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**SECRET HISTORY OF THE ENGLISH
OCCUPATION OF EGYPT.** Being a Personal Narrative of Events. Second Edition, Revised. With a Photogravure Frontispiece. Demy 8vo, Cloth, 15s. net.

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INDIA UNDER RIPON

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A PRIVATE DIARY

BY

WILFRID SCAWEN BLUNT

CONTINUED FROM HIS

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OF EGYPT"

T. FISHER UNWIN

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APPENDIX I

THE MOHAMMEDAN UNIVERSITY

SCHEME FOR A UNIVERSITY, FORWARDED TO THE NIZAM,
JANUARY 24, 1884

THE lamentable decline, during the last forty years, of the Mohammedan community of India in wealth and social importance, while at the same time it has been numerically an ever-increasing body, makes it a matter of anxious consideration with those who love their religion to consider by what means best to avert the danger attending such a condition of things, and to restore prosperity to the community and its activity as a living and beneficial influence in the progress of the Empire.

It is acknowledged that the evil has been principally brought about by the changed condition of the country. From a ruling and favoured race, the Mohammedan community has become only one of many bodies unfavoured by the State; and the fall from their high station was at the time accompanied by a corresponding collapse of energy; while, later, accidental circumstances, such as the change of the official language from Persian and Urdu to English, still further aggravated their misfortunes.

These, though they may regret them, the Mohammedans now know that it is useless to complain of. They have ceased to look for any reversal of the political settlement of India as a British province; and accepting the fact, they are fully aware that a new departure is necessary for them in correspondence with their new circumstances. Nor is this conviction lessened by the consideration that it would seem to be the tendency of the age to put every year more and more administrative power back into native hands, so that in the future there may be expected to be an ever-increasing competition between the various sections of Indian society for advantage under the imperial rule.

Again, it is no less acknowledged that, in the modern conditions of Indian life, that which principally conduces to the advantage of each community is its superiority in education. The force of natural character is no longer a sufficient element of success, and acquired intelligence is daily asserting itself more strongly as the condition of all participation in public life. Instruction in the arts and sciences of the Western world is at the present day an absolute necessity for high success; and even in the lower walks

The University Scheme

of life a certain knowledge of these things has become desirable for all perhaps but the lowest class bound to agricultural labour. Certainly no large community, such as is the Mohammedan in India, could hope to hold its own without a general increase of learning; and it is no longer contended by any section of the community that secular knowledge can be dispensed with, or that it is, if rightly directed, at all opposed to the best interests of religion.

On the other hand, it is equally certain that the vast majority of those who profess the faith of Islam look upon that faith as the most precious inheritance bequeathed them by their fathers, and decline to put it in peril for the sake of any worldly advantage. They consider that, in seeking the general good of a Mohammedan community, the first and absolute essential to be considered is the good of the Mohammedan religion; and this is their first thought, too, when the practical question of individual education comes before them. All Mohammedan fathers are desirous that, before everything else, their sons should inherit their own gift of faith in the one true God and the teaching of His apostle.

Thus, then, it happens that, while recognizing fully the necessity there is for worldly knowledge, the mass of respectable Mohammedans have held back, and still hold back, from the purely secular education afforded in Government schools and colleges to Hindus and Christians with themselves. They look with suspicion on the teaching, and with more than suspicion on the teachers. They refuse to believe that any education can be a sound one which is without a religious basis. They see that neither history nor philosophy nor Western literature can be taught by unbelievers in the divine mission of their Prophet without serious risk of undermining their pupils' faith; and they find no institution in India in which these necessary branches of human learning are taught to Mohammedans wholly by Mohammedans. Neither the Indian University, nor the Calcutta Madrasah, nor the Hooghly College, nor even the College of Aligarh entirely fulfil this condition. In the Indian University there is at the present moment no single Mohammedan professor. At the Madrasah, the president and many of the professors are Englishmen; and at Aligarh also the principal is an Englishman, and there are English and Hindu teachers. In none of them is there the certainty that religious influence other than Mohammedan shall not be brought to bear upon the students.

