Mirza Gulam Ahmad and Syed Ahmad Khan deserve attention.

THE MOHAMMEDAN LITERARY SOCIETY OF NAWAB ABDUL LATIF

So far as the attempts to spread modern consciousness among the Muslims is concerned, the credit for making pioneer efforts in this direction goes to Nawab Abdul Latif of Calcutta. He denounced outright the ostrich-like policy of the Muslims who tried to escape from the Western wind by burying their heads in the sands of medieval thought, for "he was convinced that British rule was too powerful to be resisted and too useful to be ignored; the Muslims who wanted to get ahead should align themselves with it and share in the opportunities which it was opening up to an indigenous middle class." 1

To give this modern ideology a concrete form, he founded, in 1863, the Mohammadan Literary Society. The foundation of the Society at Calcutta was a significant landmark in the history of Muslim culture, for it represented the first tangible outcome of the impact of European culture on the mind of the Indian Muslims. The upper class Muslims of the city were the members of the Society, and Nawab Abdul Latif himself acted as its secretary. He tried to convince his brethren that association with the Western culture, introduced into the country by the British, would be advantageous to the Muslims and

1 - Smith, W.C. - Modern Islam in India; p.14.
that they should, therefore, take to it readily. The Society, under his leadership, showed great regard for European culture and learning. Its members gathered and discussed political, social and religious questions in the light of the modern ideas and standards of the West.

What the Society emphasised upon most was the study of the English language by the Muslims, for, without being well-versed in it, they could not possibly have an access to the literature and sciences of the West. It was on the initiative of this Society, with Nawab Abdul Latif as its moving figure, that the study of English language and literature was introduced in the Calcutta Madarssah, founded by Lord Hastings. And following the same policy, new colleges were started in other centres throughout Bengal.

THE AHMADIYA MOVEMENT OF MIRZA GULAM AHMAD

Another important movement among the Muslims in the post-Mutiny period, which inclined them towards the Western learning was the Ahmadiya movement, started by Mirza Gulam Ahmad, in 1889. The chief aim of the movement was to bring about a renaissance in the Muslim society by undertaking such reforms as were in keeping with the progressive liberal ideology of the modern age. The old medieval thoughts and institutions were sought to be replaced by the new ones. In short, the movement aimed to achieve for the Muslim society what the Brahmo Samaj movement had done for the Hindu society.

The founder of the Ahmadiya movement had been profoundly impressed by the change brought about in the Hindu society by its contemporary leaders, like Raja Ram Mohun Roy, and believed that the Hindus had acted wisely by taking to the Western liberalism and learning.
The Muslims also, he felt, should follow suit, without losing more time, if they wanted to progress on modern lines. The religious ideology of the movement also manifested, more or less, the same breadth and catholicity of vision as the Brahmo Samaj had done, for it opposed 'Jehad' (sacred war against non-Muslims), on the one hand, and stood for fraternal relations among all peoples, on the other. Further, it also believed in a Universal Religion for all humanity, irrespective of caste, colour and creed. All this was obviously a bold departure from the old conservative and narrow communalistic ideology of the Muslim society.

To bring about the desired renaissance in the Muslim society, the movement advocated the spread of new education among the Muslims of India. Hence it started a number of schools and colleges for that purpose. In these institutions considerable stress was laid on the teaching of English language and Western sciences, besides the usual instruction in Muslim classical languages - Arabic and Persian - and their literatures.

THE ALIGARH MOVEMENT OF SIR SYED AHMAD KHAN

By far the most important movement, which played a mighty role in bringing about modern awakening among the Muslims of India, was the Aligarh movement started by Sir Syed Ahmad Khan, one of the greatest leaders of the Indian Muslims in the nineteenth century. Born in Delhi, in 1817, he belonged to an aristocratic family, his forefathers having had held influential posts under the Mogul Emperors. During his early years, he received such preliminary education in Arabic and Persian which was customary for a Muslim boy in those days.
When his father died in 1836, his family expected that he would carry on the family tradition by soon holding a position of importance at the Royal Court of Delhi, but he decided to enter British service, a decision which proved to be a turning point in the life of the man who was destined to be a great leader of Muslims.

