CHAPTER VII

IMPACT OF WESTERN EDUCATIONAL SYSTEM AND CONSEQUENT CHANGES IN EDUCATIONAL PATTERNS
The image that we find of India in 18th century was of general anarchy and near collapse of central authority. It was a wreckage of the last Mughal Empire. The contours of political landscape were completely changed. The authority of the central government had been weakened so much so that powerful chiefs and nobles had established their own tiny autonomous kingdoms. The degenerate feudal chiefs who led a life of ease and debauchery and who were more interested in their own self-aggrandisement than in the welfare of the people misspent their energies in internecine war. In order to be in power they even did not hesitate to seek assistance of outsiders who exploited the situation to their own advantage. The result was that Marathas, the Jats and the Sikhs were aspiring for succession to the Mughal Empire. It was an unstatesmanship on the part of Aurangzeb to have destroyed small Muslim kingdoms in Deccan which acted as a bulwark against the growing menace of the Maratha power.

The invasion of Nadir Shah and Ahmad Shah Abdali also added to the miseries of the political body of India. Nadir Shah's invasion further weakened the strength of central government and the invasion of Ahmad Shah Abdali suppressed the power of the Marathas for a long time, if not for ever. This was a situation that European nations appeared on the scene. What no one could have foreseen but actually came to pass, was the appearance upon the scene of a foreign race with its home-land several thousand miles away and separated from India by vast oceans, which entered the race with the other competitors, won it and inherited the Empire of the Mughals.
How the English brought this vast territory under their control is a story which begins with the discovery of a new route to India by Vasco da Gama in 1498. This was sure an epoch-making event in the sense that India had its first confrontation with the European nations. The first among these nations which set its foot in this country were Portuguese. They established their settlements in Western Coast of India i.e., in Goa, Daman, and Diu. Their main purpose in coming to this country was trade and spreading Christianity among the heathen. But when they surveyed the political situation they found it a fertile ground for their ambition of placing themselves in the position of authority. However, their supremacy did not last long. By the middle of the seventeenth century they were cut to their size by their more powerful adversary, the Dutch who followed them. As the Dutch were more interested in spice trade, they did not pay much attention towards their Indian settlements. With the elimination of Portuguese and the Dutch the field was left by two European settlers, the English and the French. As a matter of fact the influence of the Portuguese and the Dutch was not very great.

On 31st December, 1600, Queen Elizabeth granted a Charter to a few merchants of London. They were given a monopoly of trade with India and other Eastern countries. In this way East India Company came into existence which was a commercial-cum-political body. The original object of the Company was trade, not politics. But as its trade prospered and it became more influential, the thought of carving out an empire came into its mind. However, its going was not easy as they had to encounter
another European power which was in no way inferior to them in political shrewdness and military strength. Both these powers were European competitors in politics and trade as well. The French found in Dupleix an ambitious but able Governor who was determined to push the English back and build up French empire in India. Initially he did succeed in this venture and it was because of this indomitable energy combined with diplomacy that the English found their existence threatened. However, with the recall of Dupleix to France and the seven year war in which the French were sufficiently weakened, the supremacy of the English was established once for all. Thus after 1765 the Company was not only a commercial body but became a political force to reckon with.

No doubt the Company was the successor of Hindu and Muslim rulers who always encouraged learning in classical languages through madrasahs and pathshalahs. Learned Mawlawis and Pandits were respected in the society. The educational field of the Muslims was not barren. The Muslim rulers were not inattentive towards the education of their subjects. Quite a good number of theological schools existed during the Muslim regime. In big cities there were Madrasahs which were conducted and properly organised. However, educational policy of the Muslim rulers had one serious drawback. There was inadequate provision for the education of the common people. The Madrasahs largely catered for the needs of the sons of the nobility and the upper classes. With the transfer of power from Mughal rulers to the Company, it was in the fitness of the things that the Company
should have shown interest in the education of its subjects, but it never paid any attention to it. Rather, it deprived the Muslim institutions of their endowments in the form of free-land properties and the result was that Madrasahs languished due to want of funds. Despite best persuasion of men like Grant, who advocated the teaching of English which would help assimilate a conquered people to the rulers, the Company was always haunted by the fear that the spread of education among the masses might lead to the liquidation of their rule. This was not the only reason for its attitude towards general education. It also put forward a novel argument in support of its justification for this policy. It pointed out that since the English Government did not show any enthusiasm for the education of the people, it was too much to expect of Company to undertake such responsibility towards its people in India. But this should not be taken to mean that the Company did not do anything at all. They did realize that they ought to do something to educate the masses. The establishment of Calcutta Madrasah in 1780 and the Banaras Sanskrit College in 1781 was surely the result of Company's efforts towards general education.

