

PRESIDENTIAL ADDRESS

DELIVERED BY

Mr. Justice M. Shah Din

AT THE

TWENTY-SEVENTH SESSION

OF

The All-India Mohamedan Educational
Conference

HELD AT AGRA

ON

The 26th, 27th and 28th December,

1913.

LAHORE :

PRINTED AT THE POPULAR PRESS.

WITH MR. JUSTICE SHAH DIN'S COMPLIMENTS.

THE ALL-INDIA
MOHAMEDAN EDUCATIONAL
CONFERENCE.

PRESIDENTIAL ADDRESS.

GENTLEMEN,

In the Christmas week of 1894, this day nineteen years ago, I had the honour to preside at the ninth Session of this Conference, which was held in the Strachey Hall of the M. A. O. College, Aligarh. I remember as if it were but yesterday that on that occasion there were gathered together around me some of the best representatives of Muslim culture—amongst others, Sir Syed Ahmed Khan, the great founder of the Aligarh College; his distinguished son, Mr. Syed Mahmood; that polished courtier and able administrator of Hyderabad, Nawab Muhsin-ul-Mulk, on whose shoulders fell afterwards the mantle of the immortal Syed; that profound scholar, enlightened theologian and impressive orator, Maulana Nazir Ahmed; and that versatile and voluminous writer of Delhi, Maulvi Zakaullah. One after another they have all passed away, leaving behind them a record of work which will ever be cherished by the Indian Musalmans as their most precious inheritance. They were the pioneers of the modern educational movement in Mohamedan India, and to occupy the presidential chair in an assembly containing such illustrious men was a distinction of which any one might well have felt proud. After nineteen years, the united voice of the community has called me again to that high office, and in obedience to your flattering summons I am here before you to-day. The work that devolves upon the President of this Conference is as difficult as it is responsible; and I greatly appreciate the honour you have done me in selecting me for its performance. I very much wish that you had entrusted this task to more capable hands; but as you have honoured me with your confidence, I shall do my very best to deserve the honour; and I am sure that in the work that lies before me I can count upon your whole-hearted co-operation and support.

Preliminary
remarks.

Looking back-
ward—
1894—1913.

The Aligarh
College.

Looking back upon the period which has elapsed since I last presided over your deliberations, I notice with feelings of sincere gratification that much progress has been made by Mohamedans in education, and that almost everywhere they have overcome their old prejudice against Western methods of instruction and have begun to show considerable educational enterprise. The period has been, on the whole, one of steady advance from the position they formerly occupied, and they have developed a degree of self-consciousness and a sense of solidarity which are essential to Muslim regeneration. If at times they have, in some parts of the country, made mistakes in their conception of education and in carrying it into execution, or have chafed under the wholesome restraints imposed by prudence and foresight, they have tried afterwards to rectify those mistakes and have appreciated and pursued a saner policy. The Aligarh College, which embodies the educational ideals of its great founder and which may be called our most improved experimental farm in the field of education, has had a chequered history. At one time it seemed as if it would become the storm-centre of the mutual jealousies of the older generation and of the immoderate demands of its youthful population, but wiser counsels prevailed at last and more than one crisis passed away. Our College at Aligarh is, and must ever remain, the central national institution of the Indian Musalmans, and in view of its great traditions and of the immense influence which it has always exercised over all the most active movements which have arisen in our community, its general condition furnishes perhaps the best index of our moral and intellectual progress throughout the country. The power of Aligarh is great, but its responsibilities are greater; and I would, therefore, remind its governing body and its students that they will be guilty of betraying a great trust if they depart from the policy and the principles laid down by Sir Syed Ahmed Khan for the guidance of both. Aligarh was intended to turn out the best type of educated Mohamedan—a young man who would possess great intellectual ability and high character, and would combine the pleasing courtesy and polished manners of the East with the ennobling self-respect and sturdy independence of the West—a thoughtful Indian who would conduct himself in private and public life with dignity, self-restraint and an ever-present sense of responsibility, and whose ambition would be to become a useful member of society and a loyal and helpful citizen of the British Empire. These were the ideals placed before the Indian Musalmans by the great Sir Syed; and their realisation must ever be the aim and object, not merely of the Aligarh College, but of all Muslim educational institutions. It is a hopeful sign of the times that in educational matters the policy laid down by Sir Syed still holds the field; and although at times the still small voice of the enlightened

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conscience of the community may be unheard in the din of warring interests, I earnestly trust that it will ultimately be listened to with due respect, and that the forward movement of the College will receive fresh impulse from the loyal co-operation of the more thoughtful section of the younger generation.

Gentlemen, one of the most pleasing results of the spread of the Aligarh movement in India was the organised effort recently made by our community to collect funds for the establishment of a Muslim University at Aligarh. The wave of enthusiasm which passed over all classes of Musalmans throughout the length and breadth of the land and the striking success achieved by the promoters of the University idea under the brilliant leadership of His Highness the Agha Khan are significant proof of the great awakening which has taken place among our people; and this is mainly due to the gradual infiltration of liberal ideas first promulgated at Aligarh. These ideas, and the principles underlying them, must be diligently spread among Musalmans and applied to the new order of things which is coming into existence; and you may then be sure that in the domain of education, as also in other fields of activity, our community will come to occupy a position worthy of its traditions and of its numerical strength in the country. With you education is the supreme need of the hour, for remember that upon the extent to which your community will be educated on modern lines will depend your progress, relatively to the other communities, in all the more important walks of life. A disregard of this truth will assuredly endanger your position in this country.

The Muslim
University.