Ere long, the attention of Sir Syed Ahmad Khan was drawn to the decadent state of the contemporary Muslim society. He was pained to see the general backwardness of the Indian Muslims of his day, and pondered seriously for their regeneration and progress on modern lines. For this, he believed, two things were necessary:

(1) Muslims should win the confidence of the British Government. He felt so unhappy to find the British suspicious and distrustful towards the Muslims in general. His belief was that the Indian Muslims would never progress so long as this unfavourable attitude of the British towards them persisted. He knew that, "the Muslims would be overwhelmed by the Hindus with their superior economic power and great education, without the support of the British Government to the Muslims."  

Syed Ahmad Khan himself was a staunch loyalist. He opposed the Mutiny and persuaded his co-religionists to behave as 'worthy and useful subjects of the British Crown'.

(2) Muslims should take to the Western knowledge and learning, from which they had kept themselves aloof so long, to their own disadvantage. "Educate, educate, educate", was his motto. "The Mutiny showed him, as by a flash

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1 - Desai, A.R.- op.cit.; p.365.
of lightning, the frightful danger to which his community was exposed. He had early grasped the value of British rule in India, and had thereby been led to believe that it would prove stable, in spite of any such storm as the Mutiny. He now saw clearly that the Muslims of India must absorb the science and education of the West, and must also introduce social reform among themselves, or else, fall into complete helplessness and ruin."

To bring about the desired rapprochement between the Muslims and the Government, Syed Ahmad Khan started a powerful agitation. His approach in this respect was two-fold, that is, (i) convincing the rulers of the fidelity of the Muslims, he wrote the book 'The Royal Mohammadans of India', in 1861, wherein he displayed the role played by the Muslim gentry in helping the British to tide over the uprising; and (ii) convincing the Muslim community of the advantages of being loyal to the British and appreciating their learning and culture; he undertook the pro-British propaganda both direct and indirect, and founded schools in various towns to which he was posted as a Government servant.

To bring about the desired awakening among the Muslims of India, Syed Ahmad Khan laid special stress on the spread of Western education among them, for it was his firm conviction that "all the socio-political diseases may be cured by this treatment." With this aim in view, he himself did a lot of work in the field of

1 - Hampton, H.V. - Biographical Studies in Modern Indian Education; p. 221.
education. Besides establishing a number of English schools in the various towns to which he was posted, he formed a Translation Society at Ghazipur, in 1864, with the help of his Indian and European friends. The Society translated into Urdu many English books on History, Economics, Science and other subjects, with a view to enabling the higher class Muslims to learn Western arts and sciences through their own mother-tongue, and later this was developed into the 'Scientific Society of Aligarh'.

The Government could not remain unimpressed by the educational efforts of Syed Ahmad Khan. In 1886, as a token of the official recognition of his efforts to promote modern education among the Muslim community, the then Viceroy, Lord Lawrence, decorated him with a gold medal and presented him with a complete set of the works of Lord Macaulay. This brought him into great prominence, as a pioneer in the field of Muslim education.

The visit of Syed Ahmad Khan to England in 1869, proved to be an important turning point in his life. The European civilisation, which he saw there with his own eyes, made a tremendous impact upon his mind. He was greatly impressed by the highly enlightened and progressive state of British society. "He was amazed that his landlady should take an intelligent interest in politics, that the maid-servant should read newspapers, that even cabmen should keep papers or books under their driving-seats, and read them while they were waiting to pick up a fare."¹

Upon his return from England, he, therefore, put forward the education and culture of the West as ideals for his countrymen.

¹ - Hampton, H.V. - op.cit.; p.223.
"The natives of India", he wrote, "high and low, merchants and petty shop-keepers, educated and illiterate, when compared with the English in education, manners and uprightness, are as a dirty animal is to an able and handsome man."¹ This obsession of his with the culture of the West led him to propagate the belief that Islam was not inconsistent with the Victorian values of religious and social life, and that the Muslims could, therefore, take to the Western education and culture, without any loss to their own traditional values and ways of life.

Soon did Syed Ahmad Khan realise that the time was ripe for taking measures to improve the miserable plight of his co-religionists, and he started the work in right earnest supported by such able persons of his community as the poet Khwaja Altaf Husain Hali, Maulvi Nazir Ahmad, Maulvi Shibli Nimani, Chirag Ali, Syed Mohammad Ali and Professor Khuda Baksha. This resulted in the rise of the Aligarh movement, for it was Aligarh which was made by him the centre of all his activities.