The Calcutta Madrasah was the first educational institution in India under the Company's rule. It was founded by Warren Hastings in 1782 in order to give Mohammedan students a considerable degree of erudition in the Persian and Arabic languages, and in the complicated system of laws founded on the tenets of their religion, thus enabling them to discharge with credit the functions and duties of the Criminal Courts of Judicature and many of the most important branches of the Police
which it had (in 1781) been deemed expedient to continue in the
hands of Mohammedan officers. As a matter of fact the main
motive of Hastings in establishing this college was to conciliate
the Mohammedans of Calcutta, through the Mawlwies which were not
only the supreme authority over religious matters but were the
acknowledged leaders of the community also. These Mawlwies
were appointed to teach Arabic and Persian including theology.
The main objective of the college, as explained earlier, was to
train some Mohammedans for the post of officers in the State which
were largely monopolized by the Hindus. Competent officers for
judiciary were also required from the Muslim community which was
possible only through such institution.

When the Government remained apathetic towards general
education in the period between 1786 to 1813, the missionary
societies which were established in India parallel to East India
Company had made an impressive contribution in this field. In
1790, the society for the Promotion of Christian Knowledge opened
a school for the natives which afterwards flourished as St. Peter
College at Tanjore. In 1834 the missionaries of the America
Board opened a number of primary schools in the district of
Madurai. In 1837, Mr. Anderson, the first missionary of the
Scottish Church to Southern India, opened an institution in
Madras. He tried to give the western education to the Indians in
the English language. The Church Missionary Society established a
college at Masulipatam in 1841, and the Jesuit Fathers, their
college at Negapatam in 1845. In Madras, two other institutions
were started by the Wesleyan Mission in 1851 and by the London.
Missionary Society in 1853. These institutions had a number of branches in Madras District. In 1854, there were about 30,000 scholars in missionary schools. Thus by the middle of the nineteenth century education in Madras Presidency was entirely in the hands of missionaries.

Before 1854, in Western India the Portuguese had their educational system in Bombay. But after the establishment of Company's rule in Southern India the missionaries began to function there too. The religious societies of America, England, Scotland and Ireland covered the area of Bombay by missionary schools in rivalry. In 1814, the American Missionary Society opened a school for boys in Bombay. For the first time a school for girls was also established in 1824 by the Society. On the other hand, London Missionary Society selected Surat and many towns in Gujrat for this purpose.

In Bengal and Bihar, the activities of the missionary societies were restricted. There the higher castes of Brahmans and the Muslims had their own vigorous system of education. According to Adam's first report there was an elementary school in Bengal and Bihar for every four hundred persons and there was on average a village school for every sixty three children of the school-going age. So far as higher education was concerned there were on the average about a hundred schools in each district of Bengal.

2. Ibid., P. 12.
Undoubtedly Christian Missionaries did a lot in spreading education among the masses. But their efforts were not purely on humanitarian ground. They always employed education as a means through which they could come into contact with the people and convert them to their faith. In such circumstances schools became very important as means of communication with different classes of people, with children and parents, and with men and women. And school-houses also became important as places for becoming acquainted with the people, for social intercourse and religious worship. School-houses became chapels under the control of missionaries. Their use for their purpose is often more important than for education.

The early conversion was more easy in the lowest castes of Hindu society, as it was amongst the Chandals during the first invasion of the Muslims in India. The caste system of India became the source of conversion during the time of both the Muslims and the English. "It is among the aboriginal races that the missionaries have found the most fruitful field for their labours, and numerous mission societies send their agents to dwell among the homes of those wild tribes, where they supply an educational organization which it would not be possible to create in any other manner". 4

It was only in 1813 that the Company realized its duty towards the education of its people by including in the Charter providing that a sum of not less than one lakh of rupees in each year would be set apart from diffusion of knowledge among the