The Muslim University question has been discussed for the past three years in many of its bearings in all parts of the country; and having regard to the fact that it is under the consideration of certain representative Committees duly empowered to deal with it, I do not feel called upon to say anything special about it on the present occasion. I may, however, be permitted to remark that, after having shown unusually keen interest in it the community seems to have relapsed into something like indifference towards it. I know that this is chiefly due to the fact that momentous events of a most serious character have happened in the Muslim world which have engrossed the attention of the Indian Mohamedans and have placed their scanty resources under a severe strain. But now that the clouds have rolled away and we are in sight of clearer skies, I earnestly beseech you to turn your attention once more to the University question which has become for us a question of sovereign importance. And in this connection may I venture upon a word of

advice? It is essential to the right solution of this question that your leading men should bring to bear upon it their best qualities of head and heart, and it is equally necessary that the rank and file of the community should follow their lead in this matter with confiding loyalty. I very much doubt whether our leaders fully realise the nature and extent of the responsibilities which rest upon their shoulders; they have launched upon an experiment of enormous difficulty with probable consequences of a far-reaching character; and at times it seems as if they were driving the chariot of the Sun with hands unequal to the task. This is borne out by the discussions which have taken place over the University question both in the Muslim press and at the meetings of the Committees that are charged with its detailed consideration, and thoughtful men have often shaken their heads over the results thus far achieved. The grave defect in the general attitude of the Mohamedans towards this question is that almost every one who has subscribed, or even promised to subscribe, to the University funds claims the right to give his opinion as to the constitution of the proposed University and the future management of its affairs without stopping to consider whether he has the necessary capacity to form a right opinion about these matters. People who do not know even the rudiments of the educational problem in India have rushed into print and have expressed opinions on the Muslim University scheme which have staggered men who have received University education themselves and who therefore realise, to some extent, the complicated nature of the great issues involved in the situation. I would earnestly advise the community to leave the consideration and decision of the whole University question in the hands of educational experts—men fully qualified by education and experience to speak on this question with authority—and I would implore those experts to do their work with thoroughness, courage and discrimination. The whole question bristles with difficulties; they must be realised and faced, and fair-seeming generalisations or hasty conclusions must be avoided. My own belief, founded upon a brief experience of the actual working of a University, is that our real difficulties will begin after the Charter has been granted and the Muslim University has come into existence; and my fear is that very few of the promoters of the scheme are giving themselves the necessary training to cope with the task that lies before them. The practical training in educational work which the Trustees of the Aligarh College are receiving under present conditions is not the kind of training required for the governing bodies of the proposed University, which, like the Syndicates and Senates of the existing Indian Universities, will be in independent charge of the whole work of higher education connected with the various faculties of Western and Oriental learning. Our University will be an examining as well as a teaching

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body, and questions relating to the laying down of standards, the selection of text books for all the examinations, the appointment of Examiners, the conduct of Examinations, and all subsidiary matters will have to be thrashed out and settled mostly by men on the spot. The governing body of a College affiliated to a University, such as the Aligarh College, is never confronted with these problems; and when we remember the increasing difficulties which the Aligarh authorities have to face as time goes on, we can form a faint idea of what is in store for the Court and Senate of the proposed Muslim University. Our educationists must therefore train themselves assiduously for the new work that they will be called upon to do; and if they fail to attain the requisite standard of efficiency I fear that the University which has been so much talked of will prove a doubtful boon.

While on this subject I must remind you that your educational needs will not be satisfied by one University of your own; and you must therefore continue to avail yourselves of the facilities offered by the existing Universities and their affiliated Colleges in different parts of the country. In these Colleges your community is most inadequately represented, and you must exert your utmost to increase your numbers there. It is a fatal mistake to think that the education imparted in these Colleges is not suited to the requirements of the Mohamedans, and that they must form an educational enclave, as it were, of their own. The proposed Muslim University is a special measure of limited application, and in face of existing facts you will be unable for a long time to extend its jurisdiction over a very wide area. But even if this were feasible, I would seriously question its desirability, as it seems to me that in order to take their full share in the organic evolution of modern India the younger generations of Musalmans must keep in close touch with those of the other leading communities, and that object is best achieved in the mixed Schools and Colleges of the country. In a paper which I read before this Conference in 1893 on the "Education of the Musalmans in the Punjab," speaking generally of the undesirability of multiplying special educational institutions for the Mohamedans,

Undenominational
institutions.

I said :

"A still more forcible argument against such rash experiments is furnished by the impropriety, indeed I may say the danger, of unnecessarily multiplying class institutions in this country. The modern tendency of setting up household gods, so to speak, in the shape of denominational schools, is not without its evil consequences to the different races in the Punjab. Already the Hindus and Mahomedans stand apart with the impassable stream of antagonistic religious

and social opinions running between them, across which it is becoming more and more difficult for them every day to shake hands with even a show of cordiality. Is it then really to our common advantage that we should laboriously try to add to this distance of feeling by starting and replenishing separate educational institutions where the Hindus may learn to become more exclusively Hindu, and the Musalmans more rigidly, and it may be, more fanatically, Muslim? The Government Schools have created for us a common platform, on which the rising hopes of both the communities can meet in familiar school-boy intercourse and learn one another's failings and virtues—where the clash of interests may be softened down by mutual concessions gladly made; where the Hindu may learn the pluck and imperious self-respect of the full-blooded Mussalman, and the Mussalman profit by the perseverance and accommodating pliability of the meek Hindu. Let us not cast this blessing disdainfully aside, and in the blind race-conceit of the hour set up denominational colleges with the main object of emphasising congenital differences between the two communities, so as ultimately to crystalise them into two irreconcilable creeds. If you really feel the need for such colleges, by all means have them, but your prime duty is, in all cases, to establish as definitely as possible this element of need. In such cases sentiment must always count for a negligible quantity, nor is it desirable to have a College as a mere ornamental appendage to a school or as an enjoyable luxury."

Establishment
of a system of
scholarships.

These remarks hold good, to a great extent, even at this day; and it is my firm conviction that one most practical way of fitting Mohamedan youths for the great struggle that lies before them in India is to let them rub shoulders with the more active and pushful young men of the other communities in mixed seminaries, so that their mental horizon should widen in early life and they should gain a deeper insight into the ideas, tastes and feelings of those with whom they will have to compete in later years.

To increase the number of Mohamedan pupils in these undenominational institutions, the best plan is to institute a sound system of scholarships in each Province, for experience shows that poverty is a serious impediment in the way of a large percentage of Mohamedan students who are desirous of prosecuting their studies up to a University degree, and that wherever special scholarships are provided for such students their numbers increase in a short time. In the Punjab the institution of what are called the "Jubilee Scholarships" in 1887 by the local Government did much to advance collegiate education among Muhammadans, and I believe that in other Provinces also similar measures have proved eminently successful. Among our people the demand for higher education is everywhere on the increase, and you cannot always start your own Colleges to meet this demand. Besides, you must remember that it is of the first importance to give a sound education to our young men; and you must therefore attach greater value to the *quality* of the education imparted by a College than to the *number* of its passes at the University Examinations. This is exactly the principle on which the Aligarh College is founded; and

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it would be a grievous mistake to depart from this wholesome principle. By giving unsound education to your youths in an inefficient institution you poison the very springs of national thought, and from a moral and intellectual point of view the result is disastrous. It is therefore far more useful to give scholarships to deserving Mohamedan students to enable them to receive good education in well-conducted and properly equipped Government Colleges than to establish, in a thoughtless mood and upon insecure foundations, your own Colleges, where with an enormous expenditure of money and labour you would only produce an inferior breed of graduates unfit to hold their own in the race of life against the cultured men of the other Indian communities.