The Aligarh movement, under the leadership of Syed Ahmad Khan, became a great reforming and liberalising force in the Muslim community. Its chief object was to modernise Islam by engraving upon it the Western thought, learning and culture. For this, it sought to spread Western education without weakening their allegiance to Islam. Its ultimate aim was to evolve an enlightened social and cultural community among the Indian Muslims, more or less, on modern lines.

Besides, the socio-religious reform activities, such as condemnation of polygamy, advocacy for widow-remarriage and a liberal interpretation of the Koran, the movement did significant work in the field of education, with a view to spreading Western learning and culture among the Muslims of the country. Syed Ahmad Khan conceived of an educational scheme for them on the Western model, which combined the Western education with the basic teaching of Islam, interpreted, to a considerable extent, on rational principles.

FOUNDING OF THE MOHAMMEDAN ANGLO-ORIENTAL COLLEGE

To give his scheme a tangible form, Syed Ahmad Khan thought of founding a Muslim College, and for this he started collecting funds. The Muslim middle classes responded to his call enthusiastically, and the Government also gave support to his scheme. The result was that the desired institution, named as Mohammedan Anglo-Oriental College, Aligarh, could be opened within a few years, that is, in 1874. The opening ceremony of the College was performed by Sir William Muir, the Governor of the North-Western Provinces. Though it began its work on a very modest scale, with a few school-classes, yet it grew and expanded rapidly. Syed Ahmad Khan took keen interest in its progress, and when he retired in 1876, he settled down at Aligarh and devoted the rest of his life to the development of this institution. "It is universally acknowledged that the crowning work of Syed Ahmad's life - that for which he will be long remembered and in which he took a legitimate pride - was the foundation of the great college which, in 1920, developed into the Muslim University of Aligarh."

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The College became, within a few years, the intellectual centre of the Aligarh movement and provided a strong lever to its future development. It was conspicuously modelled after the Oxford and Cambridge pattern, and teaching was done in English, the curriculum consisted chiefly of Western arts and sciences, with such religious instruction as was based on a rational interpretation of Islam. "It was, ----, distinguishable from a Christian Missionary College only by the substitution of Islam for Christianity as the religious extra." 1

Another notable feature of the College was that it was pro-British through and through. It aimed at creating a modern Muslim intelligentsia, which may, on the one hand, be imbued with a passionate zeal for the culture and enlightenment of the West, and could evince real political fidelity and loyalty to the British Government, on the other.

The Anglo-Oriental College played a significant role in bringing about a general awakening among the Muslims. It urged them to imbibe the Western culture, to interpret Islam in rational terms and to recast their social customs and institutions on modern lines. It was chiefly due to the efforts of this institution that an educated middle class crystallised within the Muslim community, growing steadily until it assumed important dimensions by the end of the nineteenth century and set into motion forces of progress and enlightenment among the Indian Muslims.

THE EMERGENCE OF NATIONALIST SENTIMENT

As compared to the Hindus, the political awakening among the Indian Muslims also appeared slowly and late. Sir Syed Ahmad Khan kept

1 - Smith, W.C. - op.cit.; p.188.
himself and the institution founded by him scrupulously immune from any kind of political pressure or activity. As an staunch loyalist, he was not inclined in the least to join any movement which sought to agitate for self-government or independence, for such a demeanour was prone to offend the British rulers of the country.

Such a political aloofness on the part of the Muslims did not, however, last long. Gradually, from the younger generation of the Muslim community emerged prominent Muslims, like Maulana Mohammad Ali, Hakim Ajmal Khan and others, who joined the Indian National Congress and showed a great deal of nationalist fervour. Political consciousness grew steadily among the Muslims, and from 1912 onwards it even began to take a militant form. The Muslim middle class, which had received English education, developed increasing political maturity in the years immediately preceding the First World War. "What happened in the period beginning just before the First World War was that the new middle class among the Muslims ------ who were educated and vocal ------ outgrew their dependent position within the imperial system, and began also to express their dissatisfaction."¹

The result was that the Muslims began to be drawn into the orbit of nationalist movement. The National Democratic Young Turk movement, led by Enver Pasha, also greatly influenced the Indian Muslims in the direction of a programme of self-government for India. In 1912, Maulana Abdul Kalam Azad started 'Al Hilal', and Mohammad Ali founded and edited the English paper 'Comrade' and the Urdu paper 'Hamdard'. These papers deepened the political consciousness of the Muslims and imbued them with a nationalistic spirit.