4. India. Quinquennial Review of the Progress of Education in India (1897-1903), Calcutta, p. 384.
inhabitants of the British territories in India. In pursuance of this clause in 1823 a General Committee of Public Instruction was appointed by the Government which was to decide whether traditional education should continue to receive Government's encouragement or it should be replaced by the English education. The orientalist members of the Committee who were in majority were in favour of status quo i.e. they wanted the traditional education to continue. Opposed to them were the Anglicists i.e. the Court of Directors, a section of progressive Hindus led by Raja Rammohan Roy, who thought traditional education imparted in Maktabs and Pathshalas as of no use to the people and strongly advocated the cause of English. Under these circumstances the Company found it difficult to come at a decision. At this stage came Macaulay as a new legislative member of the Council of Governor-General, who, with his forceful Minute submitted to Governor-General, Lord William Bentinck, set the controversy at rest. He argued the case of English with all the persuasive power in his command and convinced the Government of the desirability of promoting Western education among the people. "We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language, The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West.... Whoever knows that language, has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded 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.... Whether we look at the intrinsic value
of our literature or at the particular situation of this country,
we shall see the strongest reason to think that, of all foreign
tongues, the English tongue is that which would be most useful to
our native subjects.

The question now before us is simply whether, when it is
in our power to teach this language, we shall teach languages in
which, by universal confession, there are no books on any subject
which deserve to be compared to our own; whether, when we can
teach European science, we shall teach systems which, by universal
confession, whenever they differ from those of Europe, differ for
the worse; and whether, when we can patronize sound Philosophy and
true History, we shall countenance, at the public expense, medical
doctrines which would disgrace an English farrier — Astronomy,
which would move laughter in girls at an English boarding school —
History abounding with kings thirty feet high and reigns thirty
thousand years long, and Geography, made up of seas of treacle
and seas of butter".

Macaulay's Minute was followed by Resolution of the
Governor-General Bentinck dated 7th March, 1835 which clearly
stated that "The great object of the British Government ought to
be the promotion of European literature and science among the
natives of India and that all funds appropriated for the purpose
of education would be best employed on English education alone".

5. Macaulay Minute, 2nd February 1835, Bureau of Education, India
Selections from Educational Records, Part I, 1781-1839,
After some time Adam's report influenced the opinion of Bentinck in favour of indigenous system of education. But with the threat of Macaulay that if the present system were permitted to remain unchanged he would resign his seat on the Committee, Bentinck changed his mind and fell in line with Macaulay's reasoning.

This resolution of 1835 which laid down that the Government funds would be appropriated only for English education gave widespread resentment among the Muslims. Firstly, according to this resolution all Government funds would be appropriated for imparting English literature and science. Secondly, it directed the Government to discontinue the policy of giving aid to students studying in oriental institutions. As said earlier, since Christian missionaries always mixed education with Christianity, Muslims were reluctant to send their children to these schools as they feared that the English education would undermine the faith of their children. And their fear was not without some basis. Although Governor-General Bentinck disapproved the "injudicious mingling, direct or indirect, of the teaching of Christianity with the system of instruction", the Christian missionaries disregarded this Government's directive and had their own way. The Government too seemed to overlook this lapse on the part of missionaries. As a matter of fact the Christian missionaries never minced their words. They openly declared that their main object in conveying the English literature and science to the young Indians was to convey a "thorough knowledge of Christianity with its evidences and doctrines". Hence, it would be unjust to say that Muslims refused to benefit with the English education simply because they were more conservative than
the Hindus. As a matter of fact Muslim intelligentsia were always alive to the importance of education in the life of man and they gave their children the best type of education which could help to gain material prosperity in this world and success in the world hereafter. Adam reports bear testimony to the fact that large number of Maktaba and Madrasahs flourished in Bengal in the early decades of the nineteenth century.

Since Muslims had been deprived of their power they clung hard to their faith and would not allow it undermined in any way. They hold their religion dearer to their life and regard it not only as a mode of worship but a way of life. For them every secular act is a religious act. As such they naturally reacted very sharply to the activities of Christian missionaries. Moreover, they could never think even for a moment that the Christianity and Western values had the better of Islam and Islamic culture. Because of this attitude it was obvious that they were left far behind Hindus in the field of English education. Because of this attitude also they were denuded of Government jobs which were offered to only those who had received such education. (This was not the only reason for exclusion of Muslims from the Government posts as the Government was unwilling even to employ those Muslims who had received English education). Had the Muslims identified themselves with the British rulers it is difficult to imagine what would have been their course of history.