I must incidentally observe here that the economic side of the educational question demands your special attention; and it is an instructive commentary on your methods of work that, as a rule, the expenditure per scholar in Muslim institutions is larger than in Hindu Schools and Colleges of a similar type. For a poor community like ours this is a very serious matter; and I would earnestly advise our educationists to study closely the conditions prevailing in such institutions as the Fergusson College at Poona and the D. A. V. College at Lahore. The noble examples of self-sacrifice and of devotion to duty set by the Hindu Professors in those Colleges are also well worthy of imitation by Mohamedan teachers and professors in our Islamia institutions.

Pardon this digression. In my judgment the establishment of a national system of scholarships is the urgent need of the day amongst us, and I earnestly appeal to you all to give your very best thought to the matter. On a small scale the *Anjuman-i-Taraqqi-i-Ta'lim* of Amritsar and some of the Islamia Anjumans in several other towns have done good work in this direction, but the *modus operandi* is somewhat ill-conceived and ill-adapted to modern conditions, and our educationists would do very great service to Mohamedan education by laying down in this connection a well thought out scheme. Such a scheme should include the periodical award of scholarships to our promising young men to enable them to carry on their studies in foreign countries, more especially in technical subjects; and the general conditions laid down for the award of such scholarships should be similar to those that have yielded such splendid results in Bombay and in Calcutta, where the Tata Scholarships Committee and the Society for the Advancement of Scientific Knowledge, respectively, have been giving scholarships to deserving Indians to enable them to prosecute their higher studies in foreign lands.

Technical
and scientific
education.

Gentlemen, the need of imparting technical education to Mohamedan boys is becoming more and more urgent every day, and in view of the local conditions obtaining in some provinces, I think that this kind of education will make satisfactory progress in our community if sufficient attention be given to it. The industrial development of India has entered on a new phase ; and it is a great mistake to think that we Mohamedans should confine our attention, for the present, to literary education, and that after perfecting it we can turn to technical education. It is obvious that such an argument does not hold good in respect of studies connected with the learned professions, such as Law, Medicine and Engineering ; and it is equally obvious to my mind that the education of Mohamedans in industries and handicrafts, and generally in Commercial subjects, must proceed side by side with their literary education. So far, we have been very remiss in strengthening our wealth-producing power as a community, and the result is that our economic condition is radically unsound. This is emphatically an industrial age, and I would strongly advise our young men who read in Arts Colleges to give more attention to the study of physical sciences and economics than to modern languages and philosophy. The scientist is more in evidence nowadays in useful research work than the linguist or the philosopher ; and at the present time the Indian Muslims stand less in need of the polished writer of philosophic poetry dreaming his golden dreams in the dim light of his cloister than of the scientific man whose mind is well stocked with facts bearing on the material prosperity of his people and whose practical education enables him to grapple more successfully with the hard realities of life.

Indian Govern-
ment's educa-
tional policy.

Gentlemen, the Government of India have recently laid down an extensive programme of educational expansion, and the Mohamedans must be prepared to take full advantage of the facilities thus afforded for the spread of education among the upper classes and the masses of the country. The Government of India resolution, dated the 21st February 1913, sketched the broad outlines of the policy which the Department of Education intends to pursue in the matter of promoting both elementary and higher education, and that resolution marks a most important stage in the educational development of this country. Soon after, on the 3rd of April 1913, the Government of India addressed a circular letter to all the Local Governments and Administrations on the subject of Mohamedan education, calling attention to the unsatisfactory condition of that education, except in the primary stage, in all the provinces, and inviting suggestions and recommendations as to the best means of improving it. In that letter the Government of India expressed

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their anxious desire that all reasonable facilities should be provided for the education of Mohamedans and indicated generally the direction in which enquiry and special action will, in their opinion, be useful. The Government of India letter is still, I understand, under the consideration of most of the Local Governments, and the latter have asked for the opinions of the Islamia Anjumans and the leading Mohameelan gentlemen in their respective provinces on the points raised in the letter in question and generally on the subject of advancing Mohamedan education. I earnestly hope that the various Anjumans addressed by the Local Governments will consider the whole subject thoroughly in all its bearings, with special reference to their local requirements, and will submit practical and useful suggestions for improving the education of Musalmans in all stages of instruction, more especially in the secondary and collegiate stages, in which our community is most inadequately represented. We are all deeply grateful to the Government of India for the special interest it has taken in Mohamedan education, and on behalf of the Indian Musalmans I may express the hope that the Local Governments throughout the country may see their way to adopt special measures to encourage and promote the education of their Mohamedan subjects in accordance with the policy outlined in the Government of India letter of the 3rd February last. The whole community is awaiting with deep anxiety the result of the momentous step taken by the Supreme Government in this matter; for the Mohamedans have now come to recognise that in modern education alone lies their salvation, and they feel that their educational development will be assured if their own efforts to improve their education are supplemented by practical sympathy and encouragement from Government. They know that at this moment there is at the head of the Indian Government a broad-minded statesman who is prepared to weigh sympathetically the special claims of backward communities to considerate treatment in the best interests of the general progress of the country; and they are determined, on their own part, to do all that lies in their power to help themselves.

A most gratifying instance of self-help on the part of our co-religionists and of sympathetic encouragement by a Local Government in the matter of our education is afforded by the recent establishment of an Islamia College at Peshawar. We are all deeply grateful to Sir George Roos-Keppel for the great interest which he has taken from the very beginning in the Islamia College scheme, and we thankfully acknowledge that the remarkable success which has attended the efforts of the Peshawar Musalmans in this matter is due mainly to his generous sympathy and support. This College bids

Islamia College
at Peshawar

fair to become a great moral force in the North West Frontier Province, and among the Mohamedans of that Province the name of Sir George Roos-Keppel will go down to posterity as one of their greatest benefactors. After a visit to the new Peshawar College a most prominent Mohamedan gentleman wrote to me about it the other day in these appreciative terms :—

"It is designed on a most liberal scale, and having regard to its romantic and lovely situation under the very eyes of the tribes who have for centuries bulked so largely in India's history, it is impossible to realise its great capabilities in spreading the light of modern civilization among a people who have hitherto been found intractable to mere physical force. It looks as if that College will solve the frontier problem at last—what so many military expeditions have before this failed to do."