¹ - Desai, A.R. - op.cit.; p. 371.
The nationalistic sentiments of the Muslims came to a head when, in 1913, the Muslim League, at its Lucknow session, adopted the goal of 'attainment, under aegis of the British Crown, of self-government suited to India'.

As a result of the strong action taken by the British Government against the Hindu and Muslim leaders, by interning them, during the war in 1914, the League and the Congress came closer to each other and concluded the Lucknow Pact in 1916, and demanded jointly that "a definite step should be taken towards self-government by granting the reforms contained in the Scheme, and further 'that in reconstruction of the Empire, India shall be lifted from the position of a dependency to that of an equal partner in the Empire with the self-governing Dominions.'"

THE Khilafat AND THE NON-COEOPERATION MOVEMENTS

The two most important events, which brought the Muslim and the Hindus together on the national front in the second decade of the twentieth century, were the Khilafat and the Non-cooperation movements. The Indian Muslims were indignant at the terms of the Treaty of Sevres, by which Turkey, a Muslim state, was deprived of its home-lands, such as Syria, Palestine, Arab and other Asiatic zones of the Turkish Empire. They argued that the holy places were situated in these territories, and therefore, they should always be under the rule of Sultan of Turkey, who was also the Khalifa or the religious head of the Muslims all over the world. Gandhi and other leaders supported the Khilafat movement, and helped the Ali Brothers (Mohammad Ali and Shaukat Ali) in organising the powerful Khilafat agitation in the country.

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1 Ibid; p.372.
The Muslims, in return, joined hands with the Congress in its Non-cooperation movement. The Jamiat-Ul-Ulema, an organisation of the Muslim Divines, formed to support the demands of the Khilafat Conference, exhorted the Indian Muslims to participate in the Non-cooperation movement – the first nationalist struggle in India which was started by the Congress with the support of the Khilafat Conference and which had for its aim the redressing of the injustices of the Treaty of Sevres, the withdrawal of repressive measures of Government in the Punjab and other parts of the country and the establishment of 'Swaraj'.

All this led to the political awakening of the Indian Muslims. No doubt, the Khilafat movement was primarily a religious movement, but, linked with the struggle for Swaraj, it had the effect of raising the national consciousness of the Muslims. Also, it created such a bond of unity between the Hindu and Muslim communities as was unknown to them before. As a result of this feeling of unity, Muslims participated in the programme of 'direct action' decided upon by the Congress as a result of its Non-cooperation movement. Not only the middle class Indian Muslims, but also the Muslim masses participated in it, and thus the national sentiment became, for the first time, a mass affair, so far as the Indian Muslims were concerned.

EDUCATIONAL RESULTS

The emergence of nationalistic tendencies amongst the Indian Muslims in the second decade of the present century brought about a significant change in their socio-political outlook; their devotion and allegiance to the British Government waned, and they evinced a marked desire to become self-reliant, without depending upon the favour of the British.
This change in the outlook of the Indian Muslims produced important educational results. Their political nationalism manifested itself in the educational field also with the result that soon a reaction set in against the pro-British outlook of the Aligarh Muslim University, founded by Sir Syed Ahmad Khan. The tradition of the University was conservative, both politically and socially. Its trustees came from among the aristocratic class of the Muslim society, the typical representative of the feudal order. Under the influence of a series of English Principals, it had fostered anti-national tendencies; its courses had laid predominant stress on the study of Western literatures and sciences, and the chief aim kept before the students was to get jobs in Government offices and ranks.

All this was obviously incompatible with the nationalistic sentiment of the Muslims who wanted to keep their education into their own hands, free from alien influence of any kind. Things came to a head when in the flush of the Non-cooperation movement, the nationalist Muslims, led by Muhammad Ali, who was inspired by the vision of a new, free and self-reliant University, seceded from the official Muslim University. Students and some teachers 'non-cooperated' by leaving the Government-supported and controlled University, and under a group of tents, they courageously set up, in October 1920, a rival institution - the Jamia Millia Islamia. Muhammad Ali, the Khilafat leader, became its first Principal.

SUBSEQUENT GROWTH OF THE JAMIA

In its early years the Jamia had to fight against heavy odds. It had no buildings, no equipment and no funds. Even normal recurring expenses had got to be met by raising public subscriptions.
Under such impoverished conditions, it was really very difficult to carry on with the work of the institution. The fact that even then it managed to survive is a credit to those who, with all their sufferings and sacrifice, did not allow it to die a premature death.