Whether this attitude of the Muslims was correct or not, it definitely gave a new lease of life to the indigenous schools which, due to want of funds and Government patronage, were slowly dying out. These schools which laid undue emphasis over the
religious teachings and which refused to entertain anything western, were no doubt the places which mirrored, though imperfectly, the glory of Islam that was and also kept the torch of liberty burning. They produced men like Shah Abdul Aziz, Ismail shahid and other stalwarts who refused to believe that the days of Islam were past and that the English had come to stay. It was Shah Abdul Aziz who gave a lead to the Ulama by issuing a fatwa declaring that India ceased to be a Darul-Harb. It was a clear call for the Muslims to gather themselves under one platform and fight the British rulers.

Though the traditionalists were adamant in their attitude towards English education and as a result of this Maktabs and Madrasahs largely remained unchanged, they too realized that they should establish some such institutions in the pattern of Calcutta Madrasah which might attract Muslim students from all over India and which should be open for all irrespective of class or birth.

The institutions like Madrasah Ferozshah and Khairul-Manazil which had built up reputation of their own in the medieval period were regional institutions which not only lacked all-India character but also they were not run on democratic lines i.e., sons of lower classes were rarely admitted in these institutions. The reason was not far to seek. Any other knowledge beyond a little arithmetic and recitation of the Holy Qur'an was regarded as superfluous for the people of low birth. Most of the Muslim rulers and nobles in India showed scant respect for the democratic principle over which Islam always laid great emphasis and as consequence of this, Muslims in India like that of Hindus, though
of course to a much less degree, were compartmentalized on economic basis. This compartmentalization of Muslim society was noticeably perceptible in the field of education. It was for the first time that a band of leading Muslim divines who were in the vanguard of freedom struggle of 1857 founded an institution in Deoband in Saharanpur District (U.P.) in 1867 which had its aim to include Islamic spirit among the Muslims on the lines indicated by Shah Waliullah and prepare its students to fight the British Imperialism.

This School of Deoband which had its name as Dar-ul-'ulum always kept three main objectives in its view. First, it stood for revival of Islamic society which was decadent and had completely alienated itself from the past. It exhorted Muslims to lead their lives according to the Islamic principles. The other objective was not to seek any financial aid either from the Government or the Muslim nobility. The third one was strict adherence to the teachings of Shah Waliullah.

The contribution of Dar-ul-'ulum to the traditional education can never be overemphasised. "It combines the characteristics of three different types of religious institutions which existed in Delhi, Lucknow and Khayrabad during the 19th century. The institution of Delhi emphasized the teaching of tafsîr and hadith; the institution of Lucknow ... took to fiqh, while Khayrabad ... specialized in jîmâl-î-kalam and philosophy. Deoband represents a synthesis of these three exponents, but its main emphasis has been on the traditions established by Shah Wali Allah and his Delhi school of muhaddithin". Undoubtedly it

rendered great service to Islam in India by preserving the seed of traditional education and the Muslim culture. It was Dar-ul-‘Ulam which sensed the danger of Christian missionaries and imparted a kind of training to its students that they could easily meet their challenge. It was not by accident but due to the presence of Dar-ul-‘Ulam that missionaries never thought of establishing any school in Deoband.

It was Dar-ul-‘Ulam which inspired so many other schools such as Dar-ul-‘Ulam Qasimiyah at Muradabad and Miftahul-‘Ulam at Saharanpur and so many other madrasahs which were feeding Dar-ul-‘Ulam. Its encouragement of poor classes of society to send their sons to it would always be living example of democratic principle which Islam is never tired of preaching. Its refusal to get any aid from the Government and its determination to run it on its own had always been admired even by those who did not subscribe to its philosophy.

Despite all these virtues and strengths it suffered from one serious weakness which could be attributed to its failure to draw Muslims of all classes. This was the lack of vision and foresight on the part of its founders that they did not realise that education should also meet the needs of a new society which, due to the impact of the English people, was emerging, and consequently they excluded English and other modern subjects totally from the school syllabus. It was surely not a judicious step, rather it showed their closed mind. As a result of this policy its products found hard to adjust to the society that was changing fast under the impact of modern values. This was the main reason that the upper and middle classes of the Muslims were
not very much enthusiastic about it. It was Sir Sayyid and his followers who saw this gap and tried to fill it up in their own way.