Lastly—and this is the most important consideration of all to the leaders of the Mohammedan community of India—they find in all the Empire, no central school of religious thought such as is

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to be found in other Mohammedan lands. Although their population is the largest of any now existing in the world, they are without a recognized seat of learning which can claim for them to be the fountain head of orthodox opinion. They have no central body of Ulema, whose teaching and discussion should serve to keep alive the intellectual activity of the religious teachers and so give its tone to the whole mass. They feel this to be the most serious want of all of their situation in presence of the growing intelligence of other religious bodies around them.

In view of all these circumstances, the following resolutions have, therefore, been suggested, and are now put before the Mohammedan community at large:

1. That in each town a Provincial Committee shall be formed, to consider where and under what conditions it will be best to found an educational establishment on a large scale, which shall equally satisfy the religious and the secular wants of the community; and to raise subscriptions for that purpose.

2. That, this being done, a Central Committee shall be convened, the same to be composed of one delegate from each of the Provincial Committees, in order finally to decide the questions raised in the Provincial Committees.

3. That, if possible, his Highness the Nizam of the Deccan be asked to become the patron of a Central Establishment, as being the most powerful Mohammedan prince now reigning in India, and that a humble petition be addressed to his Highness in that sense. The following suggestions also are made:

1. That the educational establishment should take the form of a university, to be called the Deccan (?) University, empowered to grant degrees in religion and in secular knowledge, and to appoint professors in both branches of learning for such as shall repair to its metropolis (say Hyderabad) for their education. It is hoped that his Highness the Nizam may be pleased to grant a building to serve as university hall and lecture-rooms.

2. That, under the university, each province of the Indian Empire, or, if funds suffice, each great city, should erect or purchase at its own cost a building for its own students in the metropolis, the same to be called the college of that province or city, at which lodging (not board or furniture) should be provided at nominal rates to the students. These colleges should be the property of the provinces or cities erecting them, and should be managed by provincial or city trustees appointed by themselves in such manner (subject to the general laws of the university) as they shall themselves think most desirable. Thus each province or city would practically pay for and manage its own education.

3. That an appeal be made to the Mohammedan princes,

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noblemen, talukdars, zemindars, and rich merchants to found professorships for the university, the same to bear the name of their founders, and to be vested as religious endowments in the hands of university trustees, the duty of the professors being to give gratuitous public lectures to all students of the university. A donation of Rs.30,000 shall be considered equivalent to founding a professorship, and shall entitle the donor to have his name perpetually connected with it—this, although it may be hereafter considered necessary to increase the provision out of university funds. Such donors should moreover be granted the title of “Founders” of the university, and should form its special council.

4. That a similar appeal be made to poorer men to found scholarships under the like conditions, except that Rs.10,000 should be the sum entitling the donor to perpetual remembrance—the said scholarships to be granted in the form of monthly stipends of thirty rupees to such students as, having graduated in religious and secular knowledge in the university, may be chosen by special competition, on the condition that they shall act as schoolmasters in provincial towns and districts. The object of this provision will be to spread religious and secular education throughout the country. The founder of three scholarships to have the same privilege and title as the founder of a professorship.

5. That special provision be made in the scheme for the religious needs of the Shiah as well as of the Sunni communities.

6. That his Highness the Nizam be prayed to grant a perpetual charter regulating the university according to the rules usual in such institutions.

7. That a memorial be at the same time addressed to his Excellency the Viceroy of India, stating the objects of the university, and humbly praying the countenance of the Imperial Government for the scheme.

Hyderabad Deccan,

February 13, 1884.

MY DEAR MR. BLUNT,

I am desired by his Highness to inform you, in reply to your letter of the 24th of January, enclosing a memo. embodying a scheme for the formation of a Mohammedan University, that his Highness cordially approves of your suggestions, and will give every support in his power to any attempt that may be made to carry them out. His Highness had the honour of holding a conversation with his Excellency the Viceroy during his short sojourn here, in the course of which he understood that his Excellency was prepared to countenance and support the scheme.