These are significant words; and they will give Sir George Roos-Keppel some idea of how very much his kindly help to a backward community in time of need has been appreciated by its thoughtful men. May I express a hope that the other Local Governments will also, in the same generous spirit as has been shown by the Government of the Frontier Province, help the Mohamedans to help themselves in promoting their education?

Interchange of
views on
Government
letter.

In connection with the Government of India letter, I would advise this conference to afford a reasonable opportunity to the leading representatives of the different provinces for an interchange of views on the general suggestions made in that letter as to the best means of advancing education among Mohamedans. The conditions which prevail in one province are necessarily somewhat different from those that exist in another; and therefore the measures that will have to be adopted for the improvement of Mohamedan education in the different provinces will not be identical. But having regard to the generally homogeneous character of the Muslim populations in different parts of India, their respective educational needs will be found to present many similar features, and this Session of the Conference should afford a valuable occasion to our educational men to compare notes with one another and to arrive, as far as possible, at a common basis for future action. Special attention should be paid to the matter of secondary and collegiate education, for, as pointed out by the Government of India in their letter, it is in this respect that we lag far behind the other communities.

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Gentlemen there is an amazing disproportion between the foundations and the superstructure of your educational edifice, and this grave defect must be removed at all costs. Primary education in your community, though not very satisfactory, is fairly good in some provinces ; secondary education compares very unfavourably with it everywhere ; but when we come to higher education our deficiencies are most striking. In Arts Colleges and also in institutions where special branches of higher education are dealt with, the number of Mohamedan scholars dwindles into insignificance, and the result is a lamentable dearth of qualified men who can adequately represent and safeguard the interests of the community in the superior grades of the public services, in the learned professions and in other independent walks of life. Such striking developments are now taking place on every side in this country and the pace at which the other leading communities are pressing forward is so rapid that if you do not redouble your efforts to promote sound education among your co-religionists all along the line, more especially University education, both literary and technical, you will soon be confronted with a most difficult and complicated situation. You must try to retrieve your past errors and to revise and improve your methods of work for the future. If there is one remedy more efficacious than another for the ills from which your community is suffering, it is education ; and in your anxiety to strengthen your position in India you must not commit the fatal error of frittering away your energies in other directions and in more seductive spheres of work without first laying a firm foundation for your intellectual self-improvement. In proportion as you advance in education of the right type, with special reference to your peculiar needs, you will become more and more able to take your proper share and exercise your due measure of influence in the improved public life of the country ; and you can then claim that attention of Government and that respect of the other Indian races to which, in the interest of the common weal, you must always aspire.

The educational problem with which we Indian Mohamedans are confronted has two sides—and these I may perhaps not inappropriately term the technical side and the liberal side. The technical side of our educational problem has reference mainly to our relative position, as compared with the other communities, in respect of the number of Mohamedan scholars in the various stages of instruction in Schools and Colleges of all kinds, the proportion of Mohamedans who have taken University degrees, their number in the learned professions, and their position in the public service of the country. In this connection, we have to study the causes of our comparative backwardness in primary secondary and higher

Two aspects of
educational
problem.

education, and have to devise means for removing the existing disparity in this respect between the other leading communities and our own. The liberal side of our educational problem is concerned with quite different kinds of phenomena which exhibit themselves, in close affinity with the higher and more refined aspects of individual and national life, in an invigorating atmosphere of culture and enlightenment in which alone can flourish the most fruitful virtues of civilized man. I shall explain my meaning by a simple illustration.

In your experience of the concrete results of modern education most of you must have come across two types of educated men in this country. One is that of a young man who has applied himself assiduously to his text-books; who by passing successive examinations has risen laboriously from the lowest rung of the educational ladder to the highest; and who, after a brilliant academic career, has carried off a great many of the prizes open to men of his time. In the student world he has the reputation of being a walking encyclopaedia of knowledge, and his College fellows look up to him with nervous respect as a man of great erudition. But scratch him and you will find a barbarian, without a vestige of real culture in him, and he is none the less a barbarian because he carries a mountainous load of books on his back. As Sadi says : چار پائے برو کتابے چند
The other type is that of the student who, in going through his School and his College curriculum, has paid more attention to the spirit of the books he has read than to their verbal frame-work; who has not distinguished himself in the examination-hall or won laurels at the University Convocation, but who has assimilated the knowledge placed at his disposal by his teachers; who has tried to apply it to the actual facts of life; who has acquired a wider and more practical outlook upon the world and has thus become a truly cultured member of society. His inner self is in perfect harmony with his enlightened exterior, and he is a moral force of no mean potency in his own social circle.

What is true of individuals is also true of communities, and among the latter you will find the same types of temperament and behaviour which I have described above. Now, although the present needs of the country are such that we must continue to pay attention to the technical side of our educational problem, or, in other words, must try to produce from among us as many "educated barbarians" as we can, we must not lose sight of what I have called the liberal side of that problem, that is to say, we must endeavour to understand and assimilate and exhibit in our daily actions the most enduring principles of modern civic life so as to become in course of time a community of cultured and enlightened men.

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The march of events in India has brought us to a stage of progress at which it should be impossible for anyone but the most bigoted Mullah not to recognise the urgent need of an organised and sustained scheme for promoting sound education among our women. In the West woman has been playing, for a long time past, a by no means unimportant part in the healthy evolution of national life, and of recent years signs are not wanting in the East, and especially in our own country, to show that the weaker sex is inwardly feeling its strength and seriously means to step out of its accustomed seclusion to take an honourable and increasing interest in the more practical concerns of the outside world. It is impossible now to stem the tide which is flowing in this direction even if some of you, with a supreme contempt for the needs of the times, were to think of doing so, and you would be well advised so to regulate it as to be able to divert it into proper channels. The enormous influence of woman on the essentially human side of the character of mankind must be obvious to the most superficial observer; and our first duty at the present moment is to refine and purify that influence in our country and to bring it to bear upon the totality of our individual and corporate life in order to make it more fruitful in relation to the great movements of the world.

Education of
women.