Sir Sayyid was not opposed to religious education, rather he was staunch supporter of it. What he disapproved was the way the religious education was imparted in traditional schools and colleges. He saw clearly the advantages of English education and science for the Muslims who had developed an apathetic attitude towards them which was suicidal to their progress and development. He realized that the traditional education imparted in Madrasahs and Maktabs where there was too much ascent on dogmatic theology had failed to deliver the goods. Such institutions which cut themselves off the main current of life could not produce men who could think independently, see things with a critical eye and interpret life meaningfully. He also argued that it was incorrect to regard India as Dar-ul-Harb or land of strife as the British did not interfere into Islamic laws and Islamic way of life. Hence he pleaded that Muslims should adjust themselves to this new political order by coming closer to the English rulers which was possible only through English education.

Sir Sayyid no doubt met a very stiff opposition from traditionalists, but he got encouraging support of the upper and middle classes of Northern India who were dissatisfied with the way education was being imparted in traditional institutions which kept their students aloof from the realities of life and which laid undue emphasis on eastern sciences which had remained in static condition for centuries. These classes, when they came into contact with their counterparts of Hindu community, realized that
their boycott of English education had done incalculable harm to their interests and that it would be in the fitness of the thing that they should join hands with Sir Sayyid in his new venture.

"It was for this purpose that he undertook the crowning work of his life, the foundation of Aligarh College. Its objects were three-fold:

(i) To establish a college where Mussalmans might acquire an English education without prejudice to their religion.

(ii) To organize a boarding-house to which a parent might send his ward in confidence that the boy's conduct would be carefully supervised, and in which he would be kept free from the temptation which beset a youth in big towns.

(iii) To give an education which, while developing intellect, would provide physical training, foster good manners, and improve the moral character."

Sir Sayyid, as said above, was always in favour of religious instruction being given in schools, though he disapproved provision of the same in public institutions. Members of Select Committee too were unanimous on the necessity of religious education in Aligarh College. Sir Sayyid also invited Muslim Essayists to give their opinions about the Muslim education. Most of them were also of the view that it would be desirable to provide


religious instructions along with the English education so that education of new sciences might not weaken the faith of Muslim boys.10

Despite provision of religious education in Aligarh College it nevertheless stood in sharp contrast to Deoband School which was exclusively devoted to religious education and eastern sciences. The differences between these two Muslim institutions were the differences of their founders. Whereas Sir Sayyid, who was a rationalist, interpreted Muslim religion on rationalistic principles, founders of Deoband who were standard bearers of Shah Waliullah saw in Sir Sayyid's rationalistic interpretation of Islam as a fruitless endeavour. Sir Sayyid thought that it would be in the best interests of Muslims that they should forget the past and become the obedient subjects of the British Empire. The founders of Deoband School thought otherwise. They were not prepared to enter into any compromise with the British rulers. As a result of this attitude the Deoband School always supported the Congress in its policy to liberate the country from the foreign rulers and its services in the freedom movement are unforgettable.

Sir Sayyid has often been criticized for his unflinching loyalty to his British masters. According to A.-Afghani he served his masters better than the Muslims. There is some element of truth in this criticism. No doubt sometime he acted in such a way that he appeared to be an agent of the British.

10. Ibid., p. 7.
But it would not be fair to say that he served his masters better than the Muslims. The welfare of Muslims was uppermost in his mind. He sincerely believed that solution of all the ills from which Muslims suffered could be found in their obedience to the English rulers and the knowledge of English education and sciences. He was so much awed by the Western culture that he failed to see its negative aspects. He was undoubtedly a man of sharp intellect; but his was not an analytical mind which could delve deeper into the realm of things and could separate truth from untruth.

It is not my purpose here to assess how far Aligarh College lived up to the ideals which its founder proclaimed that the "sons of Aligarh" would go forth to the length and breadth of the country to preach the gospel of truth, large-hearted tolerance and the spirit of free enquiry. One thing was clear that the religious education imparted in the College was devoid of its spirit. It was simply there to make the English education more palatable to those who were not favourably drawn towards it. The result was that the products of Aligarh did not show any passion for Islamic studies and thought. So the need arose of such institution which could instil into their students the spirit of classical Islam and also develop their critical mind by acquainting them with the Western ideas and new thinking. To fulfil this need Nadwat-ul-'Ulmā was constituted in 1892 and the Dar-ul-'Ulam was established in 1894. Mawlwi Sayyid Muhammad 'Ali Kanpuri became the first Nazim of Dar-ul-'Ulam.