The Nizam's Answer

I am to say that his Highness regards the scheme as one calculated immensely to advance the cause of Mōhammedan progress, and that he will be glad if Hyderabad is given the honour, by preference, of becoming the centre of the movement. As, however, the scheme has originated with you, and you have taken the trouble of ascertaining the views of the leading Mohammedans in all parts of India, his Highness would have wished that you had prolonged your stay in this country so as to see it carried out. In any case, if your other engagements give you time to pay another visit to Hyderabad, his Highness will be gratified to have your assistance in the matter. His Highness is glad to say that his Excellency the Viceroy has promised him his.

Believe me, yours very sincerely,

SALAR JUNG.

APPENDIX II

SIR WILLIAM HUNTER TO MR. BLUNT

Calcutta,
6th January, 1884.

DEAR MR. BLUNT,

I have been unable to procure a copy of the "Settlement Handbook." But here is one which I have borrowed. With regard to the Madras settlement, some detailed facts will be found at pp. 668 and 672, among other places.

The rules are: (1) First calculate the actual average produce and actual average value of it, over a period of years. Say the actual gross produce thus ascertained is 100 bushels. (2) Then deduct from the average actual gross produce one-sixth, as an extra allowance for risks of the season; leaving $83\frac{1}{3}$ bushels. (3) Take an average of one-fourth, or 25 per cent., from this reduced gross produce as Government Revenue; this is four eighty-thirds and a half, = $20\frac{3}{4}$ bushels.

The $20\frac{3}{4}$ bushels are about one-fifth of the actual gross produce (100 bushels), which has already included the risk of seasons, for it is the actual produce yielded, as a matter of fact, on an average of many years and seasons.

The $20\frac{3}{4}$ bushels are about one-half of the *net* produce after allowing for cost of cultivation and all possible risks; and this is probably what your *raiyat* friends meant in Madras.

The actual yield of each class of land is estimated by many experiments, sometimes 1,300 in a single district. The Famine Commissioners, by independent inquiry, came to the conclusion that the average land tax throughout India was only $5\frac{1}{2}$ per cent. of the gross produce; but their calculation included Bengal and the Permanently Settled Districts. I have not been able to examine afresh the evidence on which they based this conclusion; but they were careful men, and by no means favourers of the *status quo*.

I am no favourer of that *status* in many parts of India; and if you care to go into the question I shall be happy to send you my exposure in Council of the heavy burden imposed by our Land Assessments on the Deccan peasant. The speech was telegraphed verbatim to the "Times" fourteen months ago; but, if you did not see it, and care to look at it, I can get you a copy.

I send you the foregoing facts, not to convert you to a system which has grievous defects, but to enable you to deal with that

Sir William Hunter's Letter

system without running into little inaccuracies which would be laid hold of as vitiating your main argument.

I have been much impressed by your sympathy for the hard lot of the peasant, whether in Egypt or in India, and by your determination to find out the facts for yourself. If at any time you desire to compare the information thus collected with the statistics officially accepted by the Government, I shall be happy to render you any assistance in my power.

Very faithfully yours,

W. W. HUNTER.

APPENDIX III

MAJOR CLAUDE CLERK TO MR. BLUNT

9, Albert Hall Mansions, Kensington Gore, S.W.
November 15th, 1904.

DEAR MR. BLUNT,

Very many thanks for your "Ideas about India" which you have so kindly sent me. I look forward with pleasure to reading your work, and I know I shall find much in it of the greatest interest to me. Although I have only just glanced at what you then wrote, I can see that all you say is as true now as it was then—the impoverishment of the millions, and the reckless extravagance of their effeminate rulers, living away from the people in their mountain retreats nine months usually out of the twelve. You may put down much of India's woes to the farce of a government whose officials are perched away in the clouds, absorbed in their own amusements, etc., "in the hills," and unmindful of their duty to the people. Lord Curzon has done something to break down this Simla curse of India. Lord Randolph Churchill was a very great loss to India. Had it been fated that his time at the India Office could have been prolonged, he would have set many things to rights there. The hard work he did do there went a long way to break him down, as it did to a good man of the name of Moore he found there, and who died, I think, about the same time as Lord Randolph Churchill. I should like some day, when you are again in England and I alive, to send you a copy of a letter I wrote to Lord Ripon, and of an official report I sent in showing what the state of things was during the last years of the Nizam's minority, affecting as it did his training, etc. I much doubt whether this ever got beyond the Residency.