From the time when the first stirrings of new life send a thrill of joy through an expectant family circle to the supremely critical moment when the last ray of hope is extinguished and the dark shadows of death close in upon an emaciated figure, the personality of woman stands out as being in close vital touch with some of the most powerful springs of human thought and action; and so her part in shaping the destiny of man has been recognised in the modern age as one of great motive power. You will all remember the pregnant saying that the hand that rocks the cradle rules the world; and I may add that the delicate fingers that in the sick chamber close, with an inexpressibly affectionate touch, the eyes of the expiring man have ever been busy in unravelling the tangled skein of his private affairs which fill a large part of the span of life. The formation of useful habits in early life; the stiffening of the moral fibre in the child; the development of the social sympathies and antipathies of the youth; the successful working of that most delicate and difficult of all human relationships called marriage; the creation of an atmosphere of domestic harmony and concord, of affection and contentment in which the best private virtues always thrive—all these depend, in a large measure, upon the extent to which woman is trained and permitted to do her own proper share of work in society.

No scheme of national education will be complete among the Indian Mohamedans which does not make ample provision for the educa-

tion of women on modern lines, with special reference to the peculiar needs of a progressive Islamic community. This does not by any means imply the wholesale adoption of the methods of instruction and of the standards of culture which have come to be associated with Western civilization; we in the East have our own distinctive traditions and predominant tendencies of thought, and we must evolve a new type of culture as the result of a wholesome combination of the Asiatic and European systems of training. One thing is, however, clear, and that is that the purely Eastern modes of education would be as stale, insipid and unprofitable in the case of our women as they have proved to be in the case of our men, and the community must make up its mind once and for all to allow its girls to be instructed in the elements of knowledge according to the more scientific methods of the modern age. The time has long since gone by when even our leading men favoured the idea of concentrating all our energies upon perfecting the education of boys before taking up the question of educating our girls; we have advanced far beyond the stage at which such a view could be held and acted upon without endangering our national position in India. In these days the education of girls must proceed *pari passu* with that of boys, and I am certain that a disregard of this principle will result in serious difficulties and greatly handicap us in the race of life.

There is urgent need of emphasising this principle in our national system of education, and the public mind must be trained to recognise its importance. Unfortunately the Indian Musalman has still very primitive ideas on this subject; and this was made painfully clear only recently in the Punjab in the course of a controversy which was waged there over a proposal to introduce the teaching of English into the curriculum of a new Girls' School which has been started by the Anjuman-i-Himavat-i-Islam of Lahore. The question aroused a heated discussion both within the Anjuman and outside it; and I felt genuinely distressed at the enormous amount of turgid nonsense that was retailed in the vernacular press by writers who posed as well-informed critics, but who seemed to have the crudest conception of what education really means for the sexes and what the special requirements of the Mohamedans are in the India of the present day.

Our backward-
ness.

The question of the education of women upon improved modern lines has been seriously taken in hand by the other Indian communities, and even in the more backward provinces they can already show fairly satisfactory results. In the Punjab, for example, the small community of the Sikhs is far a head of Mohamedans in giving education to women, and the Hindus who come next to the Sikhs in this matter are greatly our superiors.

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During the quinquennium ending with the official year 1911-12, the number of Mohamedan girls has increased by 9.65 per cent. in the primary stage of education and by 1.45 per cent. in the secondary stage; whereas among Hindus (including Sikhs) the increase during the same period has been 17 and 6.40 per cent. respectively. In the North-West Frontier Province, according to the Report on Public Instruction for 1912-13, female education among Mohamedans is actually on the decline, among the causes assigned for this retrogression being the *parda* system and the lack of qualified teachers. In that province the number of Mohamedan girls in the Primary Department is 2.8 per cent. of the number of Mohamedan females in population, there being no Mohamedan girls in secondary Schools; while among Hindus the number is 29.5 per cent. in the primary stage and 7.4 per cent. in the secondary stage of instruction. In these Provinces the number of Mohamedan girls under instruction in public schools has decreased by about 10 per cent. between 1906-07 and 1911-12, while the number of Hindu girls has increased by nearly 50 per cent. during the same period.

The comparative superiority of the other communities over you in the matter of female education is thus beyond question, and there is fresh evidence on all sides of their firm resolve to redouble their efforts in this direction. You must follow suit; and you must remember that in this matter, as in most other questions, there is no standing still; you must either press forward or lag behind. Woman is destined to play an important part in the East as she is already doing in the West; and we Indian Musalmans must rise to a conception of her true vocation in life before it is too late.

In this connection, I am sure I am voicing the genuine feelings of you all when I say that we owe a deep debt of gratitude to Her Highness the Begum of Bhopal for the keen personal interest which she has been taking in the education of her sex and for the munificent donations which she has made from time to time in aid of that cause. I trust that her noble example will be followed by the other Ruling Chiefs in this country. I must also take this opportunity to express our warmest thanks to Maulvi Syed Karamat Husain, who among Middle Class Mohamedans is, I believe, the first gentleman who has set apart a large fund for the endowment of female education in his own province, and who has thus taken the lead in a matter which is one of exceptional importance to our community and to the country at large. The Female Education Section of this Conference would do well to carefully study Maulvi Karamat Husain's educational methods and to act upon them, for I am afraid

Active sympathy
of H. H. the
Begum of Bhopal.

the work of this section needs to be overhauled and improved and the results so far achieved by our Girls' School at Aligarh are far from satisfactory.

Mohamedan
Educational en-
dowment.

Another question which has a most practical bearing on the educational progress of our community is that of the administration of Mohamedan educational endowments. I think that it is a grave reproach to this Conference that during the 27 years of its existence it has left wholly untouched this question, which is one of the utmost importance, and upon the right solution of which depends, to a great extent, our educational salvation in some parts of the country. In connection with the spread of secondary and higher education among Mohamedans, the question of ways and means has always been a troublesome one with our workers; and many a note of pessimism has been struck on momentous occasions by our leading men owing to the slow response to their appeals for funds given by the rank and file of the community. And yet how many of us have thought of devoting a little of our time and attention to the question of utilizing for our pressing needs the existing educational endowments which we owe to the munificence of generations of pious Musalmans in various parts of India, but of which the persistent mal-administration is a positive disgrace to our community. Three years ago when an organised effort was made throughout the country to collect funds in aid of the Muslim University scheme, a leading Anglo-Indian paper pointedly called the attention of the Mohamedan leaders to the vast annual incomes which the charitable and educational endowments created by Mohamedans in India were yielding, and which, if properly administered and applied to their legitimate purposes, were amply sufficient for financing more than one Muslim University. Is it not a grave reflection upon your common-sense that a non-Muslim writer should have placed his finger on your weak point and should have indicated to you the one practical way of solving a difficult problem? How long will you neglect your plain duty and allow large sums of money, which, according to the intentions of the original donors, must be spent in promoting the education and the mental and moral improvement of younger generations of Musalmans, to be misappropriated by interested usurpers to the utter demoralization of every party concerned?