The main objective of the Nadwa was to overhaul the system of traditional education and to introduce temporal sciences and

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technical training. It sought to strike a balance between the
two schools of thought, Aligarh and Deoband. Deoband was too
much preoccupied with the traditional knowledge that the modern
sciences did not figure there at all which resulted in the lop-
sided development of its pupils. Aligarh no doubt gave a new
outlook to its students but it failed to imbibe a true Islamic
spirit.

The moving spirit behind Nadwa was shibli N umani who was
a man of vast erudition and learning. Though he was born and
bred in an orthodox religious family and had received traditional
education, he had liberal ideas and progressive outlook. Since
he had an intimate knowledge of traditional institutions, he was
their great critic. He was dissatisfied with their fixed type of
curriculum which remained unchanged for more than a century and
their stereotype of teaching which was unimaginative and uninspiring.
He rebuked the 'Ulama for slavishly adhering to a system of education
which was devised long ago and which had outlived its utility. He
argued that the education imparted in Madrasahs was not strictly a
religious education. For example, in the syllabus of Dars-i-
Nizamiyah there were more books on Greek philosophy and science
than the books on theology. When such was the case, he failed to
understand why the 'Ulama were hostile towards English education.
Moreover, Muslims in the past not only learned Greek philosophy
and science but also propagated them. It were the Spanish Muslims
who introduced to Europe for the first time the Greek thoughts and

12. shibli N umani, Baqiyat-i-shibli, ed. by Muhtaq Husain,
Delhi, 1964, p. 23.
ideas. The Muslim universities which were established in Spain attracted scholars from all parts of the Europe.

Shibli had also long association with the Aligarh College and knew what it essentially lacked. He knew that the products of Aligarh betrayed utter ignorance of classical Islam and could not command the respect of Muslim masses who could not identify themselves with those who were ignorant of basic Islamic principles. These were the reasons that Shibli wanted Nadwa to serve as a meeting place for the Ulama group and the English educated class in order to chalk out a common programme for the welfare of the Muslims. Shibli knew too well that English education would not be popular with the Muslims so long as the co-operation of the Ulama group was not enlisted in this venture. Any effort to attract the Muslim masses towards Western knowledge was bound to failure if the Muslim divines did not approve it and make it an essential part of their scheme of education. Muslim history bears testimony to the fact that despite the best efforts of the Abbaside Caliphs to popularise Greek philosophy Muslims were not favourably drawn towards it, the reason being that Ulama were opposed to it. However, when one of the members of this group, Imam al-Ghazali, took notice of it, it suddenly caught the imagination of the people and within a short period Muslims were so much enamoured of it that it became a part and parcel of their scheme of education. Just as it was very essential to seek the co-operation of the Muslim divines for spreading English education among the Muslims, likewise traditional institutions too required the blessings of the English educated classes. Shibli N’umani dreamt that Nadwa

should attempt to start a dialogue between these two seemingly hostile groups.

In 1904 Shibli joined the Nadwa as its Secretary and despite stiff opposition from the 'Ulamā he introduced English in its syllabus. This was a bold step no doubt, but it alienated the sympathy of a large number of people who did not like English to be taught in an institution which was devoted to Islamic studies and culture. This step enraged some of the Muslim gentlemen so much so that they withdrew their endowments which they had given to it. Shibli became so much attached to Nadwa that it became everything for him. He dedicated every minute of his life to make Nadwa a worthy institution. As a matter of fact he wanted it to develop into a university of Islamic studies and culture whose products might not only be proficient in Islamic studies and classical learning but might have thorough knowledge of Western ideas and new thinking. But towards the end of his life he emerged as a disillusioned man. He was unhappy to see that the Nadwa did not shape itself according to his own desire due to non-cooperation of the 'Ulamā Group. In a letter to Habibur Rahman Khan Sherwani he complained that the slow progress of Nadwa was due to lack of devotion and attachment of those who were associated with it. The fact was that 'Ulamā did not like the new role which Shibli thought Nadwa should play. Moreover, sometime Shibli, in his zeal for modernism, acted in a way that