The institution faced its worst when the upsurge of the Khilafat and Non-cooperation movements, which had brought it into existence, ebbed out. The call of 'direct action' having been withdrawn, in 1922, a sense of disappointment and frustration gripped the mind of the nationalists who had brought it into being. Some of them even thought to close it down. Some of the staff-members quietly found other work, and many of its students left it and joined other schools and colleges.

Notwithstanding all this, the Jamia managed to pull through, destined as it was to be a great national centre of education and culture. In 1925, it was shifted to Delhi, which meant the commencement of a new chapter in its history. In the words of Smith, "This marked the end of the spirit of pure opposition to Aligarh and Government. In its new site, where it is gradually building up an extensive and remarkably beautiful home for itself, it has embarked on a more positive programme."¹ The institution has since been growing in strength and popularity and continues to do excellent work in the field of Indian education, with its characteristic experimental and creative approach.

JAMIA: THE MOST OUTSTANDING CONTRIBUTION OF MUSLIM NATIONALISM TO INDIAN EDUCATION

The Jamia Millia, founded "in the days of unlimited dreams and fervent determinations, of enthusiastic nationalism,"¹ represents the highest nationalistic aspirations of the Indian Muslims in the field of education. It is a candid expression of their desire to keep their education into their own hands, free and unfettered by any foreign or external influence. It is, their first and also, perhaps, the best attempt to direct Muslims from narrow minded communalistic attitudes into broad and progressive nationalism.

The nationalistic fervour of the Jamia Millia is borne out by its following distinguishing features:—

(i) It is a completely free institution. Organised on the pattern of a self-sufficient community, it does not accept any financial aid, offered conditionally; nor does it work under any external pressure or influence.

(ii) It is open to the members of all communities, both as students and teachers. It does not compel its Hindu students to study the religion and classical languages of the Muslims; on the contrary, they are offered the study of Hindu and Sanskrit.

(iii) Though it seeks to promote a renaissance of Islamic culture, in the light of modern rationalism, it neither works outside the framework of national interests, nor it is oblivious to the needs of the Indian people, as a nation.

¹ - Ibid; p. 125.
(iv) Its staff-members work in a true spirit of dedication and self-sacrifice. They constitute a Society with a membership pledge of 20 years' service, on a salary not exceeding Rs. 150/- per month.

(v) It seeks to develop qualities of worthy membership in its students. They are made to look upon education not only as a means of getting employment, but as a preparation to make their own way in life and contribute effectively to national development.

(vi) It provides cheap education by charging very small fees.

AIMS AND IDEALS

The Jamia Millia Islamia aims "to promote and provide for the religious and secular education of the Indians, particularly of Muslims, in conformity with sound principles of education and in consonance with the needs of national life, and, to that end, to establish, maintain and control suitable educational institutions."¹

To be more clear, the aims and ideals of the Jamia may be put under the following three broad heads:

(1) Religious-cum-cultural: it aims to promote a renaissance of Islamic culture, with a view to rejuvenating the religious and moral ideas of Islam in the light of the liberal and rational thought of the modern age.

(2) Educational: It seeks to impart a complete education, spread over a period of 14 years from the kindergarten stage to the University stage.

¹ - Constitution of the Jamia Millia, Delhi; p.3.
(3) National: It strives to impart such education and training to its students which would enable them to contribute their best to the national welfare, as its worthy citizens.

SCHEME OF EDUCATION

The scheme of education evolved by the Jamia is remarkable for its fullness. It covers the whole educational career of the student - from his childhood to youth. The full course of studies is spread over a total period of 14 years, split into the following stages:

(1) The Kindergarten and the Primary stage: This covers a total period of 6 years in which education is given through Project Method and the scheme of Basic education is followed. Emphasis is laid on Indian arts and crafts, and attempt is made to make the educational process as much spontaneous and activity-centred as possible.

(2) The Secondary stage: This also covers a period of 6 years; the courses are not very much different from those of other institutions, chief difference is that the study of Islam is compulsory, though for the Hindu students the study of Hinduism and Sanskrit is substituted. Attempt is made to secure an all-sided development of personality; the Dalton method of 'Individual Assignment' is followed, and dignity of labour is fostered by a variety of crafts.

(3) The University stage: This covers a period of 2 years. The number of students who continue their studies upto
this stage is very small, for the degree offered does not qualify for Government service; it offers only one course, comprising of and coordinating Islamics, Social Sciences and English.