Recent action
by Egyptian
Government

Only recently the Egyptian Government has created a new Ministry of *Wakfs*, and the step is said to have been received with warm approval by the Muslim population in Egypt, as it is felt that the control of the *Wakfs* by the Government will ensure more efficient administration. The manner in which charitable endowments used to be administered under the old system in that country led to a scandalous misapplication of the trust funds, with the deplorable

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result that many of the institutions for the maintenance of which the benefactions were originally intended languished for want of financial support. An Egyptian writer in a recent issue of the *Near East* drew a melancholy picture of the way in which religious endowments were mismanaged in his country, and he attributed the decay and disorganisation of the once famous *Al Azhar* University mainly to this cause. It is a gratifying sign of the times that the Egyptian Government has at last turned its attention to this momentous subject, and is determined, even at the risk of offending the susceptibilities of interested parties, to carry out a much-needed reform. I think that in our country the time has come for making a move in the same direction, and we must move with a firm step and a high resolve. We must institute a searching enquiry into the history and working of the Mohamedan educational endowments in different parts of the country, and must adopt such practical measures as would ensure their proper administration in accordance with the intentions of the original donors and to the real advantage of the classes which were intended to be benefitted by those endowments. I would suggest the appointment of a representative Committee by this Conference to undertake such an enquiry, and the Committee should be asked to place itself in communication with leading Mohamedans in all the provinces, and, if necessary, with the Local Governments, to enlist their sympathy and support in this great cause. The question is so important that you must not shrink from your duty for fear of arousing opposition; the thoughtful section of the community will be with you if you will only persevere; and by the use of a little moral courage you will achieve results for which the coming generations will have cause to bless the name of this Conference.

Gentlemen, if I were asked to sum up in one short phrase the failings of the Indian Musalmans at the present moment, I would reply—Want of Self-discipline.

Chief failing of
Mohamedans—
Want of
Self-discipline.

I am aware that human activity spreads itself over such a vast surface and expresses itself in such a variety of concrete forms that any generalisation intended to cover its innumerable manifestations in any one phase of life would often be both misleading and untrue. But at the same time we can, I think, discover at any particular stage of the moral and material progress of a community some of the predominant traits of its character which manifest themselves with more or less persistence in its thought and action, and which, for the time being, serve to differentiate it from other communities. It seems to me that we Mohamedans suffer, in a peculiar degree, from a lack of disciplinary self-restraint, and even our virtues are at times made to appear as serious faults because

Its illustrations. of this great defect in our national character. Illustrations of this can be easily furnished from the religious and secular life of our people. An excess of zeal in the observance of religious ceremonial is the most striking characteristic of the Musalmans, and their piety often manifests itself in extravagant forms to the utter disregard of the spirit underlying their religious precepts. They forget that Islam in all its injunctions insists upon a reasonable adjustment of the religious and the secular duties, discourages asceticism with its excessive devotion to the affairs of the next world, and enforces the rule of the golden mean between two extremes in all human relations. Our preachers always administer an over-dose of theological admonition to their congregations, and the latter are thereby led to be over-zealous in their performance of the chief practical duties enjoined by Islam, regardless of the limitations imposed in connection with them by the great Law-giver. Much of our energy thus runs to waste; a spirit of indifference towards some of the chief concerns of life is engendered; and little activity is shown by our people in overcoming the difficulties that lie in the path of secular advance. Think for a moment of the way in which our most useful institution of alms-giving is abused by the generality of the pious Musalmans. Every one of them considers himself free to dole out his charity as he chooses; the objects of charitable relief are not carefully selected; no method is observed at all in the distribution of such relief; all advice and directions for the organisation and systematic control of *Zakat* are resented; and the result is an appalling waste of substance and strength which, if the Musalmans only submitted themselves to a little judicious discipline, could be utilised to great national ends. Our educational institutions would not then be starved, as is the case now, through want of financial aid, and the problem of Mohamedan backwardness would be partly solved. Consider, again, the serious difficulties which have to be faced both in India and in Arabia itself, because Mohamedans who are too poor to pay the expenses of a pilgrimage to Mecca and who are therefore prohibited by Islam from undertaking it, insist on going to the *Hejaz* in large numbers every year, with the result that many of them are either left to perish in Arabia or prove a heavy burden to their richer fellow-pilgrims. The drain on the resources of the Musalmans involved in this proceeding which is repeated year after year, is enormous; and it could be easily avoided if they were to learn how to strictly regulate their exuberant religious fervour according to the very sound rules laid down by Islam. The one great fault in the Muslim character is want of sobriety, moderation, restraint and self-denial, and yet these are the qualities to which Islam assigns a high place in the list of human virtues. A man can be as selfish, wasteful, and immoderate in devotional exercises as in his worldly relations with his fellow-

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beings, and the inculcation of this truth should be the aim of all religious education.

If we turn to the secular side of our life, we find that want of self-discipline is a great impediment in the path of Muslim progress. The tendency observable in the younger generation towards destructive criticism without a corresponding anxiety to show constructive work is an illustration of this failing, and one result of this unhappy tendency has been a weakening of the sense of responsibility in our community which may do a great deal more harm than it has already done. Again, consider the utterly unmethodical way in which the very large funds collected from the Indian Muslims in aid of various movements have been administered in this country, and you will find that you have a great deal to learn from other communities as to how you should regulate your patriotic action by reference to business maxims in order both to prevent your resources being frittered away and also to apply your funds to their proper objects. This is one way of educating your community to a right appreciation of some of the factors which make for moral and material progress in India.

Another department of human activity in which we Our Urdu poetry. Mohamedans suffer from lack of discipline is our literature, and in this connection I shall call your attention to one phase of our amorous poetry. The beloved of the Mohamedan Urdu poet of the old school, in whom is incarnated his highest conception of human beauty, is a freak of nature with a mouth little bigger than the geometrical point and a waist thinner than a hair. As an example of the former, we have the couplet of a Persian poet whose style and taste our Urdu poets have tried to imitate and acquire :

کردی بہ لطف لفظ مہوہ را دولیم اے ناض کلام حکیمان بیان تو

and as an instance of the latter, I may quote the well-known verse of an Urdu poet—

صنم کہتے ہیں تیرے بھی کمر ہے کہان ہے کس طرف کو ہے کدھر ہے

If you think for a moment, you will perceive that in the domain of literature this kind of poetry, illustrating as it does the poet's passion for immoderate exaggeration, is the direct result of want of discipline in the poetic faculty; and when it is remembered that all our best writers on Prosody assign to مبالغہ a high place among our recognised figures of speech which are supposed to lend beauty and force to our poetry, you will admit that we lack disciplinary training not merely in the common every-day affairs of our life, but also in regard to some of the natural springs of thought which should powerfully contribute to our intellectual improvement.