15. Ibid., p. 101.
diplomated the orthodox people.

__Shibli__ spent about sixteen years of his life in the service of the Aligarh College; but all the time he had an uneasy feeling that the College was not shaping itself on a correct line. He saw that it was dominated by the sons of the nobility and the upper classes who came to Aligarh for no other purpose than to get the Government jobs. Most of them were neither interested in the thought-currents of the new age nor they developed any genuine love for Islam and Islamic traditions (Muslim rulers and the nobility least cared for Islam in India). He also saw how Sir Sayyid was being led by the English staff in whom Sayyid had full confidence and who, as a matter, were anxious to promote the interests of the British Government rather than the interests of the Muslims. As Sir Sayyid dominated the scene like a Colossus, it required extraordinary courage for a man like __Shibli__ who was junior to Sir Sayyid and relatively less known figure to tell him what was missing in the College. __Shibli__ rather chose to be a silent spectator of all these developments and left the College at his first opportunity.

It would be an interesting study for serious students of Islamic studies to find out the differences between __Shibli__ and Sir Sayyid. Suffice to say that the essential difference between these two personalities was that whereas Sir Sayyid was all praise for the Western civilization and culture, the latter did appreciate it, but was all the time conscious of the difference between non-essential and essential features of the Western culture. Sir Sayyid was so much under the influence of the West that he would judge everything according to the Western standard.
Anything that did not conform to it had no place in his scheme of things. His unbounded faith in rationalism would not accept Islamic laws unless they were put to test on the touchstone of reason. This was not a new thing in the world of Islam. Others before Sir Sayyid did the same. Shibli, on the other hand belonged to the 'Ulama Group and his faith in Islamic laws and principles was unshaken. Despite his progressive ideas he clung hard to this group. Sir Sayyid approached Islam from the values of the modern West; Shibli approached western values from the viewpoint of Islam; Shibli's programme was not to reform Islam with some new criterion, but to revive it from within his ambitious vision including the rehabilitation of Islamic learning in its entirety, along the lines of its flowering under the Abbasids in Baghdad. Sir Sayyid was not only in favour of ijtihad but also in new 'Ilmul-Kalam.'

If we turn towards the South and the West we find a situation altogether different from the North. Since the Muslims here had early confrontation with the European nations, particularly with the English people, and that too they did not show much resistance, it was but the Muslims in the Northern India. Just as the name of Aligarh College invariably comes to our mind when we think of Muslim education in the North, the same can be said of the Anjuman-i-Islam so far as Muslim education in the South is concerned. Its services in spreading English education among the Muslims of these parts and giving them a new awakening are undoubtedly great and invaluable. It was established in March 1876 in Bombay. The main purpose for having such society was to improve the lot of Muslims, guide them to the right path.
and induce them to turn to English education and Western learning. It opened its first school in September 1880 and English education and Western learning were introduced for the first time among the Muslims of these regions.

The Anjuman's other singular service to the Muslim was that it set up a committee to ascertain the number and class of madrasahs in existence in Bombay which gave its report on January 24, 1886. This report drew a dismal picture of these traditional schools which were one hundred and eleven. "The Anjuman offered to them one rupee for every boy brought to the Anjuman school who could read ten suras of the Koran and could count and write up to one hundred. The Anjuman assured them that there would be no interference in their management and insisted only that regular registers should be kept."

But it can never be overemphasised that much of the success which the Anjuman achieved was mainly due to the efforts of Badruddin Tayyib who dedicated his whole life to the service of Anjuman. He was a brilliant lawyer, a successful judge, a great social reformer and an eminent educationist. He was of a Sulaimani Bohra community and was 27 years younger than Sir Sayyid. Like Sir Sayyid he too thought that it was very much necessary for Muslims to seek English education and Western knowledge. It was due to his untiring efforts that Muslims in Western India took to English education earlier than their counterparts in the North. He found himself amidst a

dense mass of ignorance and prejudice which most of his co-religionists had neither the courage nor the resource to face. He equipped himself for the difficult task and tackled the problem of progress of the Mohomedan community with a boldness, freedom from reserve, earnestness of zeal which could not be surpassed."

However, Tyabji did not share the political views of Sir Sayyid. Being a great supporter of the All-India Congress he was critical of Sir Sayyid's attitude towards the British Government. He exhorted Muslims to throw their lot with the Hindus in their fight against the British. Because of his association with the Congress the British Government had never been kindly to the Anjuman's school in Bombay. Had Tayyib not indulged in politics and instead toed Sir Sayyid's line there was every possibility for the school to develop into a university.