ACTIVITIES AND PROJECTS

The activities and projects, undertaken by the Jamia are of a wide variety, covering the following institutions and departments which it conducts at present:

(1) A residential college, imparting higher education in arts and social sciences. The college also gives practical training in agricultural sciences, social sciences, social education and community development under the scheme of 'Rural Institutes'.

(2) A residential multi-purpose higher secondary school on modern lines, laying special emphasis on the development of aptitudes.

(3) A residential primary school, conducted mostly on the project method, with special emphasis on pupil-teacher cooperation.

(4) An institute of adult education, which conducts experimental social education centres, and has prepared 300 booklets for neo-literate.

(5) A Teachers Training Institute for training teachers and conducting experiments in the methods of Basic education. In the junior course, a diploma and in the senior course a B.Ed. degree are awarded.

(6) The Maktab Jamia Limited which is a publishing house that has raised the standard of school text-books and made valuable contribution to academic and general literature.
(7) A library for reference and study, consisting of nearly 20,000 books.

(8) An Institute of Art education, for training art and craft teachers for different stages of the existing primary and middle schools, high schools, higher secondary schools and multi-purpose schools.

(9) An Institute of History and Politics, to coordinate methods of teaching History at the College and High School levels, and to prepare supplementary reading material.

(10) An Institute of Rural Economics and Sociology for post-graduate research in village economy and problems of rural development.

(11) An Institute of Rural Education, for investigating into the various aspects of basic education, such as curriculum, techniques of teaching, preparation of literature, utilisation of craft-products, evaluation, supervision, and administration.

(12) A nursery school which provides educational facilities for the children of the staff of the Jamia Millia.

(13) A Research and Production centre for the research, evaluation and production of literature for neo-literates.

A CRITICAL APPRECIATION OF THE JAMIA AND ITS WORK

The Jamia stands out as a most fascinating experiment in the field of Indian education. Its founders aspired to make it "an example and an inspiration to educational renaissance"¹ in the country.

¹ Jamia Millia Silver Jubilee (1920-1945); p.2.
They did not conceive of it as an ordinary educational enterprise, but as an autonomous community of educational workers, including both the teachers and the taught. This is what a literal translation of its Urdu name in English suggests - the 'Islamic Community University'.

The course of development followed by the Jamia and its present set up justify, to a very great extent, the hopes and aspirations of its founders. The most remarkable thing about the ideals and activities of this novel educational institution is that it tries to harmonise the Muslim, the Indian and the Western systems of learning and culture into a balanced and well-knit whole. Its approach, as such, is essentially eclectic. It does not follow any dogmatic educational policy; its outlook is, on the contrary, definitely progressive, which keeps the institution abreast of the latest developments in the field of educational methodology and the changing needs of the times.

It has often been pointed out by the critics that the Jamia is predominantly a denominational institution, for it bears the impress of Islam - its avowed aim being the rehabilitation of the Muslim religion and culture in an environment of modern life. Hence it is chiefly an institution for the Muslims, whom it seeks to nourish on such ideology and thought which are characteristically Muslim.

No doubt, the Jamia lays special stress on the study of the Muslim culture and religion, but this is no serious charge against the institution, for it has kept itself judiciously free from any communal bias in the narrow sense. It does not debar members of other
communities from joining it, either as teachers or students. Also, there is no compulsion for the non-Muslim students to study the Muslim religion and observe its rites. They are, on the contrary, allowed full freedom to study their own religion and to follow their own rites. Besides, in its efforts to revive and affirm the faith and culture of the Mussalmans, it does not follow an orthodox or conservative path. Instead, its approach in all religious and cultural matters is essentially liberal and rationalistic.

The social dynamism and national fervour of the Jamia has also been subjected to some criticism. For instance, W.C. Smith says, "The Jamia is losing some thing of its social dynamism; this is inevitable, as the social crisis deepens, with those who are not radical enough. What used to be its deliberate social programme has been turned by the newer, more critical circumstances from its former ardour. Even its nationalism is now little more than an absence of those prejudices and perversions without which any Indian is naturally a nationalist."¹

Keeping in view, however, the activities and the scheme of education of the Jamia in view, it is difficult to agree with such a sweeping viewpoint of the critics. The institution may have lost its original 'social dynamism' and 'radicalism', but this does not mean that it has become a conservative or dogmatic organisation. The fact, on the contrary, is that it continues to remain a progressive institution with a number of useful departments which impart instruction in a variety of modern subjects. It tries to keep abreast of the changing needs of the Muslim community and the country, and takes to new educational methods readily.