I had no idea that your knowledge as to what was really going on at Hyderabad had so largely influenced Lord Ripon. You are perfectly right in what you say as to his being put away at Bolarum, removed from the city, etc. I had offered my house but was told there was fear of cholera! That matters went wrong subsequently between the young Salar Jung and his master was no fault of what Lord Ripon did. Foiled in what they had aimed at, the party in power had other sinister objects in view, and with the underhand support of the Residency these they carried out. They, of course, saw that a difference between the Nizam and his

The Hyderabad Intrigue

young minister opened the road to their designs, especially as the latter—who was throughout in the wrong—was supported by Cordery, which, of course, made matters worse. From the first, when Salar Jung asked me, when here in England, to take up the appointment—which I declined at first and for some weeks—I determined, when I had accepted it, to hold myself entirely aloof from the Simla clique and its ways, of which I was not an admirer. After you left, my summary removal by the party in power was an object to be kept in view. But the first attempt was so clumsy that even Cordery could give it only a half-hearted support. Afterwards they succeeded. My agreement with Salar Jung was to serve ten years, and fifteen if required to do so. The young Nizam, unknown to me, as I was in England on sick leave for three months, had asked to retain my services for the full period, but the Government of India, of course prompted by Cordery, abruptly refused the Nizam's request.

Pray pardon all this personal recollection of what occurred then, but my pen has run on! Your pp. 132, 133, as to the Emir-el-Kabir, the colleague forced by Lord Lytton on Salar Jung, this is what was written of him by Sir George Yule, one of the best men we ever had as Resident at Hyderabad and who retained Salar Jung's friendship to the day of his death:

"In spite of Salar Jung's repeated remonstrances, we have forced upon him as his colleague a man who was notoriously his personal enemy, a man who had heavily bribed others in scandalous intrigues against him, and whose servant had openly tried to murder him." This was the man—the tool—we wanted to work Salar Jung's humiliation to the bitter end. Such had been his iniquitous intrigues in former years that a more honest Government than Lord Lytton's had ordered that he was *never* to be present at any Durbar where English officers were present.

Very truly yours,
CLAUDE CLERK.

9, Albert Hall Mansions,
April 29th, 1905.

I often look at your "Ideas about India," and find always something to interest me and to inform me. Lord Ripon's policy in making the young Salar Jung *Dewan* was of course a risky one. But it was, as you well know, the right course. That it would have been crowned with success there is no doubt whatever—I was behind the scenes throughout—in my mind, had Lord Ripon gone only one step further and changed the Resident. Cordery was bound hand and foot by the action of those with whom he was

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associated, and they were supporting the very party in the city—which Cordery went so far as to call “our party”—who had determined on the moral ruin of the Nizam during a two years’ prolongation of the minority, during which they would have kept the lid of the Treasury open without scruple of any sort or kind. As it was, Lord Ripon had not been gone from Hyderabad for a month before that party, supported through thick and thin by Cordery, had gained the ascendancy. The difference, originally but a trifle, between the Nizam and his Dewan, was skilfully fanned by the bribed members of the Nizam’s and the Dewan’s entourage, and an open breach between the two was then inevitable. How our Government acted to retain the young Salar Jung in power—when they knew it was too late—is an amusing story, but too long to trouble you with here. But I would like some day when you are again in London to send you my official reports for the last years of the Nizam’s minority. These were written by me yearly and submitted to H.H.’s Government and then sent on through the Resident to the Government of India (Foreign Department). I ought to have been called on to explain the statements I had made, or H.H. ought to have been desired to dismiss me on the spot, considering what I had stated. But this only being the truth, the Government of India did neither, fearing the result. My reports were left entirely unnoticed and this after the Government of India’s repeated declarations that it, the Government of India, was *the guardian* of H.H. and deeply interested in his education, welfare, etc. But I was much in the way of the party in power, and soon opportunity was found of getting me out of Hyderabad.

Yours very truly,
CLAUDE CLERK.

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