However, he was more interested in education than in politics as he thought that it would be no use of having a representative government of very advanced type unless the people were sufficiently educated. At one of the meetings of East India Association in London he remarked: "I am afraid that young India has fixed its attention too exclusively upon politics, and too little upon education and upon social reform. I am one of those who think that our improvement and progress lies not in our efforts simply in one direction, but in various directions, and that we ought to move side by side for the purpose of improving our social status and our educational status quite as much as

18. Ibid.
our political status. It is no use labouring together for a representative Government of a very advanced type if the majority of our own countrymen are still steeped in ignorance."

Like Shibli, Tayyibji too thought that efforts should be made to bridge the gulf that existed between the Mawlwis and the English educated class. He urged the Mawlwis to devote themselves to the learning of other branches of knowledge besides their own. He also exhorted the English educated class to have a thorough grounding in their own language, literature, history and religion. "Our great misfortune", he says, "has been, that the most learned of our moulwies and theologians are entirely ignorant of every other branch of knowledge except their own. The result is that we have a narrow-minded, bigoted and fanatical set of religious teachers, who are looked upon with contempt by people of any enlightenment. We must put a stop to this, so that our future learned men may also be enlightened and educated men in the true sense of these words. On the other, I think it is equally important that the Mussalman young men, who have acquired the knowledge of Western literature, arts & science, should not be altogether ignorant of their own language and literature, history and religion." 20

What Tayyibji was doing in Southern and Western India and Sir Sayyid in the North, Sayyid Amir Ali was engaged in the similar task in Eastern India. "Mr. Amir Ali's life has been a continuous

20. Tyabji, Hussain E, Badruddin Tyabji, p. 256.
record of strenuous effort for the regeneration of Moslem India. He is closely associated with the late Sir Syed Ahmed Khan, the Founder of the Mahomedan Anglo-Oriental College and the School of Indian Mahomedan Liberalism, in all the reform movements which originated at Aligarh some forty years ago. Like Sir Syed, he figures as an apostle of English education and one of the earliest advocates of education for Indian Moslem women but, unlike Sir Syed, he is a social reformer of an advanced type and has even gone so far as to contract “mixed marriage” which the Aligarh sage pronounced to be detrimental to the interests of the country. Like Sir Syed, he stood aloof from the Indian National Congress from the conviction that the Moslem community “tied to the wheels of the juggernaut of majority would be in the end crushed out of all semblance of nationality” but, unlike Sir Syed, he is an ardent politician, taking the lead in all political movements affecting the Moslem weal. Like Sir Syed, he forms a link between the East and the West, but unlike Sir Syed, he has purposely chosen the English language for communicating his thoughts and views to Moslems as well as to non-Moslems, for the reason that it is the language of culture and progress in the Modern World.

In Calcutta Amir ‘Alī set up a Central National Mohammedan Association in 1877 for the protection and conservation of the general interests of the Muslim community. The main objective which the Association laid down in 1882 was the following:

"The association has been formed with the object of promoting through all legitimate and constitutional means the well-being of the Mussalmans of India. It is founded essentially upon the principle of strict and loyal adherence to the British Crown. Deriving its inspiration from the noble traditions of the past, it proposes to work in harmony with Western culture and progressive tendencies of the age. It aims at the political regeneration of the Indian Mohammedans by the moral revival and the constant endeavours to obtain from government a recognition of their just and reasonable claims.

Although Sayyid Amir 'Ali dissuaded Muslims from joining the All-India Congress which was dominated by Hindus and pleaded for separate Muslim representation, he was no separatist. He knew too well that without the active co-operation of the two great communities, Hindus and Muslims, India could not move ahead on modern lines. He regarded special representation as a temporary phase. "Unity of sentiment and consciousness of identity of interest which in due course will remove the necessity for special representation is clearly developing at the top and if details are rightly handled it should not take long before it reaches the bottom".

Like Sir Sayyid, Amir 'Ali was also a rationalist and his book "Spirit of Islam" in which he interpreted Islam on rationalistic lines and showed that its basic principles were not inconsistent with the needs of modern society, was indeed a

22. Ibid., p. 162.
monumental work. And it is difficult to disagree with Dr. Tara Chand who said of him that he "did more to mould the mind of educated Muslims in India and abroad than the rest of Sir Syed Khan's followers taken together".