As regards the 'nationalism' of the Jamia, it is true that its nationalistic fervour has undergone a change, that it has become latent and less pronounced. This change, as a matter of fact, has come in the normal course, for this happens with all institutions of this kind. The nationalistic fervour of any institution or movement is neither inherent in it nor remains at the same pitch at all times. Rather, it is related to the conditions existing at a particular point of time. The days of khilafat and Non-cooperation were the days of high national sentiment. It is, therefore, no wonder that the nationalism of the Jamia also during those days was at a high pitch, moreso, as it had emerged as a reaction against the British dominated and controlled University of Aligarh. When these movements ended, the nationalist tempo fell down in general. Jamia could not, of course, be expected to remain unaffected by this general change.

This change in the nationalistic temper of the Jamia apart, the fact remains that it has always remained true to the ideal of Hindu-Muslim unity, has always maintained a non-communal character and, above all, has always kept the needs of the country in view. The interest taken and the work being done by it in the field of adult education and rural development, for which it has separate extension departments, is a clear testimony to its national welfare activities.

The Jamia is essentially a growing institution, with hopes and aspirations which know no waning. It has behind it the traditions of so many years, but its approach, instead of having become rigid or stale, continues to have a real dynamic touch about it. "It has been elaborating an education that would put into practice the latest
methods, ideals and discoveries of the modern West, and at the same time be thoroughly relevant to the unique conditions obtaining in India."¹

The institution has made tremendous progress in its new site in the suburb of Delhi by constructing extensive buildings and undertaking new projects. It has been fortunate in having secured the services of excellent staff of teachers who have combined in them a high standard of teaching with great initiative and idealism. The one man to whom the Jamia is indebted most is Dr. Zakir Husain - one of the most renowned educationists of modern India. He served the institution as its Principal, and it was under his able guidance that the institution could tide over many difficulties and gain wide-spread reputation as a centre of new education. It was on his initiative that the Jamia became the laboratory of the great experiment that the nation made in the scheme of Basic Education, which was thereafter accepted as the foundation of a national system of education. The successful experiment it made in the field of Basic Education - based on activity-centred method and laying special emphasis on craft - certainly constitute its greatest contribution to Indian education.

EFFECT ON THE OFFICIAL POLICY AND EDUCATIONAL RESULTS

The spread of modern consciousness among the Muslims, typified by the emergence of certain national movements among them, dealt with in the foregoing pages, accompanied by the expression of their loyalty to the British, exercised a profound influence on the

¹ - Ibid; p.129.
official educational policy of the Government. The attitude of
the British towards the Indian Muslims gradually softened and they
took to their educational needs kindly. During the Viceroyalty of
Lord Mayo, the Government of India issued, in 1872, a special reso-
lution on the subject of Muslim education whereby it "regretted that
so large and important a class, possessing a classical literature
replete with works of profound and great value, and counting among
its members a section especially devoted to acquisition and diffusion
of knowledge, should stand aloof from active cooperation with our
educational system and should lose the advantages both material and
social, which others enjoy,"¹ and recommended that "further encourage-
ment should be given to the classical and vernacular languages of
the Mohammadans in all Government schools and colleges."²

Following the above recommendations of the Government of
India, most of the Provincial Governments adopted — between 1877 and
1882 — a number of measures to give a fillip to the spread of education
among the Muslims. Among these, the most outstanding ones were :
(i) opening of special schools for them; (ii) exemption from the
payment of fees; (iii) grant of scholarship; (iv) provision of hostel
facilities; (v) training of Muslim teachers; (vi) appointment of
Muslims on the staff of ordinary schools; and (vii) liberal grants-in-aid to private enterprise in the field of Muslim education.

The Indian Education Commission (1882-83) also sympathised
with the lot of the Muslims and recommended many special measures
to help them in the educational sphere. Most of these measures were,

¹ - Syed Mahmood - History of Education in India; p.148.
² - Ibid; p.149.
more or less, on the same lines as already adopted by many Provincial
Governments in the wake of the Government of India Resolution of 1872.
The Commission, all the same, made certain new recommendations in
this connection which deserve special notice. These were as follows:

1. The special encouragement of Mohammedan education be
regarded as a legitimate charge on local, municipal and
provincial funds.