Appeals to
sentiment.

While on the subject of our poetry, I must not omit to mention what I consider to be a somewhat serious defect in the proceedings of most of our educational bodies, including this Conference. At our annual gatherings it is customary to allow poems to be read with a view generally to appeal to the patriotic instincts of the audience, to remind the present generation of Musalmans of the depths of degradation to which, as compared with their worthier ancestors, they have sunk, and to enlist their active sympathy and support in the cause of communal progress. No object could be nobler than this, and the motives which prompt the poetical compositions of our young authors are worthy of all praise. But mark the practical effect of such proceedings on our methods of work and on the temperament of the community. With an eastern people constant appeals to sentiment have an insidious way of producing responsive emotions of a more or less ephemeral character, with the result that, for the time being, an imaginative frame of mind is induced in the audience, which by a repetition of the same influence tends to become hardened into second nature, and all initiative for practical action, divorced from the feelings, is in consequence considerably weakened. My own experience is that, except on occasions of special significance when a strong sense of impending danger or of imperious necessity urges them on to immediate action, the Indian Musalmans are content to limit their activities to fervent appeals to the imagination and in cooler moments generally omit to take stock of the practical results of those appeals. A community with a temperament such as this has much to learn from other peoples who are blessed with a less emotional frame of mind, and much to unlearn before it can successfully compete with them in this work-a-day world of ours. One thing which you must learn is how to do your work, whether educational or other, in a business-like manner, with cool calculating heads and without a hysterical display of imaginative fire which not infrequently only ends in smoke. If the special circumstances or needs of your community compel you in some places to have something more than a prosaic programme of work, you might perhaps have a little poetry now and then, but you must make up your minds to confine its use within the narrowest limits; and above all you must see that it has direct reference to the work before you and is not allowed to usurp the time and attention which can be more usefully devoted to a worthier occupation. As is the case with Western people, you must conduct your educational work everywhere in India on business lines, keeping sentiment wholly in the back ground. Study your educational needs most carefully, with special reference to time and place; collect your data industriously and draw your inferences from them in a dispassionate spirit; mark the actions of the other communities in the country, and while adopting

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their good points eschew the bad ; induce your people in backward places to take full advantage of the facilities offered by Government for promoting education ; supplement by private enterprise of the right kind, wherever necessary, the efforts of Government in this direction ; and above all, start local organisations in all parts of India which, on the one hand, should be in close touch with the Mohamedans of the locality, and on the other should place themselves, through a representative provincial body, in communication with this Central Conference. A practical spirit of work will thus permeate the community, and you will be able to achieve a large measure of success in educational advance.

The want of a practical spirit in our community is shown by our treatment of the Urdu language, for the development of which a special section of the Conference, called the Literary Section or the Anjuman-i-Tarraqi-i-Urdu, was long ago constituted. The work of this section has been carried on in a most irregular manner, and the spasmodic efforts made by this Conference to promote the interests of Urdu are the least praiseworthy part of its annual proceedings. Urdu, popularly known as Hindustani, is the *lingua franca* of the Indian Musalmans—indeed of all classes of Indians in the greater part of India—and a most notable item of our educational programme is the literary and scientific development of this language. We have done very little in the way of discharging this obligation ; and unless we bestir ourselves to do our duty in this matter we shall be confronted with far more serious difficulties than those which Mohamedans have already encountered in Bihar and in these Provinces. As compared with the other Indian languages, Urdu has so many obvious advantages on its side that even with a moderate aid from this Conference, given in a methodical manner on sound lines, it will overcome all the obstacles in the way of its further development. For a time we must discourage and reduce the output of Urdu poetry and induce our young men to enrich Urdu prose by translations from the English language generally on scientific subjects connected with modern research work ; and to achieve this end, we must compile a complete Urdu Dictionary of scientific terms covering all the modern sciences, these terms being either translations or adaptations of the terms which are in frequent use in English and in the other scientific languages of Europe. A small committee of experts should be appointed for the purpose, and they can utilise the material which, I understand, has already been collected and partly arranged by some prominent workers in the Literary Section, and can also invoke the aid of capable young men who may be moved by a patriotic impulse to undertake the work as a labour of love. In this matter we must take a leaf out of the book of our energetic Hindu friends in these Provinces who have already compiled a dictionary of the kind I am

Our Literary
Section.

speaking of in the Hindi language, and whose active and persistent propaganda in aid of the cause of Hindi affords a valuable object-lesson to our community. I commend the whole subject to the special consideration of the chief promoters of our Literary Section.

Need of improved
organisation.

Gentlemen, of the many pressing needs to which you must attend without delay the most urgent is that you must improve and strengthen your organisation. At present we have a Central Standing Committee of the Conference on which all the provinces are represented and on which is thrown the whole work of arousing interest in the annual sessions of the Conference, of keeping its machinery in proper order, and of taking what little action it can on the resolutions adopted at each session. No wonder that this work is not at all satisfactorily done, and that we meet and disperse each year without showing any very practical results in the way of influencing materially the course of Mohamedan education. In these days no great movement can succeed without being backed up by a strong and extensive organisation which will focus and utilise the interests and energies of a large body of men, and this Conference must strengthen its influence upon that basis. In each province we must have a permanent educational Committee, to be called the Provincial Standing Committee, which should be in direct and constant touch with the Central Standing Committee at Aligarh, and under whose auspices a Provincial Conference should be held each year for the consideration of all important educational questions affecting the Mohamedans of that particular province. Under each Provincial Committee there should be District Committees in all the important mofassil towns with Mohamedans of position and local influence as their members, and these should work in co-operation with, and under the direction of, the Provincial Committee. The whole country would thus be covered with a net-work of Muslim Educational Committees, through whom it would be easy for this Conference to make its influence felt over a very wide area; and with such an organisation we should also be able to secure a continuity of practical work throughout the year without which it is difficult to achieve any very definite results in the field of education. At present we simply content ourselves with holding each year the Annual Session of the Conference in a large town and with passing a certain number of resolutions at each Session. No community ever prospered by merely recording high-sounding resolutions on paper; and the time has now come when this Conference should show less activity in passing resolutions and greater resolution to put them into practice.