2. Higher education, in which the Muslims lacked most, should
be liberally encouraged.

3. Associations for the promotion of Mohammedan education
be recognised and encouraged.

4. In the annual Reports on Public Instruction a special
section be devoted to Mohammedan education.

5. The attention of local governments be invited to the
question of the proportion in which patronage is dis-
tributed among educated Mohammedans and others.

One remarkable thing about the official educational policy
in this connection was that it laid special emphasis on the promotion
of the traditional Muslim learning and classical languages. This is
evident from the pro-Oriental bias shown by the provisions of the
Government Resolution of 1872 and the recommendations of the Indian
Education Commission. This was obviously not consistent with what
the enlightened and progressive sections of the Muslim community,
represented by persons like Sir Syed Ahmad Khan, wanted. The reason
for such a retrograde policy followed by the Government in respect of
the Muslim education is, however, not far to seek. On the basis of
evidences collected by the Commission, it could easily discern that
the orthodox sections of the Muslim community were not in a mood to tolerate the neglect of the traditional Muslim learning and languages; and it was simply to appease these sections that the commission gave its recommendations a distinct oriental bias.

Of course, from the above it should not be inferred that the Commission did not want the Muslims to profit by the new education. In the words of Syed Mahmood, an authority on Muslim education, "The recommendations of the Commission are, as they themselves point out, not of universal application, and none of them need be taken to imply a leaning towards the maintenance of a distinctly Oriental training throughout the curriculum for Mohammedan pupils. The object of the Commission is to attract Mohammedan scholars by giving adequate pro-rati-minence to those subjects to which their parents attach importance and to hold out special inducement to a backward class; "1 The fact is that as the prejudice of Muslims against the new education gradually evaporated under the impact of the new and progressive ideology of their national movements, the Government provided them with increasing educational opportunities in the study of English language and Western literatures and sciences.

Such a favourable change in the educational policy of the Government - brought about chiefly under the pressure of growing enlightenment among the Muslims, symbolised by their national movements, produced far-reaching educational results. The special measures which the Provincial Governments took - at the instance of the Government of India - to promote education among the Muslims,

1 -Ibid; p.174.
TABLE NO. II

Percentage of Pupils (Mohammedans and All Classes) under Instruction.

<table>
<thead>
<tr>
<th>Province</th>
<th>1901-02 Mohammedans</th>
<th>All Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>19.5</td>
<td>12.9</td>
</tr>
<tr>
<td>Bombay</td>
<td>14.3</td>
<td>14.8</td>
</tr>
<tr>
<td>Bengal</td>
<td>10.2</td>
<td>13.5</td>
</tr>
<tr>
<td>United Provinces</td>
<td>5.5</td>
<td>5.1</td>
</tr>
<tr>
<td>Punjab</td>
<td>4.2</td>
<td>5.9</td>
</tr>
<tr>
<td>North-West Frontier</td>
<td>2.8</td>
<td>4.0</td>
</tr>
<tr>
<td>Burma</td>
<td>8.0</td>
<td>11.8</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>21.9</td>
<td>8.0</td>
</tr>
<tr>
<td>Assam</td>
<td>8.2</td>
<td>11.7</td>
</tr>
<tr>
<td>Berar</td>
<td>23.8</td>
<td>12.8</td>
</tr>
<tr>
<td>Coorg</td>
<td>7.3</td>
<td>15.9</td>
</tr>
</tbody>
</table>

Average 8.9 10.8

N.B. - The above Statistics, based on the census-figures of 1901, have been taken from the Quinquennial Review of the Progress of Education (1897-1902).
resulted in a steady and rapid expansion of education among them, with the result that, within a period of only two decades, they came almost abreast of other communities in the educational field. This is borne out by the statistics given in the table No. 2 (Page 225), showing the percentages of the Mohammedan pupils under instruction, in comparison to the rest of the communities, in different provinces, in 1901-02.

Figures in the table No. II clearly indicate that the percentage of the Mohammedan pupils under instruction, as compared to all other classes taken together, was much higher in the province of Madras, Central Province and Berar; more or less the same in the provinces of Bombay, United Provinces and Punjab; and a little less in the Bengal, North-West Frontier, Assam and Coorg. The average percentage of Mohammedan pupils under instruction was also not much behind the percentage for the rest of the communities. All this clearly shows that a new chapter in the history of Muslim education was thus opened, characterised by a marked trend towards rapid educational expansion among them.