Our favourable
opportunities.

At the present time we have exceptional opportunities of making our efforts in this direction fruitful. A general awakening has come over the Indian Musalmans; and if we assign to education the foremost

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place in our national programme and concentrate our energies upon it, there is for us ample reason to be sanguine as regards our future in this country. My own view is that, as compared with Muslim communities in other parts of the world, we in India are most favourably situated both as regards the great facilities we have for initiating and carrying out to a successful conclusion a sound system of national education and also for the purpose of acquiring the capacity of evolving, by a judicious application of that system to the broader aspects of civic life, a type of culture more in harmony with the world movements of the future. In the first place, we have the singularly good fortune to live under an enlightened system of Government, conducted by a most practical and progressive people from the West, who have guaranteed to us perfect freedom of thought and speech and action; who have placed within our reach the best means of acquiring the priceless treasures of knowledge through one of the richest languages of modern age; whose methods of administration contain for us the most instructive object lessons of self-knowledge, self-reverence and self-control; who are carrying out in practice some of the best precepts of your own religious teachers; and who are showing us by example how immeasurably superior is the active philanthropy of a Western community over the dreamy spiritualism of an Eastern race. To have been placed under the control and guidance of such a cultured nation is all for your good; and for my own part, I can see in it the hand of Providence working to a great end. In the second place, we have the inestimable advantage of being in intimate touch, in all the chief concerns of individual and corporate life, with a most intellectual and resourceful people in the East, who have behind them a proud record of a marvellous old-world civilization, and whose future is full of great possibilities and bright hopes. For a Muslim race to have been thrown into contact with such a people is a most momentous event in history, and I cannot believe that this is a mere fortuitous concourse of two Eastern communities and creeds having no definite relation to the future well-being of humanity. To my mind, the commingling of the Saracenic and the Aryan civilizations in India marks the confluence of two intellectual streams of great potency, and the future fertilization of the Eastern mind under the stimulating and refining influences of Western culture may well be regarded by the Indian Musalmans as a matter for sincere self-congratulation. What other Muslim community in the world is placed at the present day in a similarly favourable position or can reasonably look forward to the prospect of participating in an equal degree in the moral and intellectual emancipation of mankind?

In thus assigning to the Musalmans in India a pre-eminent position as regards the opportunities which they enjoy for progress I

Educational
progress in the
Muslim world.

am not unmindful of the fact, which is most gratifying to us all, that the light of education is gradually spreading in other parts of the Islamic world, and that there are on all sides signs of a general re-awakening among Mohamedans and of a genuine desire on their part to improve their condition. It is a hopeful augury for the future of Islam that in some parts of Asiatic Russia and even in the outlying provinces of China Musalmans of light and leading are feeling the need for advancing the education of their co-religionists, and to attain that object they are opening schools of their own and taking other similar steps more suited to their local requirements. Turkey has already made considerable progress in modern education; and what is specially noteworthy is that the Turkish women are eager to receive education and to take an active part in the moral and social evolution of their country. The Egyptian Mohamedans are also gradually appreciating the value of higher education of the modern type, and the recent movement in favour of re-organising *Al Azhar* academy on the lines of the European universities may prove to be the beginning of a most useful educational reform. But the event which is of special significance from an intellectual point of view is the recent decision of His Imperial Majesty the Sultan of Turkey to establish a University at the Holy City of Medina; and if the proposed University is organised and conducted on sound educational lines the ceremony of laying its foundation stone which was performed by Sheikh Shawish on New Year's day will mark the opening of a notable chapter in the history of Muslim advancement. The possibilities of a well-equipped *Dar-ul-Ulum* at Medina are indeed great, and under efficient management it may develop into a potent instrument for the spread of enlightened ideas among backward Muslim communities in all parts of the world. It is also an auspicious coincidence that an English statesman and man of letters of the position of Mr. Bryce has recently suggested the desirability of establishing at Cairo a School of Islamic Studies, and it is a matter of great satisfaction to find that this proposal has been received with enthusiasm by European scholars both in England and on the Continent. If the suggestion of Mr. Bryce were carried out and a school established at Cairo on lines similar to those on which the British School at Athens is constituted, it would prove a useful training ground alike for the scholar and for the statesman of the West, as through a closer study of the Islamic languages and literature they would gain a deeper insight into the working of the Muslim mind and of Muslim institutions, which are at present almost a sealed book to them. The bonds of intellectual sympathy would then be drawn closer between the West and the East to the great advantage of both, and despite the sceptical forebodings of the English poet the twain might one day meet.

Gentlemen, to the Indian Mohamedans Agra, where we are assembled to-day, is an enchanted name round which cluster some of the best traditions of Muslim progress and culture; and it is in the fitness of things that you should draw your inspiration from the historic scenes and sights that surround you. The very ground on which you are treading must recall to your minds the stirring memories of a heroic age, when your co-religionists bore with admirable fortitude the heat and burden of the day, and with patient labour, unflinching resolution and indomitable courage developed the arts of war and peace and maintained for a long time a high standard of civic life. At a time when the tide of Mughal supremacy was almost at its lowest ebb, the constructive genius of Akbar the Great brought the scattered elements together, evolved order out of chaos, and devised and perfected a system of administration which has been the wonder of Indian statesmen down to the present day. Under his imperial care the arts and sciences flourished to a degree hitherto unknown to Mohamedan India, and it was his master hand that laid the foundation of that fusion of the Indian races which in this distracted land, still rent asunder by inter-communal strife and religious antagonism, must ever be the ambition of the highest statesmanship to accomplish. A little later came to the Mughal throne Shah Jehan the Magnificent, who gave India a long spell of peace—peace that hath its victories no less than war—who patronized piety and learning and exalted merit above ancient lineage and riches; who made art the study of princes and placed before the people the best specimens of aesthetic culture; who immortalised the most abiding phase of human affection by building the Taj,—that perfect embodiment of faith, hope, love and beauty of which not India only but all the world is proud. That inimitable monument, with its magnificent dome poised in the clear, crisp air of a winter morning and its tall minarets shining in the rays of the risen sun, holds aloft before you, if only you would reflect for a moment, the highest ideals of purity and refinement, of devotion and self-sacrifice, which are, and must always be, the aim and object of all true education.

From Sikandra on one side and from the Taj on the other the two great Mughal Emperors are watching your proceedings and your work with sympathy; they are with you in spirit; and it is for you to show by the manner in which you would discharge your great trust how far you are worthy of their benedictions.